Existing Knowledge on Islam in northern Nigerian Universities

Annotated Bibliography and trend analysis of Existing knowledge in Universities in Northern Nigeria on Islam and Development, Islamic Knowledge, and the Islamization of Knowledge

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Overview of the Summarized Theses and Dissertations on Islam and Development in Nigeria

Introduction

The aim of the existing knowledge annotated bibliography project is to document indigenous insights and perspectives from the next generation of Northern Nigerian scholars on issues and problematics under the broad rubric of Islam and Development. This project aims to distill local knowledge identifying trends, approaches and points of interests. It is hoped that local knowledge will interface with external scholarly works to provide greater explanation, context and facilitate inoperability between local and external data sources.

This project used a proportionate sample methodology to select and summarize 150 theses and dissertations from Ahmadu Bello University Zaria, Bayero University Kano, Usmanu Danfodio University Sokoto and University of Maiduguri. Comprehensive lists were developed of studies on Islam and Development conducted by under-graduate and post-graduate students in the Departments of Arabic and Islamic Studies, History Sociology and Political Sciences. A-priori assumptions were validated with the Departments of Arabic and Islamic Studies having the largest number of studies on the topic of concern. This overview comments on trends observed by University, student levels, time period and topics covered. The overview also comments on academic standards and approaches of the works reviewed.

Theme I - Islam and Development

Two broad sets of thematic issues were covered in the works reviewed. The first set of themes can be labeled - Islam and Development - and covers a myriad of issues ranging from poverty, unemployment, Islamic education, Muslim women scholars, Islamic civil society, girl child education, Muslim development organizations, human rights, forced and early marriage, marital instability, divorce, juvenile delinquency, ethical and moral values, cultural dimensions of naming ceremony, infant mortality,

An important sub-trend observed in the theses and dissertation summarized is the issue of poverty and measures of alleviating it in the Muslim society. Northern Nigeria is the most populous region in the country and has vast landmass. The region underwent series of problems that shackled all developmental currents and engendered poverty. According to works on poverty, the most prominent problems of the region are the issues of poor leadership and corruption that invaded public sector especially from 1980s to date. The leaders live in affluence and impossible luxury, while the poor live in abject poverty and destitution. The findings of these works show that poverty can be alleviated in an Islamic society through the following ways:

- Islam encourages hard work and self-reliance, so Muslim must be diligent in pursuing their means of livelihood
- Zakkah should be collected and distributed to the poor and needy
- Begging in the Muslim society must be substituted with entrepreneurship
Another sub-trend observed in the theses and dissertations is their special focus on Sharia as an instrument for development and an expression of sovereignty. The implementation of Sharia in the Northern states attracted attention both within and outside the country. It also generated a lot of controversy especially within the Christian communities and organizations like Christian Association of Nigeria (CAN). According to these researches the issue of Sharia had unnecessarily caused panic and tension among Christians especially those that live in Sharia implementing states in spite of the fact that it was and still is not meant for them. They perceive it as an attempt to Islamize them and the country in general. These tensions and Sharia phobia led to outbreak of sporadic violence and clashes in different parts of Northern Nigeria. The most violent Sharia conflicts in the North took place in Kano and Kaduna and led to destruction of both public and private properties and claimed the lives of many people. These theses and dissertations look at the implementation of sharia in the Northern states. According to their submission, Sharia was implemented in 12 Northern states. Zamfara was the first state to have implemented Sharia after the return of the civilian rule in Nigeria. Most of the Sharia implementing states established sharia commissions that shoulder the responsibilities of gradual implementation of Islamic legal system. They also established Hisbah commissions that enforce Sharia, settle some civil and matrimonial crises and minimize the transgression of rules and regulations.

Some of the theses are particularly concerned about the implementation of Sharia in a secular state such as Nigeria. Works on this issue argue that Nigeria is a secular state yet the Sharia legal system is implemented with success. These works explore the apparently contradictions in this situation. Many students working on this topic argue that Sharia cannot be operated in its totality in such a situation because it has certain limits. According to the authors, the major problems that prevent smooth application of Sharia in secular states of Nigeria are:

- The existence of constitution and constitutionalism
- Cooperated federalism
- Secular administrative code of conduct,
- Prevalent western democratic values, and
- Material-oriented public service

Studies within Islam and development are also concerned with everyday problems of women accessing obstetric cares and its resultant consequences in VVF patients in
some selected Muslim societies. According to the findings of these researches the causes of obstetric fistula are:

- Age and cultural practices
- Complication during childbirth
- Lack of access to emergency obstetric care services, and
- Prolonged obstructed labour

Lack of adequate equipment, transportation difficulties due to distance to facilities and cost of transport, and difficulties in getting permission from the husbands are the major restraints for getting obstetric care services in many Muslim communities.

A number of these works look at the issue of rampant divorce in Muslim communities which creates a lot of damaging social problems. According to the findings of these researches the following are the causes of divorce in most of the Muslim societies:

- Infidelity and dishonesty of spouses
- Poverty and poor economic condition
- Barrenness and impotency
- Interference of in-laws
- Forced marriage
- Domestic violence, and
- Interference of friends of the spouses
- Disrespect and quarrel
- Lack of tolerance
- Neglect of matrimonial responsibility by the career women

Divorce and marital instability created a lot of problems in Muslim societies which include:

- Poor socialization of the children
- Malnutrition of both children and mothers
- Low academic performance
- Psychological trauma
- Hatred and animosity developed by both families and friends of the separated couples
- In most cases it deprives the children of having access to quality education and health services

Some of the theses and dissertations analyze the issue of forced and early marriage and their consequences in Muslim societies. Parents do give the hands of their daughters in marriage at very tender age due to societal values and tradition. Some parents send their daughters to matrimonial homes because of poverty. Many parents force their daughters to marry men they don’t like. The following are the problems of early marriages:
<table>
<thead>
<tr>
<th>Effects of Forced Marriage</th>
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<tbody>
<tr>
<td>• It causes Vesico vaginal fistula</td>
</tr>
<tr>
<td>• It deprives girls of western and other education</td>
</tr>
<tr>
<td>• It affects the economic condition of the girls</td>
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While in the case of forced marriage, it breeds social problems as follows;
<table>
<thead>
<tr>
<th>Effects of Forced Marriage</th>
</tr>
</thead>
<tbody>
<tr>
<td>• It leads to constant marital crisis</td>
</tr>
<tr>
<td>• It causes psychological trauma to victims</td>
</tr>
<tr>
<td>• It generates hatred and tension, and</td>
</tr>
<tr>
<td>• It leads to divorce</td>
</tr>
</tbody>
</table>

**Theme II- Islamic Knowledge and the Islamization of Knowledge**

The second broad theme under which works fall can be labeled – Islamic knowledge and the Islamization of Knowledge – and covers Islam and Islamic sects, sectarian relations, Islamic scholars, Sharia implementation and application. Some of the works reviewed under this theme include the works on shariah by Abdulaziz Sani, (2010) “The Influence of the Western Cultural Values on the Implementation of the Sharia Program in Kano State; Juwairiya Badamasiuy, (NA) An Assessment of the Rights and obligations of the Parent under the Child’s Rights Act: An Islamic Law Perspective; and Adamu Abdullahi Muhammad, (2009) ‘Protection of Non-Muslims in a Sharia Compliance State, Kano State as a Model.

Under this theme the first trend observed in the summarized theses and dissertations is thorough discussion on the religious sects and Islamic scholars. There are many sects in Islam and each one has its scholars who serve as the spiritual and religious leaders. These sects have found their ways to northern Nigeria in particular and Nigeria in general. Each community and person has sectarian and doctrinal affiliation; this situation often causes a lot of misunderstanding among the followers of different sects. The major and earliest sects in Northern Nigeria are Quadiriyya, Tijaniyya, Mahdiyya, and the likes. In the 1970s Shia was smuggled to Nigeria mainly because of the Iranian Revolution of 1979 and activities of some members of the Muslim Students Society of Nigeria (MSSN) like Ibrahim El-zakzaky. In the same 1970s, a new Islamic organisation was launched in Northern Nigeria known Jamaatul Izalatul Bidia waiqamatul Sunnah. The existence of different sects coupled with the emergence of new ones created a situation of war of all against all. Each leader of the sect was trying and struggling for influence and identity, it is in line with this, they engage in fierce and mutual condemnation. Everyone regards himself as the true
follower of the tradition of the prophet and perceiving others as polluters of the
religion.

Another trend observed in these theses and dissertations is the issue of history
and nature of Islamic sects. Some of these works look at the relationships between the
Islamic sects and their activities in Northern Nigeria. For instance, Bawa, Dan Bako.
analyses the relationships of Islamic sects in Zamfara. At time, the relationship is
cordial and it changes to violent one. Crisis does occur between followers of the
various Islamic denominations in different places. These researches traced the root
causes of the clashes between these sects and their implications on the Muslim
community.

Yet a further trend noted in the summarized theses and dissertations is the
issue of colonialism and Islam. In the theses that discuss this aspect, it is noticed that
emphasis is given to ways and manner in which colonial government and policies
tampered with the certain provisions of Islam. The most hammered aspect of this
discussion is the issue of Sharia and how colonial policies distorted it. The common
belief is that, before the advent of Britain, Sharia legal system was operated in the
Muslim dominated polities of Northern Nigeria. With the coming of colonial masters,
sharia was relegated and partially replaced with the English laws. Native courts
seized the power of the Alkali courts that previously reigned supreme. The important
provisions of Quran like capital punishment were abrogated by the colonial
government.

During the post-colonial period, there were a lot of events that happened in the
Muslim communities of Nigeria. The theses in the faculties of humanities in various
Northern universities have covered these events meticulously. One of the prominent
events that received attention of these researches is the issue of sectarian violence in
the major cities like Kano, Kaduna and others. From 1950 to early 1970s, there was
tense rivalry between followers of the major Sufi orders, Quadiriyya and Tijjaniyya.
The primary reason for this rivalry and clashes was basically doctrinal differences.
The leaders of Tijjaniyya hold different doctrine from that of leaders of Quadiriyya.
Another root cause of the squabbles between these sects was the struggle for influence
and identity. Each and every scholar wanted to get recognition of the government and
wealthy people. The license of getting this influence is having large followership. In
an effort to get followers, the leaders of these sects do come into clash with one another.

From the late 1970s to the 21st century the sectarian violence in Nigeria takes new dimension because of the new development in the country. In the 1978, a new Islamic sect was founded with name *Jamaatul Izalatul Bidia waigamatul Sunnah*. The primary reason for establishment of this sect was to eradicate innovation in Islam and unswerving and blind followership of the scholars of Sufi orders mainly *Tijaniyya* and *Quadirriyya*. According to works on this area, the foundation of this sect came along with it two important events, one, was the marriage of convenience between *Tijaniyya* and *Quadirriyya* with the aim of facing common enemy. Secondly, it brings about more violent clashes with unprecedented occurrences. This time around the clashes is between the followers of Izala on one hand and followers of Sufi orders on the other. The intensity and constant outbreak of these clashes make universities in Northern Nigeria especially Ahmadu Bello University, Bayero University, University of Maiduguri and Usmanu Danfodio University to encourage their students both graduate and postgraduate to investigate on the nature, causes, dimension and consequences of the sectarian conflicts in Northern Nigeria.

The works on Islamic scholars and scholarship focus on the teaching of different branches of Islamic learning ranging from Quran, Hadith, *Fiqh* and exegesis. They also look at the issue of Makarantar Allo and almajiranci. Most of the works emphasise the need for Muslims to be committed to knowledge acquisition and encourage Islamic scholars to use local and simple languages in the teaching of these branches of learning. Some of the works suggested that parents should be sending their wards to Islamiyya schools instead of traditional Makarantar allo. It is observed that the works on Islamic scholars pay attention to the role they play in the spread and preservation of Islamic knowledge. The scholars that these works focus on are mostly followers of Sufi order like Sheikh Ibrahim Khalil and Muhammad Auwal from Katsina. Women scholars also receive attention from these works. They explore their contributions in educating, enlightening and creating awareness among women. A woman that received outstanding attention is Aisha Lemu who, according to findings on her, contributed enormously to the spread of Islam and Islamic education.
Trend of Universities’ area of focus

It is observed that most of the works produced in Ahmadu Bello University concentrate on the issue of Shariah, its implementation and factors that militate against its proper implementation. Some of their researches focus on institution responsible for the implementation and application of Sharia like Hisbah Board and sharia commission. While researches from Bayero University, especially those in the departments of History and Islamic studies, explore the issues of Islam, Islamic sects, Islamic education and scholars, and Sharia. The works in the department of sociology focus on the issues of marriage, marital rituals, early and forced marriages, girl child education, divorce and marital instability.

There are works that discuss Islamic civil society organizations, these works are mostly produced at Bayero University, Kano. The works center on the role of these organizations in educating Muslim, promoting women and girl child education, influencing government decisions and advocacy. The prominent work on these organizations is Tahir, Haliru, Gwarzo, (2006), “Islamic Civic Associations and State: A Kano State Case Study, 1994-2004”. This work focuses on five organizations and analyses their activities which include social provisioning, provision of formal and Islamic education especially to women and girls, economic support to the needy, orphanages and widows.

The works produced in the Usmanu Danfodio University concentrate also on Islam, Islamic scholars, poverty alleviation in an Islamic perspective, Sharia implementation in northern states especially Zamfara and Kano, and other related issues. The Department of Islamic Studies which is one of the Departments which constitutes the Faculty of Arts and Islamic Studies of Usmanu Danfodiyo University, Sokoto was established in 1976/77 session. Two fulltime lecturers - Dr A. A. Gwandu and Dr. M.I.H.I. Surty - and some part lecturers constituted the pioneer teaching staff of the Department. In the 1977/78 session when the first set of students were admitted, a total of 27 were registered and of this number, 13 were majoring in the secular subjects, and the remaining taking Islamic Studies as their minor subject. From this modest figure, annual student intake has increased to more than two hundred students at the turn of millennium. The philosophy and objectives of the Department of Islamic studies, UDU, Sokoto focuses on “development of the human being through the inculcation of Islamic value, norms and principles. This pursuit is
based on the conviction that without them, the goal of ideological, moral, intellectual and economic development will not be achieved. The Department also takes necessary steps for developing practical solutions of contemporary problems of Nigerian society in particular and Muslim world in general.

Objectives

1. To acquaint the student with the broad outlines of Islam as a religion and a way of life.
2. To prepare the student to understand Islam as a culture and civilization.
3. To describe Islam to the student according to its own sources (particularly the Qur'an and the Sunnah of the Prophet).
4. To maintain a rigorous scholarly approach to the problems of contemporary Muslim communities with particular reference to Nigeria.
5. To place Islam in the context of other world religious traditions especially those that relate to Nigeria.
6. To prepare candidates that would adequately serve the staffing needs of schools and colleges in Nigeria and beyond.
7. To produce better quality intellectuals, professionals and scholars by integrating the qualities of faith (Iman), knowledge (Ilm) and good character (Akhlaq) to serve as agent of comprehensive and balanced progress as well as sustainable development in Nigeria and the world at large” (Interview notes of interviews with departmental academic staff, January 2013).

In the table below, the list of academic staff, their qualifications and areas of specialization are given:

<table>
<thead>
<tr>
<th>S/No</th>
<th>Name</th>
<th>Qualification</th>
<th>Specialization</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dr A. M. Gada</td>
<td>B.A., M.A., PhD</td>
<td>Quranic Studies/Islamic history</td>
</tr>
<tr>
<td>2</td>
<td>Prof. J. M. Kaura</td>
<td>B.A., M.A., PhD</td>
<td>Sufism (Mysticism)</td>
</tr>
<tr>
<td>3</td>
<td>Prof. M. M. Dangana</td>
<td>B.A., M.A., PhD</td>
<td>Morality and Islamic Education</td>
</tr>
<tr>
<td>4</td>
<td>Prof. A. G. Yahaya</td>
<td>B.A., M.A., PhD</td>
<td>Islamic history</td>
</tr>
<tr>
<td>5</td>
<td>Dr. Y. Y. Ibrahim</td>
<td>B.A., M.A., PhD</td>
<td>Islamic Political Thought</td>
</tr>
<tr>
<td>6</td>
<td>Dr. A. A. Nasir</td>
<td>B.A., M.A., PhD</td>
<td>Islamic history</td>
</tr>
<tr>
<td>7</td>
<td>Malam A. A. S. Sokoto</td>
<td>B.A. (ed), M.A</td>
<td>Usul-al Fiqh/Islamic education</td>
</tr>
<tr>
<td>8</td>
<td>Dr. I. M. Ade</td>
<td>B.A., M.A., PhD</td>
<td>Usul-al Fiqh</td>
</tr>
<tr>
<td>9</td>
<td>Dr I. M. Maishanu</td>
<td>B.A., M.Sc., PhD</td>
<td>Comparative Religion/Qur’anic Studies</td>
</tr>
<tr>
<td>10</td>
<td>Dr. H. U. Malami</td>
<td>BSc., MSc., PhD</td>
<td>Islamic Economic Thought</td>
</tr>
<tr>
<td>11</td>
<td>Dr. A. M. Dima</td>
<td>B.A., M.A., PhD</td>
<td>Hadith Studies</td>
</tr>
<tr>
<td>12</td>
<td>Malam M. Y. Al-Amin</td>
<td>B.A.</td>
<td>Shari’ah</td>
</tr>
</tbody>
</table>

The researches in University of Maiduguri pay special attention to Islamization of knowledge, the administration of Sharia, sexual offences under sharia, Islamic sects, women education and girl child education. Most studies on these areas are carried out by students of the
Department of Arabic and Islamic Studies. Department of Arabic and Islamic Studies, of University of Maiduguri, a department with origins in the North Eastern College of Arts and Science in 1975/1976. It was in 1980 the department grew into the current Department of Arabic. At its inception, the Department offered degrees in the two specialized disciplines i.e. Arabic and Islamic Studies. By then the department also offers diploma courses.

**Pioneers of the Department are:**

- Mal. Yusuf Wali, (late) (Islamic studies)
- Dr. Sabih Ahmad Kamali (Arabic Studies)
- Prof. Zia udden Ahmad (Arabic and Islamic Studies)
- Dr. Tijani El-Miskin (Arabic and Islamic Studies)
- Muhammad Baba Gidado (late) (Islamic Studies)
- Dr. Umaru Dhiru, and (Islamic Studies)
- Adam M. Ajiri (Islamic Studies)

The Department was established as the only higher Institution of learning in the North Eastern region of Nigeria at the time. The aim was to fill the gap of cultural social and religious background of the autochthonous polities of the Geo-Political zone. There was a remarkable progress in terms of students graduated, undergraduate, graduate, Masters and Ph.D. Data on total number of students was not readily available from the Department. The department started with Arabic and Islamic programmes during the time it was established. Courses were designed to cover the basic elements (in the study of Qur’an, Hadith, Fiqh, Kalam, Classical History, Islamic Philosophy, West African literary tradition, religious history and modern Developments in the Muslim world), and to familiarize Non-Arabists of the inalienable Arabicism” of Islamic studies. The Curricula provide three and four year degree courses leading to B.A. (Honours) Degree in Arabic Studies and Islamic Studies. The Department later approved higher degree programmes leading to the award of M.A. and PhD in Arabic Islamic studies. In fact, throughout the history of its existence, the department has maintained a delicate balance between the difficulties of the staffing situation and the enthusiastic response of increasing number of students. In the formative period of its activity, it had recruited expatriates to augment the small number of its indigenous staff. The department embarked on a wide-scale training programme for her staff in the second decade of its existence. At present, there are thirty nine (39) academic staff in the Department holding various levels of qualification. Trends observed over the reporting period years shows change a change in the nature of research.
Students seems to have focused more on contemporary issues affecting the Muslim Umma rather than the traditional core research in religious issues concerning comparative studies. This is evident from topics such as Islamic banking, Zakkat as a tool of poverty eradication in Islam, the illegality if usury and the influence of Western Education and culture on the Muslim Youth. Main areas of focus are Islamization of knowledge, socio-economic, political issues, comparative religious studies and the contribution of Faith Based Organizations (FBOs) to the development of the Muslim societies.

Table 1: Aggregate Figures of Undergraduate Projects for selected years 2005, 2010 and 2011 by Components of Research

<table>
<thead>
<tr>
<th>S/No</th>
<th>Number of Projects</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islamization of Knowledge</td>
<td>22</td>
<td>28</td>
</tr>
<tr>
<td>Socio-Economic and Political Studies</td>
<td>38</td>
<td>48</td>
</tr>
<tr>
<td>Comparative Studies</td>
<td>11</td>
<td>14</td>
</tr>
<tr>
<td>Faith Based Organizations</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>79</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Figure 1 Components of Research (2005, 2010, 2011)
Islamization of knowledge

Islamization of knowledge through the institutionalization of the Tsangaya schooling system is very evident in Borno State.

Socio-economic and political issues

Various issues concerning the Muslim communities were researched. Issues which future prominently include Zakkat, family size, consequences of early and late marriage, Gender equality, street begging, youth problems including the moral development of the child as a result of urbanization, poverty, structure of the family.

Comparative studies

The University of Maiduguri is unique in Northern Nigeria for establishing a growing interest in comparative studies, Islam versus other religions. This can be traced to an increased awareness of religious issues as a result of the implementation of Sharia in Northern Nigeria in 1999, beginning with Zamfara State and later in other parts of the North.

Concluding observations on methodology and standards

In conclusion, the summarized theses and dissertations are written in various universities of northern Nigeria. These universities encourage researches on Islam, Islamic sects, Islamic education, Sharia, poverty, early and forced marriage, divorce, Islamic civil society organizations, Islamic scholars and scholarship. The central reason for their emphasis on researches on Islam is the dominance of Islam in the region. Overall, it is noticeable that most studies take Islamic religious texts as authoritative sources informing philosophical and empirical research questions raised. Students at all levels, undergraduate and post graduate were found to make largely subjective and value laden statements about women in particular and about the solution offered by religion to the research problems. Most works were weak on methodology and in many cases the same topic was researched by several students in any one academic year or indeed in successive years. In general, these works are unique as they are able to gain access to key informants unavailable to western researchers and to document their opinions and insights on key questions of concern to a larger global audience. Interestingly, many of the conclusions put forward particularly within the area of Islam and Development are similar to technical and academic studies by external researchers.
Islam, Sharia, Islamic Sects, Islamic Education and Scholars in Nigeria

• Sharia Implementation and Application in Nigeria


The author examines the ways and manners by which management staff of the Kano State Sharia Commission adhere to Islamic administrative ethics in the administration of public affairs from establishment of the Commission in 2003 to 2008. The researcher acknowledges the fact that findings of other studies have shown failures in the Nigerian secular structure of civil service. Thus, his work is unique in making an effort to examine the feasibility and relevance of applying Islamic administrative ethics in a secular public service. The researcher generates his data using questionnaire and discussion techniques and from relevant literatures. The sample size consists of eighty three (83) respondents, and the data generated from them were analyzed using the simple percentage. He discovers that the Nigerian Post-Colonial experiences which is characterized by constitutionalism, cooperated federalism, secular administrative code of conduct, prevalent western democratic values, a material-oriented public service, among others, have negated the proper application of Islamic administrative ethics in Kano State Sharia Commission. Thus, he suggests the strengthening of the State autonomy, Constitutional amendment to allow duality of law, promotion of people’s belief system and practices for proper operation of a multi-legal system within the Nigerian Federalism to allow the state to implements and enjoys the benefits of Sharia.

The author examines the attitudes of Muslim women towards the Islamic mode of dressing (hijab) in the campus of the University of Maiduguri. According to the researcher, it has been observed that majority of the women on the University campus do not observe the proper Islamic dress, hence, he tries to identify the factors responsible for the aforementioned problem. The main focus of this study is on the female Muslim students within the campus of University of Maiduguri, with particular reference to their attitudes towards hijab. The data for the study were gathered from the Qur’an, Prophetic traditions, and relevant literatures. Findings indicate that under Islamic law, it is compulsory for every woman that has reached puberty age to observe the hijab; this injunction is enshrined in chapter 7 verse 26, chapter 33 verse 59, chapter 24 verse 30-31, and chapter 33 verse 33 of the Glorious Qur’an. According to the researcher, the main aim of hijab in Islam is to prevent immorality in the society, and protect the Muslim woman from sexual harassment. Hence, she has been commanded by Allah to cover all her body except her face and hands (palms). Findings indicate that over 90% of the female Muslim students in the study area have neglected the hijab for Western form of dressing. The reasons for this include: ignorance of the teaching of Islam on hijab among the ladies, lack of proper guidance from parents on proper dress code; influence of peer group, lack of adequate enlightenment programs by Muslim organization, laxity of the university authority on dress code, among others. The researcher posits that no religion supports indecent dressing; as such, all female students particularly the Muslim ladies are obliged by Allah (SWT) to dress decently. His recommends include: organizing active enlightenment programs by the Muslim Students Society of Nigeria (MSSN) on the importance of hijab within the University campus; devising ways towards arresting the problem by the university authority, and giving proper guidance on the Islamic dress code to children by parents.

The writer examines the attitude of Muslim women in Maiduguri Metropolis towards Islamic hijab. The researcher traces the historical development of hijab: the pre-Islamic era, the Islamic era in Mecca and Madina, the traditional hijab among the Kanuri in the study area to the current time. The researcher also highlights the importance of hijab in Islam. The study covers the period within 2009 between February and September. The researcher generated the data for the study from the Qur’an, Hadith and other relevant literature. Maimuna also administered 100 questionnaires to the sampled population consisting 44 married women, 26 spinsters, and 30 divorcees.

The term ‘hijab’ according to the researcher technically means ‘keeping after seclusion of Muslim Women from lustful and glamorous look of men that are not lawful (to see) for her.’ Thus, ladies/women are not allowed to go out of their homes or welcome visitors into their home without the consents of their parents (for the unmarried ones) or husbands. This practice ‘hijab’ according to the researcher, is an age-long tradition in the Kanuri society known as ‘Kulle’. However, findings indicate that women and children are allowed to attend Islamic schools to seek for Islamic knowledge. Some parents allowed their female children to attend Western oriented primary schools; however, must of them parents do not allowed them to proceed further for fear of not being corrupt by Western system of education. Findings also indicate that people of ancient time such as the Greeks, Persians, the Hindus among others, had practiced hijab. According to the researcher, to a Muslim woman it is compulsory for her to observe the hijab as stated in chapter 24 verses 30-31, and chapter 33 verses 59 of the glorious Qur’an. In fact, 99% of the total respondents agreed that hijab was recommended by Allah (SWT). Findings indicate that hijab inculcate decency and modesty in both men and women, it protects women from being molested, and protects the society from illicit sexual relation. However, the findings revealed that the practice has been affected by western education and culture, which is also attributed to lack of proper upbringing of the children by parents.

The researcher posits that hijab is the best form of dressing which Allah (SWT) prescribed for all women, as such, women should disregard all forms of
dressing that are Un-Islamic. According to her, parents should inculcate the habit of decent dressing into their children, and Muslim communities and societies should enact law on observing hijab by female.
The researcher examines the influence of Islam on the institution of marriage among the Fulbe of Toro Local government of Bauchi State. The researcher also tries to identify the problems affecting the institution marriage in the study area, with a view towards proffering solutions to the identified problems. Data were obtained from the Qur’an, Hadith, and other relevant literatures. The researcher administered questionnaires to 100 respondents, and conducted interviews with four (4) respondents. The data collected were subjected to simple percentage analysis. Findings indicate that the institution of marriage is very important in Islam; Muslims have been commanded by Allah (SWT) and His Prophet (SAW) to marry as a means of procreating and controlling their integrity whenever they have the means to do so. According to the researcher, marriage in Islam is considered as a form of worship; thus, it must be observed according to the conditions and requirements of the Sharia. These include: Mutual consents of both parties, payment of dowry by the husband to the wife at the time of contracting the marriage, and formal engagement and marriage Banquet (Walima). Findings showed that marriage is also viewed with great importance among the Fulani people in the study area. According to the researcher, the main aim of traditional marriage among the Fulbe is to have a child that will inherit the cattle left by the parents. Also, there is strict observance of ritual and ceremonies under their marriage. Findings discovered that the system of marriage among the fulbe is cumbersome and very expensive; there are also problems of lack of care and support among couples, and negligence towards children upbringing in the study area. According to the researcher, these practices have been changed with that of Islam, and Islam has succeeded in arresting some of the problems. Though, 80% of the respondents agreed that Islam has positively influenced the system of marriage among the fulbe, the researcher posits that some of the indigenes who are ignorant of Islamic law indulge in un-Islamic practices.

The researcher advised parents to guide their children to live a productive life, by giving them Islamic education and modern one. She also advised all individuals to contribute towards Islamization of the society. Finally, the researcher posits that marriage, if practiced well, has numerous benefits to the society.

This thesis submitted to the Department of Political Science, Bayero University Kano tries to examine the influence of the Western cultural values on the implementation of the Sharia program in Kano State from the period 2003 to 2007. The issue of sharia implementation in Nigeria gained prominence with the return to civil rule in 1999 when Zamfara State began the implementation of sharia law and other Northern states followed suit including Kano state.

In an attempt to understand the influence of western values in the implementation of sharia in the current era of globalization, the author posed certain research questions as follows: What are the opportunities or inhibitions offered to Muslims in Kano by the western cultural values intensified by the current globalization process in the implementation of the sharia program? Secondly, in what ways did the western cultural values influence the sharia implementation in Kano state? And finally, how do the problems and constraints bedeviling sharia implementation in Kano state are directly influenced by western cultural values.

The researcher used both primary and secondary sources of data collection as well as Qualitative Methods of data analysis in the interpretation of data. Sani uses questionnaire and interview to generate the primary sources. Simple Random Sampling Techniques was used to get a population of 220 respondents. That is, 200 respondents from the general public and 20 respondents from the Kano state Sharia implementation agencies and other important personalities. In addition to the questionnaire, the researcher also conducted specialized interviews with the top officials of the sharia agencies and other personalities. The secondary data used came mainly from written accounts, journals, academic publications, and internet.

During the course of the investigation, the researcher makes the following findings.: That westernization as intensified by globalization process has influence on the problems confronting the implementation of sharia law in Kano state, that majority of Muslims in Kano have inadequate knowledge on what the sharia entails even though, they vehemently support its implementation, that despite the challenges of westernization, the sharia implementation in Kano state recorded success as a result of commitment on the part of Muslims.
The researcher concludes on the note that westernization as intensified by the current globalization process provided both opportunities and constrains to the implementation of sharia in Kano state. The researcher makes a number of recommendations among which are, there should be mass enlightenment campaign by the sharia agencies and other stake-holders, wider political participation, encouraged responsible governance to mitigate issues like poverty and unemployment. He also called on Muslims to exhibit good characters and government dedication in the sharia implementation as well as the establishment of indigenous media houses to serve as alternative to foreign media.
6. Yagana Abdulwahab Abacha: ‘Naming Ceremony as Observed by the Muslim Ummah in Maiduguri Metropolitan in the Town of Shuwa,’ B.A. Project, Department of Arabic and Islamic Studies, University of Maiduguri, 2010.

This study looks at the nature of naming ceremony among the Muslims in Maiduguri Metropolis with particular reference to the Shuwa. Data were obtained from the Qur’an, Hadith, and other relevant literatures. The researcher administered questionnaires to fifty (50) respondents. The data generated were subjected to simple percentage analysis.

Findings indicate that the Islamic practices in relation to naming ceremony include:

a) Congratulating the parents of the new born baby

b) Reciting the Adhan (Islamic call to prayer) and Iqamah in the right and left ears of the new born baby respectively.

c) Applying the pulp of a chewed date (Tahneek) on the palate of the baby by a pious person.

d) Aqeedah- shaving the hair from the head of the baby on the 7th day, and slaughtering animal.

e) Tasmiyah- Naming the child with an honorable and beautiful name on or before the 7th day.

f) Circumcising the baby-usually on the 7th day.

According to the researcher, the naming ceremony of the Shuwa is similar to that prescribed by Islam. However, 60% of the total respondents asserted that the system has been polluted by innovation. The study shows that naming ceremony according to the Prophetic tradition is done on the 7th day of the birth of a new born baby. According to the researcher, Islam has exerted enormous influence on the naming ceremony of the people in the study area.

The paper commences with the discussion of the establishment, duties and powers of the police force, Hisbah and the Nigerian Prisons. The Nigeria Police Force was established as a Federal force in 1930 sequel to the amalgamation of Northern and Southern police forces. And after independence in 1960, subsequent constitutions continued to make provisions for the establishment of the police force. Section 4 of the police Act provides the duties of the police force among which are: Prevention and detection of crime, apprehension of offenders, preservation of law and order, protection of life and properties and enforcement of all laws and regulations with which they are directly charged. While part IV of the police Act provides for the powers of police officers.

The presenter also talked about the establishment and duties of the Hisbah. In 2000, Kano State government enacted the Shariah Penal code and in 2003, the Kano State Shariah Commission Law No.3 of 2003 was also enacted alongside the Hisbah board Law No.6 of 2003 which created the Hisbah Board and consequently, Hisbah corps was established. The corps is headed by a Commander appointed by the Governor and it is saddled with duties of rendering necessary assistance to the police and other security agencies especially in the area of prevention, detection and reporting of offences, encouraging orderliness in religious gatherings, enjoying Muslim on doing good and avoiding evil. While the Nigeria Prisons Service was established by the Prisons Act, CAP P29, Laws of the Federation and charged with responsibilities of legal custody of prisoners, removal or transfer of prisoners, production of prisoners before courts.

Wali went further to state that, the step taken by the Kano state government (establishment of Hisbah) was mired by controversy and was outrightly contested by the Nigeria Police Force who perceived it as an encroachment in their duties and serious legal battle ensued between the two parties.

Moreso, contrary to popular perceptions, the presenter views the relationship between the Nigeria police, Hisbah and Prison service as complementary rather than a conflictual relation with regards to administration of justice and views Hisbah as a
partner in progress. However, the presenter could not conclude without enumerating the myriad of problems confronting the trio and proffered possible solutions.
In this thesis, which was submitted to the Islamic Department, Usman Danfodiyo University, Sokoto, Abbas examines the role of Hisbah in promoting ethical values in the Muslim Society, with particular reference to Sokoto State. The researcher traces the origin of Hisbah from the time of the Prophet (S.A.W), the time of these companions to when it was first established in Northern Nigeria in 19th Century by the Jihad leaders.

Abbas identifies serious decline in the activities of Hisbah and its pollution in the Colonial and post-Colonial era. He attributes these to the effects of colonial administration in the country. However, according to the researcher, Sokoto State was able to awaken the institution starting in 1996. The implementation of sharia in some Northern States of the country according to Abbas has heightened and promoted the activities of the institution. Abbas identifies the impact of Hisbah in Sokoto State. These according to him, include sanitizing the aspects of people’s lives, socially, morally, politically, religiously and economically.

In this thesis, which was submitted to the Faculty of law, Bayero University Kano, Juwairiya examines the provisions of the child’s Rights Act on the rights and obligations of the parents from perspective of Islamic law. According to the researcher, the child’s Rights Act has made good provisions for the protection and promotion of the rights of the child but not clear whether it has placed the parents in their proper position or tend to undermine the roles, authority and power conferred on parents in the protection and promotion of these rights.

Secondly, that Islamic law has laid down sufficient provisions on the parent-child relation to the extent that much emphasis is placed on the role of parents in molding the life of their children in addition to protecting and promoting their rights. Finally, the effect of undermining the role and authority of parent in the promotion of the child’s right could negatively affect the development of the child.

The research findings show that Islamic law has comprehensive provision on the parent-child relationship and has made the role and authority of parent prominent in the rights of child so much so that in almost all cases, the parent is addressed in the rights of the child. While the child’s rights act on the other hand undermines the important role of the parent by not making explicit and adequate provisions on the roles of parent in the child’s rights. That it mentioned ambiguously and in general terms the responsibilities and rights of the parent in very few sections.

Therefore, amendment has to be made to some relevant sections of the Act for it to conform to Islamic law before its adoption by the Muslim dominated states. Also, the comprehensive provisions of the Islamic law on parent and child relationship should be codified by the states concerned so as to enhance compliance and observance by the Muslim populace and to avoid arbitrary interpretation of the Islamic Law provisions by individuals.

The project compares sexual offences under Shariah and common Laws as well as their various perceptions of sexual crimes and the punishments which derive therefrom. The data used in carrying out this study came mainly from the Qur’an and tradition of the Prophet (SAW) in addition to various Islamic texts books, books on Shariah and Common laws, journals and periodicals with historical background on sexual offences. These data were qualitatively analyzed. The findings of the research are as follows:

In Shariah law, all sexual relations except between husband and wife are ‘Zina’ (adultery or fornication) which is punishable. The punishment for fornication is 100 strips of cane while the punishment for adultery is death by way of throwing stones at the offenders. Islam also identified other sexual relations as offence such as ‘Al-liwat’ (Sodom or homosexuality, punishable by Ta’azir- discrestional power of a judge); buggery (sex with animals punishable by Ta’azir or death according to the Shafi and Hambal schools). The English Common Law on the other hand maintains that a sexual relation outside marriage is not a legal offence unless it is aggravated by circumstances such as lack of consent, the age of the girl, the blood relationship of the person concern or in natural behavior which amount to criminal offences of rape, unlawful carnal knowledge, incest, buggery or sodomy. However, no punishments were attached to these acts.

Another area of difference between Sharia law and the English Common Law is on ‘Bigamy’. While the common law considers it as an offence, Islam does not regard bigamy an offence on the husband’s side unless he marries more than the limit of four wives then he shall be stoned to death for adultery. However, Nigerian Common Law considers homosexuality and buggery as felony. In conclusion, the researcher asserts that the rationale behind punishment is prevention of crime by means of deterrence or reform while other forms of punishments under Islamic law are meant to purify the minds of the offenders as well as to reform the offenders towards good behavioral standard.
The researcher investigates the extent of cordiality in the relationship between Muslims and Christians in the study area prompted by the hostile and intolerant relationship between the two religions despite rich evidence showing how the Prophet (SAW) lived a peaceful, tolerant and harmonious life with non-Muslims during his life time. Secondly investigate the level of awareness of Muslims concerning Islamic teachings on tolerance towards non-Muslims. A total of fifty (50) respondents were selected using simple random sampling techniques from a population 270,119 people on whom the questionnaires were administered on. The secondary were derived from text books and journals on the area of study. The research was conducted in Bama Township in Bama local government area of Borno State. The following findings were identified:

The findings reveal that Muslims in the study area are very much aware of the Islamic teachings concerning tolerance and cordiality between Muslims and non-Muslims but relent in putting it into practice. For, instance, majority of the respondents confessed to the fact that they do not invite their Christian neighbors to social and religious ceremonies and do not honor the invitation of the Christian to similar events. Secondly, the researcher shows that good moral conducts among Muslims would not only project the image of Islam in the sight of the Christians, it could also serve as the basis for conversion of Christians to Islam. Thirdly, that violence does not benefit Muslims and Christians alike, hence, encouraged tolerance and peaceful co-existence among the two religions. The researcher concluded on the note that non-observance of Islamic teachings on good interpersonal relationship between Muslims and Christians in a secular society like Bama not only dents the image of Islam but also sows the seed of discord, hatred and conflict which could be counter-productive for the two religions.
The scholar investigates whether ‘Dhimmis’ (non-Muslims) are protected in an Islamic State as ordained by Allah in the Qur’an and to correct the wrong notion held by non-Muslims that their rights would not be protected in a Sharia compliant State. A total of 50 questionnaires were drafted and administered on non-Muslims where the primary data was sourced along with the Quran and Hadith. The secondary data were gotten from the Ijma (consensus) of Islamic jurist, Islamic text books and journals on the subject matter. The study was conducted in Kano State precisely on non-Muslims. The investigation shows that in Islam non-Muslims have similar rights as Muslims except on specific matters similarly, they have the same obligation with Muslims except where they exempted. Non-Muslims enjoy rights such as protection of life and property, integrity, freedom of religion, freedom to work and earn as well as protection during inability, old age or poverty in an Islamic State. To show the importance Islam attaches to the rights of non-Muslims are dually protected in Kano State as a Sharia State. The author concludes with an explanation of what Sharia means and its sources. He enjoins Muslims on justice and fair play in their relations with non-Muslims as it is the central notion of the Sharia.
The researcher examines the legal views on abortion as contained under Common law and Islamic law. Considering the Controversial nature of abortion as well as the heated debates it has generated, the researcher explores the issue of abortion in the American constitution, under British Common law, and the stands of the Roman Catholics Church.

The data used were mainly drawn from the Qur’an, Hadith’s legal documents, in addition to published and unpublished literatures which were analyzed using content analysis method. The research findings show all that:

1. Both Islamic and Common Laws prohibit the practice of abortion. In British common for instance, abortion is only lawful prior to ‘quickening’ of the fetus but should a pregnant woman die in the process, the abortionist would be charged for murder. While in Islamic Law, abortion is illegal and punishable by payment of ‘diyya’ (blood money). Abortion is only permissible for a married woman in a situation where the pregnancy poses a grave threat to her life and affects her breast milk. And, it can be aborted provided it does not exceed 120 days (four months) after conception.

2. The Roman Catholic Church condemns abortion and the use of contraceptives as unlawful and an intrinsically evil, and those not provide any justifiable grounds where it can be lawful. More so, abortion can form the grounds for excommunication from the church.

3. In Nigeria, there are basically two laws that talked on abortion. They are: the Penal Code Law No. 18 of 1959 (in the north) and Criminal Code Law of 1916 (in the south). Section 212 of the Penal code prohibits the act of abortion with no justified reason and provided for a penalty of 154years imprisonment with fine or both.

The scholar concludes by acknowledging the sensitivity of the issue of abortion and therefore, advocated for a moderate position that neither prohibits abortion in its entirety nor permits it bearing in mind the societal believes, cultural values and morality.
She recommends access to information on both control and safe contraception method; Provision of effective sex education for both young and old, she also enjoins States implementing Shariah to always consult and use divergent views in passing judgments instead of relying on one school of Islamic jurisprudence. More so, according to the researcher, before a country consider legalizing abortion, certain factors such as availability of health facilities/services and financial resources should be put into consideration.
The scholar examines the use of weights and measures among traders of food stuff and cloth materials in Kano metropolis as well as conformity with and deviations from the Shariah. The research was prompted according to the author, by people’s neglect of the teachings and warnings of the Quran and the Prophetic hadiths on non-conformity to standard weights and measures. More so, there was a public outcry regarding the lack of concern to the fulfillment of weights (Al-kail) and measures (Al-mizan) with little or no checks from the authorities concerned. As well as the extent to which the government is monitoring and controlling the attitude of retailers of food stuff and textile materials.

The author makes use of both primary and secondary sources to generate data. The primary data were sourced through questionnaire and interviews meanwhile, six (6) markets were sampled within Kano Metropolis. The questionnaire and interviews were administered on leaders of commodity associations in the various markets, the executive officers of Hisbah command and Shariah Commission. The findings from the research showed that only few retailers either 16.5% (all of which were textile retailers) are using standard modern instrument of measurement while only 1.2% of grain sellers out of the total respondents use scales. But fruits like bananas are usually sold based on free estimation. Secondly, ten (10) different types of measurement and weighing instruments were used by the retailers in the six markets studied. Even though the Shariah Commission introduced a standard instrument of weigh and measure known as “Kwanon Shariah” retailers do not conform to it and consumers usually prefer the Shariah measure due to its accuracy while those that insist on it have to contend with higher price. The research also shows that Hisbah command is committed towards ensuring conformity and controlling deviations from the Sharia weights and measures through observation of current trends, enlightenment and enforcement. The author identifies problems of non-conformity and deviations from the Sharia measures and weights due to ignorance on the part of both retailers and consumers, persistence of pre-existing culture, existence of powerful commission
agents like the “Yan kaho and Yan chori”, use of substandard instruments of measurements and greed on the part of some retailers.

Recommendations were made on involvement of the media and schools in the enlightenment campaign on the significance of conforming to the Sharia weights and measures as well as the dangers of deviation in trade transactions. In addition, the government should involve trade associations’ transactions particularly those concerned with weights and measures and establish commission or directorate with mobile court to prosecute defaulters.
The author investigates implementation of Sharia and application of Islamic Criminal Law in the Northern states of Zamfara and Kaduna. He begins by tracing the history of Sharia in Nigeria to the 15th century when Islam was consolidated in Kano by Amir Muhammad Rumfa. He further relates the reimplemention of Sharia to the return of civilian administration in Nigeria in 1999 where the constitution provides the Muslim with an opportunity to operate the legal system which dovetails their tradition, customs and religious belief. In writing this thesis, the author identifies a number of books that deal with the issue of sharia like the Basis of Shari’ah, the Practice of Muslim Family Law in Nigeria, Islamic Law and Constitution, and Outline of Muhammadan Law. These books look at the issue of Sharia from different angle. Contrarily, Muhammad makes a comparative study of the level of implementation of Islamic Criminal Law in Zamfara and Kaduna states.

The author sources most of his information from the books on Sharia, government documents and newspapers. There is no evidence of using questionnaires or oral source. The research covers two states of Zamfara and Kaduna, the former was the first to have implemented the Sharia under democratically elected leader in 2000. While the latter introduced Sharia because of the incessant pressure of the Muslim majority in the state.

According to the author the application of Islamic Criminal Law in both Zamfara and Kaduna has generated constitutional and democratic controversies. Kaduna and Zamfara adopted similar criminal laws and replaced Area courts with new Sharia Courts. The states increased the power of Sharia court of Appeal in to handle and determine the appeals from Sharia courts. In spite of this, there are some factors that militate against the smooth function of sharia in these states such as constitutional obstacles, lack of uniform Sharia Criminal legislations, lack of qualified judicial personnel, non-criminalization of apostasy (Riddah), and misconception of the Sharia by non-Muslims. The author recommends for the constant orientation of individuals, removal of constitutional obstacles, and harmonization of Sharia criminal codes in the Sharia implementing states.

The scholar surveys level of the Sharia implementation in Bauchi state in the North eastern Nigeria. He traces the history of Sharia in Nigeria right from the introduction of Islam to Borno Empire in 11th century and subsequent diffusion of the faith to Hausaland in the 14th Century. Before the 19th century Islam was in limbo a situation that bred revolutionaries under the auspices of the Sheikh Usman Danfodio who waged Jihad and re-established Sharia in Hausaland and other neighbouring places.

The coming of the British colonial masters at the onset of the 20th century shackled the practice of Sharia in Northern Nigeria. In the first decade of the 21st century Sharia was re-implemented in some states of Northern Nigeria, Bauchi inclusive. In analyzing the implementation of Sharia in Bauchi, Zubairu raises certain questions like what really motivated or forced government to implement sharia? What was the reaction of non-Muslim indigenes of Bauchi to the implementation? What are the achievements of Sharia so far? How does it change the life of people? These are some of the research questions, and in trying to find answer to them the author consults many relevant works on Sharia which include a Brief History of Sharia in Defunct Northern Nigeria, Sharia the Islamic Law, *Ilmin Alkalanci na Sharia* (basic knowledge of Sharia), and Understanding the Sharia. Zubairu’ work differs from above mentioned one in term of approach and scope.

The author acquires data from the books and theses written on Sharia especially in Northern Nigeria. He employs the services of oral sources greatly by interviewing government functionaries and Islamic scholars who provide him with details on the extent of the implementation and various challenges face by the implementers. The starting period of the research is 1999 and ends 2006. The research focuses on the Muslim dominated areas of Bauchi state.

The author finds out that despite the challenges and opposition from the non-Muslim indigenes of the state, Christian Association of Nigeria and other anti-Sharia elements in the country, the government of Bauchi implemented sharia due to nagging calling and desire of the Muslims. The major achievement of the Sharia implementation in Bauchi is the establishment of Sharia commission which is promoting the cause of the Islamic legal system. The main challenge of the Sharia is the opposition from many angles and people.
The research examines the Islamic perspective regarding the custody of a child as well as the obligations of a child to his parents. The primary data used in this study came mainly from chapters of the Quran and Hadiths, and interviews. Among those interviewed were: Sheikh Ibrahim Abagoni and Isa Hayatu Chiroma (Dean, faculty of Law), while the secondary data were drawn from books of Islamic jurisprudence, ‘Fiqhussunnah,’ ‘Ar Risala’ all in Arabic text. The research reveals that Islam confers the custody of a child to the mother and her relatives but in the absence of that, the father and his relatives could have the custody of that child. Secondly, the researcher educated on the obligation of parents to their children as enshrined in the Qur’an and the Prophetic traditions as well as the duties of the child to his parents particularly his mother due to the travail conditions surrounding child birth and upbringing. Umar also cited some sections of the child’s Right Act which he considered to be repugnant to Islamic law and the culture of Nigerians. Therefore, the researcher recommends that people should make the right choice of spouse in accordance with Islamic teachings. Those children are gift from Allah and it is paramount duties of parents to protect and cater for them according to Islamic principles. He also enjoined children to respect their parents and called for the abrogation of the child’s Right Act as it contravenes Islamic law and the culture of Nigerians.
The scholar examines the implementation of Shariah in Nigeria’s federalism with special references to Kano State- a State where over 95% of the people are Muslims and majority of whom are demanding for the re-implementation of Shariah. The research gives an account on the nature and scope of Shariah implementation in Kano: before and after the jihad of 1804, from British Colonial rule of Nigeria to its period of independence, and from Nigeria’s independence to it re-introduction on the 27th of November, 2000 up to date. The researcher also gives account of the institutional arrangement, laws establishing the institutions and policies of government in relation to Shariah implementation in the State.

The research findings show that the period after the jihad of 1804 paved way for the real implementation of Shariah (in its totality) in Kano. However, according to the researcher, British Colonial rule in the whole country seriously affected the real implementation of Shariah in the study area- as it tempered with the Islamic Criminal system. This according to him, continued even after independence as both the constitutions of 1963 and 1979 excluded Islamic Criminal system of law. Some of the provisions of the 1999 constitution however gave way to the re-institutionalization of Shariah in some states, including Kano. The researcher identified that there is not any significant improvement in the system since its re-introduction as most of the institutions if not all are faced with numerous problems such as corruption in the government, lack of adequate human and material resources, lack of adequate understanding of basic principles of Shariah by most members of Hisbah, supremacy of the supreme court over the Shariah court among others. According to the researcher, there is still a strong demand for the implementation of Shariah both in Civil and criminal matters by majority of the people of the State.

The scholar examines the application of Sharia in North Western state of Kebbi. According to her, Kebbi was created in 1991 by the General Ibrahim Babangida’s regime. It lies between latitude 10\(^\circ\) and 30\(^\circ\) N, and longitude 30\(^\circ\). 6\(^\circ\) W. The main research questions of this work are: what is Sharia? How Shariah was implemented in Kebbi? What is the extent of its application? What are the restrictions of Shariah? In answering these questions, the author reviews the following works: Shariah: The Islamic Law, The Cardinal Principle of Islam, The Light of Islam, Islamic Law in Nigeria, Shariah and the Muslims in Nigeria, The Shariah Issue, The Practice of Muslim Family Law in Nigeria, and the Synopses on the Role of Alkali (judge) in the dispensation of Justice in Northern Nigeria. This work varies from the reviewed ones because of its absolute focus on Kebbi.

The methodology uses by the author in generating data is oral interview. She interviewed some people who are verse in Islamic law and Jurisprudence in Kebbi. She also consulted relevant books, journal articles and seminar papers on Shariah. Base on this methodology, the author looks at the implementation and application of Shariah in Kebbi state.

The author defines the term Shariah as a code and conduct of every Muslim who believes in the oneness of Allah and His messenger Muhammad (P.B.U.H). This legal system was introduced to Kebbi on 1\(^{st}\) December, 2000 after the committee of the legal experts submitted their report to the governor of the state. These experts amended Penal code laws of 1963 and brought it in conformity with Shariah legal system. They inserted the issue of \textit{Huddud}, changed the punishment for adultery and theft, included the punishment for committing sodomy, and Shariah courts were introduced to perform the functions of some previously existing secular ones. The author fails to bring the instances of the legal proceedings of these Shariah laws to show the practical application of Sharia in the state. There is no mention in this work of some lapses and lacunae in the application of Shariah in Kebbi. Some of the questions raised like, the extent of the application of Shariah and its challenges have not been addressed by the author. There are many hanging issues that supposed to be attended to but ignored by the researcher.
The writer assesses the level and extent of the Sharia implementation in Zamfara State from 2000-2002. According to him, Sharia had been practiced in Zamfara and other parts of Northern Nigeria before the advent of British colonial rule, it was the establishment of colonial administration that hindered the practice of Sharia. In 2000 Sharia was re-implemented by governor of Zamfara State Ahmed Sani Yariman Bakura. In assessing the level of the implementation of Sharia in Zamfara, the author developed questions like, what is the meaning of Sharia? What is the essence of its implementation? Is Sharia meant for both Muslim and non-Muslim? What is the level of Sharia implementation in Zamfara state? These and many other questions were answered by consulting related works on Sharia and Islam. These works include the History of Sharia in Northern Nigeria and Islam and Sharia legal system. These works deal with Sharia as a concept and its history in Nigeria, but Sani’s work examines the extent of its practice and implementation in Zamfara.

The author uses participant observation where he used to go to Sharia courts in Zamfara to observe legal proceeding and gather data. He also interview prominent Islamic scholars in Zamfara and people in the Ministry of justice and Hisbah board. He also uses some written documents that are related to the issue of Hisbah. The research covers only Zamfara state and implementation of Sharia between 2000 and 2002. Based on the data analysis, the author was able to find out that criticism and propaganda campaigns embark upon by liberal Muslim, local and western media, and non-Muslim in Nigeria do not prevent the implementation of Sharia even though with certain limitations. He posits that implementation of Sharia leads to eradication of social vices, reduction of crime rate, minimization of corrupt practices among civil servants, moral awakening through Islamic public enlightenment campaigns, poverty alleviation through several government loan schemes and alms giving, increased unity among Muslim community, peaceful co-existence between Muslim and non-Muslim, establishment of diplomatic ties with other Muslim countries, improvement in commercial activities, restraining unethical mixture of opposite sex.
The work examines the role of Sharia in fighting corruption and corrupt practices in the Muslim society. The author defines corruption as any act undertaken with the deliberate intent of deriving monetary value or other benefits by encouraging or convening all illegal activities. The author devises research questions and presented them in this way: what are the conventional and religious meanings of the term corruption? What is the root of corruption? What is the nature of corruption that exists in the society? What are the dimensions of corruption in the Muslim society? What role has the sharia legal system been playing in combating corruption? In answering these questions, the author consulted various works on corruption and Sharia among which are: History of Sharia in Northern Nigeria, Islam in West Africa, and Corruption and poverty in Nigeria. These works provide ample information to the researcher and formed the foundation ground of the dissertation.

The main cope of the work is the role of sharia in combating corruption. There is no definite case study and periodization. The author analyses the trend of corruption in general Muslim communities without any specification. The techniques used by the author in data generation are multiple in natures. He interviewed legal practitioners and Islamic scholars and public office holders. He also used published and unpublished materials.

The author was able to trace some of the Qur’anic verses that frown on corruption and encourage leaders to shun away from any form corrupt practices. He quoted Qur’an chapter 4:135 where God says “O ye who believe, stand firmly for justice and witnesses to God even as against yourselves or your parents or your kin and whether it be against rich or poor for God can best protect, both follow not the lusts of your hearts or decline to do justice, verily God is well acquainted with all that ye do”. The author also quoted prophetic tradition which condemns corruption, the hadith says “corruption is an act of cheating and as such he who cheats is not among us”. The author concludes that any practicing Muslim would never engage or promote corrupt practices because of the stand of Sharia on it.
The researcher examines the nature of Sharia implementation in Zamfara state, during its early periods of introduction and implementation in 1999. The researcher also looks at the provisions of the 1999 constitution in relation to Sharia introduction and implementation in the State. The study covers the report and activities of the ‘Law Review Committee’ initiated by the Executive Governor of the State (Alh. Ahmad Sani). The study also looks at the nature, types, and the activities of the Shariah court in the study area. The researcher generates the data for this study from both published and unpublished materials-mostly from official documents of the state.

The findings of this study show that: official launching of Sharia legal system in the study area was conducted on 27th October 1999. According to the researcher, Sharia was introduced in the state to satisfy the needs of the people for its implementation, and to serve as a means of curtailing social vices. According to the study, section 38 and section 277 of the 1999 constitution of Nigeria provide basic ground for the implementation of Sharia on the generality of the Muslims. However, the study posits that there is need for the amendment of section 33, 34, and 277 of the constitution to pave way for full implementation of Sharia. The researcher posits that the memoranda received by the committee demonstrate that the people of the state want the Shariah legal system (in its totality) to serve as the legal system in the state. The study does not go on to explore what this position actually means.
The scholar examines the relationship between Sharia implementation and social control in Zamfara. The researcher also looks at the constitutionality of Sharia implementation in the 1999 constitution of Nigeria, and its impacts on the lives of the populace in Zamfara.

The study covers the early period of Sharia re-introduction and implementation in the study area, that is, from 1999 to when the study was conducted. The researcher utilized both primary and secondary methods of data collection. One hundred (100) questionnaires were administered to the sampled group of which 60 were analyzed using the simple percentage method. The findings of the study indicate that Sharia was re-introduced to:

a. Tackle the vices in the study area which the civil law has not adequately tackled
b. Satisfy the people’s aspiration for its implementation in the study area.

The research findings indicate that the implementation of Sharia is constitutional as it conforms with sections 33, 34, 38, and 277 of the 1999 constitution. According to the research, the implementation of sharia has significantly reduced and controlled social vices, and has brought positives changes in the lives of the people in the area; thus, 70% of the respondents are in support of its continuity. However, the study identified that only the less privileged individuals have been falling victims of the Sharia, the rich and the influential persons have been escaping the wrath of the legal system. The researcher identified that the judges (Qadis) are more acquainted with the principles of the Maliki School of Islamic Law; hence, they apply such principles without tapping resources from any school of law when dealing with cases- this affect justice in judgments. Thus, the researcher posits that ‘they seem not in tone (sic) with modern realities.’
This study looks at the attitude of adolescent girls towards Sharia in Sokoto Metropolis. It examines the behaviors of adolescent girls in order to see whether or not they are in accordance with the tenets of the Sharia. According to the researcher, over a year now, Sharia had been adopted to serve as the code of conduct for the people in the study area, however, the people including the adolescents, have been seen behaving against its injunctions. The study looks at the behaviors of adolescent girls in relation to religious, economic, socio-cultural and educational spheres of life. The researcher utilized the injunctions from the Qur’an and Hadith to serve as the yardstick in examining the behaviors of the adolescents towards Sharia in the study area.

The findings from the study show that immorality is still prevalent amongst the adolescent girls in the study area, as they disregard Allah’s injunctions and that of his Prophet. Thus, the researcher posits that it is not uncommon to find girls dressing immorally-displaying their adornment; mixing between opposite sex, indiscriminate sexual problems, delinquency, unwanted pregnancy and abortion. He also identified hawking with its consequences among these girls. These vices according to the study, is attributed to lack of proper education particularly on Islamic etiquettes, and nonchalant attitude of parents towards the upbringing and morality of their children. The researcher recommends that there is the need to give special attention to the adolescent girls, particularly to their knowledge of the teachings of Islam-the Sharia.
This student looks at the Constitutionality of Sharia under the 1999 constitution of Nigeria, with references to the Sharia re-introduction, implementation, and enforcement in Zamfara State. The researcher also examines the procedure followed by the Zamfara state government in its Sharia implementation and enforcement in order to conform with laws of both the state and federal governments. The researcher generates the data for this study from literatures administered questionnaires, and personal discussions with ten (10) non-Muslims in the study area. A total of one-hundred (100) respondents were sampled, and administered questionnaires, out of which sixty (60) were returned, and forty-seven (47) were used.

The findings of this research show that Muslims constitute 99% of the total population of the state; their persuasiveness for the implementation of Sharia in the state was the major reason for its implementation in 1999. According to the findings of this study, the state government followed due process as enshrined in the 1999 constitution in its implementation of Sharia in the study area. The study identify section 6, section 4 (7) a, b, and c, section 6 (5) (k), sections 277 and 278 of the 1999 constitution, as enabling laws for the establishment of Sharia; thus its implementation in the State. According to the researcher, though the existing laws and administrative structure were reviewed to conform with the traditions, cultures, values and norms of the people, they were done in accordance with the provisions of the constitutions. The responses of the sampled group show that there is incidence of high crime rate and other social vices before the implementation of the Sharia; with its implementation however, they have been reduced.

According to the researcher, the implementation of Sharia is constitutional as such, he posits that if those steering the affairs of the government in Muslim dominated States are committed, they can implement about 90% of the provisions of Sharia in their States. The researcher also recommended that there is need to recognized Nigeria as a pluralist society; thus, the need to provide Sharia for the Muslims, Common law for the Christians, and customary law for the traditionalists.

The author examines the extent at which Sharia law is applied in Nigerian Courts as well as its success and problems. The researcher used both primary and secondary sources of data consisting of the Qur’an, Hadith, and Constitution of the Federal Republic of Nigeria, text books, journals as well as conference papers which were analyzed using content analysis method. The research made the following observations;

1. As far as the constitution is concerned, Sharia law is recognized as one of the laws of Nigeria; others are the English Common Law and Customary Law. Sections 240 (2) of 1963 and 242 (2) of 1979 constitutions respectively made provisions for the establishment of Sharia Courts of appeal at the discretion of each state.

2. The British rule disrupted and abolished Islamic Criminal law and introduced an entirely new way of life which dichotomizes religion from politics, law from morality and undermined Sharia law.

3. The scope of Sharia law was narrowed to personal status and made subordinate to the English law. Hence Sharia was relegated and confined to matrimonial and civil cases only.

4. There are misconceptions of the objectives of the Sharia by Muslims and non-Muslims alike. They often look at one aspect of it that is, the “Hadd” (Capital) punishment.

Finally, the author concludes that immorality, social injustice, social insecurity, political instability, economic backwardness prevalent in Nigerian society has contributed in hindering the application of Sharia in Nigerian Courts.
This work analyses the entrenchment of the colonial rule in Northern Nigeria and the subsequent tampering with the Sharia legal system which was operated in most polities of the region. The author raises a number of questions like, what was the nature of the legal system operated in Northern Nigeria before the coming of the British colonial masters. What were the sources of the pre-colonial laws? How administered the laws in the pre-colonial period? Which laws were introduced by the British and who administered them? In what ways did colonial laws contradict pre-colonial ones? And how did British suppress the Sharia in Northern Nigeria? These are some of the fundamental research questions that the author attempts to address.

The author comes across some related works especially those that deal issues like Islamic laws, British legal system, colonial policies and colonial administration. These works differ from Muhammad findings in terms of the problematic.

The author sources most of his information from colonial files and other books written by colonial officers and those written colonial occupation and administrations. The author also uses Quran as an important source of data due to the issue which he seeks to address, that is Sharia. Quran and prophetic tradition are the primary sources of sharia, so the author refers to them to build his argument. The scope of the study is Northern Nigeria and the period is from 1903 to post-colonial period. The main findings of the work are the establishment of colonial rule and introduction of colonial laws which impeded the Sharia and Islamic criminal laws. According to the author, the British had systematically suppressed the Sharia by first of all wiping out the use of Arabic language in the Muslim dominated emirates, introduction of secularism, permission to sell liquor and alcohol, establishment of customary and West African courts of Appeal, introduction of English Laws and enactment of the Penal code laws. The author concludes that British laws supplanted the Sharia in Northern Nigeria and the religion of Islam was tampered with in spite of the promises made by Lugard to respect the faith of the colonized. The main problem of the work is the way it is predicated on the Marxist theoretical analysis despite its anti-religious sentiment.
28. Muhammad A.M: ‘The Shariah Controversy in Nigeria (The Past and the Present),’ LLB Project, Faculty of Law, Usman Danfodiyo University, Sokoto. 1990

The student examines the Sharia controversy in Nigeria in the past and present, and the reasons for such controversy. The researcher also looks at the history of Islam and Sharia in Northern Nigeria, and its deterioration. The study examines the Sharia controversy in Nigeria in two phases, namely: a) The Sharia controversy in the past (prior to 1960). b) The Sharia controversy in the present (1979-1989). The researcher collected the data for the study from literatures.

The findings of the study indicate that Islam came to some parts of Northern Nigeria in the 11th century. However, Sharia was not properly applied in administration of the states, until after the Sheikh Usman Danfodiyo led Jihad in the 19th century. According to the researcher, the Sheikh and his followers established a strong and organize system of government under which the Sharia was applied to the entire Muslims in its totality. However, he posits that the coming of the colonial masters in the Northern part of the country in 1903, with the ordinances they introduced in Islamic states, retarded the application of Islamic law in its entirety. The findings of the study indicate that the Sharia controversy in the past was mainly attributed to two factors:

a. Misconception of Sharia by non-Muslims due to their ignorance about its provisions. According to the researcher, the non-Muslims in the country see the Shariah as the law of the Arabs, and not in consonant with the contemporary world (outdated)

b. Fear of non-Muslims of Islamic Criminal system which they consider as brutal and in human. The findings of the study indicate that due to the persistent criticism of the Shariah by the non-Muslims, Islamic Criminal law was wiped completely in 1960. According to the researcher, the reason for the current controversy which is more pronounced is basically the religious rivalry between mostly the Muslims and Christians, which has generated heated debates in the country.

The researcher concludes that Islamic law generally does not affect a non-Muslim, because the Sharia is meant to only adjudicate Muslims disputes.
This project which was submitted to the faculty of law for the award of L.L.B. degree in Shariah and Common Law examines the effects of colonialism on the application of Islamic law in northern Nigeria. The researcher makes some observations as regards how colonialism affected various enactments and the execution of justice under Sharia and customary law. First and foremost, “Customary law” does not indicate that there is a single uniform set of customs prevailing throughout the country rather it is used as a blanket description covering very many different systems. Secondly, customary law encompasses both tribal laws and Islamic laws. More so, colonialism abrogated the Sharia and other customary laws in the north. In doing this, the colonialist introduced three general tests of validity of Islamic and customary law. The criteria are that any law that is “repugnant to natural justice, equity and good conscience,” “Inconsistency with public policy” and “incompatibility either directly or by implication with any law for the time being in force” is invalid. The researcher cited instances where the Sharia courts and native courts carried out judgments but were reversed and nullified by the English courts under the pretext that, any customary law that is incompatible with any particular rule either statutorily codified laws, would have to be declared invalid. As such enactments of various legislations by the colonialists led to the abolition of certain customary rules and institutions, and undermined the Sharia and customary laws.
This work assesses the effects of the Decree number 26 of the 1986 on the application of Sharia in Nigeria. The author begins by giving the history of sharia in Nigeria from the pre-colonial period and examines the situation of legal processes in the country during the colonial period. He dwells well on the nature of courts that existed in Nigeria with special emphasis on the Northern Nigeria. He classified courts into two forms. The first category consisted of superior and inferior courts. The second category comprised of courts of records and courts other than courts of records. After classifying the courts vaguely, the concentrates on the Sharia court of appeal, High court, Federal court of appeal and area court. In studying these courts and impact of decree number 26 on the sharia application in Nigeria, the author tries to answer these questions: what is the legal definition of Sharia? What was the power and jurisdiction of alkali (judge) in the pre-colonial period? How did the British temper with the Sharia legal system. What was the condition of Sharia in the post-colonial period? What were the effects of decree number 26 of 1986 on the application of sharia in Nigeria? These were the fundamental questions raised by the author. He made use of some works that are directly related to his research but differ in the scope.

The author derives most of his data from the books, legal proceedings, military decree of 1980s, Qur’an, prophetic traditions, and oral interview. The scope of the work is the impact of decree number 26 of 1986 on the application of Sharia in Nigeria with special reference to Northern Nigeria which is Muslim dominated areas. According to the author the main effect of the decree number 26 of 1986 was the empowering of Sharia court of appeal to hear appeals in respect of entire corpus of Islamic law in civil matters. He further stresses that the deletion of the word “personal” by the Constitution Review Committee was what really augmented the scope and power of the Sharia court of Appeal. This decree in a nut shell gave Sharia court of appeal unlimited power over all aspects of Islamic law on civil matters which would now include business transaction. In a word, decree number 26 of 1986 had theoretically given the Sharia court of appeal an enormous jurisdiction on Islamic law which it lacking before.
The researcher examines the various perspectives and views of the four schools of Islamic Jurisprudence with regards to Islamic law of divorce. The research data for this research were generated from the Qur'an, Hadiths, and books of the Islamic Jurists as well as from other published and unpublished texts. According to the researcher as far as the power to initiate dissolution of marriage is concerned, the wife is given more grounds to demand such dissolution than the husband. The researcher also brought to light some of the grounds and criteria in which the court can dissolve a marriage. These grounds provided by the Sharia are: Cruelty or ill-treatment (Idrar), lack of maintenance (Nafaqa); disappearance of the husband, apostasy of the spouse; impotency; desertion; long imprisonment and defect in the spouses due to leprosy or other contagious diseases though, with conditions. In the case of cruelty, both Imam Malik and Imam Hanifa all agreed that the Qadi (Jurist) can call for dissolution where the wife is able to provide evidence of ill-treatment beyond reasonable doubt. But in situation where their wife failed to do so, the Qadi should assign two arbitrators to reconcile the couples. On the issue of lack of maintenance, the Jurist presented differential views while some are of the opinion that the marriage should be dissolved others argued that the husband’s destitution should not be a ground for divorce. The researcher also cited reference with some of the divorce cases brought before the Sharia appeal court of Sokoto.

In this thesis, which was submitted to the History Department, Bayero University, Kano, Umar examines the history of one of the intractable Islamic organization in Kano from the period 1994 to 2007. The Jama’atu Tajdidil Islamy was formed in 1994 when ten senior members of the Muslim Brothers, formally called, The ‘Islamic Movement in Nigeria’ decided to break away and formed a rival movement. Relying exclusively on fourteen oral interviews conducted in both Zaria and Kano, the researcher documents the reason for this split and how the organization got transformed into social and political movement. Although the researcher acknowledges the fact that the study of Islamic Movements and their activities is a heavily studied topic, but he is quite original with regards to his contribution on the history of the organization. The researcher tries to answer some basic research questions concerning the movement including the rationale of its formation and its leadership structure; the objectives of the group and the extent to which they were achieved or not; the relation of the group with other Muslims Associations or Movements and its relationship with the State. The termination period of the study (2007) was the peak of the political career of the J.T.I members who had joined the Shekarau Administration. This according to Umar marked a striking transformation of an Islamic organization established primarily to contribute to the reformation of the society through Islamic Principles.
The scholar examines the impact of the teachings of Wahhabis on Muslims in Yola-south local government area. According to the researcher, Wahhabi or Wahabiyya as it is often referred in Arabic is a Sunni Islamic sect based on the teaching of Muhammad Ibn-Wahab who advocated purging Islam of what he considered as impurities. The sect was established as a result of defiance of the original system of Islam after the demise of the Prophet. The researcher gathers his data from both primary and secondary sources. The primary data was derived from questionnaires which were administered on a representative population of sixty (60) individuals while the secondary data was collected from reports, official records of the Izala movement, academic works and books related to the research. The study was conducted in Yola-South local government area precisely in ten (10) wards namely: Damareward, magaji ward, Sanda ward, Wuro-Hausa ward, Mbaboi ward, Bamngel ward, Shagari ward, Fadde Girei ward, Rugange ward and Wuro Chekke ward. The research also covers the period 1990 to 2010.

The research findings show the presence of ‘Wahhabis’s’ in Yola-south local government area though, they reject the name ‘Wahhabis’ as they are often called by their opponents rather; they prefer being called Ahlus-Sunnah or Salaf and identify themselves under the Jama’atu-Izalatul-Bid’a-wa-Iqamatus-Sunnah (meaning movement against negative innovations and encouraging orthodoxy). Secondly, the researcher observed that majority of Muslims in the study area engaged in fetish traditional practices, hence, the presence of the Izala movement to discourage them. The writer concluded that ‘Wahhabis’ movement has proven itself to be one of the greatest Islamic revivalist movement in Yola-south LGA looking at her tremendous achievements particularly with regards discouraging actions such as believe in sorcery, divination, witch craft and superstition. Each of these practices involves ascription of partners to Allah, which Islam condemns totally. Other area of achievements is through promotion of learning, provision of first aid assistance to victims of accidents and special assistance to pilgrims in the holy land. He recommends that Islamic scholars should eschew their differences and unite towards
teaching the people true and pure practice of Islam. Secondly, parents should intensify their effort towards educating their children on the true Islamic teachings.
The research focuses on the historical development of Qur’anic schools with emphasis on the predicament of the schools in an effort to provide concrete solutions. The research was conducted using both primary and secondary data. The primary data were derived from questionnaires and oral interviews. The questionnaires were administered on a sample population of fifty (50) respondents while oral interviews were conducted with Alhaji Dr. Aminu Saleh (Wamban Katagum) and Alarama Malam Abdul Basir. The secondary data were obtained from published and unpublished literatures on the study. The research covers Qur’anic education in Katagum local government area specifically on some selected Qur’anic schools- Mustapha Umar Islamiyya school, Mai keke Madarasatul Ihya’us Sunnah and Markazul Islamiyya School. The research findings showed that establishment of Qur’anic schools in Katagum had a long history right from the reign of Malam Ibrahim Zaki in 1815 A.D to the contemporary time. Secondly, the establishment of Qur’anic schools in the study area led to the advancement of Islamic knowledge among the community however, the Quranic school system of education does not teach the theological aspect of the Quran to pupils at initial stage until they attain maturity. Also Quranic schools are bedeviled by various problems among which is inadequate funding, neglect of the schools by government and the wealthy, narrow curriculum. Hence, the student recommended the following:

1. Qur’anic should be adequately funded
2. The curriculum should be broadened
3. There should be partnership between parents and teachers so as to improve the level of enrolment of children into schools.
4. Begging among students of Quranic schools should be discouraged
5. Teachers should be adequately catered for, because of the discovery that most of the teachers live in abject poverty
6. Establishment of Qur’anic schools board at Federal, State and local levels
7. Attention should be paid on women education.
The writer looks at the contributions of Islamic Scholars (Ulama) to the development of Islam and its system of education in Gamawa local government area of Bauchi State. According to the researcher, many people considered the study area (Gamawa local government area) as being mostly populated by non-Muslims. This according to him, challenges the honor and personality of the Islamic scholars in the area; hence the study. The researcher also highlights the concept of Islamic education, its objectives and importance. The study looks at the Islamization of the study area from 1990-2009, and the influence of the Ulama in the life of the populace particularly their social life. The researcher utilized historical and analytical methods for the study. Data were collected from the Qur’an and Hadith, Colonial records, Manuscripts, historical books of the area and from oral interviews conducted with some of the populace. Findings indicate that before the coming of Islam into the area, the indigenes of Gamawa were all pagans. However, when the new religion came, the activities of the Ulama and other Muslims influenced the way of life of the indigenes. According to the findings, inter-marriages and peaceful co-existence between the Muslims and the pagans are the major factors responsible for the latter Mass conversion to Islam. Finding also indicates that the Ulama have contributed significantly in promoting Islamic education in the area. They have served as teachers, judges, Imams, preachers, and have established modern Islamiyya schools for both male and female, and married & unmarried. The researcher identified two contemporary Islamic Scholars- Mallam Yusuf S. Bakum and Mallam Aliyu Muhammad – who have made mark success in spreading Islamic education through preaching, teaching and conversion activities in the area. The researcher advised every Muslim to contribute to the development of Islam.

The student posits the theory that women during the first generation of the Muslim Community under the leadership of the Prophet (S.A.W) served as nurses, scholars and warriors. The scholar argued that they contributed significantly to the development of Islam especially in the field female education. According to him, Aisha (R.A), the wife of the Prophet (SAW), was said to have reported about two thousand two hundred and ten hadith; because of her vast knowledge, she was consulted by the companions of the Prophet (SAW) on Islamic rulings. Hence, the author examines the role of Muslim women to the development of Islamic education, with particular reference to Muslim women in Fufore local government area of Adamawa State. In doing this, the researcher try to answer the following questions:

a) Does the Muslim Woman contribute to the development of Islamic education in Fufore local government?

b) In which area have they contributed to the development of Islamic education?

c) Does lack of equipment affect their contribution toward Islamic education?

d) Do mothers send their female children to school?

e) What is the importance of women education?

The researcher generated the data for this study from the Quran, hadith and other relevant literature on education. In addition to these primary religious texts a simple random sampling method was used to draw a sample size of fifty (50) respondents for empirical investigation. The sample consisted of thirty five (35) learned women and fifteen (15) learned men. Questionnaires (50) were administered to the sampled population. The simple percentage method was used to analyze the data collected.

Findings indicate that Muslim women have contributed to the development of Islamic education in the study area and that 92% of the total respondents support this finding. The women have contributed through teaching their children some chapters of the Qur’an and Hadith (intellectual role), and through teaching their children good values (moral training). For instance, findings indicate that 65% of the total respondents, frequently give their children moral training. Findings also showed that 84% of the total respondents (mothers) encouraged their children to seek for Islamic
knowledge. However, 76% of the total respondents stated that lack of equipment and facilities affect the mode of teaching women in the area.

The researcher argues that the husbands of the Muslim women in the study area should always encourage their wives to seek for both Islamic and Western education so that they can also contribute positively to the development of the area. He also posits that women should always respect their husbands, and live according to the teaching of Islam. They should also enroll their female children in schools. The researcher further advised Islamic scholars to intensify their activities towards discouraging Muslim women imitating western culture.
The scholar examines the contributions of the Zawiya (circle) of Sheikh Modibbo Tukur to the spread of Islamic education in Gombe state in Northeastern Nigeria. According to the researcher, most researchers did not adequately highlight the history and contributions of Sheikh’s Zawiya to Islam, hence, the need for this study. The researcher also looks at the origin of Sufism, and their activities in the study area. The researcher adopts historical and analytical methods to generate the data for this study. The researcher conducted interviews with some important elites in the study area to generate firsthand information. The literatures produced or written by the Zawiya, and their method of teaching were also examined.

Research findings show that Islam was introduced to Gombe through the Kanem Borno Empire by the efforts of Islamic scholars; particularly, through the efforts of Abubakar Usman (Bubayaro). According to the findings, the 14th century marked the beginning of Sufism in Gombe. Research findings also indicate that Modibbo Muhammad Tukur was born in 1914; he was of Tijjaniyya Sufi order. He established his Zawiya in 1958. According to the researcher, though the Sheikh had never compiled any books, he was an active preacher, a teacher who specialized in giving Fatwa (Islamic rulings), and had lots of published works in the form of manuscripts. His Zawiyya is among the factors that assisted in the spread of Islam in Gombe, and has written and published few books. Research findings indicate that though the Sheikh died in 1984 his Zawiyya is considered as one of the oldest and best schools established in Gombe. According to the researcher, till date, the Sheikh is very much respected in the study area.
The scholar investigates the contributions of the Izala movement to the development of Islam in Potiskum. The Jama’atul Izalatul Bid’ah Wa-Igamatis-Sunnah (Jibwis) literally connotes the movement against negative innovation and establishment of orthodoxy was founded by Sheikh Ismaila Idris Zakariyyah in 1978 with the primary aim of propagating Islam in accordance with Sunnah and to establish a formidable Ummah (Community) that will be the vanguard of Islam. Izala was established in Potiskum in 1981 by Malam Hassan Adam Farsawa (a student of Sheikhs Abubakar Gumi and Ismaila Idris Zakariyya). The author collects his primary data from the Qur’an, Hadiths, official Izala publications, Eid sermons as well as interviews. A total of ten (10) interviews were conducted with members of the Izala movement in Potiskum branch, among those interviewed were Alhaji Shehu Zagam (secretary of Jibwis), Alhaji Usman Mai Atamfa (second leader of Jibwis Potiskum branch) Mal. Muhammad Bashir Abubakar (secretary zakat commission) among others. While the secondary data were mainly drawn from books both published and unpublished. The data collected were analyzed using content analysis. The study period was from 1999 to 2009.

According to the researcher, the Izala organization has contributed immensely to the development of Islam in the study area. These development activities are in the areas of economic development, political, social, educational and religious development. Economically, Izala movement through their preaching’s were able to discourage bad economic practices like usury, hoarding and encouraged Muslims to give-out zakat (endowment); on the social side, Izala movement influenced the use of veil (hijab) among married and unmarried women. The movement also established schools and Islamiyya where both Western and Islamic knowledge are taught. Moreover, the study found that the Izala movement is the first Islamic organization in Nigeria that expressed concern and emphasized on the importance of women education and it is to that effect that many women were educated in accordance with Islamic and western values. The Izala movement has also contributed tremendously in the religious development of Potiskum through its preaching’s, Symposia, lectures, adult literacy education, construction of mosques, Islamiyya schools as well as
interms of encouraging Muslims to engage in politics and leadership. The researcher goes further to state that, in 1991 national body of the movement was engulfed by a number of problems which led to its division into two factions. One faction headed by Sheiks Idris Isma’ila Zakariyya (the founders) with its headquarters in Jos while the other faction was led by Mallam Mai Gwandu and based its headquarters in Kaduna. Likewise other States and their followers were also factionalized including Potiskum. Therefore, the researcher recommends the following:

1. The *Izala* movement should intensify its efforts towards uniting the Muslim *Ummah*
2. They should focus their activities on human development and self-reliance
3. They should encourage the Muslim *Ummah* to acquire western education.
The scholar explores the effort of Muslim women in the area of propagating Islam (Da‘awah) in Kogi state. Women have been playing active role in propagating and expanding frontiers of Islam in Kogi state. The researcher generates the data used for the study from both primary and secondary sources. The primary data came mainly from questionnaire, interview, observation and the Qur’an. A total of one hundred (100) questionnaires were administered but only 75 questionnaires were treated due to wrong entry of about 25 questionnaires. Interview was also conducted with Ustaz Yunus, Sayyida Bilkisu among others. While the secondary sources were derived from texts books, academic and Islamic Journals in addition to Conference papers related to the study. The scope of the study is on Muslim women organizations in Kogi State. The study identified a number of Muslim women organizations in Kogi State such as Nuwair-udeen Muslim women organizations, Muslim students Society, Banatul Al-Islam women wing. These organizations are off-shoots of Federation of Muslim Women Association of Nigeria (FOMWAN). It also revealed that Muslim women in Kogi State play significant role in the propagation of Islam via rural evangelism, visits to hospitals and orphanages to mention but a few yet, their efforts could not measure up to that of their men counterparts. These Muslim women organizations are confronted with problems of leadership, fund, existence of fetish traditional Institutions, poor media coverage of their activities, society’s unacceptability of women preachers and poor transportation network.

In conclusion, the researcher maintains that women have contributed tremendously towards the propagation of Islam right from the time of Muhammad (SAW) to the present era particularly Muslim women in Kogi State. Hence, the following recommendations were made:

1. Women should be accorded the recognition they deserve with regards the propagation of Islam since the Qur’an did not deprive them of such right
2. Women organizations should be assisted by the government and philanthropists with financial and logistics support.
3. There should be proper media coverage, recording of their preaching on video cassettes, DVD and airing on radio.
4. The women preachers should be properly trained and sensitized

The scholar examines the causes and consequences of ‘religious extremism’ in Jalingo local government area of Taraba State. The researcher also looks at the role of ‘religious extremism’ in dividing the Muslim Community (Ummah) in the study area. This study examines “religious extremism” (Ghuluw) in an Islam context, which the researcher said is different from the Western perspective. The researcher generated the data for this study from the Qur’an and Hadith; Islamic organizations and Islamic Scholars, Muslim youth and elders, and from the questionnaires administered to 120 respondents. Out of the total of 120 questionnaires administered, 100 questionnaires were analyzed using the simple percentage method.

The findings of the study indicate that the main causes of religious extremism in the study area are sectarian affiliation and narrow mindedness of the Muslims. 80% of the total respondents believe that the Ulama are the major causative agents of religious extremism in the area; and 95% of the elements of extremism are found in youths- due to their sectarian affiliation. According to the researcher, the extremism that poses the greatest threat to Islam and contributes to dividing Muslims is - ‘intra-religious extremism. He said that this is related to misconception of some Islamic concepts such as the issues of Bidi’a, Maulud, Wazifa between Muslims and Scholars. The researcher posits that Islam recommends moderations and balances in all aspects of the live of a Muslim, and opposes all kinds of extremism. Thus, he enjoins all Muslims to live according to the true teachings of Islam. The researcher also recommends that all Muslims and Muslim authorities, Islamic organizations and individuals should be serious and tackle the menace of religious extremism.
The scholar critically examines the phenomenon of child-abuse in Nigeria. According to her, currently there have been many cases of child abuse in the country. Thus, the researcher examines the forms of child abuse in the country, its causes and consequences. The researcher also looks at the issue child abuse from Islamic perspectives. This study was tailored towards examining the causes and consequences of child abuse in the country, with references to its implications in Islam. Thus, the researcher generated the data for this study from the opinion of some renowned Muslim Scholars that were interviewed, and data from the Qur’an and Hadith, and from relevant literature on child abuse.

Child abuse, according to this study, refers to any act to a child physical, mental, social, economic or social-wellbeing. The findings of this study indicate that the forms of child abuse in the country include child labour, Almajiranci, child trafficking, hawking, and enforcement of child among others. The study identified the causes of child abuse to include poverty, broken homes, nonchalant attitudes of parents towards the upbringing and welfare of their children, the Tsangaya system (Almajiranci), greed and ignorance, and high level of illiteracy. According to the findings of this study, child abuse exerts negative effects to the child (victim), the parents and the society at large.

According to the researcher, the information generated from the respondents (Islamic Scholars) and the literature reviewed revealed that Islam abhors and prohibits any act or form of child abuse. The rights of a child have been clearly stated in the Sharia. Allah (SWT) and His Prophet (SAW) have enjoined both parents, members of the community, and the government to protect the rights of a child, particularly his or her rights of intellect and moral development. The study discovered that there are prescribed punishments in the Sharia on child abuse.

Based on the findings of the study, the researcher posits that: government should enact law prohibiting child hawking, child shepherd, and child begging; the government should punished the perpetrators of child abuse; the Tsangaya system should be changed; Scholars, Imams and teachers should be enlightening parents and
the general public on the effects of child abuse, and government should tackle the problem of poverty.
The scholar gives a historical account of the Yoruba Muslim Organization in Sabon Gari settlement of Kano. The researcher documents the advent of the Yoruba Muslim Community in Kano, and the activities of the various Islamic organizations established by them. According to the researcher, Sabon Gari was established in 1913 by the British Colonial Masters to check the high influx of immigrants into Kano, and to provide ease in the administration of the city. The researcher also highlights the activities of the Yoruba Muslim Organizations in multiple areas including propagating Islam, building of mosques and Islamic schools, safeguarding the minds of the Muslims and coordinating both intra and inter organizational network of Islamic propagation in the area which has subsequently led to the establishment of the Council of Muslim Community (CMC). According to him these organizations have also helped in maintaining peace and stability in the study area.

The author explores the long existing relationship between Izalah and Tariqah sects in Zamfara state from 1978 to 2000. According to the author Tariqah as one of the most dominant Islamic denominations has been introduced to Zamfara even before the 19th Century Jihad of Usman Danfodio. While Izalah movement emerged and introduced to his study area in the late 1970s. He went ahead to posit research questions such as: why did the two Islamic organizations (sects) take root in Zamfara? What impacts have they made? What contributions have they been giving to the Muslim Ummah? What kind of relationship exists between the followers of the two organizations (sects)? In addressing these questions, the researcher undertook wider consultations of related works especially those on Islam, Islamic denominations and Sharia in Northern Nigeria. He argues that his work differs from the previous ones in terms of identifying relationship between sects - the Izalah and Tariqah.

The author relies heavily on written documents which include newspapers, published and published materials and government publications. He interviewed extremely few key informants, most of whom are leaders of these sects. The main finding of this work is that the two sects have myriad of relationships both hostile and cordial. From 1970s to 2000, they had mix relations with each other due to doctrinal differences. He argues that, with the (re)implementation of Sharia in 2000, they came together and work under a single umbrella to promote the cause of Islam and Islamic legal system. The author claims that this cordial relationship was more political than ideological because neither of the two has subscribed to other’s ideology. They were only brought together by the government. Furthermore, the author argues that internal crisis and divisions within Izalah per se, led to one of the factions strengthening its already politically motivated relationship with Tariqah Sufi order in Zamfara state. Several conclusions are drawn about this relationship.
The scholar examines the history of the introduction of Islam among the Jukun Community of Wukari since the 17th century. The researcher acknowledges similar works such as the works of Abba, I. A. (1976) and Muhammad, A.R. (1986). According to him, however, these works focus on the history of Islam in the upper Benue region, and the spread of Islam in the confluence area respectively. Thus, both works neglected the middle Benue region which is the main concern of this study. The researcher generated the data for his study from published and unpublished materials. However, he relied mostly on information gathered from oral interview, since according to him, there is inadequate written information or work that directly focuses on the history of Wukari.

The research findings show that Islam came into Wukari in the last decade of the 17th Century through two renowned Islamic scholars: Mallam Sambo and Mallam Dikko who came from Katsina. The conversion of the greater majority of the indigenes to Islam according to the researcher is attributed to the scholarly activities of some followers of Tambari, the preaching of some itinerant scholars from Maiduguri and Zaria, inter-marriages between the Muslims and the Jukuns and the encouragement and tolerance of Islam on the part of the ruling class. The researcher acknowledges that Islam has made an impact in all spheres of the lives of the people and also since its introduction into the study area. He argues that no religious conflict between its followers and Christian has been recorded since that time.
Islam, Islamic Education and Scholars in Nigeria


This thesis submitted to the Department of education, Bayero University Kano, examines the impact of societal re-orientation program (A daidaita Sahu) established by the Kano state government in 2004 through the directorate of societal re-orientation in order to minimize drug abuse among Senior Secondary School Students in Kano State.

The researcher tries to provide answers to the following research questions:

a) What has been the impact of “A daidaita Sahu” program towards minimizing drug abuse among senior secondary school students in Kano state?
b) Are the strategies being adopted by “A daidaita Sahu” effective towards minimizing drug abuse among secondary school students in Kano state?
c) What are the problems affecting the proper implementation of the program, and

d) What are the nature of the programmes put in place by “A daidaita Sahu” to minimize drug abuse among secondary school students in Kano state?

Using a Simple Random Sampling Technique, the researcher samples 128 school administrators, 128 discipline masters, and 128 guidance counselors’ out of a population of 7,512. The researcher’s findings are that: in the course of investigation that “A daidaita Sahu” program did not yield its intended objective as it did not minimize drug abuse among secondary school students in Kano state. The program encountered problems that militated against its smooth and effective implementation and finally, the programmes that could have minimized drug abuse were not available in schools. Nasiru concludes by saying that there is need for effective societal re-orientation. He also identified lack of organizing seminars, lack of training, lack of blue print on guidance and counseling, and absence of the program in schools as obstacles that hindered its implementation. Therefore, the author recommends that a) The Directorate of societal re-orientation should supervise the program in schools, provide adequate facilities for its implementation as well as train and sensitize teachers about the program b) The directorate should incorporate societal re-
orientation program into school curricular and co-circular activities c) school administrators should champion the course of implementation of the program in schools by training teachers and assist in providing the required facilities as well as supervise both students and teachers in the process of executing any aspect of the program. d) Teachers on their own part should participate actively in the “A daidaita Sahu” program and guide students towards a better understanding of the program.
The research focuses on the contribution of some selected scholars, past and contemporary to the studies of hadith in Northern Nigeria. This is largely a normative work with little analysis. He observes that there are prospect for the scholars of hadith in the northern states but urged them to inculcate wisdom in their teaching and preaching of hadith. He also argues for the interpretation and explanation of hadith in local languages and states that the media has a pivotal influence on the spread and inculcation of the love of Hadith learning in the north. Also, the author finds out that there are some works on hadith done by indigenous scholars of hadith which are not known to the public as well as students of hadith. He argues that these works can be viable means of solving some problems confronting the northern States particularly on issues of moon sighting for the commencement of the month of Ramadan. He notes the inability of most scholars of hadith to properly convey the value of hadith to their listeners and that this has led to a nonchalant attitude towards the study of hadith in some parts of the northern States. Finally, the author observes the minimal rate at which scholars of hadith engage in writing hadiths.

In conclusion, the author espouses the contributions of some scholars of Hadith in northern Nigeria have made through writing, preaching and teaching with the able support of some media houses. The author cautioned these scholars of Hadith to imbibe wisdom, professionalism and reasoning in their method of teaching.

The thesis examines the type of human capital formed by the Almajirci system of education. It explores how it is formed as well as how efficient the Almajirci system is in forming human capital development in Kano State. It examines the question of what accounts for the high enrolment of children into Almajirci system of education.

The author also poses the following research questions:

a) What is the structure of the Almajirci system of education in Kano?
b) What type of knowledge and skills are acquired by the children and how are they acquired?
c) How efficient is the system in the transfer of knowledge and skills?
d) Why is the demand for the Almajirci education system still very high in Kano?

The researcher used both quantitative and qualitative methods, of analysis. In particular, she uses multi-stage cluster sampling technique, whereby 500 Almajirai and 80 pupils of Islamiyya schools were selected through a survey of 50 ‘Tsangaya’, 10 ‘makarantun Allo’ and 10 ‘Islamiyya’ schools in 5 Local Government Areas in Kano State. The research draws a number of findings as follows: That enrollment of children into Almajirci system of education in Kano State is determined by factors such as poverty and destitution, economic state of the parents, location (whether rural or urban), family size and intergenerational influence such as parents’ level of western education. The research concluded on the note that the Almajirci system of education has failed to produce the human capital needed for the development of Kano in particular and Nigeria as a whole. This was attributed to removal of governments’ economic and political support base. Therefore, the author called for an urgent reform of the system by offering the following recommendations:

a) There should be a detailed enumeration of all Almajirai schools in Kano involving number of schools, location, number of students enrolled and number of teachers so as to have an accurate data base of the schools.
b) The present assistance rendered to Qur’anic schools under the office of Special Adviser to Governor on Education and Technology (SAET) should be extended to ‘Tsangaya’ schools.
c) In order to reform the *Almajirci* education system, the school’s curriculum should be broadened to accommodate more subjects such as Hadith, Arabic, Tauhid and Tahweed, as well as introduction of secular subjects like English, mathematics, social studies and elementary science.

d) The schools should be affordable, accessible and emphasis should be laid on literacy.

e) Kano State government should lunch a general sensitization and mobilization campaign to parents, community leaders, teachers and even the *Almajirai* on the benefits of enhancing Qur’anic education and integrating it with the Universal Basic Education (UBE).

f) Revitalizing the ‘*Ajami’* so as to provide those with little Qur’anic knowledge in the rural areas literary materials for human capital development

Finally the researcher concludes that more research needs to be conducted on modalities and technicalities of teacher training, provision of text books and other factors.
The researcher examines the roles which Muslim scholars played in the spread and preservation of Islamic education in Gombe Emirate. According to him, there are only few works on the history of Gombe Emirate, such as those of Alkali, I.A. (1990). However, no work has been conducted on the contributions of Muslims Scholars in the spread of Islamic education in the Emirate. The researcher explores history to document the efforts and the methods adopted by the pioneer scholars in preserving and disseminating Islamic education in the three senatorial districts of the Emirate and the challenges they faced. In doing this, the researcher generated information from both published and unpublished materials, and oral interviews with Muslim scholars and community leaders.

The research findings reveal that Islamic education in the Emirate was as old as Islam in the area. The Muslim scholars played a very important role in the spread and preservation of Islamic education in the study area. According to the researcher, their efforts were enhanced by the jihad championed by the founder of the Emirate, Modibbo Abubakar b. Aliyu (aka Bubayero). The researcher concludes by identifying Petemberem Village in Shani district of Biu division, as the right place of birth of Bubayero. This finding has refuted previous researches on the place of birth of the latter.
This study examines the intellectual contributions of contemporary Borno Scholars to the Maliki School of Law. According to the researcher, the study is necessary because there is no work on the contribution of contemporary Islamic Scholars of Borno to Maliki School of Law. The researcher focuses mainly on the writings of Borno Scholars in Maliki’s Fiqh (school of Law). He collected data from written books and unpublished works on Fiqh of Scholars in the study area. Also he generated data from oral interviews. The researcher utilized analytical method in exploring the data collected.

The findings of the research show that there are many renowned scholars in different fields of Islamic scholarship in the study area. Contemporary scholars such as Shaykh Ibrahim Saleh al-Hussain, Shaykh Abdusalam bin Hussain and Shaykh Adam bin Muhammad have contributed enormously to the Maliki’s Fiqh through their works. The research identified many extant writings of Borno Scholars on Fiqh, Nahau and Usul Fiqh that he visited. Thus, the researcher recommends the collection, preservation and publication of their writings by the University community, government and other individuals for public use.
The scholar examines the contributions of two Tijjaniyah Sufi Scholars to the development of Islamic education in Katsina State. He also explores and brings to the fore the features and reality of Tijjaniyah Sufi order in Katsina State. The author made use of both primary and secondary sources of data. A number of key informants were interviewed to set the context before the in-depth studies were conducted. Those interviewed were:- Mallam Kabir Usman at Kauran Namoda and Shaykh Muhammad Awwal (One of the Scholars studied indepth). The author also made use of published texts. The two scholars studied were Shaykh Ibrahim Khalil from Katsina South and Shaykh Muhammad Awwal from Katsina North. The scholars noted the following findings:

a) The author starts by comparing early and contemporary Sufi scholars. He notes that the early scholars were engrossed in the attainment of the higher degree of spiritual development by purifying their souls through various supplications and beautifying the body and soul with special duties, remembrance of Allah, abstinence from forbidden things and practicing what Allah enjoins. He observes that they were not greedy, materialistic and lustful. They never exhibited arrogance and were exemplary leaders to their disciples not bosses as it is obtained among some contemporary Sufi scholars.

b) With regard to the two case studies he notes that there is `ability in disability’ making reference to Shaykh Ibrahim Khalil who is a blind man but very vast in Islamic sciences, eloquent in Arabic and has written a lot of poems in praise Of the Tijjaniyah scholars and saints. He is well known among prominent contemporary Tijjaniyah Shaykh in Nigeria, and has influenced the Tijjaniyah order within Katsina and its environs. The second scholar of interest in this thesis is Shaykh Muhammad Awwal who is the Chief Imam of Katsina central mosque. These two scholars enjoin people on spirituality such as performing congregational prayers and other good conducts before being initiated to Tijjaniyah and encourage their followers by paying them visits.
c) The research also finds out that the Tijjaniyah order is beginning to lose its followers to the “Izala” in Katsina State and posits several reasons for this shifting trend. Notwithstanding, Katsina State still maintains its scholarly glory.

d) The researcher also notes that the Tijjaniyah order in Katsina has lost its past glories as it has been adulterated with practices that violate the principles of the order.

The researcher concludes by advocating for change in the actions of scholars and followers to understand that Sufism is an Islamic practice which is full of good ethics and enjoins moral uprightness. Moreover, that religious sect should desist from all forms of centrifugal acts and comments, and concentrate on unifying forces. Finally, the author called on Tijjaniyah elders to caution the youths against acts that contradicts Islam and embrace true Islamic mysticism. In conclusion, the author states that Sufism has generated polemics and has played an important role in the propagation of Islam especially in the Western Sudan citing scholars such as Umar-al-Fatu, Abdal-karim al-maghil and Shaykh Uthman bin Fodiyo.
In this dissertation submitted to the department of Islamic studies, Usman Danfodiyo University, Sokoto, the author investigates the activities of selected Islamic organizations in Nigeria to determine their contributions and shortcomings in their efforts of propagating the religion of Islam. The author acknowledges that similar researches have been carried out on Muslim organizations in Nigeria, but notes that these studies have not taken into account both the positive and negative impacts of the activities of these organizations. The researcher’s contribution revolves around exploring the positive impact and short-comings of these Islamic organizations in their efforts of propagation of Islam in Nigeria. The researcher uses both primary and secondary sources of data. A total of 3 interviews were conducted on Abubakar, U.U (the secretary-General, council of Ulama, Benue state); Gwandu A. (Teacher at Shehu Shagari College of Education Sokoto) and Maihankali A. (Teacher at Shehu Shagari College of Education, Sokoto). In addition, several published and unpublished works were also used to generate the secondary data. In his attempt to produce a representative study of activities of Islamic organizations in Nigeria, scholar divided the country into 3 zones namely: south-west, north-west and eastern parts of Nigeria. The research question of the thesis is explored in all three zones.

In the course of the investigation, the author makes a number of findings, that most Islamic organizations were formed based on tribal affiliations, geographical location and particular ideologies. The author also acknowledges the important roles played by these organizations, citing those in the South-west as an example where they do not only propagate the religion of Islam but also disseminate Islamic and western education to combat the influence of missionary activities in the region. The author showed that organizations in the North-west were shaped by traditional practices and argues that this factor explains “Islamiyya” (Qur’anic schools) schools, organizing open-air preaching, seminars, symposia and conferences. The author also explores the ideological foundations of Islamic organizations grounds in all three zones through in-depth analysis and discussions. In conclusion, the author asserts that Islamic organizations in Nigeria have had significant impact on the propagation of Islam from the period before independence to the contemporary time. He concludes that these organizations need to eschew their differences and unite towards a common
course that is, the course of Islam. The author recommends the need for Muslim organizations in Nigeria to do away with tribalism as it is against the tradition of Prophet Muhammad (S.A.W). He also recommends that they should relate with each other with respect and wisdom.
This Masters level student examines the development of Islamiyya Schools in Kano with specific references to Kumbotso Local Government Authority. The researcher looks at the problems associated with these schools, and ways through which they can be solved.

The researcher generated the data for his study from literature review, and questionnaire administration and interviews which were administered on selected Administrators, Proprietors and Headmasters of selected schools. The author also interviewed the parents of the students in the study area. He subjected the data collected to simple tabular presentation and quantitative percentage analysis.

The researcher highlights the importance of Islamic education and Islamiyya schools to the generality of Muslims in the study area, hence the large number of both registered and unregistered schools with high levels of student enrollment. Findings of the study show high congestion of students in classes, ‘nonchalant’ attitudes of parents towards schools activities, their refusal to pay schools fees, and over 60% of the teachers are unqualified. According to the researcher, these problems are connected to lack of adequate funding of these schools. The research concludes that these problems have crippled the school system, and could lead to their collapse.

Based on the findings of this study, the researcher recommends that there should be an increased commitment of government as well as parents of students to the management of these schools. He argues for increased financial support, curriculum development, quality control and proper operation to arrest the problems.
The concept of ‘Almajiranchi’ according to the researcher has been discussed and researched by renowned scholars and policy makers, particularly in Northern Nigeria. The researcher acknowledges the works of Okoye and Ya’u (1999) in particular, and the attempts by some States governments to tackle this menace. However, he notes the problems of this system of education remains unsolved. He notes that Governor Shekarau’s administration in Kano State has been trying to restructure the traditional Quranic Arabic Schools in the State (Kano). This is the study’s point of departure as the researcher examines the extent to which the restructuring program will improve the efficiency and effectiveness of the system. Through interviews of key informants, the researcher finds that the Shekarau’s government assistance to traditional Quranic Arabic Schools in the study area has improved the efficiency and effectiveness of the system. The researcher argues that the restructuring program has had some benefits to the education system and the society. The researcher argues that given the poor state of the Qur’anic Schools in the state it is necessary to continue the restructuring program. He also recommended the urgent need to give special care to the students, teachers’, facilities and other components of the system for efficiency and effectiveness.
The writer examines the role and contributions of five Islamic Civil Society Associations in Kano State to the provision of girl-child education, advocacy campaign, women empowerment, sensitization campaign, and women education as well as influencing government decision-makings. He notes that these associations are located and operated at different regions of Kano State. He observes that the oldest of these associations is Muslim Sisters Organization which was formed in 1976. Then Sabilus Rahad Islamic Centre which was formed in 1984, Manarul Huda founded in 1988, Safinatul Khair Islamic association established in 1994 and Jama’at Tajdidul Islami also formed in 1994. The author raises several research questions among which are: what are the activities of the Islamic civil associations in Kano? How are these associations administered? What are their sources of funding? What are their organizational structures? Who are their members? How do they engage the state?

In answering these questions, the author consulted several works on civil society associations in Nigeria and other parts of the world. Most of these works are on conventional civil societies while the scholar’s work is on Islamic Civil Society Associates in Kano. The scope of the work covers five civil society associations and state in Kano. The starting period of the research is 1994 which saw the formations of two of the associations, while the termination point is 2004. The author gathered his data from oral interviews, administration of questionnaires and consultation of officials’ documents of these associations.

Findings of the study reveal that Islamic Civil Society Associations in have contributed to the social provisioning, provision of formal and Islamic education especially to women and girls, economic support to the needy, orphanages and widows. The researcher also notes that these groups engage state and mount an effective challenge its anti-people policies especially during the military regime. He notes further that with the return of civilian rule, these associations succeeded in steering the state into the implementation of Sharia. He concludes with the recommendation that these associations can make decisive impact, if they should work together. He also notes the need to address the issue of lack of representation of
women in their governing board, the need to employ women tutors, and the need to increase the level of publicity and advocate for Muslim/Christian relations.
This study investigates the contributions of Muslim women scholars (*modibbe*, a Fulbe word) to the development of Islamic education in the two provinces of Sokoto Sultanate and Gwandu Emirate, both located in Northern Nigeria. The author designs research questions which included: Who are the prominent and influential *modibbe* in Sokoto and Gwandu? How many Islamic schools are operated by women in these areas? What contributions have women scholars been making to the development of Islamic education? How do they impact on the lives of their womenfolk. The author identifies several published works to explore these questions. These works included the Caliph’s Sister, *Matan Annabi* (wives of the prophet), Noble Women Around the Messenger, the Contribution of the Fulani Women Poets and other works on the development of Islamic education in Northern Nigeria. The timeline of the study is from 1960 to 2000.

The method used by the author in generating information is oral interview. She interviewed ten women scholars five from each polity of Sokoto and Gwandu. The author analyses the biography of each *modibbe* by tracing their social and family backgrounds, educational qualifications, marriage lives and pedagogic careers. The central thesis of the research is identification of a number of schools run by *modibbe* and how they use them as an avenue of educating, enlightening, and creating awareness among womenfolk. She argues that many women acquired basic Islamic knowledge from *modibbe* which helps them to shun certain social vices. She went ahead to conclude without any justification that, these vices were rampant before the establishment of these schools. The author says *modibbe* inculcated the spirit of hard-work and diligence in the mind of women students. She argues that they also teach their students the Islamic concept of decency, because most of the Fulani women in Sokoto and Gwandu roamed about semi naked before 1960s. *Modibbe* teach them Islamic mode of dress. This thesis concludes without any significant recommendations.

The researcher examines the trends of tafsir (religious preaching) among selected ‘Ulama in the defunct Northern Nigeria, with particular reference to the life and religious activities of four renowned ‘Ulama (Islamic Scholars) who represents a particular school and trend of thought. These scholars are Shaykh Nasir Kabara, Shaykh Abu Bakr Mahmud Gumi, Shaykh Isa Waziri, and Shaykh Tahir Uthman Bauchi. The researcher acknowledges previous works in this area such as those of Aliko, L.M. (1978) and Idris, I.H. (nd). However, according to him, none of these works document the nature of tafsir in the defunct Northern Nigeria.

The researcher utilized conventional, empirical and observatory methods of data collection. He collected his data from both published and unpublished materials, video and audio recorded tafsir cassettes of the four selected scholars, and data from personal interviews with chief Imams, Grand Kadis, senior Kadis and other elite and religious scholars. The findings of the research show a great deal of differences among the ‘Ulama in their interpretation of the Qur’an. These differences according to the researcher is attributed to their level of understanding which was influenced by their philosophical positions, sectarianism and the prevailing political situation. According to him, the tafsir of these ‘Ulama have created both positive and negative impact on their followers. On the positive side, their tafsir have provided a better understanding of Islam and improve the general ethics of the people; they have also improved the political awareness of the people. However, the researcher identified these differences to be a factor which could be said to have created deep division within the Muslim community in Northern Nigeria. The approach of some scholars to tafsir according to him, could also be among the factors responsible for inter and intra-religious crises in Northern Nigeria. The researcher suggested the solution to the aforementioned problems as: proper interpretation of the Qur’an by the Ulama- since Islam serves as the cardinal guide of the Muslims in Northern Nigeria.
The researcher examines the Factors perpetuating the Almajiri system of education in Northern Nigeria with special references on Zaria and its environs. In attempting to achieve this, the researcher gives an account on the origin of the Almajiri School System in the Muslim World in general, with emphasis on Hausa Muslim Communities of Northern Nigeria, the organization of the schools, the nature of enrolment of pupils and teaching, and the impact of the school system on the society. The researcher utilizes data from published and unpublished materials and information from oral interviews with Mallams of the Almajiri Schools. Thus, the researcher utilized both primary and secondary data in trying to understand the factors perpetuating the Almajiri system of education in the study area. The researcher identifies the factors perpetuating the Almajiri system of education in the study area to include: lack of government commitment in reforming the system, poverty which made the parents of these children send them to such schools, family practices such as polygamy, the extended family system and desire for having many male children. All these, according to the researcher, have put the victims (Almajiri) in precarious conditions and dangers which have subsequently impacted negatively on the society through the increase in social vices therein. Based on her findings, the researcher recommends the reformation of the system by all stakeholders in the system: the governments, parents, Mallams, Muslim Communities and other individuals.
The researcher’s confronts the research problem that there is a perception and impression amongst many people that B. Aisha Lemu is a woman with no knowledge of Islam. Thus, people do not consider her a scholar; hence the researcher examines B. Lemu’s works (published and unpublished), and her contributions to Islam for a decade (1990-2000). The researcher also critically examines and explores Lemu’s biography to identify the truthfulness or otherwise of the impression about her Islamic knowledge.

The scope of this research is limited to Lemu’s contributions to Islam for a period of ten (10) years. In achieving this, the researcher utilized secondary sources of data. He gathered his data from Lemu’s works which include published books, Seminars and Conference papers, and her Da’awah activities (calling people to Islam). The findings of this research revealed Lemu’s enormous contributions not only to Islam but also to Western education. The researcher identifies these contributions to include her numerous books such as the Islamic Studies for both Junior and Senior Secondary students, her mobilization of women groups such as FOMWAN, her advocacy for Islamization of knowledge and education for all class of gender, and her Da’awah activities. Indeed, the findings of the research confirm the scholarship of B. Lemu.
The researcher examines the role of the Islamic Education Trust (I.E.T) as a Da’awah organization in Nigeria (as a whole) from the period of 1976 to 1999. The researcher critically looks at its successes and shortcomings. The researcher generates the data for his study from both published and unpublished materials. These include the IET Constitution, Magazines, Special bulletin, pamphlets and books.

The researcher identifies achievements made by the IET to include replication of its programs to many parts of the country. According to the findings of the research, this is attributed to the unconventional approach to Da’awah by IET such as organizing public lectures, symposium, workshop and publications. It has also recorded achievement in education and welfare. However, the researcher also discovered some shortcomings in the IET. These include lack of adequate consultation by the leaders before decision is taken, lack of open door policy, poor welfare of staff, lack of adequate publicity of its programs, lack of adequate transparency in finance, and decline in rural Da’awah, poor record keeping. The research findings also show that the IET seems to be run as a personal property. The researcher suggested further studies to assess the changes in the structure of the organization.
In this work, Muhammad investigates the Hadith reports of two great and legendary Islamic scholars, Bukhari and Imam Malik. He explores the basic differences and similarities between the views of Bukhari on Salatul Makhtubah (obligatory prayer) in his book Sahih Bukhari and those of Imam Malik in his book al-Mudawwanah. The author identified other works that deal with Salat and other Islamic rituals. Some of the works identified by the author are A Guide to Faith and Prayer in Islam, Mukhtasar al-Akhdari, Shariah: the Islamic Law, the Philosophy of Jurisprudence in Islam, the Muslim Book of Prayer and the rest. The issue treated by Muhammad differs from the consulted works in many ways. Most of these works deal with Islamic jurisprudence and other Islamic rituals. On the hand, Muhammad’s work looks at the hadiths of the prophet especially those reported by Imam Malik and Bukhari in relation to controversies on obligatory prayers.

The author derives most of his data from the selected Hadiths reported by Bukhari and Malik in their books Sahih Bukhari and al-Mudawwanah. The author uses Stratified Random Sampling Techniques in selecting Hadiths that address the legal views on Salat. He compares and contrasts these Hadiths with a view to finding their similarities and differences. The author implores contentious issues on Sifat of Sallat such as Takhbiratul Ihram, raising hands in Takhbir, forgetting Takhbiratul Ihram, facing Qibla, position of Fatiha in Salat, saying amen loudly, Basmala, recitation of surah, placing of right hand on the left in prayer and many others. The author submitted that Takhbiratul Ihram is Wajib (obligatory) in all Salat as opposes to others’ views that perceive it as voluntary. He concludes that there is no noticeable difference between Hadiths report on the issue of Salat in Bukhari and that of al-mudawwanah. The differing lines come as a result of textual interpretations and understanding. The author recommends that Muslims should transcend beyond the study of Hadith and Qur’an as regard to the legal views on Sallat, and extend their reach to the books on Fiqh.
This study is centered on Muslim women in Northern Nigeria with a view of examining Islamic Position on Muslim Women Education, employment of Muslim woman, and her participation in politics, leadership, public and private life. The researcher trace the history of the condition of women in relation to social injustice, oppression and gender inequality from the pre-Islamic era, through the Roman, Greek and India civilization.

The researcher gathered the data for this study from the Quran and Hadith, interviews with Islamic Clerics, Seminars, workshops and Conferences. The research findings indicate that generally, Islamic position on a woman’s rights is that of respect and recognition as an integral part of societal structure. The researcher recommends ‘active and pragmatic conceptualization of the woman’s role in Northern Nigeria today on clear teaching of Islam’.
The researcher looks at women in Islamic scholarship with particular reference to the scholarly activities of two women scholars: Malama Zainabu Usman Modibbo (1928-1983) and Malama Habiba Yahaya (1936-1984). The researcher acknowledges the contributions and the important role that women have played in Islamic scholarship right from the inception of Islam. However, according to Jean Boyd (1989) very little has been documented about female Scholarship in West Africa. According to her, this is also the case in Hausa land including Kano. Thus, the researcher tries to answer some basic research questions including the reasons for not properly documenting their contributions, the nature of the socio-cultural environment and religious climate as they affect the evolution of female scholarship.

Relying exclusively on twenty-eight (28) oral interviews conducted in different parts of Kano, as well as published and unpublished works, the researcher documents the position of women education in Islam, the position they occupied before and during the 19th century, the present gender perspective, the lives of Malama Zainabu and Malama Habiba (from birth to marriage, to their learning and teaching activities). The researcher also documents the significant services these notable women have rendered to their communities. The researcher finally suggests further research on other women, and their scholarly activities.
The author examines and documents the contribution of some selected Islamic organizations towards propagation of Islam from 1980-2000 in Katsina Metropolis. In doing this, the researcher collected his data from both published and unpublished materials. The study identified Islamic Organizations in the study area to include the Jama’atul Nasril Islam, Jama’atu Izalatil Bid’ah wa Iqamatis Sunnah, Da’awah Organization and the Islamic Bureau. According to the researcher, through these organizations, scholars have contributed enormously to Islam and to Muslims. They established modern Islamic schools, libraries, and mosques. They also organized public enlightenment through print and electronic media, organized vocational courses, preaching sessions, seminars and conferences all aimed at propagating Islam in the study area. He recommended that government should integrate the Quranic educational system into the modern educational system, to address the problems of Quranic educational system in the State.
The researcher looks at the contribution of Muslim Women towards the development of Islamic education in some local government areas of Katsina state. The researcher also examines the concept of Muslim women education in Islam. The research concludes that Muslim women have played 9 (nine) very significant roles towards the development of Islamic education in the study area. Thus, the researcher recommends that government as well as the rich, should motivate and encourage Muslim women’s education and also encourage the women in performing their duties towards contributing to Islamic education. According to the findings of this study this can be achieved through provision of Islamic materials to the women, giving them financial assistance, and establishing more Islamic institutions that would involve Muslim women participation in research and promote Islamic programs.
The scholar examines the impact of some selected women organizations towards the improvement of the literacy level of women in Sokoto State. Simple random sampling techniques were used to sample four women organizations in Sokoto State based on their level of organization and popularity in Sokoto metropolis. These organizations are: Department for Women Affairs, Women Centre, Community Development Women programme and Federation of Muslim Women’s Association of Nigeria (FOMWAN). Data was generated from review of literature on women organizations as well as from unstructured interviews. The research finds that the women organizations studied play a significant role in eradicating illiteracy among women in Sokoto State. These organizations establish classes where married women and drop-out girls are being educated. In addition to teaching them how to read and write, they are also taught vocational skills so as to empower them economically. These women organizations also enlighten women on issues regarding reproductive health, sanitation, home economy and how to raise their children in an Islamic way. The researcher argued that some of the women organizations are constrained in the discharge of their activities due to inadequate funds. The researcher concludes by noting that the organizations called on parents and husbands to allow their daughters and wives to seek for knowledge. She recommends that the state government enact an edict prohibiting parents from removing their daughters from school for the purpose of marriage.
The researcher examines the contributions of ‘Ulama to the development of knowledge and tradition of learning in Kano from 1804 to 1997. The researcher acknowledges the fact that much work has been done on the general history of Kano. However, the emphasis of such work has always been on either the social or political aspects of the history. According to him, previous researches have failed to account for the behavioral patterns in approach to religious matters between Kano ‘Ulama of pre-jihad era and the 19th century ‘Ulama. Thus, the researcher attempts to uncover this phenomenon. The researcher delves into history, generating his data from both published and unpublished materials to achieve the objective of his research. He acknowledges the influence of the early immigrant scholars (Wangara ‘Ulama) identified with spreading Islam in Kano. According to the researcher these scholars created the foundation for the subsequent development of Muslim education in Kano. These scholars and their contemporaries according to him have influenced the intellectual development and social prosperity of Kano. The researcher documents the emergence of different sects and camps among the scholars, and the effects of colonialism in Islamic scholarship. Basically, the differences between the ‘Ulama of the pre-jihad and those of the 19th century, according to the researcher, lay in their perspectives, the scope of their work, and the scope of their pursuits of scholarship.
The writer explores the activities of Federation of Muslim Women’s Association of Nigeria in Sokoto and evaluates their impact on the target group. The author formulates research questions and tries to come up with a solid data to answer the questions. The questions include: is FOMWAN a religious or secular organization? What really motivated the formation of the association? What are the achievements and failure of FOMWAN? How does it impact on the lives of the Muslim women of Sokoto metropolis? How does it enlighten women politically? These are some of the questions.

The author administered questionnaires in different areas of Sokoto metropolis with the view of assessing the activities of FOMWAN. He administered about 60 questionnaires, 35 to women and 25 to men. Of the 35 women, 20 were married and 15 unmarried and 14 married men served as respondents and 11 unmarried. The scope of the research is Sokoto metropolis but with no specified period perhaps because of the sociological approach to the study.

According to the findings of this research, FOMWAN has become the voice of the voiceless women of Sokoto because of it robust and sustained activities. The association does organize seminars and workshops to educate Muslim women. It also assisted in renovation dilapidated buildings of orphanages, health centres and schools. They provided teaching aids materials to schools in an effort to improve the quality of education and level of women and girls enrollment. The association provides recreational facilities to the orphanages to ameliorate the boredom and tedium. They established ill-functioned Hijab (veil) Industry and conducted television programme call “Muslim Women Talk” where they create awareness about their activities in Sokoto.

The scholar notes that in spite of the numerous programmes carries out by FOMWAN, some Islamic scholars and influential have reservations about the group. Some of the male respondents chastise the activities of the association and perceive it as similar to secular women who always discourage seclusion and encourage women to abandon their marital primary responsibilities.
This thesis titled “We are many: Women Sufis and Islamic Scholars in Twentieth Century Kano, Nigeria”, examined the significant religious role of women, specifically members of the Tijjaniya Sufi order in a patriarchal society like Kano. The author raises key questions such as: how these particular women built a female community based on spirituality and religious academic activities. How the communities of women were able to co-exist in a patriarchal system found in Hausa-Fulani Muslim Society such as Kano? What were the resultant changes the women’s activities brought into the society?

The author made use of both primary and secondary sources of data collection. Oral interviews were conducted on 50 individuals cutting across gender including the Emir of Kano, Alhaji Ado Bayero. The Interview questions were written in Hausa language and translated into English, while the secondary sources of data were generated from newspapers such as “Alkalami”, The Nigerian citizen and “Gaskiya Ta fi kobo” The thesis posited ethnographic insights and answered the questions raised by considering the strategies and innovative approaches of the women Sufis. No recommendations were offered in this work but robust conclusions were made.
The scholars, Muhammad et.al discuss the effect of western education on the Islamic educational system in Katsina local government area. The authors begin by asking how does western education change the teaching method of Islamic educational system? How does it influence the curriculum of the Islamic schools? Is there any significance in acquiring Islamic education in western oriented school? Does western education have social and moral values? The author went ahead to consult some books on education both western and Islamic educations. The authors try to differentiate their work from the consulted ones by engaging strictly on the identifying impact of western education on Islamic educational system. The methodology of this work is multi-faceted because the authors administered 65 questionnaires on the selected people of Katsina and were able to retrieve 50 valid questionnaires. They interview people who can neither read nor write. They also drew from their personal experiences and observations to answer the research questions. The scope of their study is Katsina local government and a clear period was defined within which their study falls.

According their findings, western education has seriously impacted on the Islamic educational system in Katsina. It changes the traditional method of teaching and content of the curriculum. They found that the present day Islamic education is not in conformity with the traditional Islamic educational system. That the structure and methodology have completely changed as a result of western influences. They further stipulated that most of the conservative ulamma (scholars) are not happy with this new development possibly because it threatens their relevance and economic gain. They found that the only thing that remains in Islamic educational system is the original text and teaching of the religion. They conclude with the observation that the general orientation towards western education is positive; only few respondents see it as anathema to a Muslim society.
The authors explore the role of Federation of Muslim’s Women’s Association of Nigeria (FOMWAN) in promoting women education in Sokoto state. Sokoto is one of the least educationally developed states in Nigeria and the ignorance among their women is incredibly high. The authors ask questions: when and how was western education introduced in Sokoto? What is the nature and level of women education in the state? Why do women stay aloof from acquisition of education? What role(s) has FOMWAN been playing in promoting women education in Sokoto.

The authors draw from secondary sources in books that focus on education in Northern Nigeria to explore the questions raised. The authors chose ten schools randomly in the whole of Sokoto state as their case study. Three of these schools are boarding schools; seven are non-boarding schools. They also selected eight members of FOMWAN from different local government areas and administered questionnaires to them. Over a hundred students served as respondents to the researchers and filled in questionnaires. The method used by the authors in generating data was Simple Random Sampling. The Scope of this study is the ten schools in Sokoto.

The authors concluded that, FOMWAN contributed to the development of women education in Sokoto through sustained public enlightenment campaigns on the importance of women education. The association also distributes free teaching aids materials to different women schools in Sokoto. They also contributed to the building of women schools. The recommendations of the authors are that more schools should be established by FOMWAN, especially in the rural areas, where about ninety percent of their women are can neither read or write. Sister associations should also replicate the efforts of FOMWAN.
The researchers assessed the level of achievement of women organizations in eradicating illiteracy among women in Sokoto local government area. Primary data were obtained using questionnaires and interviews. Five women organizations were sampled among numerous other women organizations based on predetermined criteria among which are their functional capacity. These five organizations are: the State Commission for Women (SCW) Sokoto State; Multipurpose Women Development Centre (MWDC) Sokoto; Agency for Mass Education (AME) Sokoto, Federation of Muslim Women Association of Nigeria (FOMWAN) and Nigeria Association of Women Entrepreneurship (NAWE) Sokoto. Interviews were conducted with the officials of the five women organizations chosen as well as the participants of the women literacy programmes. Specifically, Malama Fatima L. Adamu (FOMWAN), Hajiya Hadiza Isma’ila (NAWE), Hajiya Jummai Bello Kware (SCW), Malam Musa Hassan Gusau (AME) and Malama Amina Aliyu, hajara E. Muhammad, Maryam Ninzing, Maimuna Sani and Ladi Bawa (MWDC). The research was analyzed qualitatively as well as quantitatively.

The research findings showed that:

1. Women organizations contribute towards eradicating illiteracy among women through the establishment of classes for married women and drop-out girls where they are taught how to read and write as well as vocational skills.
2. Women organizations could enhance the present system of education through enlightenment campaign in media.
3. The majority of women in Sokoto are literate particularly in Islamic knowledge.
4. Insufficient fund and human resources have been identified as the problems affecting women organizations in their efforts to eradicate illiteracy in Sokoto local government.

Suggestions were made on how to harness the media for enlightenment campaigns, workshops and seminar in order to increase awareness among women on the importance of education.
The thesis examines the contributions of women to Islamic education in the Sokoto Caliphate. The researcher argues that, research on contribution of women scholars to education in the caliphate has not been given the attention it deserves considering the important role women played especially in educating the children and youth. Therefore, the research states that it sets out to correct the misconceptions as well as establish the pivotal contribution of women to Islamic education in the caliphate.

The researcher employed content analysis methodology to analyze the various literature and journals used in this study. The study covers the period 1804 to 1903. The research findings show the remarkable contributions of Shaykh Usman bin Fodiyo with regard women’s education. The Shaykh emphasized women’s education and according to him “the negligence of this duty is a blameworthy act which is the root cause of social problems in the Muslim Society”. Secondly, the thesis espoused the contributions of some women scholars to Islamic education. Women such as Nana Asma’u (daughter of Shaykh Usman bin Fodiyo) and Modibbo Aminatu contributed immensely towards Islamic education not only through their writings but also through establishing schools where they teach other women the religion.

Finally, the thesis explored the efforts of some Islamic organizations in upholding the legacies of Shaykh Usman. Such organizations were the Izala al-Bid’at wa Iqamat al-Sunnah (the organization for eradicating innovation and establishing Sunnah), the Islamic Education Trust (IET), among others. The author concludes that their efforts on women’s education have restored the confidence of parents and husbands in female education.
This project investigates the effects of culture on the female western education in the study area due to the low level of female or girl-child enrollment into western schools. The researchers used both qualitative and quantitative methods of data analysis. A total of one hundred (100) respondents were selected cutting across different sexes, socio-economic and educational backgrounds. The respondents were also selected based on area of residence, that is, 50 respondents resident in Government Reserved Area (GRA) while the other 50 respondents reside in non-Government Reserved Areas. The questionnaires were administered on those with reading ability and those who could not read were interviewed orally with the same questions. The data generated were analyzed using percentage method.

The researchers made a number of findings as follows:

a) The Hausa culture strongly affects attitudes to female western education particularly in Sokoto Local Government Area. It deprives women of the right to acquire western education. Most respondents argued that western education contradicts Islamic education in the aspect of spiritual activities such as the mode of dressing in secular schools and free mixing of boys and girls.

b) Majority of the respondents, especially those without western education perceive western education as synonymous with Christianity.

c) Islam did not discriminate against women in the area of education. Eighty eight percent (88%) of the respondents argued that Islam gives room for both boys and girls to seek for knowledge whenever and wherever they can find it.

The researchers concluded that generally, those educated respondents showed positive and encouraging responses while the illiterate one’s vehemently object to women acquiring western education. Strong recommendations were made towards improving western education amongst women in the state.
This study examines the attitude of Muslim parents towards women education in Anka local government area of Sokoto State. The study also looks at the views of the parents on the effects of Western education on their female children. The study covers three towns namely: Anka, Maru and Dansadau towns. The researcher employed questionnaires and indepth interview guides to generate data for the study. A total of 250 questionnaires were administered to both to the sampled officials of Anka Local Government Educational Department and the parents within the study area. However, 200 questionnaires were returned, and analyzed using the simple percentage method of analysis.

The findings of the study indicate that:

a. 80% of the parents in the study area do not support co-educational system, because they consider it as encouraging immorality.

b. 82.5% of the total respondents are of the view that it was permissible to allow their daughters to attend school. According to the study, this is attributed to the parents’ appreciation of the importance of western education. However, 50% of the respondents consider the education of a male child as more important to that of a female child because of the greater role the former plays in the society.

c. Only 20% of the respondents support the education of girls up to tertiary level, 42.5% support female education to primary level, and 27.5% support female education to secondary level.

d. 95% of the total respondents consider the current education system as not conforming to their traditional values.

e. 82.5% of the total respondents recommend for change in the whole educational system to operate according to the Sharia.

The researchers concluded that the majority of the parents agreed that the Islamic religion supports western education; however, they prefer and support the establishment of female institutions. Thus, the researchers posit that for efficient and effective improvement in women education, government should work with the findings of the study.
Women had a place in history even before the coming of Islam. They received unfair treatment in Arab lands. Suffering includes lack of right of inheritance, lack of rights over their husbands. There was no limit on the number of wives which means one could marry as many wives as practicable. Women had no right in choosing a husband. If a man dies, his most senior san had the right to inherit his father’s wives apart from his mother. Women had no organized groups to fight for their rights.

With the advent of Islam, all these practices changed. Islam is the only religion which graded women as complete human beings with independent legal status. The formation of FOMWAN in 1985 was the beginning of organized activities of da’awah by the organized women elite in Nigeria.

The study addressed the following questions:
   A. what were the reasons for the formation of FOMWAN
   B. What were the contribution of FOMWAN to the development of Islam in Yobe State
   C. What were the challenges facing FOMWAN

Method of data collection include self-administered questionnaire and in depth interview. Secondary sources of data were also collected for additional information. FOMWAN has contributed immensely towards the development of Islam and Muslim women in the study area. In the field of education, they have established nursery and primary schools for the promotion of Islamic education. In addition, there is a lot of da’awah activities aimed at the propagation of Islam.
76. Haruna Isyaku: “An Investigation into the Problem of Teaching Islamic Studies to the Hearing impaired Students with Particular Reference to Government School for the Deaf Malumfashi, Katsina State, Katsina State University, 2009

The author investigates the problem of teaching Islamic studies to the hearing impaired students taking into consideration the relevance that Islam attaches to seeking for knowledge. The research was conducted on government school for the deaf in Malumfashi, Katsina State.

The researcher made a number of findings as follows:

a) There are insufficient qualified Islamic studies teachers in the school.

b) Despite their hearing impairment, the students still attach importance to Islamic studies.

c) There is absence of special instrument materials for teaching Arabic text and Quran to the hearing impaired students though, the teachers devised other appropriate methods.

d) The teachers are over-whelmed with so many responsibilities such that they spend only little time with the students.

e) High cost of the instructional materials

In response to the finding above, the researcher recommends the training and retraining of teachers and the provision of instructional materials; extension of learning periods for the hearing impaired students and school management should desist from overloading teachers with too many irrelevant responsibilities. Also, “Sign Language” should be included into the school curriculum. The researcher urges the government and philanthropists to sponsor the student for studies abroad. Lastly, the researcher advocates for more research on the area studied.
The researcher examines and critically analyzes the radical Islamist group, Boko Haram (Literarily means western education is Prohibited), the spade of violence perpetrated by them, their ideologies and the implications on youths in secondary schools with particular emphasis on youth counseling in secondary schools in Katsina local government area of Katsina state. The scholar argues that the Boko Haram group blamed those with western education particularly the government as being responsible for all the societal ills and therefore advocated the establishment of an Islamic authority as the panacea. The scholar uses interviews of key informants including youth.

The research findings show that Boko Haram’s hostility towards western education is just one out of so many reasons for youth solidarity with this organization. Among the other reasons is: unemployment, poor leadership, and misconception of the said western education, religious affiliation, corruption and sentiments. Also the author finds that most of the followers of the group are illiterates as they lack the capacity to weigh the pros and cons of whatever they are being told by their leaders. As such, they are easily misled.

Finally, the researcher was of the opinion that proper counseling should be used among youths in Katsina state so as to avoid future recurrence of the uprising in Katsina state. In conclusion, the author calls for the entrenchment of good governance on the part of the leaders and change if attitude on the part of both citizens and security agents.
The researcher examines how the Qur’anic system of education serves the society and people of Dange LGA and discusses whether the Islamic curriculum and method of instructions is effective in the present society. In addition, the researcher sets out to find-out the short-comings of the curriculum and methods of instruction in the Qur’anic School. Primary and secondary sources of data were used in this work. The researcher used questionnaires and observation techniques to generate his primary data. Secondary data were obtained from journals and books. One hundred questionnaires were administered but only seventy were returned. Respondents were mainly civil servants, University graduates and undergraduates from Dange town. A total of 25 interviews were also conducted with both Mallams or proprietors and parents in the towns of Dange, Shuni and Tureta. The researcher identified two types of Qur’anic Schools in Hausaland namely: The “Makarantar Allo” and “Makarantar Ilmi”. The Makarantar Allo is the foundation school where the students are taught the Qur’an using slates and their curriculum materials includes writing of the Quran, Arabic letters and practical lessons on ritual bath, ablution and prayers. While the ‘Makarantar Ilmi is a school for advance studies in the Qur’anic education and their curriculum material includes subjects such as Quranic Tafsir (Commentary) ‘Hadith’, ‘al-Hisab’, ‘ Figh’ and ‘Sirah’.

The research noted that respondents called for the integration of Qur’anic schools with the modern schools as a solution to the problems of low quality found in the two variants of the Quranic education system. They advocated for the inclusion of subjects such as arts, sports, mathematics among others not just for spiritual but social, economic and political development of the students. The research also noted that who expressed fear of change were mainly the Mallams. The researcher attributed this fear to ignorance and fear of losing their Jobs. In addition, the researcher shows that the learning environment is not conducive and the Qur’anic education does not provide employment opportunities for its graduates and does not mitigated indiscipline and moral decadence among its students.
The researcher investigates the perceptions and attitude of girls towards Secondary School education in Argungu town in Kebbi State. The researcher makes use of questionnaires and interview guides to generate his primary data. A total of 100 girls of class four and five were drawn from four secondary schools and colleges. These schools are: Government Girl’s College, Sokoto; Women Teachers’ College Bodinga; Government Girl’s Secondary School, Augi and Women Teachers College Kangiwa.

The interviews were conducted with 50 parents of selected primary girls schools and primary six pupils drawn from schools in Argungu Township, Dankoji, Sarkin Sani and Tudun Wada primary schools.

The research findings show that the choice of going to secondary school was largely made by the students and not imposed on them by their parents. Secondly, the students objected to the notion that going to secondary schools changes the moral behavior of girls. Also, the research shows that parent especially those from the elite class have high expectation on their daughters to proceed beyond secondary school while, illiterate parents want their daughters to marry after secondary school education. From the responses obtained from the primary school girls, the majority of them expressed enthusiasm to go to secondary school while others frowned at the idea and argued that they would like to get married. The girls from lower income groups explained their mothers would not be happy if they decide to go to secondary school because of their usefulness in hawking items for them. The study concludes with recommendations on how to increase the desire for secondary school education amongst girls from lower income groups.
This study examines the effects of Western System of education on some selected Qur’anic schools within Sokoto Metropolis. The study also looks at the management system of these schools. These include: the quality of the teachers, the nature of the curriculum, the teaching methods employed, the school environment, teaching resources, sources of income and managerial styles, among others. The data for this study were generated from three (3) different categories of respondents, namely: The teachers, the pupils, and the parents of the pupils. The data were collected through the application of interviews to the respondents, and observation of the school activities.

The findings of this study indicate that:

a) The Qur'anic schools in the study area do not have reliable sources of income, hence they are financially handicapped. For instance, 98% of the respondents (teachers) are not satisfied with their salary. According to the study, this problem has affected the efficiency and effectiveness of the teaching-learning process.

b) The Quranic schools do not have centralized and uniform curriculum and quality control as is obtainable in western schools.

c) The methods of teaching, mostly rote learning, is poor and ineffective.

d) The administration and organization of the schools is poor

e) The conservative nature of the schools is also a factor hindering their growth and development

f) Lack of support from the parents of the pupils to the schools is the main problem affecting them.

g) There is inadequate support from government to the schools.

Based on the findings of the research, the researchers recommend the following:

a) The government should intervene in the control and administration of Qur'anic schools for efficient, effective and unified management.

b) The schools should inject skills and vocational training in the curriculum, to develop the pupils towards self-reliance.
c) Parents should support the system both morally and materially. Thus, Parents Teachers Association (PTA) should be instituted in the schools.

d) The welfare of teachers should be enhanced

e) The system should be reformed and modernized, through the provision of adequate equipment, facilities and teachers.
Islam and Development

- Social, Matrimonial and Health Problems in Muslim Societies of Nigeria

**81. Samaila, Bala, Baba. “Constraints to Accessing Obstetric Care and the Psycho-Social Consequences of Obstetric Fistula.” PhD Thesis, Department of Sociology, Bayero University, Kano. 2011**

This research work looks at the restraints and constraints of having access to the obstetric care and its resultant consequences on the psychological and social disposition of the patients in three Vesico-Vaginal Fistula (VVF) centres in North-western Nigeria. The author starts by defining some ailments that normally lead patients to require obstetric care services. He first of all defines “reproductive morbidity” as any condition or dysfunction of the reproductive tract, or any diseased condition which is a consequence of the reproductive behaviour. He also defines maternal morbidity as “any departure, subjective or objective, from a state of physiological, abortion, childbirth or sexual behaviour. After defining certain ailments that lead to the requirement for obstetric care services, he goes ahead and asks a number of questions with a view to finding proper answers. The first question is what are the primary causes of the Vesico-vaginal fistula? What are the cultural and traditional conditions that lead to the occurrence of this ailment? What are the constraints of accessing obstetric care services in the study areas? What is the repercussion of lack of obstetric care? What are the socio-psychological effects of the ailment on the patients? These are questions which the author tries to address.

The scope of the research is the three VVF centres in North-western Nigeria, an area which is largely dominated by the Hausa speaking people. The centres include VVF Unit Babbar ruga Hospital Katsina, Laure Fistula Hospital Kano and Gambo Sawaba VVF Centre Zaria. The methods used in generating data include administration of questionnaires on 436 patients in the 3 centres, Focus Group Discussion, Key Informants Interview and consultation of existing works.

According to the findings of the author the causes of obstetric fistula are age, cultural and traditional practices, complication during childbirth, lack of access to emergency obstetric care service and prolonged obstructed labour. Then, he posits that lack of adequate equipment, transportation difficulties due to distance to facilities
and cost of transport, and difficulties in getting permission from the husbands are the major restraints for getting obstetric care services in the three study areas. According to him the psycho-social consequences of the obstetric fistula are rejection by husband and friends, divorce, offensive odour, loss of baby, a time rejection by family members, disturbance due to incontinence of urine and faeces experience by patients. The author recommends that there should be massive awareness campaigns at individual, community and government levels.
The research examines the institution of marriage and divorce, focusing attention on the impact it has on Muslim society particularly on the children. A sample size of fifty (50) respondents was sampled from western ward of Bajoga in Funa-kaye local government area of Gombe States. The primary data were generated from administration of interview and participant observation while the data was analyzed using percentage. The secondary data were gathered from literatures on the topic.

The research shows that there is frequent divorce in Funa-kaye local government area and the effect is felt more by the children as it affects their psychological and social wellbeing. Moreso, even though divorce is allowed in Islam, the research reveals that majority of people in the study area do not abide by Islamic guidelines and procedures. The female respondents in particular lament on the improper manner in which their marriages was repudiated. Hence, Abdul-aziz recommends intensive Da’awah activities should be organized in Funa-Kaye to enlighten the people on the impact of divorce on the society particularly the children. Secondly, Sharia courts and judges should make divorce the last resort after all other measures prove abortive. Thirdly, Muslims should lead their lives in accordance with the prescribed Islamic way of life and forced marriages should be discouraged. In conclusion, the author states that marriage institution is sacred in Islam but due to flagrant abuse of its provisions, divorce has become the order of the day. Divorce, though permitted within the purview of Sharia should only be carried-out as a last resort.
Babakura investigates how the institution of polygamy is being observed among Muslims in Borno State with special reference to Maiduguri metropolis. The data used were drawn from the Qur’an, hadith and existing literatures on the topic under study. The researcher made the following findings: Polygamy is practiced in Maiduguri mostly among traditional rulers, Islamic scholars, Khaedis and rich traders. In Kanuri tribe, the polygamous man is referred to as ‘Rashidi Kamu Inndi, yakku or diyauwa'-meaning, responsible man with two, three or four wives. Secondly, the researcher attributes the practice of polygamy in Maiduguri to factors such as inability of the first wife to bear children, ailment, social necessity such as when women outnumber men particularly the recent ‘Boko Haram’ insurgency in Maiduguri, strong natural desires of some men particularly among the Kanuri men and financial capacity. More so, polygamy institution reduces the level of immorality in Maiduguri metropolis, for instance, it has reduced crime, adultery and engendered peaceful co-existence. That, westernization hinders the practice of polygamy among some educated men and women in Maiduguri and the abuse of the polygamy institution leads to jealousy and general instability in families.

Therefore, the author recommends that married women should accept the Islamic practice of polygamy as a matter of necessity in order to reduce the population of unmarried women. Employment opportunities should be provided to youths so as to enable them marry more than one wife. Also, he strongly recommends the enlightenment of the Muslim Ummah on the rationale behind polygamy in Islam so as to reduce the population of unmarried girls, widows, divorcees and adultery in the society. In conclusion, the researcher maintains that the study of Islamic polygamy should be incorporated into school curriculum with the view of educating people on the importance of polygamy institution under Islamic law.
The author examines the controversy over the age of marriage between Islam and the West. Nazeef was prompted by the level of ignorance and disgust some Muslims have towards Islamic stand regarding age of marriage. Secondly, to enjoin Muslims to refrain from accepting as well as adopting western views on several contemporary issues and revert to the teachings of Islam. Adopting a historical research method, the author surveyed a number of sources to generate his data. Specifically, the primary sources were the Qur’an, Hadith, the Bible, the Torah and through participant observation. While the secondary sources were gotten from text books and other related materials like magazines, journals and encyclopaedia.

The researcher drew the following conclusions: that in Islam, the age of marriage is basically once an individual attains puberty (sexual and mental maturity) and a parent can marry-out his daughter without consulting her making reference to the marriage between the Prophet (S.A.W) and his wife Aisha (RA) who was married to the Prophet (S.A.W) at the age of six and consummated the marriage at the age of nine. While in western civilization the minimum age of marriage is eighteen years with parental consent.

In Lieu to the aforementioned, the researcher recommends that Muslims should hold onto their religion and reject western ideas that contradict Islamic teachings. In addition he enjoins Islamic Scholars to include Islamic age of marriage in their daily sermon so as to enlighten parents on the danger involved in late marriage considering the high level of fornication and adultery in Muslim societies.
The author investigates the use of power of *Ijbar* (forced marriage) and its resultants Challenges in Jalingo, Taraba State. The study was necessitated by the rampant rate of divorce in the area of study which is often attributed to the improper application of the power of “*Ijbar*” by parents and guardians. Therefore, the research poses the following questions:

1. What is the essence and wisdom behind conferring the power of *Ijbar* on parents?
2. Is the power of *Ijbar* practiced within the Muslim society in Jalingo as provided for under the Maliki School of jurisprudence or is it misused?
3. Why do those girls in Jalingo reject parent’s or guardian’s choice of husband?
4. What are the ways out?

The researcher constructs and administers questionnaires and interviews so as to generate his primary data. Using the simple Random Sampling Techniques, a population of 50 respondents was arrived at. Twenty seven questionnaires were administered to men in Jalingo local Government while ten questionnaires were also administered among women in ‘Sintali’ ward in Jalingo. The data was analyzed using simple percentage. The secondary sources of data were drawn from text books and journal.

The research findings are as follows:

1. Even though *Ijbar* (literally means Coercion) is an Islamic injunction but Islam gives regard to the consent of minor daughter in a marriage contract. The reasons behind *Ijbar* in Islam is due to a girl’s inexperience and inability to make sound decision but, in a situation where the girl rejects her parent’s choice of husband, it has become unlawful for her parents to contract the marriage.
2. Some parents or guardians misuse the power of *Ijbar* due to tradition and selfish interest in Jalingo and this has consequently strained the relationship
between parents and their daughters. While in some cases the daughters are forced by circumstance to resort to prostitution.

The researcher concludes on the note that *Ijbar* is a very important right and there can be no better reason for instituting this power other than of protecting and promoting moral chastity of a minor. The author therefore recommends that parents and guardians should take into consideration the consent of their minor daughters on matters concerning their choice of husband provided the choice goes in line with Islamic injunction. Parents should also bring-up their children in an Islamic way.
The study examines the negative effects of Western culture on Muslim Marriage in Itas-Gadau Local Government Area of Bauchi State. The researcher highlights the ways through which the effects can be prevented and arrested. The researcher looks at the concept of marriage from both the Islam and Western perspectives. The data for this study were collected from literature, participant observation by the researcher and interviews and questionnaires conducted with the indigenous people in the study area. The data generated were analysed using the percentage method of analysis. Findings reveal that the adoption of Western culture in marriage practices is most common among the Muslim educated elites of the study area. According to the researcher, this has affected the Islamic marriage system in the following ways:

a) Replacement of polygamy with monogamy
b) Replacement of marriageable age to adulthood (the people do not marry on time)
c) Replacement of ‘Walima’ with cocktail party
d) Imitations of Western system of outing during the celebration.
e) Replacement of traditional system of courtship with Western one
f) Display of wealth through honey moon
g) Misconception of contraception by married family

The aforementioned practices, according to the researcher have led to the increase in immorality in the society such as fornication, mixing of men and women, and outing between to be couples which have led to sexual relationship before marriage, among others. According to him, the Islamic marriage system in the study area has been polluted, and is in a state of degradation due to the infiltration of western culture and foreign influences into its practices. Finally, the researcher posits that parents should take proper care of their children and monitor their movement. Also, Muslims should live according to the teaching of the Sharia.
This study assesses the cultural and traditional practices that resulted to an increase in the infant mortality rate in Rimin Gado, Kano state. The town of Rimin Gado is located on the western part of Kano state, about 40 kilometres away from the capital city. The town is a rural area in spite of its closeness to the capital of state. There is high rate of infant mortality in town basically due to cultural practices which confounded the already existing factors that normally lead to the death of newly born babies. The author raises a number of questions like: what is infant mortality? What the conventional causes of infant mortality? What is the rate of infant mortality in Rimin Gado town? What are role of traditional and cultural practices to the increased death of newly born babies in Rimin Gado? What measures have the authority concerned taken to minimize the occurrences of infant mortality? The author made wider consultations of the previous works on infant mortality on infant mortality in Nigeria. She also uses several reports made by both international and national bodies on the problem.

The scope of the study is the cultural practices that lead to infant mortality in Rimin Gado local government area of Kano state. The town consists of 14 wards and the author administered 511 questionnaires. Most of the respondents are married women who must have given birth at least once. Married men, traditional barbers, and traditional birth attendants were interviewed. The focus Group Discussion was also used in gathering data.

According the findings, northwest where Rimin Gado falls has the highest infant mortality rate in Nigeria with 139 deaths per 1,000 live births. Most of the infant mortality has direct relation with cultural practices such as male dominance in decision making, food taboo, traditional shaving of infant hair, restriction of maternal right, and genital mutilation. The death is rampant among infants who have their hair cut in a traditional way, and underwent genital mutilation. The infant get infected with certain fatal diseases as result of these cultural practices. Because of the vulnerability and weak immunity of the babies, once they get infected with diseases, they easily die. The author recommends that there should be an intensive public enlightenment campaigns about negative aspect of these cultural practices, husbands should give their wives freedom to decide on how to give their infant health care, traditional
healers should be trained, hospital should educate mothers, hospital should equipped, and barbers should be sterilizing their equipment.
This project investigates the impact of alcoholism and drug addiction on Muslim Societies with special reference to Maiduguri Metropolis. The study also tries to provide answers to the research questions on the position of Islam with regards to alcoholism and drug addiction, how it affects the youths in Muslim Societies and how it can be curbed. The data used for the study was obtained from the Qur’an, Hadith, medical publications, published and unpublished texts, in addition to an interview with a key informant, Dr. Askira (a Psychiatrist). The research brought out various Quranic verses and Hadith condemning alcoholism and drug addiction as well as the punishment prescribed for it. Though, the Qur’an and the Prophet (S.A.W) during his lifetime did not specify the punishment for drunkenness, however, Islamic jurists were able to prescribe punishment based on ‘Qiyas’ (consensus). Imams Maliki, Hanifa and Hambal fixed a punishment of eighty (80) strokes while Imam Shafi’I fixed 40 lashes as punishment for alcoholism after providing two witnesses.

Secondly, the research indicates that there are health implications attached with taking alcohol and drugs which ranges from expansion of the blood vessels, increase in heart beat among others. There are also social and economic implications such as family instability, loss of job and low self-esteem. In view of the above findings, the researcher recommends the following:

1. Young people should be enlightened on the dangers of alcohol and drug addiction
2. Parents should intensify their effort in imparting moral values on their children.
3. Government should harness its efforts at combating the menace of drug addiction and alcoholism in the society.
The study examines the repercussion of the rejection of the VVF patients by the spouses in Kano with special reference to the VVF in-patients at Murtala Muhammed Specialist Hospital. Vesico vaginal Fistula is a perinatal injury among women who become incontinent as a result of an opening created between vagina and bladder. The spouses of the VVF patients heartlessly keep their suffering wives at bay and a time divorce them mercilessly. These acts create a lot of social and psychological effects on the patients. Samira asks questions such as what are the causes of the Vesico Vaginal Fistula among patients at Murtala Muhammed Hospital. What kind of medical treatments are they receiving from experts? How do they respond to the treatment? How do their spouses treat them and what are the effects of such treatments?

The scope of the study is the VVF in-patients at Murtala Muhammed Specialist Hospital in the vicinity of Kano. These patients come from different local government areas of Kano state. The author uses qualitative and quantitative methods in analysing data. She administered 74 questionnaires, 40 in-patients, 20 husbands of VVF patients and 14 medical and social workers. She uses Focus Group Discussion and In-depth Interviews.

The rejection of VVF patients by their spouses affects the entire family and the economic growth of the larger society because of the socio-economic role play by the women. Some of the rejected patients find it difficult to make end means; they could not get nutritious food, clothes, shelter, medication and affection which resulted to blood pressure, depression and mental instability. They are denied their traditional responsibilities like cooking and attending social activities like naming and wedding ceremonies. They are discriminated disintegrated from the society through label and stigmatization. They are subjected to absolute poverty. The author recommends that governments at different levels should try to minimize occurrence of VVF, awareness campaign of the direct and indirect causes of the VVF should intensified, men should allow their pregnant wives to be attending antenatal care, girl child education should
be promoted, government should provide antenatal centres at various places including rural areas, and husbands must stop rejection of their VVF wives.
The author examines the perception of women of Katsina Metropolis on the causes of miscarriage and stillbirth. The cases of miscarriage and stillbirth are very common in Katsina and they cut across the entire ethnic and religious group. They are not peculiar occurrence to a particular ethnic group. In almost all the hospitals in Katsina both public and private ones, pregnant women do experience miscarriage and stillbirth, and these malfunctioned conditions are caused by many factors. The research notes that these occurrences create a lot of psychological and social difficulties. The researcher asks questions such as: is there any difference between the perceptions of Katsina women on miscarriage? What influence does the patronage of medical centre have on the perception of women regarding miscarriage in Katsina? How does miscarriage affect the spouses? How do in-laws treat wives of their sons who have miscarriage? What is the perception of Katsina women on the causes of miscarriage?

The scope of the study is the perception of women on miscarriage and stillbirth in Katsina metropolis. In an effort to get a clear picture of the perception of women on miscarriage and stillbirth, the author administered questionnaires to 120 respondents; out of this number 114 were returned. The author also interviewed some women who had miscarriage and stillbirth at Katsina General Hospital and Federal Medical Centre, Katsina. She used Chi-square in analysing the acquired data.

According to the findings of the study, the perceive fetal malformation, inadequate pregnancy hormone levels in the blood, smoking cigarette, weak cervix, high blood pressure, taking alcohol, drugs and chemicals are the main causes of the miscarriage and stillbirth. Bleeding from the vagina or lower abdominal pains is one of the signs of stillbirth. The women in Katsina who experienced miscarriage of stillbirth do also experience psychological trauma. Apart from the psychological trauma they also face open harassment from their in-laws. Even the husbands do develop negative behaviours towards them. This situation sometimes leads to divorce in many cases as witnessed in Katsina metropolis. The author finally recommends that there should be greater awareness on how women would cope with psychological and...
emotional stress after miscarriage and stillbirth. Proper and medical care should be given to pregnant women. Pregnant women should avoid hard domestic labour.
This work looks at the factors that cause marital instability in Kano Municipal. Marital instability can be seen as strain in the relationship of the couples. It is broadly defined in this study as the misunderstanding that occurs between husband and his wife(ves). In almost all the society in the world, couples do experience some crises in their relationship due to feeling that one of the partners has offended the other. In Kano Municipal there are many cases of marital instability that weakens the relationship of many spouses and at time it leads to permanent separation. The author asks questions such as, what are causes of marital instability in the municipal local government area? To what extent does the instability in municipal differ from other local government areas in Kano state? What is the rate of marital instability in municipal? What are the implications of this instability on the spouses?

The scope of the research is the marital instability in municipal local government area. In an effort to get reliable information on this social problem, the author administered 100 questionnaires to different respondents. One hundred questionnaires were responded and returned, five were not completed and fifteen were not returned. Majority of her respondents are men who are traditionally and religiously considered as leaders in their respective homes. Male are found more than ready to disclose information about the state of their relationships.

The research shows that marital instability is common among couples whose age is within the range of 25-29. There is less marital crises among couples whose age range between 35 and above due to time that spouses spent together and had children. About 76 per cent of the respondents agreed that quarrels and disrespect are the root causes of the marital instability among the couples in municipal local government area. Most of the marriages that experience crises in municipal are terminated through divorce. The author opines that low income earning and infidelity are what normally resulted to instability which in turn leads to separation. Pride on the part of one of the parties also creates disharmony, hatred and divorce. The author recommends that there should be no feeling of superiority among the spouses because of the family or educational background. The spouses should learn how to tolerate each other, there should be patience, honesty, and perseverance. Public enlightenment campaigns
should be intensified by government and through mass media like films, radio and television programmes against the evils marital instability.
The researcher examines the changing nature of the traditional marriage among the Hausa western educated group of Kontagora Local Government area of Niger state. Marriage as an important institution is practiced in almost every society in the world. This institution is vital to the survival of any human society, because it is through marriage new generations of the society are continually procreate and assume the position of the dyeing ones. In Kontagora local government area especially among Hausa speaking people traditional marriage is largely practiced. Youth marry at early age of their lives; in fact most of them marry when they are teenagers. This trend is gradually changing and disappearing among the substantial segment of the Hausa society. The author raises questions like, what is the nature and pattern of the traditional marriage system in Kontagora? Why the Hausa community allows their children to marry when they are teenagers? What is the nature of the change that the marriage institution is undergoing among the Hausa people of Kontagora? What are the causes of this change? What are the effects of the change? How does society perceive the change?

The scope of the research is the changing pattern of marriage among the Hausa western educated people of Kontagora Local Government of Niger State in central Nigeria. The author administered one hundred and twenty questionnaires to respondents. One hundred questionnaires were filled and returned; fifty per cent of the respondents were male while the remaining fifty were female. According to the findings of the researcher, initially Hausa people of Kontagora practiced early marriage. Most of the youth got married at very early age. The girls get married before they reach 19 years old. While boys get married between the age of 18, 19 and above, and some of them could not even shoulder the marital responsibility. Nowadays, this early marriage is becoming history in Kontagora especially among the western educated people. Girls must go to school before their parents give their hands in marriage. Most of the traditional festivities conducted during marriage ceremonies in Hausa society are now rejected by the western educated brides and bridegrooms and adopted western oriented festivities. The outcomes of this change are the elevation of women’s economic status and minimization of divorce rate among the Hausa western educated people of Kogarora.
The work explores the impact of early marriage on girls’ social and personality development at Dawakin tofa Local Government of Kano state. This local government is located at the southern parts of Kano. It is one of the rural local government areas of the state and the people there live their base on traditional norms and values. In this society, girls are married at very early age because of the societal belief and organisation. The author raises questions such as what are the social implications of early marriage at Dawakin Kudu Local government area. Why parents give the hands of their daughters in marriage teenage age? What are the responses of the girls that married early? What are experiences of the women who married at early age?

The author administered one hundred questionnaires, eighty five per cent of the respondents are women and fifteen per cent are men. Twenty five per cent of these respondents are single, forty per cent are married, fifteen per cent are divorced, eight widows, and the remaining twelve per cent did not specify their marital status. The main area where this research covered is Dawakin Kudu local government. The interest of the research is the impact of the early marriage on the social and personality development of girls.

According to the result of the research 39.4 per cent of the respondents married at the age of 15—20 years old, while 26.3 per cent married at age of 10—15. Twenty per cent married at age 20—25. Base on this, the author reached to the conclusion that most of the girls at Dawakin Kudu married at early age before their maturity. Most of the key informants stated that early marriage is practiced at Dawakin Kudu because of the teaching of their religion and culture. Some said the desire of the society to preserve the chastity of their girls that why they send to their husbands houses at early age. More so, lack of western education on the parts of both parents and daughters is another factor that triggers early marriage. Sixty seven (67) per cent of the respondents said girls are allowed to choose their prospective husbands. The society in general has no serious opposition against this practice. Some of the respondents said that early marriage prevents girls from attaining higher status in their lives. It prevents them from acquiring western education. Fifty three per cent
said it causes genital health problems. The author recommends that social values of Dawakin Kudu should be reoriented, and girls should be encouraged to go school.
The author examines the incidence and impact of divorce on the Hausa community of Doma local government area. In this community there is high rate of divorce and affects the social and economic stability of the people concerned. The author sets research questions as follows: what is divorce in Hausa society? What is the rate of divorce in Hausa community of Doma local government? What is the impact of divorce on the community? What is the reaction of the society towards the incidences of divorce? What is the fate of the children of the separated couples? In an effort to answer these questions, the author makes wider consultation of the related works especially those on divorce, marital instability, and economic activities of the married women in Hausaland. The difference between consulted works and that of Ado is scope and focus.

Administration of questionnaires to respondents is the main method which the author used in generating information which he analysed and presented. Fifty papers were distributed to respondents. Twenty per cent of the respondents are male and the remaining twenty five female. The study looks at the Hausa community of Doma local government area and explores the incidences of divorce and its impacts on the people.

Seventy per cent of the respondents practice polygamy and the remaining thirty per cent monogamy. The occupation of the respondents is farming and handcraft, which shows their incomes are low and cannot perhaps cater for the needs of their family. The age of the respondents ranges from 18—33 and above. Only 8 per cent of the respondents have acquired tertiary education, 12 per cent completed secondary school, 30 per cent were secondary school dropouts and 18 per cent have primary education. According to findings the main reasons for the divorce are barrenness (childlessness), strain relationship with in-laws, impotence, forced marriage, poverty, adultery, laziness of the husbands, bad advice given to one of the spouses, and cruelty of the husbands. However, in terms of priority of issues the issue of impotence emerged as the greatest cause of divorce at Hausa community of Doma as it constituted 26 per cent. The implications of divorce in Hausa community of Doma are malnutrition of the affected children, lowly socialization, psychological trauma and low access to quality health care services on the parts of children and their
mothers. The author recommends that the society should discourage forced marriage, adultery, mutual disrespect, and all couples should fear God.
This thesis assesses the factors responsible for marital instability in Katagum local government area of Bauchi state. Katagum is largely dominated by Hausa-Fulani ethnic group, and the society values the institution of marriage and it is promoted. This institution is facing challenges of the myriad of instability that characterized it in Katagum. The author looks at this marital instability and asks questions with a view to tracing genesis of the crisis and its possible solution. The first question asked is, what is the root cause of marital instability in Katagum local government? What is the nature of the crisis? How does the crisis affect the stability of the society? What implication does marital instability have of the affected children? What is the impact of marital instability on the spouses?

The scope of the study is factors that facilitate marital instability in Katagum local government area of North-eastern Nigeria. The author administered questionnaires 120 questionnaires in the study area out of which 104 were returned and were not accessed. Eighty two of the respondents were male while twenty two were female. Fifty three of the total respondents were married, twenty nine singled, eight divorced, another eight widow and six separated. The author also conducted oral interview with some elderly persons of the town.

According to the responses of the respondents, marital instability is occurred in Katagum basically because of poverty. Those who hold this view constitute about 30 per cent of the respondents. Most of the households have unreliable and meagre incomes which prevent them from meeting basic necessities of life. The second most important factor is the issue of the interference of in-laws into the marital affairs of their children. The third factor is the issue of mistrust and suspicion among the spouses. In many cases one will find out that one of the parties is suspecting another with infidelity and promiscuity. When this becomes clearer to the suspect, it creates a lot of unending crises which easily lead to divorce. Another reason of the marital instability in Katagum is the issue of forced marriage which constitutes about 10 per cent of the respondents’ opinion. Other factors that are accounted as parts of the causes of marital crises include misunderstanding and marrying another wife. The
author recommends that men should be self-reliant before they even think of getting married. The spouses should be faithful to each other.
This study explores the implications of divorce on the children’s socialization in Otukpo local government area of Benue state in central Nigeria. In this study divorce means separation by the spouses who previously agreed to form a legal union. There are many causes of this separation; it all depends on the parties involved. This separation or divorce has negative implications on the wider society. Unfortunately, there is a high rate of divorce in the research site of Otukpo local government. It is in line with this, the author raises these research questions: what are the causes of divorce? What are implications of divorce on the society? What consequences does divorce have on the personality of children? How does divorce affect children’s socialization?

The author administered one hundred questionnaires to different respondents in the study area. Fifty four are male and forty six female, more males are selected because they the ones that normally engineer divorce. The age of the respondents ranges from 16—56 and above. Forty per cent of them are married, twenty six divorced, twenty single and fourteen widowed. The scope of the study is the consequences of divorce on the socialization of children in Otukpo local government of Benue State.

Base on the close study about 99 per cent of the respondents had a high knowledge and were concerned about the high rates of divorce in their various communities. A total of forty seven per cent have either suffered form it or one of their parents or relatives had recently experienced its negative consequences. According to the findings, infidelity, infertility, financial problems n and irresponsibility are the root causes of divorce in Otukpo local government area. The consequences of divorce on children in Otukpo include juvenile delinquency, moral bankruptcy, low academic performance, bleak future, and emotional crises. While on the hand, it creates to the parent psychological trauma, financial difficulty, stigmatization, and mutual hatred. Most the affected children develop animosity and violence towards their fathers and hold them responsible for their travails. The author recommends that cultural values and norms that are repressive should be abolished;
families should see divorce as inimical to their society, mutual understanding should be promoted among spouses, and faithfulness should be the guiding principles of the relationships in Otukpo local government area.
The researcher examines the socio-economic determinants of divorce in Kano municipal. The research argues that there are many reasons that lead to separation amongst spouses. The level of divorce is higher in some socio-economic classes of people but extremely low in others. The author explores the reasons why divorce is high among some classes. This is the fundamental research issue that the author seeks to explain. The author raises questions such as what the socio-economic determinants of divorce among Hausa society of Kano municipal? Why divorce is higher among some classes of people than others? What are the implications of divorce on the Hausa society? What are impacts of divorce on the parents? What are implications of divorce on the affected children?

The scope of the study is the socio-economic determinants of divorce in contemporary Hausa society of Kano municipal of Kano state. The main research method used by the author is the administration of questionnaires. One hundred questionnaires were completed by the respondents and returned. The age of the respondents ranges from 25—55 and above. Sixty two per cent of the respondents were female and remaining thirty eight per cent were male. Eighty per cent were married, twelve single, seven divorced and one separated.

According to the findings, lack of tolerance and understanding constituted sixty per cent of the determinants of divorce in the contemporary Hausa community of Kano municipal. While lack of (…..) constitutes 20 per cent of the problems and shunning of responsibility contributed the remaining 20 per cent. Other determinants are – low incomes of the husbands, parents’ interference, mistrust, polygamy, and infidelity. About 28 per cent of the respondents were being divorced more than once. There is higher rate of divorce among the low income earning class than among the rich and educated classes. Moreover the rate was found to be higher among the people who have never been to western school. The author recommends that there should be proper enlightenment among couples so that they would up to their responsibilities. Men should know and attach special values to their wives. Government should always bring to the limelight the effects of divorce in the society and frown against it.
The author assesses how gender discrimination in Unguwa Uku affects girl child. Unguwa uku is one of the metropolitan local governments and is located at the heart of Kano city. The girl child is openly discriminated in Unguwa Uku and denies access to some certain right. They are denied access to education especially at tertiary level. The author asks questions such as: why is girl child discriminated at Unguwa uku? What are the effects of this discrimination on the society? How the discrimination does affect the personality development of girl child? How does the society perceive the discrimination? The author consulted many works on the gender discrimination and the impacts of girl child domination.

The scope and focus of the study is the effects of the cultural practices on the girl child at Unguwa uku of Taruni local government area of Kano state. The author distributed 110 open ended questions to the respondents. About 80 females filled in questionnaires and returned them, while 30 males were consulted and completed 30 questionnaires and submitted to the researcher. The age of the respondents ranges from 10-40 and above. Seventy per cent of the male respondents have formal education, while the remaining 30 per cent have no formal education. In the case of female, 55 per cent have formal education and the remaining 45 per cent have no formal education at all.

One of the implications of cultural practices on the girl child at Unguwa uku is early marriage; a substantial number of them got married at the ages between 11—19. Early marriage at Unguwa uku also leads to another problem which is Vesico-Vaginal Fistula (VVF). When the girl child experiences this problem of VVF, she faces rejection of husband and some family members. Another finding of the research is that, parents prefer to give birth to male child to female child. They think having male child has a lot of potential economic benefits. Seven six per cent of the respondents do not send their girl child to school, and only 34 per cent do send their girl child to formal school.
The researcher assesses the factors responsible for incessant divorce among the Gwari people of Niger state in the central Nigeria. Gwari people practice different types of marriages and attach special importance to it. In spite of the significance that Gwari people attach to marriage yet there are constant occurrences of separation among the couples, this has weakened social bond that binds the society together. The research questions of this study are: what are the factors responsible for divorce among the Gwari people of Niger? Who are the most affected people of divorce in the Gwari society? How can divorce be reduced significantly in Gwari society? What is the stand of the society on the menace? These some of the research questions that author attempted to answer. In addressing these questions, the author consulted authoritative works on divorce like factors responsible for divorce in Hausa society of Kano, universal system of marriage, and the likes.

The scope of this study is the factors facilitating divorce among the Gwari community of Minna of Niger state of the central Nigeria. There are many locations of Gwari settlements in various parts of central Nigeria, but those of Niger are one of the most organised group. Minna is the capital city of the Niger state. The author administered questionnaires in Minna among Gwari. One hundred respondents were selected through Simple Random Sampling Method, out of this number; fifty were male and the remaining 50 female. Sixty were married and four divorced and their age ranges from 18---38 and above. Seventy per cent of them practice polygamy and thirty per cent monogamy.

According to the finding of this study, impotence and barrenness constitute fifty per cent of the factors responsible for the divorce among Gwari people of Niger state. Poverty constitutes 12 per cent; force marriage and cruelty constitute 10 per cent each, poor relationship with in-laws 8 per cent, adultery 6 per cent, and laziness 4 per cent. It is reported that the forty per cent of the respondents who practice polygamy have traditional farming as their sole source of incomes. The effects of divorce in Gwari society include malnutrition on the side of the affected children, poor socialization, health problem, and discouraged marriage. The author concludes that divorce affects children more than their parents. He finally recommends the
instances of divorce must be reduced if not eliminated among Gwari of Minna local government.

The author examines the causes of divorce among the people of Bichi local government of the Kano state. Bichi is located in the north-western Kano and it is largely dominated by the Hausa-Fulani speaking people. The marriage as an institution is respected in the society due to religious and cultural reasons. Majority of the population is Muslim and practice marriage base on the Islamic teachings. The society faces the problem of divorce and it even threatens the social ties that keep the society together and promote inter-personal and community relations. The threat poses by divorce leads the researcher to focus on identifying its causes and consequences on the society and to come up with some recommendations. The author raises questions such as: what are the primary causes of divorce in Bichi local government area? Who are the people that hit most by the divorce in Bichi? Why the phenomenon is on increase in the society?

The author administered 50 questionnaires in Bichi due to relative smaller population size of the town. Twenty nine of the respondents were female and 21 male, their age ranges from 20—50 and above. Twenty were divorced, seventeen married, and eleven single. Majority of them have primary certificates, 12 per cent have Islamic education and 10 per cent have secondary education. The scope is the cause of divorce among the people of Bichi local government.

Thirty one of the fifty respondents have experienced divorce. Majority of them have unanimously stated that it is forced marriage that normally leads to divorce in Bichi local government area. The contributing factors are physical abuse, abandonment and sexual deprivation. They further stipulated that there are circumstances that lead to divorce among are love and arranged marriage. The also stressed the interference of the in-laws as another cause of divorce in their society. Thirty one respondents said poor economic condition of husbands increases the chance of separation. Almost all of them agreed that divorce has socio-economic implications on affected persons. The main implications are economic deprivation, social isolation, stress and depression. Ninety eight per cent said, women and children are more affected than men. The author recommends that parents should shun away from forced marriage, and men should be marrying divorced women and stop discrimination.
The author assesses the effects of early marriage on the girl child education in Kunchi local government of Kano state. Kunchi is located in Kano-north and it is one of the rural local government areas that are a little bit far from Kano. The social composition of the area coupled with the greater values attaches to culture and customs leads the inhabitants of the area to practice early marriage. This practice has actually hindered the educational development of girls not only in Kunchi local government but outside this area. The author raises questions such as: what are the implications of early marriage on the girl child education in Kunchi? Why people of Kunchi give the hands of their daughters in marriage before they attain some educational qualifications?

The scope of the research is the impacts of the girl child education in Kunchi local government of Kano state. The methods used for generating data are interviews and administration of questionnaires. The author got 30 of the administered questionnaires which analyse by using Simple Random Sampling Methods. The respondents are both male and female, because male are the fathers of the affected girls and female have experienced early marriage.

The major reason given by respondents for early marriage in Kunchi local government is religion, as 99 per cent of the population is Muslim. The religion of Islam encourages parents to safeguard the chastity of their daughters, in order to abide by the teaching of the religion the parents send their daughters to matrimonial homes at early. Another reason is culture and tradition, according to the teaching of the societal culture; girls should get married early to avoid immorality. Poverty and lack of awareness were the second most important factors that lead to early marriage. The major effect of the early marriage on the girls in Kunchi is denial of access to education. Most of them girls that got married in Kunchi have no western education, only few of them have acquired primary education. This breeds illiteracy, social health problem, and destitution. The author recommends that girls should be given education from primary level to post-secondary education before they get married.
The thesis examines the impact of International organizations particularly, the United Nations Fund for Population Activities (UNFPA) in the control of Vesico-Vaginal Fistula (VVF) In Nigeria where according to the researcher, 400,000 women suffer from VVF and 10,000 new cases occur annually due to poverty, obstructed labor, inaccessibility to health care services and so on. The researcher made use of primary and secondary data. The primary data were retrieved from consultations with selected members of International Organizations that involved in Vesico Vaginal Fistula (VVF) control. While the secondary data were gathered from publications like books, journals, government and International news release. The scope of the study is the control of Vesico-vaginal fistula in some northern states from 1980 to 2006.

From the analysis of the activities of UNFPA, the research shows that UNFPA invested large amount of resources in the period under study on reproductive health, population and development gender equality and women empowerment, sexual health and pregnancy related problems. In addition, it trained doctors and nurses in order to improve provision of maternal health services. In the aspect of VVF control, the author states that UNFPA partnered with the Federal Government of Nigeria and carried out repair surgery on 545 Vesico vaginal Fistula victims in four states in northern Nigeria, these states are Sokoto, Kebbi, Kaduna and Kano. In addition, over 100 local health providers were trained in Fistula surgery, post-operative care and counselling as well as advocacy works.

In conclusion, the researcher applauds the important role played by the United Nations Fund for population Activities (UNFPA) in the control of Fistula in Nigeria. Nevertheless, more efforts need to be harnessed in the control as only 545 women were operated out of the population of 400 to 800 thousand victims. Also, the author calls on UNFPA to broaden its coverage and bold steps should be taken to reduce the annual estimate of new cases of VVF.
103. Nasiru Abubakar ‘The Rampant of Divorce Cases Among the Muslims of Michika: A Case Study of Bazza Town in Adamawa State,’ B.A. Project, Department of Arabic and Islamic Studies, University of Maiduguri, 2006

The research examines the rampant cases of divorce among the Muslims of Bazza in Adamawa State. The researcher also looks at the factors responsible for the divorce, and the problems and prospects of Muslim couples. The researcher generated data from the Qur’an, Hadith and Fiqh books to adequately examine the phenomenon of rampant divorce in the study area. He also conducted oral interviews with a representative sample of indigenes of the area. Data were also generated from other relevant literature. The research findings indicate that Islam came into Bazza town in 1953 through the efforts of Lamido of Adamawa- Alhaji Aliyu Mustapha, and Mal. Lawan Bashir-the village Head of the area. According to the researcher, one of the factors that contributed to the high rate of divorce is the introduction of Islam into the area which limited the number of wives to four. Thus, the new converts (Muslims) had to divorce the surplus wives they had. Another factor that causes divorce in the area is the seclusion of women by their husband. According to the findings of this study, women ask for divorce or move out of their matrimonial homes because of seclusion, to engage in petty trading or farming. The researcher discovered that the lack of proper understanding of Islam ruling on marriage among couples is also an important factor for the high rate of divorce in the area. The research findings showed that divorce has affected and made life very difficult to women particularly those that are illiterate. The educated ones however, are usually employed in government parastatals. He posits that there is need to educate the people to understand the teaching of Islam concerning marriage and divorce.
This study assesses the factors influencing the attitudes of Hausa parents towards girl-child education in Kabuga quarters in Gwale Local Government. The author first of all defines education as an instrument of liberation from ignorance, poverty and disease. Western education is a must for girl child not just for purpose of earning income but for the societal development. The people of Kabuga attach little importance to the girl child education that is why the enrolment figure is inconsequential. According to the author there were 150 pupils at Kabuga primary school in 1981, out which girls were 40 in number and 110 boys. In 2004 the population was 1500; the boys were 900 while girls were 600. The author went ahead and asked questions such as what are the factors that influence Hausa parents towards girl child education? Why the number of the boys’ enrolment is always higher than that of their girls’ counterpart? What is the significance of the girl child education at Kabuga? How does the future of the girls that do not go school look? How can the girl child enrolment be encouraged and promoted at Kabuga? The methodology used for generating data is administration of questionnaires to the respondents. About three hundred and fifty questionnaires were administered to the respondents. The concern of the research is the attitude of Hausa parents towards girl child education at Kabuga quarters of Gwale local government area of Kano state. The respondents were randomly selected.

Base on the finding of the author, the research established that there is relationship between parents’ education background and their attitudes towards girl child education. Those who attended schools do send their female wards to school because they know the value and essence of girl child education. Those who have never been to school are more likely not enrol their daughters to school. They show real gender discrimination in giving chance and opportunity to acquire western education. Another factor that influences the attitudes of parents towards girl child education is their economic status. Those that have informal or unstable incomes are more likely not send their girls to schools because they cannot afford to incur the expenses. This target group has a marked preference and favour male children to go to.
school and girls to marry at an early age. The researcher recommends that parents, government, non-governmental organisations, and community base organisations should encourage and support girl child education.
The author assesses the causes of divorce and its implications in Fagge local government area of Kano State, Fagge is one of the six cosmopolitan local government areas of the state and significant portion of its population is Hausa Muslim. There are regular cases of divorce in this society, a situation that creates challenging social problem. Divorce is defined as the legal termination of the legally accepted union, especially when one or all the parties are unwilling or unable to perform their obligations as stipulated by the society. Divorce means different things to different people, some see at as solution to unending marital crises. To some women, it is an avenue of getting freedom from the bondage of husbands. To some husbands it is licence to get rid of troublesome and obstinate wife(ves). But generally, in Hausa society, divorce is seen as social problem which create hardship and trauma to the divorcing parties and their children as well as in-laws. The researcher asks certain questions - what are the principal causes of divorce in Fagge? What is the rate of divorce in the community? What are the implications of divorce? The author visits some write-ups on divorce especially in Hausaland.

The scope of the study is Fagge local government area, and the emphasis is placed on the Hausa inhabitants of the area. The author uses questionnaire administration for deriving most of her information. The divorcees were given papers to fill in and identify the reasons they consider as most important in the separations with their husbands. The author also uses In-depth Interview (IDI) and Focus Group Discussion (FGD) in data generation. According to the findings there are many reasons for the divorce among the Hausa people of Fagge local government area. These include: lack of adequate maintenance, inadequate care, meddling of in-laws, emotional crisis, infidelity, forced marriage, unbalanced treatment to wives, misunderstanding among the wives, and lack of honesty. However of feeding and inadequate care are the leading reasons for the increased divorce among Hausa society of Fagge. The end result of divorce is that it threatens the societal values and creates promiscuity, psychological trauma to the divorced parents and their children, disorganisation of family, poverty especially to divorcees and the rest. The author recommends that there should be courtship before marriage, couples should be
educated religiously, parents should avoid forced marriage, women should be empowered, and spouses should be honest to each other.
The study examines the role of vigilante group in Crime Control in Sabon-Gari Local Government Area of Kaduna State. The study also looks at the reasons behind their emergence, and the problems facing the group in carrying out their duties in the area. The study covers the activities of the current vigilante group within Sabon-gari local government in Kaduna State. The researcher divided the study area into five (5) clusters out of which eighteen (18) people were selected from each cluster through stratified random sampling. Data were obtained from the questionnaires and interviews conducted on the sampled members of the vigilante group, and the public. Out of the ninety (90) questionnaires administered to the sampled group, eighty (80) were analysed using simple percentage method. The findings from the study indicate that the vigilante group was formed in 1979, as a result of failure of the police and government to combat crime and other vices in the study area. The findings also show that the group is made up of mostly traders and labourers who operate mostly at night using traditional weapons for protection. According to the findings of the study, the vigilante groups are more efficient and effective in crime control than the police in the study area; this is attributed to the former’s closeness to the community, and the cooperation it received from the majority of the populace. The researcher identified the major problem facings the vigilante group to include lack of cooperation from both the police and the court of law. The researcher recommends that the police as well as the vigilante group should work together and assist each other in controlling crime in the study area.
This thesis examines the extent of awareness and empowerment of the Hausa women in Kano State on reproductive health and sexual rights. A total of 400 women or respondents of child bearing age were sampled. Data were collected using structured questionnaire and focus group discussion method and analyzed using percentages and chi square. At end of the investigation, the scholar found out that 67.8% and 91% respondents are aware of issues of reproductive health and sexually transmitted diseases (STDs) respectively, through the medium of radio, family members and friends. Secondly, the researcher also found that most of the women do not use contraceptives due to the belief that only Allah can determine the number of children they should have. While those that make use of contraceptives subscribe to effective methods and this is attributed to their level of education.

Generally, the research signifies that the level of empowerment of most respondents is low as they depend on their husbands for permission and decisions on most issues ranging from whether to send the children to school or not; whether to work outside the home or not or even when to have sex. Therefore, the author recommends the need for women in Hausa society to acquire both religious and secular education so as to improve their knowledge and strengthen their empowerment in aspects of reproductive health and sexual rights. Also that Kano state as a Shariah (Islamic law) state should address the right of women in accordance with Islamic injunction.
This work examines the socio-economic reasons that trigger divorce among people of Moro’a Chiefdom of Kaura local government area of Kaduna state. The researcher notes that from 1993 to 1999 the number of divorcees has been increasing to the unprecedented level. The researcher argues that the rate of divorce is undermining the strength of family institution and marriage itself. It also creates tremendous social problem for the entire society. The author proposes to explore the socio economic factors responsible for the occurrence of divorce in Moro’a chiefdom. He raises questions such:- as what are the socio-economic reasons that cause divorce in Moro’a chiefdom. What are the consequences of this divorce on the general society? How does it affect the children of the chiefdom? How does divorce affect family life in Moro’a? How does it pose a threat to marriage institution? The scope of the study is the socio-economic factors associated with divorce in Moro’a chiefdom of Kaura local government area of Kaduna state. The author use the divorce records which he obtained from Manchok area Court Grade one, Kaura local government. He also administered 60 questionnaires and 45 of them were completed and returned. The age of the respondents ranges from 15—62. Nine of the respondents had university education, 8 primary certificates, 6 secondary school certificates and seven have never been to school. About one third of the respondents are farmers who practice subsistence farming. Base on the research findings from interviews of women, insincerity is the major social reason that cause divorce among the Moro’a community. The men, on the other hand claim that flirting is the reason that leads them to divorce their wives. Poverty, childlessness and impotency are the second factor that cause divorce in the Moro’a. Problems with in-laws are another fundamental factor that leads to divorce in the community. Other secondary reasons are lack of care, lack of sexual satisfaction, alcoholism and cruelty. The end result of divorce in the Moro’a community is emergence of juvenile delinquency, depression, stress and economic deprivation. The author recommends that there should be pre-marital courtship and counselling before marriage. Government should establish effective national council of social workers to handle the issues of family affairs.

The researcher investigates the reasons behind the rampant rate of divorce among couples in Katsina State and how marital counselling can solve the menace. The research attributes the frequent and rampant divorce to factors such as impatience, parental interference; barrenness and lack of sexual satisfaction, neglect of primary roles among working–class mothers, education and age differences, forced marriage, and failure of the husband to provide the basic needs of the family. The researcher recommends that couples should fear Allah (SWA) in their marital life. Also, couples should avoid involving third parties into their marital affairs. In addition, husband should provide the basic needs of their families. Finally, the researcher recommends counselling before marriage as solution to the rampant divorce among couples.
110. Ibrahim Usman Muhammad ‘Unemployment and its Effects on the Muslim Youths of Maiduguri Metropolis,’ B.A. Project, Department of Arabic and Islamic Studies, University of Maiduguri, 2010.

The researcher examines unemployment and its effects on the Muslim youths of Maiduguri Metropolis. He argues that the major problem affecting the Muslim youths in the study area is unemployment. The researcher examines the causes of the problem, and its solutions. The study looks at the issue of unemployment among the Muslim youths in the study area from 1999-2009. The researcher reviewed relevant literature on the history of the area, poverty, unemployment, and the socio-cultural and political characteristics of the people. The researcher also conducted indepth interviews with four (4) unemployment youths in the area (two males and two females) on the phenomenon under study.

The findings of the study indicate that there are many qualified graduates searching for jobs in the study area. He observes that the causes of the unemployment in the area include sex discrimination (which is common to women), discrimination on the basis of ethnic or political party differences, over-population of labour due to influx of people into the state particularly from the rural area, and refusal of graduates to accept lower jobs- too much belief on ‘white collar jobs’ which are not readily available. The findings also indicate that the National Directorate of Employment (NDE) focuses only on the lower cadre of people while abandoning those with higher levels of skills.

The negative effects of unemployment according to the findings include: high rates of organized and well executed crime among graduates, thuggery, drug abuse, begging, prostitution and increase in poverty among others, particularly around Bulabulin, Wuladi and Maduganari wards. The researcher posits that unemployed youth pose a serious problem to the private institutions, government as well as the society in general. According to him, they pose a great treat to peace and security. He therefore, recommends implementation of guidance programmes in our schools; enlightening the youths on business and employment opportunities- that is, helping the youth towards realistic career objectives, and diversification of the economy.

The researcher examines the role of the institution of zakat in reducing the effects of poverty as well as how zakat affects the socio-economic and spiritual life of the poor. The researcher’s point of departure is that despite the enormous policies formulated and colossal amount of money spent by the government, poverty remains a socio-economic cancer in the body of many Nigerians particularly in Kano State. It is in view of this point that the researcher tries to answer some basic research questions on whether or not people give-out adequate zakat (alms-giving), whether the zakat has improved the socio-economic conditions of the beneficiaries and in what ways can the zakat collection and distribution can be improved upon.

The researcher used simple random sampling techniques to obtain a representative population of fifty (50) individuals from different parts of Kano State on whom the questionnaires were administered on. The author interviewed five people, out of this number, one was female and the remaining four were male. The secondary data were obtained from journals, books and pamphlets. And the data was analysed using percentage method. The researcher made special references to the Kano State zakat foundation. The following findings were advanced:

a) There is a relationship between proper collection and distribution of zakat and the phenomenon of poverty. The responses obtained from the beneficiaries of zakat reveal that zakat is a viable instrument and measure of poverty eradication if properly paid.

b) Refusal to give zakat breeds hatred, conflict and enmity between the rich and the poor, and it further exacerbate poverty.

c) The researcher also identified problems associated with the collection of zakat in the form of refusal of the rich to pay or paying below ‘nisab’ and lack of enforcement mechanism.
In conclusion, the scholar concludes that the aforementioned problems should be checked otherwise it would lead to unfavourable results such as unemployment, poverty, jealousy and hatred between the rich and the poor. The author recommends that Islamic scholars and economic experts should involve in the collection and distribution of Zakkah. Robust institution should be established to facilitate the collection of Zakkah. Wealthy individuals should be persuaded to give the stipulated shares to the institution of Zakkah for the benefit of poor and needy. Finally, Zakkah institution should be organizing public lectures and seminars on the importance and necessity to give Zakkah.
The research was informed by the notion held by the west where they perceive Islam to be associated with poverty. It was on this basis that this student conducted his research in order to correct the negation notion as well as to examine the ravaging effect of poverty in the contemporary Muslim Ummah, and proffer solutions as prescribed in the Quranic and the Prophetic tradition. The data used were drawn from the Quran, hadith, Ijma (consensus) text books, journals, and other related literatures on poverty in the contemporary Muslim Ummah in Nigeria. The research shows that Islam encourages working and earning as means of sustenance. Islam, according to the researcher is the only religion that provides a solution to poverty through Zakah (alms giving). Islam makes it compulsory on every Muslim whose wealth has reached ‘nisab’ to offer a portion of it to the poor, needy, those who administer the collection of Zakkah, those in bondage, those in grip of debt, those striving in the course of Allah, those whose hearts have been recently reconciled to the truth and the way farer as contained in Quran chapter 9:60. The student concludes by enumerating and explaining the causes and solution to poverty. He attributed poverty to unemployment, corruption and ascendance from giving out Zakah by the rich. He therefore, enjoined Muslims to work and earn for their living. More so, Muslims should fear Allah regarding caring for their neighbours and the less privileged in the society. Finally, he encouraged the rich to give-out zakat properly.
The author examines the menace of poverty among women in Kogi state from both conventional and Islamic points of view. She stipulates that women in Kogi, who constitute more than half of the population, suffer from poverty more than their male counterpart. In investigating the phenomenon of poverty in Kogi, she consulted many published sources including: Analysing Gender with a View to Closing or Reducing the Gender Gap, Women and National Development in Nigeria, Women Right to Education and Economic Security in Islam, Muslim Woman and Her Economic Right, Zakat: the Most Effective Solution to the Gap between the Rich and the Poor, Women and Islam: the Prophet preached Equal Rights, An Overview of the Socio-economic Rights of Women in Islam, Women and Poverty, Women and Work and such related works.

The author administered questionnaires to the women in three selected local government areas of Adavi, Okehi and Okene all Kogi state. The period covered is from 1985 to 2000. Possibly, the author takes 1985 as a starting period of the study because of the new military government that came to power in that year. While 2000 is the termination period of the study presumably because of the return to democratic rule in Nigeria and implementation of Sharia in some part of Northern Nigeria of which Kogi is a part. The author also used quantitative and qualitative method of generating and analysing data.

The author argues that the causative agent of poverty among women in Kogi is gender discrimination, class domination and cultural and traditional values which retard and discourage women to be self-reliant. The prevalent nature of poverty among women in Kogi necessitated the implementation of conventional strategies to alleviate it. According to the author, all these conventional strategies failed to solve the problem and the level of poverty has always been increasing. The failure of conventional remedies coupled with the soaring nature of the scourge enticed the people concerned to seek solution from Islamic perspective. In the final submission, the author says Islam encourages hard work and has good redistributive schemes.
which if applied prudently could reduce poverty among women in Ebira-Toa in particular and Nigeria in general.
The work examines the menace of poverty, its causes and effort of the Zakkah and Endowment Board to alleviate it in Zamfara state. The author begins by asking questions such as, what are the root causes of poverty in Zamfara? What is the level and nature of poverty in the state? Why various implemented government programmes and policies failed to address the issue of poverty? What roles has Zakkah and Endowment Board been playing in alleviating poverty in Zamfara state? How do respondents perceive the activities of the Board? These are some of the research questions that the author attempts to address. In order to answer these questions, some existing related works have been identified by the author. Most of the related works deal with the economic doctrine of Islam, establishment of Zakkah commissions in other states that implemented Sharia in Nigeria like Kano, poverty alleviation strategies in Nigeria, poverty in an Islamic perspective, Islam and the economic challenges and the likes. Some of these works look at the ways and strategies of poverty reduction in mostly Muslim societies. The major difference between these works and that of Alhaji Asheikh is the approach and scope.

In an effort to gather data, the author distributed questionnaires to different categories of respondents. The average age of the respondents was 45 years perhaps because most of the people at this age could still be active, gainfully employed and shoulder enormous family and friends’ responsibilities which could engender poverty or confound it. The author administered 350 questionnaires in five selected local government areas of the states which he takes as his case study. The author uses Multiple Regression Statistical Method in analysing all the data gathered from the administered, valid and returned questionnaires.

According to the findings of the author, there is stark poverty in Zamfara basically because of income inequality, under-utilization of labour, low level of western education, unemployment and so on. The Zakkah and Endowment Board is making headway in its poverty alleviation programme by assisting the poor and the needy directly. The author concludes that most of the respondents are optimistic and have an enormous confidence in the activities of the Board. He concludes that, the Board could alleviate poverty to a manageable level if Zamfara government and
wealthy individuals would put more resources at its disposal. He stresses that the major problem of the Board is low capital.

The student examines the reasons behind the rampant act of begging as well as its relationship with poverty, particularly in Lagos State. The researcher employs questionnaires, interview and participant observation method to generate the primary source of data. A population of 100 respondents was sampled in five zones. These zones are: Oyingbo Market, Obalande under bridge, Saint Dominic Catholic Church, Obanlande Central Mosque and Sabo bus stop. The respondents were grouped into three categories namely, the blind, the physically disabled and others (elderly and people with no sign of disability). A total of 65 questionnaires were administered to the respondents and 20 respondents from each of the zones were interviewed. The researcher made the following findings:

a) Most of the beggars are from the rural areas between the age bracket of 36 to 45 years and were mostly Muslims.

b) The beggars attributed their involvement in begging to the economic hardship in the country. Most of them have been begging for a long time for instance, table 1.9 showed that 23 (35.38%) respondents have been begging for 3 to 4 years while 16 (24.6%) respondents have been begging for more than 6 years.

The researcher concluded that while some of the beggars welcomed the idea of rehabilitation, others frowned at it particularly those who had been rehabilitated previously.
The student looks at the abuses of rights of divorce among the Muslim Fulbe in Jalingo local government area of Taraba State. The researcher also examines the phenomenon of forced and family marriages in the study area. According to the researcher there has been a growing concern about the high rate of divorce among the Muslims and its impact on the Muslim women. This study therefore, documents the causes and consequences of divorce in the study area. The researcher collects the data for this study from literature (both published and unpublished) and interviews conducted with some persons in the study area. The researcher also looks at the issue of divorce under the Sharia.

The research findings indicate that lack of adequate Islamic knowledge among the people is the major problem that contributes towards the abuse of the rights of divorce in the study area. The study also discovered that abuse of rights of divorce is high among the rich in the area. Findings from the study also indicate that the phenomenon of divorce encourages prostitution in the society; youth begging and other forms of destitution, among others.

According to the researcher, Islam attaches importance to the institution of marriage and frowns at any misuse of the rights of divorce, in fact, the Sharia courts are allowed to punish any man that misused the rights of divorce. The researcher also posits that the aforementioned problem can be tackle through a) Intensive religious preaching and sermons by Islamic Clerics (b) discouraging forced marriage as it is against the teaching of Islam (c) enforcement of maintenance allowance on the man by the court for the up keep of the children under the women’s custody.
The researcher investigates the socio-economic implications of rural poverty on the living standard of the people of Rijau local government area of Niger State. Research information was obtained from primary and secondary sources. Questionnaires and interviews were used to gather primary information. One hundred and twenty questionnaires were administered, that is 40 questionnaires each were issued at Dunrangi, Bunu and Rijau towns respectively. The data generated were quantitatively analysed using percentage and chi square methods.

The respondents attribute the high level of poverty in Rijau to unemployment, illiteracy, low income and large family size as well as the failure of the government to meet the needs of the people. While the consequences or effects of poverty on the people are economic backwardness, family instability and poor health conditions. More so, the high level of poverty in the study area generated social problems such as begging, prostitution, crimes and drug abuse among youths.

The study concludes with suggestions on how to tackle the effects of poverty in rural areas specifically in Rijau as follows:

a) Through provision of employment opportunities for youths
b) Law enforcement as the panacea to the social problems confronting Rijau.
c) Some respondents claimed that implementation of Shariah would be the best solution to social problems.
The researchers examine the meaning and concept of good governance in Islam, and its comparison with the Western type of democracy. The researchers also look at the impact of Islamic government on the lives of the people in Bauchi. They also trace the history of Islam in the area. The findings of this study show that the history of Islam into Bauchi is similar to that of the general Hausa Land. The new faith came into the region via trade route; it was propagated by Mal-Yakub under the directives of Sheikh Uthman bin Fodiyo. The concept of good governance, according to the researchers, is based upon the principles of Sharia. Thus, man’s total way of life be it political, social, economic, and religion is guided by Sharia. According to the researcher, this is different from western democracy which is guided by man-made constitution. The research findings indicate that the primary functions of government in Islam are to enforce the Sharia, including protecting citizen’s rights, and ensuring the performer of their duties; hence, government and religion are intertwined in Islam. According to the researchers, the coming of Islam into Bauchi has impacted positively on the lives of the people via ensuring peace and stability, economic prosperity, social interaction, justice, among others. The researcher posits that the lack of full support from Nigerian government on Sharia implementation was the major factor for its failure of Sharia in some States including Bauchi. They advised Nigerian Muslim to seek for knowledge—both Islamic and Western type of knowledge.

The author critically assesses the issues of terrorism, fundamentalism and resistance to western domination in relation to Islam and Muslim. Zainab uses qualitative methods of analysis in analysing the data which were mainly drawn from the Qur’an, Hadith, text books, journals and encyclopaedias. The following findings were made:

1. The research showed the dissimilarities of the concepts of jihad and terrorism citing various Qur’anic verses denouncing the act of terrorism.

2. The research also revealed historical antecedence of how the west conquered and enslaved powerful Muslim States. The author went further to state that the conquest of the Muslims was not restricted to military alone but transcends economic, intellectual and cultural onslaughts, consequently, the prestige of the Muslims as well as their existence as a distinct social group was threatened.

3. The research shows the clash of civilization with the west penetrating and claiming superiority over other civilizations, Islamic civilization inclusive.

The researcher recommended that the western world should desist from intruding into the affairs of the Muslim world and modalities should be put in place to find the genesis and solutions to terrorism. In conclusions, the researcher finds that acts of terrorism are not only condemnable in Islam but are also alien to its teachings. The Qur’an and Sunnah enjoin Muslims to respect the life and property of all mankind. These rights are considered sacred irrespective of a person’s religion; Islam protects the honour and liberty of all.
The researcher examines the participation of People Oriented Development (POD) of the Evangelical Church of West Africa (ECWA) in community development in Plateau, Kano and Katsina States. According to the researcher, there is need to investigate the POD, as results from the evaluation of ECWA’s previous programs showed that it made no significant improvement in the lives of the rural poor. The local government areas studied: Tudun-Wada in Kano State, Barikin-ladi and Mangu in Plateau State, and Kafur in Katsina State. The researcher utilized purposive method of sampling to draw his sample from the self-sustaining recipient Communities and their household. He also conducted in-depth interview on the Chairmen of community development Committees, and some officers of the POD.

Research findings shows that the three selected projects of the POD are: Sanitary wells, Ventilated improved pit latrines and making of compost manure. According to the researcher, the most accepted out of the three (3) selected projects by the respondents in the three States are sanitary wells. According to him, the intervention of POD had significantly reduced the incidence of diarrhoea and guinea worm infection among the respondents which before its arrival were prevalent in the study area. The researcher recommends periodic re-evaluation of the three selected projects, and periodic re-training of the respondents on the projects among others.
The researcher examines at the life history of two renowned Muslim Scholars: Shaykh ‘Abdullahi ibn Foduye and Maulana Abul A’la Maududi with emphasis on their contribution to Islamic Political thought. According to the researcher, the works and ideas of these scholars share some similarities, but there are also some marked differences between the two, thus the need to make comparison of their works. The research findings indicate that the Quran and Sunnah served as the main sources of the views and ideas of these scholars, hence, they share similar views on most of the aspects of Islamic political thought, particularly on the concept of Islamic State and Politics. For instance, they identified the main goal of an Islamic state as the provision of sound education to the citizenry, provision of infrastructural facilities, protection and regulation of trade and commerce, safeguarding the religion of Islam, creating and providing all other matters that will result in the overall development of the society but in consonance with Shariah. Research findings show that both scholars attributed sovereignty to belong to Allah alone, and disapproved immunity of rulers as both the ruled and ruler are equal before the Shariah.

According to the researcher, the main area of differences between the two scholars is attributed to the differences in the time and environment they lived. While Shaykh Abdullah lived between late 18th and early 19th centuries in the defunct Sokoto Caliphate of Northern Nigeria, Maududi lived in the 20th century in an Asian State of Pakistan. Thus the former tried to follow the traditional method of revivalism with the little personal judgment he added to suit the area and time he lived. The latter on the other hand faced with the problems of westernization and clashes of ideologies, applied method that go along the contemporary world in accordance with Islamic teachings. The researcher concludes with the view that both scholars have discussed extensively on what they viewed as an ideal Islamic state. They wrote more than one hundred books and pamphlets which are still relevant particularly to the contemporary Muslim world.
This student examines the Islamic perspective of development in relation to the Western development paradigms. He asserts that western civilization is antithetical to Islam as it is characterized by racism, exploitation and materialism. On the other hand, he makes the contradictory statement that western development theories are seen as the role model worthy of emulation. In view of the above, the researcher poses the following research questions:

a) What are the prevailing theories and models of development? And how do they affect or effect Islamic values and ideals?

b) What are the conceptions, philosophies, motive forces and objectives of development in the non-Islamic vis-a-vis the Islamic civilization?

c) What teachings of Islam are translatable to attitudes, behaviors and practices in a modern milieu so as to achieve development suitable for modern man?

d) In between the physical and spiritual dimensions of development what is the nature of harmony, what is the nature of differentiation, where is the emphasis?

The investigation found out that, Islam is concerned with human capital that is man is the object and focus of development as well as the principal agent. This is contrasted to western theories of development. Secondly, rather than underdevelopment as an original state, Islam conceives development as the original state of mankind. That every human (inherited from Adam) is born with the best of nature (fitrah) with all the resources and faculties for full material and spiritual development that take those who believe in the guidance of their Creator and strive are directed back to paradise. Finally, the study holds that development in a secular sense is characterized by self-interest, concerned with comfort and happiness in this world without making provision for the life hereafter. In contrast, development from Islamic perspective is double-edged sword that leans towards successes in this world and in the hereafter.

The work examines and analyzes the role and impact of “waqq” (endowment) in human development with reference to five (5) states in Northern Nigeria from the period 1960 to 2004. “Waqq” is an Islamic injunction practiced during the lifetime of Prophet (S.A.W) and by his companions whereby the ‘haves’ give out a portion of their wealth for improving the condition of the ‘have-not’. Therefore, the researcher was prompted by the paradox of poverty that engulfed and characterized the Nigerian society and the north in particular. According to the scholar, waqq existed and was practiced in the states studied prior to 1960 though it was at a low level usually referred to as “Sadaqah Jariyah (Charity whose benefit is continuous) and given in the form of building of mosques and “Islamiyya” schools and provision of boards for practicing Arabic scripts. But with time, it expanded to include provision of lands, houses, building of libraries and Islamiyya schools worth millions of naira as well as cash donations. Another major finding is that the general administration of the institution of “waqqf” properties, in the states studied, is vested on the “Waqif” or “Mutawalli” appointed by the “Waqf”. Also, those two states of Kano and Zamfara have established “Waqf” Institutions monitored by the state governments while the other 3 states- Sokoto, Kebbi and Katsina were making moves on establishing same at the time of the research. The author espouses poverty, ignorance, politics and miserliness as problems hindering the offering of “Waqf” in the states. The impact of “Waqf” was recorded in the area of provision of employment opportunities for Muslim graduates and accommodation for the homeless. The author also finds out a number of problems were encountered in the implementation of “waqqf” which include: lack of trustworthy managers, lack of maintenance, large number of needy, lack of proper knowledge, insecurity and personalizing ‘Waqf’ properties. The author concluded on the note that the importance of the institution of Waqqf cannot be over-emphasized not only as a form of spiritual enrichment but also as a form of human development. He therefore, enjoined Muslims’ societies and organizations to establish public “Waqf” institutions so as to complement the efforts of government in the areas of education, economy and social services.
This study focuses on women participation in Community development with specific reference to the Family Support Program in Michika local government area of Adamawa State. The study also examines the factors militating against women participation in community development in the study area. The researcher uses Simple Random Sampling to select a total of 19 respondents on whom questionnaires were administered. He also gathered the data for this study from both published and unpublished materials. The research findings indicate that women participate in community development, and were fully engaged in the Family Support Program of the then government. Research findings however, indicate that discrimination against women by the society including parents and husbands who have prevented them from participating fully in community development. The researcher recommends the need to make parents and husbands realize the importance of women participation in community development. He also suggests financial aid to women organizations and cooperative societies by both government and non-governmental organizations.
The researcher looks at the dimensions of morality in the pre-Jihad and post Jihad periods in the Sokoto Caliphate including the general direction it had undergone from the period of colonial rule to contemporary Nigeria. In trying to achieve this, the researcher attempts to proffer answers to key research questions including how important moral standards were to the flourishing of the Caliphate for a century; The ways by which the moral pillars were adulterated and destroyed in the later part of the caliphate, the consequences, and the ways through which the moral virtues can help in instilling socio-political values, stability and viability in the Northern states of today’s Nigeria. The study was confined to ten (10) selected professional groups in ten (10) states in Northern Nigeria. The researcher administered questionnaires on the selected groups with a view to examining unethical practices among them. He also gathered the information for his study from both published and unpublished materials.

Research findings indicate that morality was very weak during the pre-jihad time, as social vices and corrupt practices cut across all segments of the society. According to the researcher, the formation of the Sokoto Caliphate by Shaykh Uthman ibn Foduye and his followers brought morality back into Hausa land. However in the later part of the caliphate, morality started to decline, which was further weakened by colonial rule and continued to the current time. Research findings also show that unethical practices among the sampled professional groups exist and have occurred with an average ranging from 40% to 90%. The researcher recommends moral training through total educational reform and redesigning of the curriculum to include significant aspects of morality. He also suggests further research on other professional groups to look at unethical practices in them.
This student points out that the basic problem of this research is the controversy that emerged over Nigeria intention to participate in the Organization of Islamic Conference (OIC) as full pledge member. He notes that this decision brought the Non-Muslim particularly the Christians and the Muslims into confrontation as the Christians did not support the idea. The researcher examines this issue at a time when religious crisis was at its height in the country between the followers of the two dominant religions, Christianity and Islam. According to him, this issue is a deeply examined issue in the popular literature.

The scope of the study covers the historical background of the OIC decision, the era in which Nigeria was an observer in the OIC up to the period when it intended to participate actively as a full pledge member. The researcher tries to test his hypothesis and cover the scope of the study. He administered 40 questionnaires to respondents which were analysed on percentage scale. The researcher obtained his secondary sources of data from magazines, journals and other relevant documents. The researcher has identified the establishment of OIC as an attempt to challenge the suppression of the Palestine to safe guard the Holy Places and support the Palestine struggle against Jews. He also identified the contributions of OIC to the less developed countries such as Cameroon, Uganda, Niger and Gabon. 70% of the respondents from the research are in support of Nigeria intention to join the OIC as full pledge member. Thus, the researcher observed that participation of the country in OIC will not worsen the existing Muslims-Christians relationship. The researcher identified that Nigeria’s must imbibe virtues of sharing, love and tolerance for lasting peace to be achieved in the country. The researcher recommended the establishment of a special research Institute for religious Affairs which will engage in research on religion, society, philosophy and development in the country, and enlightening the public on government and religious matters. He also suggested that perpetrators of religious crisis should be punished severely by the law to curtail future occurrence.
The researcher investigates the impact of interest Groups on Nigeria’s foreign policy decisions with regards Nigeria’s membership of Organization of Islamic Conference (OIC).

The researcher made use of content analysis method to generate the secondary sources of information used. The researcher came up with the following findings:

a) The researcher showed that Nigeria’s foreign policy decisions in relation to her membership of OIC are the outcome of policy preferences of some interest groups.

b) It showed that interest groups with either religious, ethnic or cultural links with the major decision maker in Nigeria seem to be more influential in the attainment of foreign policy objective than other groups. The researcher gave instance where General Gowon being a Christian, succumbed to pressures from Christian groups for a non-member status of Nigeria in organization of Islamic Conference. While in 1986, General Babangida, a Muslim was receptive to the pressure of Muslim groups which led to the enlisting of Nigeria into the OIC.

c) There are other factors that accounted for Nigeria’s membership of OIC such as economic problems, attainment of its foreign policy objective in Africa. Particular in the eradication of racism and colonialism as well as the need for multilateralism.

In conclusion, the researcher call for more research to be carried-out on the relationship between the personality of the chief executives of Nigeria and the Nigeria’s foreign policy decisions.
Muhammad Muhammad ‘The Impact of Communal Association toward Community Development, A Case Study of Sanyinna District Development Association’, B.Sc. Project, Department of Sociology, Usman Danfodiyo University, Sokoto. 2000.

The researcher examines the impact of community association with particular reference to Sanyinna District Development Association (SDDA) in Sanyinna district of Tambuwal local Government Area in Sokoto State. The researcher also examines the history of SDDA, and the nature of their activities in the study area. The researcher generated the data for this study from both published and unpublished materials. He utilized random method of sampling to draw a total sample size of seventy (70) respondents. Interviews and questionnaires were conducted and administered to the respondents. The researcher utilized the simple percentage method to analyze the data collected. The findings of this study indicate that the SDDA was formed in 1960s with the name ‘Nasara Club Sanyinna’. It was renamed SDDA in 1973. According to the researcher, the aim and objectives of the association as contained in its constitution include: Promotion of peace, Unity, Cordial relationship and mutual understanding among the people in the study area. The research findings indicate that SDDA has contributed significantly toward the Socio-economic and political development of Sanyinna District. The association has engaged in rehabilitation of mosques and Schools, political awareness and mobilization; giving agricultural loans to its members and has created a forum where the people discuss communal problems affecting them.
This work looks at the views of Sheikh ‘Abdullahi Fodio’ (1763-1829) of the Sokoto Caliphate on economic development. According to the researcher, the contributions of the Muslim Scholars, particularly the works of scholars of the Sokoto Caliphate in Nigeria, have not been fully documented. However the researcher acknowledges the attempts that have been made by some scholars to bridge this gap. Of particular reference is the work of Abubakar (1991) on the contribution of Sheikh ‘Abdullah Fodio to economic though of Islam. However, the researcher noted that this work left out many important ideas of the Sheikh, and does not specifically looked at his ideas on economic though. Thus, the researcher attempts to specifically examine the Sheikh’s views on goals and strategies of economic development.

The research findings show that Sheikh’s views on economic development are based on six basic philosophical foundations, which are Tauhid Uluiyya, Tauhid Rububiyya, Khalifah, Tazkiya, justice and Falah. His views on goals of economic development include human resource development, increase in productivity, improvement in welfare, equitable distribution of resources, and provision of employment, economic stability and cooperation as the main goals of economic development in Islam. The researcher identified the Sheikh’s strategies of economic development to include balanced-growth and import substitution strategy; he recommended promotion of savings, land policy, just and responsible government, establishment of Shura, Hisbah and moderation. According to the researcher, Sheikh Abdullahi Fodio had contributed greatly on economic development, and his ideas are still relevant in today’s world economics, particularly in Nigeria.
This study examines the policies of Women Right Protection Agency with reference to Women Right Advancement and Protection Alternative (WRAPA). According to the researcher, recently there has been out-crying on the poor or low participation of women in vital sectors of the economy and particularly in politics. However, according to him, there have been no significant study regarding their participation in politics; hence the need for this study. The researcher utilized secondary methods of data collections. He generated data from seminar papers, workshop, enlightenment programs on women activities, and other relevant literatures. The findings of the study indicate that women had participated actively in politics in the pre-colonial era. However, from the colonial era to date, they have been relegated to the background or participated as subordinate vis-à-vis men. According to the researcher, this is attributed to political apathy of women, lack of adequate fund to women, and the society view of women as dependent on men; hence, the latter domination of women.

Through the case study of WRAPA the researcher shows that programs, workshops, seminars and conferences has improved the awareness and educated women on political, economic and social issues. The researcher recommends that women should be motivated to participate in politics through seminars, workshops, conference and public lectures.
This study examines the Islamic conception of leadership, with references to the leadership style of the Prophet (SAW) and his companions. According to the researcher, Muslim politicians in Nigeria have not been practicing leadership in accordance with Sharia. Accordingly, he posits that there is a need to highlight the Islamic conception of leadership as a challenge to them. The researcher collected the data for this study from both published and unpublished literature. He also supported most of his argument with verses from the Quran and Hadiths. The study indicates that for a Muslim there is no separation between religion and politics because he is seen as a vicegerent of Allah (SWT) in the world. The findings of the study indicate that the Islamic conception of leadership is based or guided by Shariah; as such leaders are expected to discharge their responsibilities in accordance with its tenets. The findings of the research also highlight the leadership style of the Prophet (SAW) and his companions to include: decentralization policy, delegation of responsibilities by leaders to subordinates, consultation before decision making, good financial management, justice and leadership for the citizenry. The researcher advised that the Muslim Politicians in Nigeria should copy the leadership style of the Prophet (SAW) and his companions because Muslims obey leaders so long they obey the tenets of Sharia.
The author assesses the impact of Community Based Organizations (CBOs) in the development of Rabah local government. The CBOs in Rabah local government were broadly classified into three groups namely, youth clubs, co-operative Societies and religious organizations. Both primary and secondary sources of data were used to gather information. The primary data were gotten from questionnaires and interviews. A total of 80 questionnaires were issued but only 68 questionnaires were retrieved and interviews were conducted on the leaders of the various community based organizations, while the secondary data were gotten from text books, journals and newspapers. The research findings show that Community based organizations play important role in the development of Rabah Local Government. The organizations drilled 54 wells, constructed 39 mosques, 28 Islamic Schools, 12 cemeteries, 11 drainages, 9 motorable roads, one dispensary. In addition, the CBOs established adult literacy centres and carry-out campaigns to encourage enrolment of children into primary schools. The researcher concluded by identifying insufficient funds and lack of necessary tools to carry-out projects as the problems confronting the CBOs in Rabah local government.
The author examines the origin, spread and impact of the Christianity on some communities in Matazu local government area of Katsina from 1900 to 2000. For centuries Northern Nigeria and Katsina in particular had been impregnable by missionaries until the British Empire introduced the Leprosy Relief Association for the control of leprosy. Matazu local government area experienced missionary presence when Mr. and Mrs. Cox established the Evangelical Church of West Africa (ECWA) in 1937 formally known as Sudan Interior Mission (SIM). It will suffice to note that most of the early converts were not indigenes of Matazu town but from neighbouring villages. The author points out that, there was a cordial relationship between the traditional rulers and evangelists as well as between the Muslim and the Christian communities in Matazu. Though, this is not unconnected to the previous agreement between the colonialists and traditional rulers on non-interference in indigenous religion. This cordial relationship was seen in trade relations, community development efforts and during religious festivities.

The Christian community of Matazu really impacted on the area through introduction of early education, establishment of medical clinic and sanitation, abolition of fetish practices, names and traditional clothing; introduction of several associations. The author went further to say that the impact of western education on some notable Christians from Matazu particularly people like Bilkisu Labaran of the British Broadcasting Corporation (BBC) and Hannatu Sa’adu motivated many parents in sending their daughters to school. The Christian community of Matazu also took part in farming activities. Therefore, Matazu local government area prides itself of having numerous doctors, degree and master’s degree holders, in addition to serving and retired army officers. In conclusion, the researcher advocates for further research to be conducted on the relationship between traditional rulers and missionaries in the 20th century in addition to why Muslim traditional rulers failed to convert most of the pagans into Islam rather they were converted into Christianity in Katsina and Matazu in particular.
This research project investigates the causes and impact of population changes in Fagge local Government area of Kano State using the 2006 population census as a reference point. The researcher makes some findings as follows: The research findings show high rent, unemployment, increase in the rate of crime, high level of illiteracy, poor housing, traffic congestion and high government expenditure as the impact (as the impacts) of population growth or demographic changes.

The researcher notes the limited efforts of government trying its best through construction of more primary schools and renovation of old ones, training youth in vocational skills as well embarking on public enlightenment campaign on birth control measures to mitigate the problem of demographic changes. Also, the researcher attributes the 2006 inaccurate census figures in Fagge local government area partly to inadequate grants from the Federal government. In conclusion, the researcher traces the impact of demographic change in Fagge local government area in terms of the low standard of living of the inhabitants. He argues that population census has been politicized and objectivity was compromised leading to the rejection of the 1991 census figure by the people. Due to the significance of population census figures for national planning and implementation of development plans and for revenue allocation, the researcher made the following recommendations:

a) There should be public enlightenment on the significance of population census

b) The state and local government should complement the efforts of the federal government in the area of funding and logistics and finally, census enumerators should be properly trained and well remunerated.
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