Analytical Study on Security and Need for Peaceful Co-Existence in Contemporary Muslim Societies

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Abstract

Nigeria has been at the crossroads of many religious crises. This is because as one ends, another beginning. This has been the situation right from the "Maitatsine'"and Kafanchan crises in the eighties, Zangon Kataf and Tafawa Balewa in the nineties, Jos and Kaduna of recent, to the Boko Haram crisis that has tested that tested the unity and survival of Nigeria as a nation-state. This paper focuses on the literature attracted from the treasures of some renowned Islamic scholars, statesmen and reformers like Sultan Muhammad Bello of Sokoto and others from various schools of thought on how society should be guarded against threats of different forms. Ideas of some classical scholars and reformers like Muhammad bn Abdulwahab, Sayyid Qutb and others that are considered as inflammatory were subjected to multiple interpretations and deliberations in line with other contemporary scholars such as Al-Qaradawi and others. The method

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of data collection was through direct observation by the researcher who participated in the activities of the three major Islamic sects as a member for some years, and reading of texts that include books, articles, journals and some audio speeches recorded. 'Progressive focusing' and 'concept formation' techniques of qualitative research were adopted to examine and analyse the data. Finally, it was observed that most of the crises that happened between some religious sects and others such as the Boko Haram insurgency are due to strict, narrow and shallow interpretations of the texts. The paper finally recommends that: scholars should adopt wider perspective for interpretations. Mutual consultations between the sectarian leaders and other stake holders both formal and informal such as Police, Military, Traditional Rulers, Technocrats and Academics concerning the national security issue should be encouraged. This would lead to the formation of a comprehensive security forum with equitable representation of all members of society where security issues could be addressed and resolved to prevent further escalations.

Keywords: Wahabism, Shi'ism, Qur'anism, National Security.

STUDY BACKGROUND

Nigeria can be categorized on religious lines as the Southern region is dominated by Christians and the Northerners are predominantly Muslims. The Muslim North is composed of major sects as *Tariqa, Izala, Shi'a* and *Qur'aniyyun* (popularly known as *Yantatsinne*). The classic and the oldest is Tariqa 'mystical way of worship' which traced its origin even before the emergence of Shehu Uthman bn Foduye, to date they are the majority (Mustapha, 2014).

The break out of Maitatsine in the eighties marked another beginning of those who only believed in the Quran and rejected all the traditions claimed to be from the Prophet of Islam (PBUH). Before he was killed

and after, incalculable lives and properties were lost as a result of the bloody clash between the Maitatsine's disciples, security agents and civilians. Later, the creed became weak and very insignificant in terms of population and influence. Almost at the same time, a *Wahabi* puritanical form of Islam popularly known as '*Izala*' appeared under the patronage of Shiekh Abubakar Mahmud Gumi. This today is the second largest group. Despite its harsh allegations against the Sheikhs of *Tariqa* and their Saints, there was no notable bloody clash either between them and the Tariqa or the Nigerian state. Furthermore, after the Islamic revolution in Iran another movement appeared named Islamic Movement of Nigeria (popularly known as *Shi'a*) under the leadership of Sheikh Ibrahim El-zakzaky. Characteristically, this group used to engage in several processions and demonstrations that sometimes resulted in clashes between them and the state agents. There were reports of killings and arrests of its leaders and followers at different occasions, even though; they neither launch offensive attacks against the public nor the state agents. They seem to be the third largest Islamic sect in Nigeria. On 26th July, 2009, an extremist group under the leadership of Muhammad Yusuf emerged. The group members called themselves *Jama,at ahl al-Sunnah lid-Da'awati wal-Jihad* (group of people of Sunnah propagation and Jihad) raised an armed Jihad against the people and government of the Federal Republic of Nigeria. The direct confrontation of this group with security agents led the Nigerian government to declare the *Jama'at* an extremist terrorist group that should be fought as its activities undermine national security and peaceful co-existence. In fact, by 2011/2012 the *Jama'at* popularly known as Boko-Haram went out of Maiduguri town and captured 19 out of the 27 Local Government Areas in Borno State. They declared their captured territory an Islamic State of West Africa with Gwoza as its headquarters. Even though its leader was killed just like Maitatsine after a war in Maiduguri (Human Rights Watch [HRW], 2016), some of his lieutenants have survived and continue to reorganize themselves. This group has become extremely violent against everyone who does not belong to their creed. Thousands of lives, properties of billions of naira were lost and millions displaced and the whole North-Eastern region deteriorated as a result of their suicide attacks, bombardments, indiscriminate killings, enslavement and abductions (HRW, 2016).

Since the year 2009 this problem of insecurity has became one of the central issues that have been attracting the attention of scholars, investors, policy makers and other researchers. Quite a number of academic works have been written on the relations between religion and preservation of peace or the role of religion on peace keeping in society. Nonetheless, it can be stated that those literature focus on the preachers' and groups' behaviors without considering their ideologies which is the crux of the matter.

STATEMENT OF THE RESEARCH PROBLEM

Religious crises especially in Northern Nigeria reached its alarming rate, right from the eighties to date, tens of crises occurred which resulted in serious destructions of lives and properties as a result of prejudices, hatred and intolerance. Usually committees were set up by the government to investigate the immediate and remote causes of the crises. Mostly, those committees come up with causes of the crises as unemployment, poverty, illiteracy and so forth and their recommendations usually include the initiation of poverty alleviation, literacy and youth empowerment programmes, leaving the vital part of it which is socio-psychological. Thus, there is usually no recommendation on the need to have an institution responsible for checking the ideological excesses i.e. what's learned from contents and contexts of books and other literature that shape and motivate the behavior of the actors. Normally, the focus is on the physical challenges observed, nothing tangible is done concerning the ideological and educational aspects of it. Even though, the need to have a combine strategy for the combat is quite indispensable. This is the main thrust of this work, i.e to merge this gap by critically detecting and exploring through textual analysis the relevance of religious ideology to security in Nigeria and the remedy from the religious point of view. Prescribing how members of multi-nationals like Nigeria can partake in community policing and become secured by presenting prevent alienation, aggression as well as inter and intra religious and ethnic crises.

RESEARCH PROPOSITIONS

This research is based on three propositions that are:

1)   religious ideology is either financial or moderate.

2)   extreme ideology results from narrow readings, educational immaturity and ideological obduracy.

3)   extreme ideology leads to excommunication, hatred and conflict.

OBJECTIVES

The main objectives of this study are to:

i)   identify classical Islamists literature on extremism and national security.

ii)   study and assess the literature.

iii)   collect the views of different renown scholars.

iv)   proffer solution to the current problems on national security and aggression in Nigeria.

JUSTIFICATION

The Nigerian people are religious and respect religion and religious injunctions. Therefore, addressing them from a religious perspective will make impact on their bahaviour. The study is unique due to its focuse on ideology as its subject matter and its selection of three major Islamic sects for analysis.

RESEARCH METHODOLOGY

As can be deduced from the title and the propositins above, the purpose of this work is to curb the excesses of extremist ideologies, believed to have their origins from some scholarly writings. Therefore extremism is a dependent variable while the literature is an independent variable. Thus, research type is qualitative. Two methods are applied to collect data;

primary, through direct observation as the researcher partakes in activities of the Islamic sects under study from the nineties and still maintains links with some of their members as well as readings from scripture. The secondary sources, involves the reading texts from books, journals, internet etc.

The data collected are analysed by means of primary and secondary analysis under appropriate headings as themes. These themes emerged from data type (inductive approach). Types of themes were 'Analytical themes' preferred due to its openness to interpretation, and the fact that it allows inference on the researcher's part.

Afterwards, 'open coding' was used, which involves assigning labels to text sections that relate to a particular thematic idea. To do this, abbreviations were assigned representing the themes. All the data that were coded were sorted under the themes that fits their discussion against the research propositions and in line with the concept of security.

Finally, interpretation of the data sourced, depended much on the researcher's perception, the propositions and background of the study.

CONCEPTUAL FRAMEWORK:

The concept of 'security' is defined and elaborated by many scholars from different angles and intensity ranging from realist view, idealist, to individual objective and subjective interpretations. Arnold Wolfers asserted that, "Security *in an objective sense, measures the absence of threat to acquired values. In a subjective sense, the absence of fear that such values will be attacked* (Wolfers, 1960). Next is the realist politico-military centric view, that focuses on the state and its government, it concerns itself with safeguarding territory, maintaining political independence, and protecting, through military and other necessary means, the people and assets within its territory from invasion by outside enemy (Carr, 1946, Morgenthau, 1948, Waltz, 1979, in Julian, 2013).

Furthermore, the concept of 'common security' entails that; no country can increase its own security without at the same time increasing the security of other countries to military intelligence. The report of the

Independent Commission on Disarmament and Security Issues (ICDIS) also over shone the race of armament expediency (ICDIS, 1982). This report proclaims that, "*International security must rest on the commitment of joint survival rather than a threat of mutual destruction*". Consequently, hotlines for direct communication was set to avoid the eruption of nuclear war (Burchill, 2005). The concept further assured that the main threat to global security came not from individual states but from global problems shared by the entire environment (Bernect, 2010) i.e. the problem of ozone layer, earth quakes, hurricane and the proliferation of nuclear weapons that may be possessed by the terrorists are the serious threats to the future of human kind. Limitation of the above conceptualizations is obvious; the idealist theory is extremely capitalistic and imperialistic the emphasis is on the international aspect of security while the domestic aspect is neglected.

Buzan (2009) came up with a radical and more comprehensive analysis of the concept and categorized it into five interdependent sectors i.e political, military, economic, society and environment. Alteration of any of the above five, could alter the remaining ones. Buzan declares that, military security concerns the two levels of inter play of the armed offensive and defensive capability of a state as well as a state's perception of other state's intention. Political security pertains the organizational stability of the state, their system of government, and the ideology that gives them legitimacy. Economic security involves access to the resources, finances and markets necessary to sustain acceptable levels of social welfare and state economic power. Societal security entails the sustainability of traditional patterns of language, culture, religion, and national identity. This is the concern of this paper. Environmental security concerns itself with the maintainance of local environment and the planetary biosphere as the essential support systems upon which all other human enterprises depend (Buzan, 2009).

The interdependency among the above forms of security can simply be analysed thus; the political threat concerns more or less the state, as the state is a political entity. Therefore, a political threat entails the weakening that entity e.g. attack against the nation-state by external aggression will definitely lead to invite of the military for defense and use of

force. Similarly, military depends on economic security for its survival, purchase of armaments and military technological research and administration. Economic security is the most important of all bacause when economic security collapses all others collapse. Likewise, societal security is vital and tied to the rest i.e. every member of the society have identity, religion, culture and so forth. This failure of the state to establish an equilibrium position among these identities will trigger societal conflict. Similarly, environmental security affect all others, for instance with the occurance of volcanic eruption, earthquake or floods or landslides, tornadoes and hurricanes there is attendant loss of lives and property. Indeed, this is the perspective adopted by this work, as it transcends to the ideological security as one of the elements of societal security.

On the other hand, Community policing is a philosophy that promotes organizational strategies that support the systematic use of partnerships and problem-solving techniques to proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime (US Department of Justice, 2017)

EXTREMIST AND MODERATE IDEOLOGIES

Extremism means "*extreme beliefs or behaviour in connection with something, whether it is about origin and return, about an ethical issue, some kind of custom and tradition of a nation or community, or even in defense of a particular individual*" (Shirazi, 2011). Extremism can also mean political, religious etc ideas or actions that are extreme and not normal, reasonable or acceptable to most people (Hornby et al, 2010). This is the evil that causes unfair treatment of others. Despicable extremism has always been linked with ideological obduracy, unilateral perspectives and irrational pre-judgments. It has also been noted as the cause for hatred and underdevelopment. An indication of this kind of fanaticism is taking implacable and extreme stands, occasionally leading to bloodshed and plunder. It also involves humiliating others through anger induced, resorting to obscene, hot-tempered and offensive phrases. Such extremists grant no value to other people's views, have no ears for the reasoning of their opposition, and are disdainful and proud people (Walter, 2017).

In many Muslim nations, there are extremist groups who regard all Muslims, apart from themselves, as infidels (*Kafir*) and polytheists (*Mushrik*), and consider shedding their blood and wealth as permissible just as exemplified by the Boko-Haram and Islamic State in Iraq and Syria (ISIS). Obduracy in thought, ruthlessness in speech and action as well as contempt for logical and rational discussions are amongst their most evident characteristics (El-Said, & Harrigan, 2013).

Simultaneously, the moderate and enlightened class also exists. They are people of logic, debate and dialogue, who respect other scholars and enter into friendly discussions with others.

Ideological security here refers to shaping the way of thinking of these people to become positive and objective, by looking at others without any prejudice especially those who have different opinions, beliefs and ideologies. For the sake of further clarification it is divided into two categories; Moderation and Extremism (Shirazi, 2011).

ISLAMIC SECTS BETWEEN MODERATION AND EXTREMISM

Scholars have attempted to trace the precipitation of extremist views and opinions to the writings of some classical Muslim scholars who expressed varied opinions in the course of expressing the Islamic thought of their times. Most renowned among such scholars is Muhammad ibn Abdulwahab of Arabia who was influenced by the writings of Sheikh ibn Taymiyya, Allamah Majlisi from the Shi'a school of thought and Muhammad Marwa Maitatsine of the Qur'aniyyun sect.

Firstly, Sheikh Ibn Taymiyya in his book *majmu'ul fatawa* wrote, "…this is why Ahl-al-Sunnah are described as the rightly guided sect, while all other sects are innovators, transgressors, their slogan is straying from the book, the tradition and congress (*ijma*) (*majmu'ul fatawa* 3/ 345-346). He further added, "certainly ahl al-Sunnah are the best among mankind, the just and the only sect on the straight path, the path of truth and justice" *(majmu'ul Fatawa ibn Taimiyyya* 3/ 368-369). The position of the Wahabism against *sufists* (mysticism) and shi'ites is not much

different, in his book titled *minhaj al-sunnah* Ibn Taimiyya equates the two to Christianity and Judaism thereby chasing them out of Islam. According to Ibn Baz (1998) "Ahl al-sunnah are the chosen of all people, they fight innovations and the innovators". These kinds of *Fatawas* (rulings) incited the disciples of this very school to regard others as their arch enemies who are to be dealt with. This resulted in wars and onslaught in Hejaz in the 18th century between Ibn AbdulWahab and Sheriffs and other kings and later between Alu sa'ud and the Ottomans (Ahmad, 2015). It's also based on these *fatawas* that a popular Sunnah website (islamweb.net) issues and disseminates fatawa against other Muslim sects like the Qur'aniyyun. For instance, when asked about their faith, the scholar answered "Denying the Sunnah takes the person out of the fold of Islam" and even equates them with kharajites of the first century of Hegirah.

Similarly, from the Shi'a point of view, non-believers in the Twelve Infallible Imams are regarded as non-faithful as Allamah Majlisi (1403) puts it "Whosoever does not believe in one of the twelve Imams is an infidel and strayed from the right path". Paishawuri (2010) in his book titled 'Muhammad or Quraish' prodly declared that all non-Shi'as are out of Islam. In his book al-Samavi (2015) admitted that "...after excluding some fanatics among the common Shi'as, who view Ahl al-sunna wal jama'a as all being hostile to Ahl al-bayt the overwhelming majority of scholars both classical and modern still believed that their Sunni brothers are the victims of trachery and Umayyads tricks". Subsequently, Samavi confessed that some minority among them have declared all ahl al-Sunnah as against ahl al-bayt, and by extension against Islam.

As for the 'Qur'aniyyun' it is the same with the above two. It was noted that right from the time of Maitatsine, they do not recognize all other sects as believers. Hence during the period of their insurrections, they viciously killed everyone other than theirs (Alao, 2013).

Besides these hostile and *takfiri* notions and utterances from the major sects that endanger peace and mutual co-existence, other scholars who are moderately in their views and engender societal security still exist. For instance a Wahabi scholar by the name Yousef-ibn-Alavî has recently authored a book titled *Ideas- that Need to be Re-examined and*

Corrected. He was seriously against the extreme and fanatic Wahhabis. In another work titled *The Concepts That Need to be Rectified,* Ibn Alavi criticised their thoughts and beliefs (in Ibrahimi, 2007). He criticized the most important ideological foundations of this extremist group in a very scholarly and polite manner and relied greatly on the Quranic Verses and the Traditions of the Prophet (S.A.W) narrated by the authentic sources of the Sunnis (Ibrahimi, 2007). Thus, he advocates that:

Islam has decreed that cooperation of different Islamic sects with one another must only be through friendly and logical discussions. This is also expected in iteractions with non-Muslims:

> Invite to the way of your Lord with wisdom and good advice and dispute with
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> them in a manner that is best. Indeed your Lord knows best those who stray from
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> His way, and He knows best those who are guided. (Al-Nahl 16:125).

> In another verse, "And had you been harsh and hardhearted, surely they would have scattered from around you". (Al-e-Imran: 159).

And more, "So give good news to My Servants - who listen to the word [of Allah] and follow

> the best [sense] of it. They are the ones whom Allah has guided, and it is they who possess intellect." (Zumar 39:17-18).

Furthermore, the Glorious Quran severely criticizes those who put their fingers in their ears during the summons of the previous Prophets and reveals Noah's (A.S) complaint to the Almighty:

Indeed whenever I have summoned them, so that You might forgive them, they

have put their fingers into their ears and drawn their cloaks over their heads,

and they persist [in their unfaith], and are disdainful in [their] arrogance.(Noah 71:7).

Furthermore from Wahhabis, the Council of the Senior Scholars of Saudi Arabia in its 49th assembly which took place in Ta'ef on the 2nd of *Rabi'u Thani,* 1419 A.H, examined the incidents taking place in the Islamic countries and other places involving ex-communications, explosions, bloodshed and destruction of institutions. In view of the importance of this matter and its consequences, the killing of the innocent, the destruction of properties, causing fear amongst people and creating insecurity, instability and precariousness in society, the assembly decided to clarify the ruling regarding this matter. This was to be done for the sake of divine benevolence for the servants of God and fulfillment of duty, in order to eliminate any misunderstanding of Islamic concepts (aawsat.com, 2017).

From the Shi'a side, there have been other *Ulama* and *fuqaha* who upheld the moderate approach of Burujerdi. Mughniya (2007) the author of 'Jurisprudence on the Five Schools of Thought' in his Qur'anic exigesis titled *Al-Kashif* rejected many narrations from Shi'a sources that sound irrational and adapted the Sunni ones (Mughniya, 2007).

Subsequently, Al-Qaradawi (1990) wrote extensively on the Islamic Movements with the purpose to deliver and dispel the movement from physical engagement to ideological interpretations which he clearly demonstrated and proved its validity from the Quran and Prophetic traditions. In contrast to what were asserted by the modern intellectuals such as Syed Qutb, who according to Qaradawi see only two colors; either black or white without considering other colors; every phenomenon is either right or wrong. They do not seem to recognize variables that cause different interpretations subject to various circumstances. Extending the moderation manner to even non-Muslims Qaradawi asserted that the Holy

Qur'an invites all human beings to unity; Muslims, Christians, Jews, and this invitation is not exclusive for the time of the Prophet (Pbuh) or a certain group of the People of the Book (*ahl al-kitab*):

> Say, 'O People of the Book! Come to a word common between us and you: that
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> we will worship no one but Allah, and that we will not ascribe any partner to Him,
>
> and that we will not take each other as lords besides Allah.(Surat Al 'Imran 3:64).

People of the Book (*ahl al-Kitab*) is a respectful title given to the Jews and Christians in the Qur'an. The Glorious Qur'an speaks about the Synagogue, Temple, Church and Mosque in the same line because the Name of God is mentioned in all of them. As such, all must be held in high esteem and respect.

It should be noted that this verse is not purely theoretical; it has consistently been applied throughout Islamic history. From the passing of the Messenger (may peace and blessings be upon him) to the end of the Ottoman Caliphate, Muslim leaders ruled in all regions of the earth. From the border regions of China to the south of France, from Indonesia to the Central Europe, Muslims invariably granted non-Muslim groups and communities the complete freedom to practice their religion and worship as they wished. They also gave them the right to have their own courts and legal systems. Their laws were not based on the standard Islamic penal code. Muslim rulers also recognized that certain acts, even some criminal acts, which violated Islamic law were not always applied to non-Muslims (Lari, 2008).

Another verse stated:

> Do not dispute with the people of the Book except in a manner which is best,

> barring such of them as are wrongdoers, and say, 'We believe in that which has

> been sent down to us and has been sent down to you; our God and your God is

> one (and the same), and to Him do we submit.(Surah Ankabut 29:46.)

According to Mutahhari (1998) on the issue of Jihad, he asserted that those who are to fight, are those who are People of the Book in name only, but who in reality have no valid belief at all, and who do not consider as forbidden what God has forbidden , even what he has forbidden in their own religion. In this connection, it is important to note that, the fourth caliph of Islam, Ali bn Abi Talib sent a letter to his governor in Egypt with the following statement:

> Oh Malik, that amongst your subjects there are two kinds of people: those who have the same religion as you have; they are brothers to you, and those who have religions other than that of yours, they are human beings like you. Men of either category suffer from the same weaknesses and disabilities that human be-ings are inclined to, they commit sins, indulge in vices either inten-tionally or foolishly and unintentionally without realizing the enor-mity of their deeds. Let your mercy and compassion come to their rescue and help in the same way and to the same extent that you expect Allah to show mercy and forgiveness to you (in Abduh, 1976).

NATIONAL SECURITY: A WIDER ISLAMIC PERSPECTIVE

From a wider Islamic perspective, subjects are divided into classes and grades. The prosperity and welfare of each class of the society individu-ally and collectively are so interdependent upon the well-being of the other classes that the whole set-up represents a closely woven net and recipro-cal aspect (Ibrahimi, 2007). From Caliph Ali's letter cited above it is clear that, one class cannot exist peacefully without others. Amongst them there

are security agents, those who defend the cause of Allah and His servants, who maintain law and order and guard the peace and prosperity of the country. Then there are the subjects, the Muslims who pay the taxes levied by the government, and non-Muslims who pay the *Jizya* levied by the government, and non-Muslims who pay tribute to the State (in lieu of taxes). Then comes the class of men who carry on various professions and trades and the last but not the least are the poor and the have-nots who are considered as the lowest class of the society. The Merciful Allah has fixed rights and duties of each one of them. They have been either mentioned in His Book or explained through the instructions of the Holy Prophet (PBUH).

As far as the soldiers are concerned, they are by the commands of Allah (S.W.T), a fortress and stronghold to guard and defend the subjects and the State. They provide power and protection to the religion. They propagate and preserve peace among mankind. In fact, they are the real guardians of peace and through them good internal administration can be maintained. The upkeep and maintenance of an army depends upon the taxes collected by the State out of which Allah has fixed for them a share (Abduh, 1976). The subjects, both Muslims and non-Muslims sustain the army through the payment of their taxes. The army protects the polity to become stable and it is the political stability that guarantees economic development that in turn moves the society forward and provides financial support for the military. While the backbone of all these is the assurance of justice among the various classes of the society. Consequently they all feel the spirit of togetherness and protect the nation for their mutual survival and success.

Islam recognizes and emphasizes the idea of dialogue and treaty. Whenever the enemy invites for Peace, it is recommended to respond to such a gesture because peace brings rest and comfort to the armies, relieves the community of anxieties and worries, and guarantees prosperity and affluence to the people. Such influence could be noticed in the formative period of the Sokoto Caliphate whenShehu Uthman was supported by various groups "Fulanin gida, baroroji, Hausa peasantry and slaves (who are not all of them Muslims) that comprise the majority of his

Jama'a."(Sulaiman, 1986). According to Sultan of Sokoto, Alhaji Muhammad Sa'ad Abubakar III (2016), Values and collective security are some of the distinguishing features of the Sokoto Caliphate. The upholding of these values was essential in sustaining the progress of the State and ensuring the collective security, human and environmental aspects of the citizenry. The first Principle extolled by the Sokoto Caliphate leaders was safeguarding the welfare of the citizenry and the prioritising of the Public Interest. Sultan Muhammad Bello, who succeeded as a leader after the death of his father, Sheikh Uthman Ibn Fodio, took a developmental approach to ensure the socio-economic security. This he did by firstly establishing amenities for the people of his State for their temporal and religious benefit. For this purpose, as Chafe (1999) stated that he fostered the artisans and was concerned with the affairs of tradesmen who are indispensable to the people, such as farmers and smiths, tailors and dyers, physicians and grocers, butchers and carpenters and all types of trade which contribute to stabilizing the economic prosperity of the state. Furthermore, he distributed these tradesmen to every village and every locality, constructed fortresses and bridges, markets and roads and realized for the public all what they are interested in so that the proper order of the Caliphate could be maintained. Chafe (1999) noted that every member of the community had the right of access to any uncultivated land under the control of the ruler. Similarly, the ruler can reserve a common pasture for a particular livestock. Everyone is entitled to access any pasture. The land tenure policies of the Caliphate gives the impression that the Caliphate leadership was concerned with the achievement of the highest possible agricultural and livestock production.

When Sultan Bello took over the leadership of Sokoto, he urged occupational groups, most of whom had moved from Alkalawa and other Rima basin areas to settle in various parts of the city (Chafe, 1999). In order to facilitate economic security Shehu Uthman also discouraged the behavior of unscrupulous retailers and brokers. Those who go to meet suppliers of food stuff or other products before they reach the market to buy it cheap and then sell it at a high price in the market were to be stopped; and if they refuse, then the commodities so purchased should be confiscated and in the last resort such a broker should be expelled from the community (*Tanbih al-Ikhwan in Mirza'i, 1992*).

According to Sultan Muhammad Bello, trade is second to Jihad because it is carried out on all seasons. He urged people to pursue and respect any legal trade no matter how contemptible it is in the public eyes quoting a Hadith "take to trade because there are nine portions in it (out) of ten portions of all income (Bello, 1985), while the disbursement of public resources are to be determined by the interest of the community. From the social security angle, the Principle enunciated by the Caliphate leaders is the imperative of Equity and Justice needed for the attainment of good governance and collective security. One of the swiftest ways of destroying a State, according to Shaykh Uthman Ibn Fodio, is to give preference to one particular tribe over another or to show favour to one group of people rather than another and draw near those who should be kept away and keep away those who should be drawn near (Chafe, 1999). In his work *Ribat wal hirasa* Sultan Muhammad Bello was equally emphatic on this issue. On the military aspect Sultan Bello strongly encouraged people to reside in the '*ribats*' (Ribat means the work of vigilance and police in the areas where enemies are suspected to capitalize for encroachment). This is because to him, to camp in a *ribat* for one night is better than one month's supererogatory fasting and prayer (*in Sulaiman, 1987*).

CONCLUSION

From what has so far been discussed on security and peaceful co-existence in Muslim communities, the reason behind insecurity lies upon some sectarian literatures that tend to shape how people think and behave. Islam does not permit anyone to consider themselves as the axis of Islam, and to make allegations of disbelief and polytheism, such kind of allegations of disbelief appears to be common in early writings using such statements as "ignorant polytheists", "enemies of God", "enemies of Tawheed (monotheism)".

All Muslims share basic principles in Islamic teachings and beliefs, and all the Islamic scholars, despite varied interpretations of certain principles, share common doctrines in canonical matters. These differences in opinion should not cause disputes, frays and bloodshed. They should rather be made through logical reasoning and proper dialogue and

discourse. Also non-Muslims are free to live within the Muslim communities and work together on accepted rules and regulations. Islam is not a religion of war and antagonism rather it respects reasoning, rationality, justice and good inter personal relationship even between Muslims and non-Muslims.

RECOMMENDATIONS

As an outcome of this research, the following recommendations can be made:

1) scholars should adopt wider perspectives and moderate interpretations of the texts.

2) preachers should always avoid inflammatory speeches that could incite their followers to violence.

3) there should be a comprehensive security forum with equitable representation of all members of society were security issues are firstly addressed and resolved in order to prevent them from further escalation.

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