

# An Assessment of the Boko Haram's Activities in Nigeria from the Islamic Perspectives

Dr. Azeez Asif Olatubosun<sup>1</sup> Salako Taofiki Ajani<sup>2</sup>

1.Department of Islamic Studies, Tai Solarin College of Education, Omu-Ijebu, Ogun State, Nigeria

2.Faculty of Major Languages Studies, Universiti Sains Islam Malaysia, Nilai, Malaysia

## Abstract

The level of violence, insecurity of life and properties has become a threat to the unity, love, peaceful co-existence and nationalism of this great African nation, Nigeria. The country has recorded several religious and political crises since her independence in 1960. Niger Delta crisis had claimed lives of thousands of Nigerians and a lot of properties were gradually melting down in the Eastern part of the country. Boko Haram group replicates it in the North. This study tried to analyze Boko Haram's activities and ideologies on western education, *jihad* and homicide. The position of Nigerian Muslims was also highlighted. Solutions recommended in the paper include enlightenment programmes, professional training programmes for missionaries, good governance and enhancement of moral values through making religious studies compulsory up to senior secondary school level.

**Keywords:** Boko Haram activities, Islamic Perspectives.

## 1. Introduction

The word '*boko*' in Hausa language is commonly referred to as western secular education. It also connotes everything about Western ideology. In a classical Hausa language '*boko*' means deceit while *Haram* is a Hausa word adopted from Arabic language meaning forbidden, unacceptable, unislamic or a prohibited act. 'Boko Haram' may therefore be interpreted as western secular education is prohibited. (DCCN, 2009:2). In 2001, a group of people who claimed to be propagators of the Prophet's teachings and proselytisation (*Jama'at ahlus-Sunnah lil da'wah wal jihad*), emerged in North-East of Nigeria. The group courtesy of the media agenda, is now known with its slogan 'Boko Haram'. Late Muhammad Yusuf was the leader and commander in chief (*amir-ul-'aam*) of the entire group. He had two deputies (*naib amir-ul-'aam I&II*). There is also a leader for each state and each local government where they exist.

The group opines that the present precarious situation of moral decadence in the world is as a result of western secular system of education we adopt. That is, through the system, western secular ideologies viz-a-viz economic, political, legal and social systems become global philosophy of life. The group started creating awareness on the side effect of the above subject matter peacefully during the first seven years of its existence. In 2009, the Nigerian government launched an investigation into the group's activities claiming that its members were armed. Today, the group has become a political threat, terrorists, suicide bombers, who cause carnage mostly in the northern part of Nigeria. This study therefore aims at investigating reasons behind this great confusion, where an Islamic organization that initially preached peace and unity suddenly turned otherwise.

## 2. Activities of Boko Haram In Nigeria

At the early stage of the society, the leaders of the group engaged in creating awareness on the need to adopt an alternative system of education that would follow Qur'an and Sunnah. When government realized the extent of the influence of the group, it decided to arrest some of their leaders including Mallam Muhammad Yusuf (the founder). What Nigerians were expecting was quite opposite to what really happened. The populace believed that security agencies would investigate the background of the problem and do justice that would satisfy the majority globally. Instead, the founder and other arrested members were killed. The extra-judicial killing was condemned by the intelligent people around the world. For instance, when Tell Magazine (May 21, 2012:51) interviewed Sagir Mohammed, a retired Military Intelligence officer, now a traditional ruler in Jigawa State, who led the military operation against the Maitatsine Sect in Kano in the early 1980s, he said:

"there were many people, including myself, who watched the extra-judicial killing of leaders of the Boko Haram sect on Aljazeera Television. I wept when I watched it. You will find that it was not our definition of justice or an egalitarian or democratic society. It was not our definition of 21<sup>st</sup> century Nigeria. So you see that injustices were committed. And rather than admit this, everybody just went away because they were Boko Haram. Nobody felt the killings should be investigated".

Many other organizations from other countries including Amnesty International (AI) criticized the numerous instances of human rights violations in the handling of the Boko Haram crisis. (DCCN, 2009:30).

Consequent on the killing of Muhammad Yusuf, the group doubled up their efforts and decided to revenge by killing and maiming innocent people, Muslims and non-Muslims alike.

For instance, Adeyemi (2012) reported that Boko Haram invaded a Mosque situated at Shaka, Kano during sunset prayer (Maghrib) time and ended up killing five worshipers in the attack. ( www.thenationonlineng.net )

On Friday, April 13 2007, it was reported that the group invaded the Dorayi Juma'at Mosque, Kano during the morning prayer (Subhi) and killed the Imam, Shaykh Ja'afar Mahmud Adam, a renowned Kano based Islamic Scholar in the attack while several other worshipers were also killed and some were injured. (The Nation, 25/02/2012)

Suleiman (2011:24) also reported that Boko Haram made use of young *almajiris* to perpetrate bomb attacks against their targets, usually the police, politicians and lately the military. For instance, the group dropped a bomb inside a military tent at Bulumkutu of Borno State that injured four soldiers. Another reported instance was how a boy carrying a home-made bomb in a polythene bag was apprehended by alert military personnel before he could drop it. The bomb was targeted at the colourful crowd of prominent politicians gathered for the three-day funeral prayer for Ali Kotoko, a prominent citizen of Maiduguri.

Another tragic activity of Boko Haram was the killing of Major General Muhammad Shuwa a member of the Federal Executive Council under General Muritala Muhammad. He was shot dead on Friday, 2<sup>nd</sup> November, 2012 in his residence while preparing for Jum'at service. (*The Nation*, 04/11/2012)

Killing of human beings does not have age discrimination to the Boko Haram group as they killed twenty (20) students and a teacher of Government Secondary School at Mamudo, Potiskum, Yobe State, on the 6<sup>th</sup> of July, 2013 (*The Nation*, 07/07/2013). After twenty-four hours to the above, the same group fired on a police station and a bank which claimed the lives of three policemen and went away with cash in Karimu Lamido, Taraba State. (*The Nation*, 07/07/2013).

The above narrations are just very few examples of what Boko Haram has done in the past five years. These notorious activities have caused a lot of embarrassments to the generality of Nigerian Muslims. Different kinds of insults have been passed on to innocent, gentle and God fearing Muslims. Several bad names have been given to Muslims such as terrorist, al-Qaeda etc.

Implication of all these cannot be over emphasized. Those that have been nursing grudge against Islam and Muslims have their way. Nominal Muslims with shaking faith would have been surely disturbed. Many non-Muslims see the crises as religious and that Muslims hate them and are ready to fight them through Boko Haram group. Some even wrongly opine that the concept of *jihad* in Islam is to kill non-Muslims.

### **3.1 Assessing Boko Haram Activities From Islamic Perspectives.**

#### **3.1 Islamic Views on Western Education.**

As far as Islam is concerned, there is no dichotomy as regard where a particular knowledge comes from. Islam holds that source of all beneficial knowledge is God. Among His names is 'Al-'Alim' meaning 'All-Knowing' i.e possessor of all kinds of knowledge. However, discrimination between Western and Islamic education came when it was discovered that the primary aim of the early Christian missionaries according to Osokoya (2002:60), was to convert all and sundry into Christianity through western education. As such, Christian religious instruction was the core of the school curriculum. Education therefore became synonymous to evangelization in all schools.

The above points are the allegations levied against the missionaries that led to taking over of schools by Federal Government of Nigeria in 1976. The takeover of public schools then reduced the influence of missionaries and their evangelization through education, (*Oyesola*, 2009:39).

It must be mentioned that, there are so many Islamically reprehensible teachings found in various subjects of learning in western education. These could include disregard for God as the ultimate source and cause of creation in especially the natural sciences e.g. the theory of evolution in Biology.

Western education also promotes secularism. For instance, it places common law above *shari'ah*. Its ideology also promotes immorality such as legalizing drinking of alcohol and nudity as a means of entertainment and advertisement. Westerners also introduce interest (riba) based economic system which is against Islamic concept of welfarism that lead to interest-free Islamic economic system etc. (*DCCN* 2009:17).

Muslim scholars world-wide at various times, have nursed grudges against the mentioned aspects of western studies. However, Nigerian Muslims have taken a better approach by making various attempts to Islamize the so called Western education. Among the steps taken is the recognition of Islamic religious education at all levels in the national curriculum of education. Government also appoints Islamic religious teachers at various government institutions.

It is therefore the responsibility of Muslim scholars in particular, but also educationist, parents, policy makers, Islamic organizations and institutions to identify unislamic teachings in the various fields of learning and provide Islamic alternatives to them. More private educational institutes with Islamic bias have also been

established to cater for areas of deficiency. It is therefore logically incorrect to carry arms because of this.

### 3.2 Jihad: A Conceptual Clearance.

Today, the highest challenge facing Islam is misconception about many aspects of its ideology, *jihad* inclusive. To majority of non-Muslims, the word *jihad* connotes violence and intolerance towards them, while some Muslims also cannot differentiate *da'wah* from *jihad*. Erroneously, Emmanuel (2009:1) alleges that the ultimate aim of the Islamic faith is to use *jihad* to achieve global political control. Unfortunately, Boko Haram's activities confirmed Emmanuel's opinion as many evidences on ground to prove political involvement and influences on their activities. This is ambiguous. For the sake of clarity therefore, efforts has been be made to study the principles of Islam regarding *jihad*. Qur'anic verses, hadith and views of Islamic scholars have been be used to juxtapose the concept.

Lexically, the word '*jihad*' is from Arabic root verb *jahada*. Among the translations given to it by Cowan (1974:142) are; to endeavour, strive, labour, take pains, to overwork, to overtax, to go out of one's way, to concentrate on something, to fight or to struggle. Technically therefore, *jihad* can be defined as struggle to the utmost one's ability to please Allah (SWT) and to uphold His commands. For instance, a person can make *jihad* by using good words, spending his wealth or position or time for the sake of Allah. Qur'an presents it thus:

"O you who believed, shall I guide you to a transaction that will save you from the painful punishment? (It is that) you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best of you, if you should know (*Qur'an 61:10-11*). And those who strive for us – we will surely guide them to our ways. And indeed, Allah is with the doers of good" (*Qur'an 29:69*)

In other words, it can also be in form of ability to struggle against personal desires. The Qur'an establishes that minds of mankind instruct them to do evil. Evil deeds are products of mind. There is always intention and plan for any evil doing. To resist such evil acts, one has to deny himself the expected pleasure derivable from that act. This kind of intention may be fueled by demons or mankind (*jin* or *nas*) (*Qur'an 114:4-6*).

However, *jihad* against disbelievers and hypocrites is also noted to be military acts against certain group of people who fight Muslims. They are usually unbelievers who always find means to disallow Muslims from practicing their religion. This is Islamically legalized as a form of struggle that involves force and violence against oppression and tyranny. It comes only after the failure of all other options (*DIN, 2009:7*)

Sometimes *jihad* is translated as 'holy war'. Da'wah Institute of Nigeria (DIN) (2009:31) disagrees with this translation that it has been very misleading. It traces such a translation and concept to medieval Christian doctrine that prescribed killing, forced conversion, or expulsion of non-Christians.

The fact we want to establish here is that struggle here cannot be violence but to convey the message of God. The Qur'an declares thus:

"There shall be no compulsion in (acceptance of) the religion. The right course has become clear from the wrong. So whoever disbelieve in idols (*taghut*) and believe in Allah had grasped the most trust worthy handhold with no break in it. And Allah is Hearing and Knowing". (*Qur'an 2:256*).

The above quoted verse is logically telling us that acceptance of any kind of faith should be by choice and not by compulsion. Freedom of religion should be a universal phenomenon. What the Prophet (SAW) did was presentation of Islam (*da'wah*) in a convincing and diplomatic manner as Qur'an guides thus:

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, you Lord is the most knowing of who has strayed from His way, and He is most knowing of who is (rightly) guided". (*Qur'an 16:125*)

However, Islam is not apologetic. It permits fighting against non-Muslims and hypocrites when they fight Muslims. Qur'an states thus:

"Fight in the way of Allah those who fight you but do not transgress. Indeed Allah does not like transgressors". (*Qur'an 2:190*)

Commenting on this verse, Ali (1413H: 79) says:

"war is permissible in self-defence and under well-defined limits. When undertaken it must be pursued with rigor, but only to restore peace and freedom for the worship of God. In any case, strict limits must not be transgressed: women, old and infirm men should not be molested, nor trees and crops cut down, not peace withheld when the enemy comes to terms"

In addition to the above, the Qur'an says:

“Fight them until there are no more oppression (*fitnah*) and until religion (i.e. worship) is acknowledged to be for Allah. But if they cease, then there is to be no aggression (i.e. assault) except against the oppressors. (*Qur’an 2:193*)

(Fighting in) the sacred month is for (aggression committed in) the sacred month. And for (all) violations is legal retribution. So whoever has assaulted you, then assault you. And fear Allah and know that Allah is with those who fear Him”. (*Qur’an 2:194*)

Many critics of Islam have been making use of the above two verses as reference points that the Qur’an incites violence against non-Muslims, who do not convert to Islam. Ibn Umar and Ibn Zubair, according to DIN (2009:41) explain the two verses that aggressors are to be fought until a Muslim is no longer threatened with killing and arrest on account of his faith. The context of the verses connotes that those being fought against are those who are aggressive to Muslims. There are many other verses of the Qur’an that critics used to quote out of context. Such verses include Qur’an 8:59-61; 8:12-17; 19:13-14 and 19:123. Fighting in cases as contained in all aforementioned verses were not on account of non-Islamic faith per se, but on account of aggression and treachery initiated by certain groups. Islam regulates that Muslims should fight only those who fight them. It prohibits killing women, the children, the sick, the elderly and the monks. Also, Islam prohibits killing animals, destroying plants and trees. It is also prohibited to infest and poison waters and springs, destroying homes and civilian establishments. All these are supported by many sayings of the Prophet Muhammad (SAW). For example, it was narrated by Ibn ‘Umar during some of the battles (ghazawat) of Allah’s apostle (SAW) that a woman was found killed, so Allah’s Apostle (SAW). Forbade the killing of women and children (*Bukhari 1996; vol. 4:160*) Islamic jurists unanimously agree that forcible conversion is not permissible in Islam as it contradicts the principle of Islamic ways of accepting new ideology.

### 3.3 Islamic Position on Homicide (Qatl).

Human history reports so many cases of killing in the name of ritual, political riots, armed robbery, terrorism, religious wars (Jihad or crusade), oppression etc. even the so-called developed nations terrorizing and oppressing the developing ones for economic reasons. They even play a lot of roles in fueling crisis around the world, so as to dominate the economic resources of other nations.

Precisely, in the last fifty years, the world has witnessed bombings and killings between Catholics and Protestants in Northern Ireland, the bombings in Spain by ETA (a militant separatist group with Catholic members), the involvement of the Church in the massacres of the Hutu and Tutsi populations in Rwanda, the Mafia criminal organizations of Italy and America who openly espouse Catholicism. The Colombia drug was dominated by Catholics, the “ethnic cleansing”, murder and rape of the Bosnian Muslims by Serbian Orthodox armies, and the Apartheid system of South Africa, sanctioned by the Dutch reformed Church. Christians are also involved in the ever growing crime and violence in parts of the world with Christian majorities such as America, Europe and even Christian parts of West and southern Africa (such as Niger Delta and Johannesburg), (DIN 2009:35). On the part of Muslim too, Mitasina and Sango-Kataf Crises that claimed many lives and properties in the early 1980s were still fresh in the memory of Nigerians.

The above scenario notwithstanding homicide or killing of human beings (qatl) is expressly pronounced as a criminal offence in Islam (Qur’an 5:32). The Qur’an warns seriously against killing of human beings thus:

“And do not kill the soul which Allah has forbidden, except by legal right. This has He instructed you that you may use reason”. (*Qur’an 6:151*)

Human life, as quoted above is considered sacred to the extent that murder of one soul is considered to be murder of all human races, “Except by legal right” which gives room for exceptional cases in Islamic law. These exceptional cases according to Doi (1990:229) are five and only a competent judge (*al-Qadi*) can decide in such situations;

1. Law of equality (*qasas*) applied to someone who kills another person intentionally.
2. In the war of defence (*jihad*) against the enemies of Islam as discussed earlier
3. Punishment of death to the traitors who try to plot to overthrow an Islamic Government (*fasad fil-ard*)
4. A married man or woman who is given *hadd* punishment for adultery (*zina*)
5. Those who commit highway robbery (*hirabah*)

Killing of Muslims attracts more severe punishment. After getting his punishment (*hadd*) in this world, he will still go to hell and will never be forgiven. The Qur’an says:

“But whoever kills a believer intentionally his recompense is hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment”

(*Qur'an 4:93*)

Commenting on this verse, Khan (1996:129) quoted a saying (*hadith*) of the Prophet (SAW) on the authority of Abdullah bin 'Umar (R.A) thus:

“One of the evil deeds with bad consequence from which there is no escape for one who is involved in it is to kill someone unlawfully”.

(*Sahih Bukhari*)

Understanding from the above quotations postulate that Islam frowns at killing human beings. Ali (1413H; 390) comments, it is not only human life that is sacred, but all lives. Even killing animals for food, a dedicatory word 'in the name of Allah' has to be mentioned before it becomes lawful. Shari'ah prescribes penalty or blood-money (*diyah*) to be paid to the family of the victim by the killer, if the killing is unintentional. It is therefore forbidden for human being to kill one another.

### 3.4 The Position of Nigerian Muslims on Boko Haram.

Between the 1st and 12th of August 2009, a group of nearly 40 men and women from a number of organizations under the Da'wah Coordination Council of Nigeria (DCCN) met at the Da'wah Institute of Nigeria, Islamic Education Trust, Minna, Niger State to discuss among other things, various aspects of “Boko Haram” crisis and tragedy. The participants were selected individuals and member of organizations including the Muslim Students' Society of Nigeria (MSSN), the National Council of Muslim Youth Organizations (NACOMYO), and the Da'wah Institute of Nigeria (DIN). They enumerated, appraised and evaluated activities of Nigerian Muslim Organizations and achievements recorded so far compared with Boko Haram as follows:

- I. Muslims like every other group of people, are not all the same. They are diverse community living in every state, and working in every segment of the society. Among them are the best and worst leaders in Nigerian history. Among them are the richest and poorest, the most generous and undisciplined, the most educated and uneducated, the most humble and arrogant, the criminal and the law abiding.
- II. Islamic organizations and Muslim activists are doing a lot towards improving the nation for the benefits of all, while others focus on the more peculiar needs of the Muslims. Many are involved in improving the intra-faith and inter-faith, and preventing conflicts. Others are establishing educational institutions. Some are running faith-based, and others, non faith-based community development and welfare organizations. Some try to give talks to dissuade others from corruption and immorality by being more God-conscious. Others focus on issues of gender and social justice. Many are in advocacy work trying to secure Muslims' rights to make a little time off from work, or school, etc. while others are trying to get more freedom to be ruled by Islamic law. Some are establishing hospitals and clinics, schools and orphanages.
- III. Though many aspects of the nation have deteriorated, over the decades many Muslims have seen some significant improvements in their freedom to practice Islam and establish institutions that will help provide more Islamic alternative lifestyles for themselves and their children. The intra-faith conflicts among Muslims have reduced. There are far more qualitative Islamic educational institutions now than ever before. There is more recognition for Islamic law, at least in the Northern States. There is relative scarcity of good Muslim scholars than ever before. More registered Islamic financial institutions have also been established.

At the meeting, they resolved to educate members of the boko haram group to reverse from their activities and also to discourage members of the public to join the organization. They also advice government to be sincere, focused, and just and shun political biasness. (*DCCN 2009:20*)

On the 27th December 2011, the Sultan of Sokoto, Muhammed Sa'ad Abubakar and Dr. Abdul Lateef Adegbite led other prominent Nigerian Muslim leaders to meet with President Good luck Jonathan in the wake of deadly Christmas attacks carried out by the Boko Haram. Among what was agreed in the meeting was to look at previous reports issued by the government panels on the violence linked to Boko Haram group.

The Sultan, who is also the president general for the Nigerian Supreme Council for Islamic affairs, affirmed that there was neither conflict between Muslims and Christians nor between Islam and Christianity. He therefore pleaded with Nigerians for more understanding and tolerance between religious and traditional leaders in the country. (*Thisday Live, 27/12/2011*)

The President and Executive Secretary of the Muslims Ummah of Southwest (MUSWEN), Prof. Daud Noibi and Prof. Ishaq Oloyede respectively and unequivocally condemned the use of violence to settle scores in the Nigeria polity and disassociated themselves from all the dastardly acts claimed by Boko Haram. The declaration was pronounced in a communique issued at the end of its retreat in Ibadan, Oyo State. MUSWEN condemned the group for unleashing violence on the nation, including killing and maiming of innocent people. The leaders, who were also Islamic Scholars of international repute decried that Boko Haram activities have no place in Islam. (*The Nation, 31/1/2012*).

Also, a number of prominent Muslim Scholars, activists and Da'wah workers from various

organizations had been involved in dialogues and debates with the leadership and followers of Boko Haram group in order to either convince them of their wrong position, or to dissuade others from joining them. Some of these scholars included Sheikh Abdul Wahab (Kano), Mallam Isa Ali Fantami (Bauchi), Ibn Uthman (Kano), Muhammed Awwal Adam ‘Albani’ (Zaria), Imam Gabchia (Borno), and the late Sheikh Ja’far (Kano) etc. They adopted dialogues and debates methods which convinced some people to reject their ideology and disassociated themselves from the group (*DCCN, 2009:24*). Quadri (2013) examines the activities of Boko Haram group and concludes that it was not an agent of Islam, but the handiwork of the destructive Nigerian politicians.

If these were the opinions and positions of the enlightened Nigerian Muslims, it would therefore be out of order to associate the boko haram group with Islam and the Muslims, hence their dastardly acts cannot be considered as Islamic acts because such acts do not have any bases in the Quran and Hadiths which are primary sources of information in Islam and cannot as well be traced to Ijma’ and Qiyas which are secondary sources of Islamic information. It is therefore imperative that measures should be devised to tackle these violent acts that are likely to hinder the unity, love and peaceful co-existence of this great nation, Nigeria.

The following recommendations are hereby suggested to put an end to the menace:

#### 4. Recommendations.

1. Proper investigation should be carried out by government on acts and issues. Fair hearing through proper channel should also be part of instruments used to establish facts about suspects before judgment is passed. Perhaps, if all necessary steps had been taken on the erratic killing of Mallam Muhammed Yusuf, this precarious situation in the country could have been avoided.
2. Muslim organizations should continue with enlightenment programmes that would educate good people of Nigeria to sincerely, justly and objectively rise up and cooperate with one other, irrespective of faith, ethnic or cultural background to resist violent acts from any group for whatever reason. Dialogue and consultation should be adopted to resolve issues whenever there is misunderstanding as contained in Qur’an 3 verse 64.
3. The national bodies on Religious education such as National Association for the Study of Religions and Education (NASRED), National Association of Teachers of Arabic and Islamic Studies (NATAIS) etc. should not limit their educative activities within the academics, extension should be considered to the religious propagators and preachers who have no in- depth knowledge, or lack teaching methodology of their religions
4. Federal Government should also make Islamic Studies and Christian Religious Studies compulsory up to senior secondary school level. This would enhance proper religious knowledge understanding that will promote development rather than destruction, build moral values and instill the fear of God in youths.
5. Curriculum of Islamic Studies at the Nigerian Universities and Colleges of Education should be reviewed, so as to lay more emphasis on moral teachings applicable to our country more than doctrines and theological aspects. *Da’wah* (Proselytisation) methodology should be included as a course to serve as a training programme for missionaries
6. Consideration should be given to the suggestion of MUSWEN that “Governments at all levels (executive, legislative and judiciary) should take practical, transparent and verifiable steps to enforce the country’s laws against acts of corruption and drastically reduce wastage and the cost of governance in order to regain the trust of Nigerian people.
7. Politicians should also be called upon to stop using religious groups to score political points.

#### 5. Conclusion

This paper has revealed that Boko Haram’s criminal activities such as maiming of innocent people, destruction of properties and other violent acts have no place in Islam. Challenges and achievements of Islamic organizations were also appraised and that brighter future was apparent for the Muslims, which negates violence acts of Boko Haram group. It is also obvious that injustice and lack of good governance fueled the crises. Qur’anic verses and Hadiths quoted in the work clearly indicated that no war should be waged in the name of religion to coerce others to accept a particular faith or ideology. Nigerian Muslims therefore irrevocably rejects ideologies of Boko Haram group and disown their membership and it is this feeling that this paper intended to project to the whole world.

#### References

- Ali, A. Y, (1413H). *The Holy Qur’an, English Translation of the Meanings and Commentary*, K.S.A, King Fahd Complex for Printing of the Holy Qur’an, Al-Madinah Al-Munawarah
- Da’wah* Institute of Nigeria (DIN), (2009). *Jihad and The Spread of Islam*, Minna, Islamic Education Trust.

- Da'wah* Council Coordination of Nigeria (DCCN) (2009), *Relations with Non-Muslims*, Minna, Islamic Education Trust.
- Da'wah* Council Coordination of Nigeria (DCCN) (2009), *The Boko Haram Tragedy*, Minna, Islamic Education Trust.
- Doi A.R.I, (1990), *Shari'ah: The Islamic Law*. Ibadan, Iksan Islamic Publishers.
- Khan M.M (1985), *The Translation of the Meaning of Sahih Al-Bukhari (Arabic-English)*, Beirut, Darul-al-Arabia.
- Khan, M. M. & Al-Hilahi, M.T, (1996) *Interpretation of the Meanings of the Noble-Qur'an in the English Language*, Riyadh, Dar-us-Salam Publishers.
- Osokoya I.O. (2002), *History and Policy of Nigerian Education in World Perspective*. Ibadan, AMD Publishers
- Oyesola, A.A (2009), *Influence of School Evangelisation on Muslims in Iwo Local Government of Osun State*, An Unpublished Master Dissertation Submitted to the Department of Islamic Studies, University of Ibadan.
- Quadri Y.A. (2013), *All In The Name of God*. The One Hundred and Thirty-Third (133<sup>rd</sup>) Inaugural Lecture, University of Ilorin, Nigeria.
- The Nation, 31<sup>st</sup> January 2012, *Muslims Disown Boko Haram*, Retrieved from [www.thenationonline.net](http://www.thenationonline.net) on the 25<sup>nd</sup> February, 2012.
- Thisday Live, 27<sup>th</sup> December 2011, *Boko Haram: Sultan of Sokoto, other Muslim Leaders Meet Jonathan*, Retrieved from [www.thisdaylive.com](http://www.thisdaylive.com) on the 25<sup>th</sup> February, 2012.
- Wikipedia, The Free Encyclopedia, *Boko Haram*, Retrieved from [www.en.wikipedia.org](http://www.en.wikipedia.org) on 22<sup>nd</sup> February 2012

The IISTE is a pioneer in the Open-Access hosting service and academic event management. The aim of the firm is Accelerating Global Knowledge Sharing.

More information about the firm can be found on the homepage:

<http://www.iiste.org>

## CALL FOR JOURNAL PAPERS

There are more than 30 peer-reviewed academic journals hosted under the hosting platform.

**Prospective authors of journals can find the submission instruction on the following page:** <http://www.iiste.org/journals/> All the journals articles are available online to the readers all over the world without financial, legal, or technical barriers other than those inseparable from gaining access to the internet itself. Paper version of the journals is also available upon request of readers and authors.

## MORE RESOURCES

Book publication information: <http://www.iiste.org/book/>

Academic conference: <http://www.iiste.org/conference/upcoming-conferences-call-for-paper/>

## IISTE Knowledge Sharing Partners

EBSCO, Index Copernicus, Ulrich's Periodicals Directory, JournalTOCS, PKP Open Archives Harvester, Bielefeld Academic Search Engine, Elektronische Zeitschriftenbibliothek EZB, Open J-Gate, OCLC WorldCat, Universe Digital Library, NewJour, Google Scholar

