

**ROLE OF ISLAMIC KNOWLEDGE IN COMBATING CRIME IN
NORTH-WEST GEO-POLITICAL ZONE OF NIGERIA**

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FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY ZARIA**

MARCH, 2016

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**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION
FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY ZARIA**

MARCH, 2016

DECLARATION

I hereby declare that this dissertation titled the ‘Role of Islamic knowledge in Combating Crime in the North-West Geo-political Zone of Nigeria’ is a product of my research work. It has not been presented anywhere either partially or wholly for a higher degree. All quotations are indicated by quotation marks and materials used as sources of information are duly acknowledged by way of references.

Sign-----

Ashiru Tijjani Zango

Date-----

DEDICATION

This dissertation titled 'The Role of Islamic knowledge in Combating Crime in the North-West Geo-political zone of Nigeria' is dedicated to my parents late Alhaji Tijjani Yahaya Zango and Hajiya Sa'adatu whose efforts in life contributed in making me what I am today; so also to my uncle, Late Alhaji Mamman Zango, my wives and our children, all my brothers and sisters and members of the Muslim Ummah that are striving in quest for knowledge.

CERTIFICATION

The study work entitled: ‘The role of Islamic knowledge in combating crime in the North-West Geo-political Zone of Nigeria’ by Ashiru Tijjani Zango, has been read and approved after fulfilling the requirements governing the award of Master of Education Degree in Islamic Studies in Ahmadu Bello University, Zaria.

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ABSTRACT

The research is an analysis of the Role of Islamic Knowledge in Combating Crime in the North-West Geo-Political Zone of Nigeria. The study was conducted through the use of survey research involving quantitative method. The data was collected from the respondents by means of Islamic Knowledge Combating Crime Questionnaire (IKCCQ). The population of this study comprised the Muslims in North Western zone of the country. A total of three states, Kano, Sokoto and Kaduna, were selected. The random sampling technique was adopted. A total of 900 respondents were sampled across the three States and a test with reliability coefficient of $r=0.78$ was carried out to determine the reliability of the instrument used for gathering the data. One major research question and a null hypothesis made in the work are; how does the objective of Islamic knowledge affect crime prevention in Kaduna, Kano and Sokoto states respectively? And there is no significant difference in the respondents' views in the objective of Islamic Knowledge on crime prevention and control on the basis of their state. A total of six research questions were answered with item means, standard deviations, standard errors and item frequencies. Also, a total of six null hypotheses were tested using the Analysis of Variance (ANOVA) to find differences in respondents' perception on the basis of their state. All hypotheses were tested at 0.05 level of significance. The study found amongst others that Islamic Knowledge has attributes in combating crime in the North-West geopolitical zone of Nigeria. It was recommended amongst others that workshops, seminars or conferences should be organized at different levels by the different tiers of government, Islamic organizations, NGOs to synthesize the society on the need for an increase in the propagation of Islamic knowledge as it could have an impact in combating crime in the region and beyond.

TRANSLITERATION

The system of transliteration is that of Encyclopedia of Islam, which runs of following:-

Arabic Letters	Name	Transcription
ا	Alifun	a
ب	Ba'un	b
ت	Ta'un	t
ث	Tha'un	th
ج	jimun	j
ح	Ha'un	h
خ	Kha'un	kh
د	dalun	d
ذ	dhalun	dh
ر	Ra'un	r
ز	zayun	z
س	sinun	s
ش	shinun	sh
ص	ṣadun	ṣ
ض	ḍadun	ḍ
ط	ṭa'un	ṭ
ظ	ẓa'un	ẓ
ع	`aynun	'ay
غ	ghaynun	gh
ف	fa'un	f
ق	qafun	q
ك	kafun	k

ل	lamun	l
م	mimun	m
ن	nunun	n
ه	ha'un	h'
و	wawun	w
ي	ya'un	y

Long Vowels

آ
او
ای

Short Vowels

à
ù
ì

ABBREVIATION

S.W.T	-	Subhanahu Wata'ala
S.A.W	-	Sallallahu Alaihi Wasallam
A.S	-	Alaihissalam
R.A	-	Radhiyallahu anhu (anha)
U.S	-	United States
n.d	-	no date
IK	-	Islamic knowledge
UN	-	United Nation

OPERATIONAL OF TERMS

Sunnah	-	Practice of the Prophet (SAW)
Shari'ah	-	Islamic law
Ummah	-	Muslim Community
Hadith	-	Sayings, actions and tacit approvals of the Prophet (SAW)
Ibadah	-	Worship
Haram	-	Forbidden
Sin	-	Misdeed, Violation of moral or Shari'a law
Religiosity	-	The quality of being religiously pious.

TABLE OF CONTENTS

DECLARATION	...	...	...	...	...	...	...	...	...	i
DEDICATION	...	...	...	...	...	...	...	...	...	ii
CERTIFICATION	...	...	...	...	...	...	...	...	...	iii
ACKNOWLEDGEMENT	...	...	...	...	...	...	...	...	...	iv
ABSTRACT	...	...	...	...	...	...	...	...	...	vi
TRANSLITERATION	...	...	...	...	...	...	...	...	...	vii
ABBREVIATION	...	...	...	...	...	...	...	...	...	ix
OPERATIONAL OF TERMS	...	...	...	...	...	...	...	...	...	x
TABLE OF CONTENST	...	...	...	...	...	...	...	...	...	xi

CHAPTER ONE: INTRODUCTION

1.1 BACKGROUND TO THE STUDY	...	...	...	...	...	...	...	...	1
1.2 Statement of the Problem	...	...	...	...	...	...	...	...	4
1.3Significance of the Study	...	...	...	...	...	...	...	...	5
1.4 Objectives of the Study	...	...	...	...	...	...	...	...	6
1.5 Research Questions	...	...	...	...	...	...	...	...	6
1.6 Research Hypotheses	...	...	...	...	...	...	...	...	7
1.7Basic Assumptions	...	...	...	...	...	...	...	...	7
1.8 Scope and Delimitation of the Study	...	...	...	...	...	...	...	...	8

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction ...	9
2.2 Concept of Islamic Religion ...	9
2.3 Concept of Religion in the West ...	17
2.4 Concept of Religiosity ...	20
2.5 The Law and Religion in Islam ...	28
2.6 Punishment in Islam ...	30
2.7 Islamic Rituals and Social Cohesion ...	35
2.8 The Concept of Crime in Islam ...	36
2.8.1 Analysis of the Concept of Crime in Islam ...	42
2.8.2 The Islamic Approach to Combating Crime ...	53
2.8.3 Crime Prevention and Control in Islam ...	68
2.8.4 Classifications of Crime in Islam ...	70
2.8.4.1 Classification of crime According to Punishment in Islam ...	70
2.9 Secular Concept of Crime ...	79
2.9.1 Classification of Crime According to Common Law ...	86
2.9.2 Categorization of Crime by Penalty under Common Law ...	87

2.9.3 Classification of Crime by Mode of Trial under Common Law	88
2.9.4 Classification Crime by Origin under Common Law	88
2.10 Crime Control and Prevention	89
2.11 Causes of Crime	91
2.12 Islamic Concept of Knowledge	98
2.13 Western Concept of Knowledge	114
2.14 Theoretical Frameworks	118
2.15 Explanations of the Inverse Relationship between Religion and Deviance Behaviour	125
2.16 Overview of the Area of Study	128

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction	132
3.2 Research Design	132
3.3 Population of the Study	133
3.3.1 Table showing Sample of the Population	133
3.4 Sample Size and Sampling	133
3.5 Instruments of Data Collection	134

3.6	Procedure of data collection Analysis and Interpretation	135
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CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1	Introduction	136
4.2	Demographic Data	...	...	...	...	...	...	...	136
4.3	Description of the Respondents' Opinion on the Extent to which the Islamic Scholars are serving as Models in all Aspects of Life in the Area of Study								138
4.4	Answering Research Questions....	...	...	...	...	...	...	...	140
4.5	Testing of Research Hypotheses	...	...	...	...	...	...	...	147
4.6	Summary of Findings	...	...	...	...	...	...	...	154
4.7	Discussion	...	...	...	...	...	...	...	155

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1	Introduction	...	...	...	...	...	...	...	165
5.2	Summary	...	...	...	...	...	...	...	165
5.3	Summary of Major Findings	...	...	...	...	...	...	...	166
5.4	Conclusion	...	...	...	...	...	...	...	167
5.5	Contribution to Knowledge	...	...	...	...	...	...	...	167

5.6 Recommendations 167

5.7 Suggestions for Further Studies 168

References

Appendixes

CHAPTER ONE: INTRODUCTION

1.1 Background to the Study

In the name of Allah, the Most Beneficent, the Most Merciful. All thanks are to Allah who revealed the ultimate guidance, the Qur'an, which contains everything that man requires for the success of the two lives. May the peace and blessings of Allah be upon the seal of Prophets, Muhammad (صلى الله عليه و سلم) who demonstrated the most sublime character, May Allah (SWT) also be pleased with the companions of the Prophet (صلى الله عليه و سلم) who took the true teachings of Islam to generation after them.

This research is an analysis of the role of Islamic Knowledge in Combating Crime in the North-west Geo-Political Zone of Nigeria. It is generally assumed that combating Crime is the sole responsibility of the Law enforcement agents. The essence of this study however, is to provide the North Western States the best way to control crime, as well provide quality service delivery to the general public through proper utilization of Islamic Knowledge since Islam is the predominant religion in the region.

It is pertinent to state that the basic aim of the religion of Islam is to instill consciousness of Allah, the Creator, and moral values. In this regard, Islam made learning the most essential aspect of religion. It may be said that Islam is the path of knowledge. No other religion or ideology has so much emphasized the importance of learning than Islam. The Qur'an states:

بی تج تح تخ تم تی تی تیج ثم ثی ج ج جم جم ح ح ح ح ح محمد: ۱۹

So know that there is no god but Allah, and, ask protection for your fault and for the believing men and the believing women; and Allah knows the place of your returning and the place of your abiding, (Q47:19).

The above quoted verse emphasizes knowledge first, before Tauhid, which is the bedrock of Islam. Perhaps the essence of knowledge in Islam is to inculcate the consciousness of Allah and knowledge about Him into man, as well as to guide man to moral values. The following Qur’anic verses substantiate the statement:

ٹ ٹ ٹ ڈ ڈ ڈ ف ف ف ف ف ف ف ف ج ج ج ج ج آل عمران: ۱۸

Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.(Q3:18)

The verse quoted above stresses that those who truly know Allah among the creatures are the Angels and scholars. It is obvious that only persons who are Knowledgeable in Islamic teachings would know how to adjust and integrate behaviors and actions into a framework of life. This therefore, clearly indicates that those who are conscious of moral values and do not indulge in crimes because of their knowledge about Allah are the learned persons. It is further revealed in the Qur’an that:

وُوُوُوُوُوِي ي پ پ ر د فاطر: ٢٨

... those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.(Q.35;28)

Certainly, all immoral activities are condemned in Islamic teachings. As the Qur’an explained:

چ چ ید ت ت ت ڈ ڈ ڈ ژ ژ ژ ر ک ک ک گ گ گ
گ گ گ گ گ گ گ الأعراف: ٣٣

Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know (Q. 7:33).

In the same vein, history has attested to the contributions of Islam in reforming corruptible societies, making the people in such societies become morally upright and God conscious. It suffices to mention the efforts of Islam in the reformation of Makkah in particular, when it was morally bankrupt, and ungodly activities were the order of the period with people having very little conscience (Al Awabdeh, 2005), as expressed by Jafar ibn Abi Talib in his speech in front of the Negus when he said: "we were ignorant people, we worshipped idols and ate from dead animals. We committed all sorts of

immorality and cut off the ties of kinship and mismanaged the neighborhood and the strong among us devoured the weak" (A Rahim, 2001). Of course, the changes or reformations were brought not as a result of using any force or authority, but rather through imparting the true knowledge of Islamic religion. This transformation of that the criminal phenomenon is an evidence that Islam has mechanisms to fight against crime. Sherwani, (1993).

It is also evident that in history, before Islam was introduced into Hausa land - the present North-west geo-political zone of Nigeria was experiencing high rate of evil and immoral activities and it was a period of disintegrated societies. But through the teachings of Islam and unity of the people moral behavior were installed. However, ignorance about the religion and deviation from the religious teachings were promoted again and hence, corruption set in again, which later incited the launching of the Jihad of Shiekh Usman bn Fodiyo of 1804 (Raji, 2005). The Jihad was championed and guided by the teachings of Islam and was successful in reforming people, taking them back to the moral teachings of Islam.

However, when the people neglected the prescriptions of Islam in relation to what is expected of them in their daily living, some or most of the immoral activities were revived and hence the societies of North-west were beset by the challenge and

threat of crime and evil again. In view of this, this research is designed to examine the role of Islamic knowledge in combating crimes in the area of study

1.2 Statement of the Problem

Year in and year out, man continues to live with crime and criminals. This is one of the problems societies face, no matter how developed they become. However, this is not to say that crime cannot be combated. It is worthy of note that the behavior of people is mostly derived and controlled by the nature of knowledge they receive.

The North-west geo-political zone of Nigeria in particular and Northern Nigeria in general is an area that was known for high, moral values and the consciousness of Allah, but today is experiencing immoral activities and high rate of crime (Dambazau, 1994). Could this then be associated with the high rate of people's inclination to materialism, thereby devaluing religious knowledge? Or to what extent can we justify the capacity of Islamic knowledge in combating crimes, owing to the fact that it operates within the secular system of governance? Or what are the factors that could deter the effectiveness of Islamic knowledge in combating crime in the Muslim society of North-west, Nigeria? What could be the reason for the need to promote morality instead of allowing the continuation of immoral acts? Are there religious or social implications in the prevalence of immoral activities? In view of these issues raised, the need for a scientific investigation into the increased rate of crime and the role of Islamic

knowledge in combating criminality in the North-west geo-political zone of Nigeria, which is one of the areas where there is a high Muslim population, can never be over emphasized.

1.3 Significance of the Study

The lives of Muslims cannot be divorced from morality and Islam goes along with knowledge, which does not promote moral degradation and ungodly attitude. The people of North-west Nigeria who are predominantly Muslims cannot survive with what has the capacity of nullifying faith or rendering it ineffective. Therefore, any research that has the potentiality of guiding men to the value of Islamic knowledge in combating crimes in the present contemporary periods would not only be significant to safeguarding and promoting the Muslim faith, but would also be a source of understanding the beauty of Islamic knowledge and hence, earning the admiration as well as acceptance of non-Muslims. In addition, if people are guided by the knowledge of Islam and know the implications of crime, they will live decent and moral lives, which will remove insecurity and hence, improve their economic, social, political and religious lives. Moreover, the study would provide the North Western States with the best way to control Crime, as well as the provision of quality service delivery to the general public through proper utilization of Islamic Knowledge since Islam is the predominant religion in the region. Finally, the findings of the study will hopefully uplift the standard of

Islamic Education and benefit Islamic Educators, Correctional Institutions Federal, States and Local Government authorities, etc

1.4 Objectives of the Study

1. To determine the respondents' views on the specific type of crime committed in Kaduna, Kano and Sokoto states respectively.
2. To find out whether the objective of Islamic knowledge affects crime prevention in Kaduna, Kano and Sokoto states respectively.
3. To determine the difference in the respondents' views on the hindrances that affect the effectiveness of Islamic Knowledge in achieving its objectives in Kaduna, Kano and Sokoto states respectively.
4. To ascertain the different methodologies used in the application of Islamic Knowledge in combating crime in Kaduna, Kano and Sokoto states respectively.
5. To find out the respondents' opinion on those whom Islamic Knowledge has impact upon in combating crime in Kaduna, Kano and Sokoto states respectively.
6. To determine the respondents' opinion on the effectiveness of Islamic knowledge in eradicating crime. in Kaduna, Kano and Sokoto states respectively.

1.5 Research Questions

The research intends to answer the following questions:

- 1 What are the specific types of crimes committed in Kaduna, Kano and Sokoto states respectively?
- 2 How does the objective of Islamic knowledge affect crime prevention in Kaduna, Kano and Sokoto states respectively?
- 3 What are the hindrances that affect the effectiveness of Islamic Knowledge in achieving its Objectives in Kaduna, Kano and Sokoto states respectively?

- 4 What are the different methodologies in use in the application of Islamic Knowledge in combating crime in Kaduna, Kano and Sokoto states respectively?
- 5 Who are those that Islamic Knowledge has impact upon in combating crime in Kaduna, Kano and Sokoto states respectively?
- 6 What are the opinions of the respondents in the area of study on the effectiveness of Islamic knowledge in Kaduna, Kano and Sokoto states respectively?

1.6 Research Hypotheses

This research has the following null hypotheses and tested at $p = < 0.05$

1. There is no significant difference in the respondents' Knowledge on the specific types of crimes committed on the basis of their states.
2. There is no significant difference in the respondents' views in the Objective of Islamic Knowledge on crime prevention and control on the basis of their states.
3. There is no significant difference in the respondents' views on the hindrances that have impact on the effectiveness of Islamic Knowledge in achieving its Objective on the basis of their states.
4. There is no significant difference in the respondents' views on the appropriate methodology to be used in the application of Islamic Knowledge in the eradication of crime on the basis of their state.
5. There is no significant difference in the respondents' views on those whom Islamic Knowledge has impact upon in combating crime on the basis of their states.
6. There is no significant difference in the respondents' opinion on the effectiveness of Islamic knowledge in eradicating crime on the basis of their states.

1.7 Basic Assumptions

The research has the following assumptions;

1. Lack of compliance with Islamic law by the Muslim community in the North-west geo-political zone of Nigeria is responsible for the increase in crime.
2. The poor socio-economic life of Muslims in the North-west geo-political zone of Nigeria has direct influence on their criminal tendencies.
3. Lack of adequate guidance of Muslims on the implication of crime is responsible for their involvement in committing crime.
4. Continuous enlightenment on the dangers of crime and its effects on the relationship of Muslims with Allah will make people desist from it.
5. The sole dependence on Law enforcement agents as the means for combating crime and neglecting the proper utilization of Islamic Knowledge is responsible for the increase in crime in the region.

1.8 Scope and Delimitation of the Study

The study is delimited to Kaduna, Kano and Sokoto states only out of the seven states that make up the North-West geo-political zone of Nigeria. This is because the other four states (Katsina, Jigawa, Zamfara and Kebbi) were created from Kaduna, Kano and Sokoto states respectively. The selected states are also cosmopolitan in nature where people with different backgrounds can be found even from the non-selected states, can be found.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

In scientific and Educational research works, background information from previous works done by others is of vital importance. Thus, the review of literature in this study formally assisted the researcher with the synthesis of the previous studies about the variables of the study. It is therefore, specifically focused on the role of Islamic knowledge in combating crime. This actually helped in the design of the study and in a reference point for the interpretation and discussion of the new findings (Bichi, 2004).

In this case, the review in this chapter is discussed under the following headings:-

- a) Concept of Religion and Religiosity (b) Concept of crime and causes of crime globally.
 - (c) The Islamic Perception of Law and punishment. (d) Concept of Knowledge e)
- Theoretical Frameworks.

2.2 Concept of Islamic religion

In Islam, religion (termed as *din in Arabic*) is all of man's activities carried out to please his Creator and his fellow human beings as taught by the Qur'an and the Sunnah of Prophet Muhammad (ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭ ﺳﻠﻢ) (Jamiu, 2013). Islam is therefore a religion and a way of life based on the commandments of Allah as contained in the Holy Qur'an and the Sunnah of the Prophet Muhammad (ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭ ﺳﻠﻢ). In this case every follower of Islamic religion is under an obligation to fashion his entire life in accordance with the dictates of the Qur'an and Sunnah. So he has to observe at every step the distinction between what is morally right and what is wrong (Doi, 1997). The religion of Islam provides definite guidelines for all people to follow in all walks of life. The guidance it gives is comprehensive and includes the social, economic, political, spiritual and moral aspects of life. But according to Abdallah,(2014), Islam defines religion itself as the very business of life, the very matter of space-time, the very process of history, and the gift of God. All these work together to constitute Islam. That Islamic religion is a divine guidance wherein humans of all nations, colors and tongues feel linked to a

Supreme Power and Supreme Justice. He sees its teachings as intact and the authentic way to happiness, dignity, and universal peace and so unique in its method of solving the problems of humanity.

Similarly, (Al-Suhaym, 2005) sees the religion of Islam as a religion that has to do with the belief in One, Unique, Incomparable God; in the Angels created by Him; in the Prophets through whom His revelations were brought to mankind; in the Day of Judgment and individual accountability for actions; in God's complete authority over human destiny and in life after death; and that the religion also believe in a chain of Prophets starting with Adam and including Noah, Abraham, Ishmael, Isaac, Jacob, Joseph, Job, Moses, Aaron, David, Solomon, Elias, Jonah, John the Baptist, and Jesus, peace be upon them; and that God's final message to man, a reconfirmation of the eternal message and a summing-up of all that has gone before was revealed to the Prophet Muhammad through Gabriel. Therefore, from this definition, it could be deduced that the moral teachings of Islam began right from time of Adam (AS) to the period of Prophet Muhammad (صلى الله عليه و سلم) with the basic aim of instilling the consciousness of Allah, the Creator, and moral values. The Islamic concept of religion can therefore, be seen as unique in the broadest sense of the word. It is very clear that genuine religion must come from God for the right guidance of man; and it is equally a fact that human nature and major human needs are basically the same at all times. This conception leads to the conclusion that there is only one true religion from the One and

the Same God, to deal with the outstanding of human problems of all times. This religion is 'Islam'. But it may be borne in mind that Islam was not taught by Prophet Muhammad (صلى الله عليه و سلم) alone. Islam had been taught by all the Prophets before Muhammad (صلى الله عليه و سلم), and the true followers of Abraham and Moses as well as those of Jesus and the rest were all called Muslims. So Islam has been, and will continue to be, the true universal religion of God, because God is One and Changeless, and because human nature and major human needs are fundamentally the same, irrespective of time and place, of race and age, and of any other considerations. The religion of Islam should then be seen as a religion of belief action and in which through its various practical form of worships like Sallah (five daily prayers) fasting, Zakkah (poor due) etc, it fosters inner peace and security, responsibilities toward others and also prevents the Muslims, in their spiritual and moral function, from committing all evil behavior (Abdur-Rahman, (nd). As Allah said in the Quran describing the Muslims as those who, if He establishes them in the land, will keep up prayer (Sallah) and pay the poor-rate (Zakkah) and enjoy good and forbid evil; and Allah is the end of affairs (Q22:41).

ت ت ث ث ڈ ڈ ژ ژ ژ ک ک گ گ گ گ الحج: ٤١

Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs. (Q.22:41)

It is perhaps very obvious that after all that was said and done about the concepts of religion according to Islam the religion has to do with a total life endeavor that is strictly in accordance with the dictates of the Shari'ah which include among many other things; that followers of the religion must not be involved in crime or criminal tendencies since Shari'ah law commands Muslims to do good work and abstain from all bad deeds. Those who do good deeds are rewarded accordingly both here and in the hereafter and likewise those who commit crime are also to be punished here and in the hereafter.., (Sahih Buhari)

It suffices to say that the concept of the term *din* in Islam, which is generally understood to mean religion, is not the same as the concept of religion as interpreted and understood throughout Western religious history. According to Al-Attas, (2009), When we speak of Islam and refer to it in English as a 'religion', we mean and understand it to be the *din*, in which all the basic connotations inherent in the term *din* are conceived as gathered into a single unity of coherent meanings as reflected in the Holy Qur'an and in the Arabic language to which it belongs. The word *din* derived from the Arabic root *DYN*, has many primary significations which although seemingly contrary

to one another are all conceptually interconnected, so that the ultimate meaning derived from them all presents itself as a clarified unity of the whole. By 'the whole', Al-Attas said he means that which is described as the Religion of Islam, which contains within itself all the relevant possibilities of meaning inherent in the concept of *din*. Since we are dealing with an Islamic concept which is translated into a living reality intimately and profoundly lived in human experience, the apparent contrariness in its basic meanings is indeed not due to vagueness; it is, rather, due to the nature inherent in human being, which they faithfully reflect, and their power to reflect human nature faithfully is itself a clear demonstration of their lucidity and veracity and authenticity in conveying truth.

In fact, it was an unfortunate thing when the scope of religion on the other hand was confined to the private life of man and its social and cultural role was reduced to naught, as has happened in this century. No other factor, perhaps, has been more important in causing the decline of religion in the modern age than its retreat into the realm of private life. In the words of a modern philosopher in Ahmad (nd).

Religion asks us to separate things of Allah from those of Caesar. Such a judicial separation between the two means, the degrading of both the secular and the sacred ... That religion is worth little if the conscience of its followers is not disturbed when war clouds are hanging over us all and industrial conflicts are threatening social peace. Religion has weakened man's social conscience and moral sensitivity by separating the things of God from those of Caesar."

preservation, the rulings relating to the obligation of learning and conveying the religion were legislated. To ensure the preservation of human life, Allah Most high legislated for marriage, healthy eating and living, and forbids the taking of life and laid down punishments for doing so.

The Almighty Allah has permitted that sound intellect and knowledge be promoted, and forbidden that which corrupts or weakens it, such as alcohol and drugs. He has also imposed preventative punishments in order that people stay away from them, because a sound intellect is the basis of the moral responsibility that humans were given. Marriage was legislated for the preservation of lineage, and sex outside marriage was forbidden in the Religion of Islam. Punitive laws were put in place in order to ensure the preservation of lineage and the continuation of human life. Islam has made it obligatory to support oneself and those that one is responsible for, and placed laws to regulate commerce and transactions between people, in order to ensure fair dealing, economic justice, and to prevent oppression, theft and dispute. Needs and comforts are things people seek in order to ensure a good life, and avoid hardship (ibid).

In conclusion, while describing religion, Islamic scholars have taken into consideration the way the concept of religion was taken up in the Quran and Islamic beliefs based on divine revelation. Religion is not just an idea to be lived in our conscience; it is a living system whose results are to be seen in every aspect of our lives

in an active way. According to them, the definition of religion should be such that would enable people with knowledge and intelligence to attain goodness and happiness in this world and the next, with a sincere desire. Here being a sincere and strong follower of religion depends first of all on being a person of sound will and strong character. Therefore, the Islamic concept maintains that religion is not only a spiritual and intellectual necessity, but also a social and universal need. It is not to bewilder man, but to guide him. It is not to debase him but to elevate his moral nature. It is not to deprive him of anything useful, or to burden him, or to oppress his qualities, but to open for him inexhaustible treasures of sound thinking and right action. It is not to confine him to narrow limits, but to launch him into wide horizons of truth and goodness. In short, Islamic religion is to acquaint man with God as well as with himself and the rest of the universe. This is by no means an oversimplification of the function of religion. When the purpose of Islamic religion is carefully examined, it will be found that religion satisfies the spiritual and moderate material needs of man. It unties his psychological knots and complexes, sublimates his instincts and aspirations, and disciplines his desires and the whole course of life. It improves his knowledge of God – the Highest Truth in the universe, and of his own self. It teaches him about the secrets of life and the nature of man and how to treat them, about good and evil, about right and wrong. It purifies the soul from evil, clears the mind from doubts, strengthens the character and corrects the

religion is defined in terms of a set of beliefs having to do with God through which one is taught a moral system. For example, some religions such as Confucianism recognize the existence of God, but they have very little to do with Him and then there are others who do not recognize God at all. Cunningham, Kelsay, Barineau, and McVoy (1995) state that the definitional question regarding what constitutes a religion is controversial because the phenomenon is complex, and related to a variety of aspects of existence. Although a definition of religion can reflect one particular viewpoint, academics define it in several ways to emphasize distinction. (Sumter, 2000) The English word, religion, is derived from the Latin word *religzo*, which refers to the fear or awe one feels in the presence of a spirit or God.

Religion is not an isolated aspect of human experience but relates closely to feelings and actions to the concerns of the individual and social existence, and to the expression and recognition of values (Cunningham et al, 1995). As a result, "definitions of religion must therefore not only refer to the ways religion helps human beings, but also responds to difficult problems" (Cunningham et al, 1995, pg. 18). Thus, Cunningham et al, (1995) maintain that an adequate definition of religion should always deal with substance and identify what it is that makes certain responses prone to suffering and death, and others not. It was also argued that there is no definition of religion that is generally accepted as authoritative. In the "*Varieties of religious experience*" (Wuthnow 1988) proposed that because there are so many definitions of

the word religion. We should learn that the whole concept is too large for any one definition to fit all. He says, "The word religion cannot stand for any single principle or essence, but is rather a collective name. It is therefore, a system that has institutionalized ways of belief and practices relating to the Divine". According to Yinger(1946), each religion has the following characteristics: 1) set of general beliefs or principles concerning meaning of life.

2) Emphasizes the type of behavior that is acceptable and provides guidelines for its adherents to live by it. 3) Encourages rituals and practices associated with the general beliefs 4) set of scriptures to guide its adherents 5) leaders to teach and guide its adherents

6) Encourages a growth pattern among its adherents to improve themselves in this life.

From the point of view of these Western scholars, it is apparent, then, that it is difficult to develop a definition that is a representation of all traditions; and what it means to be a religious person is for individuals upon socialization to attach themselves to a particular group for the purpose of worship in organized manner and therefore would have less time for other anti social behavior such as crime and other criminal tendencies. Westerners limit their definition of religion to western theology and rarely include other world affiliations and without any due consideration or emphasis to knowledge of the religion itself. The scope and concept of religion was confined to the

private life of man and its social and cultural role was reduced to naught, as has happened in this century. No other factor, perhaps, has been more important in causing the decline of religion in the modern age than its retreat into the realm of private life. In the words of a modern philosopher in Ahmad (nd).

Religion asks us to separate things of God from those of Caesar. Such a judicial separation between the two means the degrading of both the secular and the sacred ... That religion is worth little if the conscience of its followers is not disturbed when war clouds are hanging over us all and industrial conflicts are threatening social peace. Religion has weakened man's social conscience and moral sensitivity by separating the things of God from those of Caesar.

But from the definition of religion from the Islamic perspective, religion should be practical and must not allow indulgence in empty and futile theorizing. It says that faith is not a mere profession of beliefs, but rather it is the very mainspring of life. Righteous conduct must follow belief in God. Religion is something to be practised and not an object of mere lip-service. The Qur'an says:

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ (٢٩)

Those who believe and act righteously, joy is for them, and a blissful home to return to (Q.13: 29).

2.4 Concept of Religiosity

Religiosity is both sociological and psychological term which refers to the degree of religious behavior, belief or spirituality. Therefore, by the nature of the study of the researcher, definitions and concept on religiosity are required to assist in the measurement of religiosity of individual Muslims involved in crime and ascertain why they commit the crime at all (Al-Khalifah, 2010). Although, the measurement of religiosity according to the experts is hampered by the difficulties involved in defining what is meant by the term, numerous studies have explored the different components of religiosity, with most finding some distinctions between religious beliefs/doctrine, religious practice, and spirituality. Religiosity can be measured by counting religious practice attendance at religious activities, religious beliefs/doctrine by asking a few doctrinal questions, while spirituality can be measured by asking respondents about their sense of oneness with the divine or through detailed standardized measurements. When religiosity is measured, it is important to specify which aspects of religiosity are referred to. Religiosity therefore, is the degree to which one believes in and is involved in religion. Religiosity is an important aspect of life. It is part of the daily social and political life of any given society. (Sociologyindex.com Sociology Books; 2009). The

above is not far from the concept of religiosity in Islam. This is a clear indication of how helpful religiosity would be, by looking at religious beliefs and the doctrine of Islam and the practice as laid down in the Qur'an and the Sunnah of the Prophet (صلى الله عليه و سلم) which is in relation to this study, visa-vis the indulgence in crime by the Muslim society.

It can be argued that the inverse relationship between religiosity in Islam and criminal temptation is stronger and more pronounced than in other social and cultural contexts. This contention is based on the unique nature of the concept of religiosity in Islam. Islam is not only a religion; it is a comprehensive set of social, economic and political doctrines that are to govern and regulate all aspects of human life. Take for example according to Mansour, (nd) that crimes committed by Muslims today are by those who are visually impaired in terms of faith; people that are not committed to learning and practicing their religion. He further stressed the impact and effectiveness of learning and practicing the teachings of Islam on the prevention of crime, basing it on the fundamental pillars of Islam as follows:

1. That declaration of faith i.e. to bear witness that there is none worthy of worship except Allah and that Muhammad (صلى الله عليه و سلم), is His messenger, if it is done with sincerity, it obliges the Muslims to be highly conscious of Allah and follow the exemplary life of the Prophet (صلى الله عليه و سلم), as a model. This would then purify the heart of the Muslims and keep them away from temptation of indulging in evil and crime. If a

Muslim is then involved in immoral acts, evil or crime in this case, his consciousness of Allah is low and therefore his level of religiosity could be counted as very low . In following the exemplary life of the Prophet (صلى الله عليه و سلم), the Quran has confirmed that his life style is in conformity with sublime morality and he basically adopted it from the Quran. Allah says in the Quran.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۚ

And most surely you conform (yourself) to sublime morality (Q 68; 4)

Allah also said in the Quran (53; 3-4);

پ پ پ ن ن ن ذ ذ ت ت ذ النجم: ۳ - ۴

Nor does he speak out of desire. It is naught but revelation that is revealed, (Q 53; 3-4)

For a Muslim who fails to follow the teaching and Sunnah of the prophet (SAW) based on the above assertion from the Quran, his level of religiosity would be counted against him as very low and weak.

2. Five daily prayers if studied and practiced with sincerity as a duty towards Allah. They strengthen and enliven the belief in Allah and inspire the Muslims to a higher morality. They also purify the heart and prevent the temptation to do wrong, evil and commit crime. Allah says in the Qur'an:

وَوُكِّرُوا ثَوَابَهُمْ فِي يَوْمٍ ذُو قُرْبَىٰ يَوْمَ يَمُنُّونَ بِاللِّقَاءِ رَبِّهِمْ وَأَسْفُوفًا يَسْفُوفًا
تُؤْتُوا الْعَنْكَبُوتُ: ٤٥

Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do.

3. Fasting during the month of Ramadan teaches the Muslims not only to abstain from food, drink and sexual intercourse from dawn to sunset, but also from evil intentions and desires. It teaches love, sincerity, trust and devotion. It develops a sound social conscience, patience and will-power.

4. Zakkat teaches the Muslims to pay 2.5% of one's net saving annually as a religious and to the poorer sections of the community. It actually helps in bridging the gap between the rich and the poor. It also enhances trust, love and care among the

members of the community. It eliminates poverty from the community; as a result, it prevents evil and criminal tendencies.

5. Pilgrimage to Makkah, once it is effectively performed in accordance with the teachings of the Prophet (صلى الله عليه وسلم), is also capable of strengthening and enlivening the belief in Allah and inspiring man to a higher morality. It purifies the heart and prevents temptation towards wrong-doings, all evil and criminal tendencies.

The above Islamic rituals are some of the means by which the measurement of the religiosity of individual Muslims involved in crime can be ascertained as to why they commit the crime at all (Al-Khalifah, 2010) obviously, it is because of lack commitment and sincerity in practicing them. Whenever a Muslim falls short of all of his religious practice, and spirituality, then the level of his religiosity is down as well and he becomes exposed to all sorts of temptation towards wrong-doings, evil and criminal tendencies.

Religiosity in Islam is therefore a multidimensional concept and therefore, covers a wide range of beliefs and practices based on the assumption that a person's ideas and conduct are intertwined. Its general meaning can be subsumed under two interrelated dimensions:

1. The belief (or covert) dimension. This represents an individual's full and sincere belief in Allah as the Creator of the universe and as the only One worthy of

worship , and one's belief in His Angels, Books, Messengers, the Day of Judgment and the Hereafter, and in fate.

2. The conduct (or overt) dimension: This emphasizes the degree to which the belief dimension of religiosity is reflected throughout the believer's daily behavior and actions via the full obedience and compliance with Allah's commands and the avoidance of those acts forbidden by Allah. Islam, as both a doctrine and law, is seen to "dominate and permeate every minute of the Muslim's life" (Groves 1987). An individual's religiosity ought to be reflected in all his/her normal daily activities, for they are scaled and regulated by the limits of acceptable behavior. Accordingly, every action (verbal, nonverbal, or intended) is grouped into or fall under one of the following: either,commanded, recommended, legally indifferent reprobated, or forbidden (Bakri, 1979).

Therefore, worship in Islam includes all of aspects of beliefs and practices. It is not only confined to belief in Allah on the regular performance of five daily prayers, giving Zakat, fasting during the month of Ramadan, or conducting war against oppression, but extends its realm to arenas of interactions and relations within and outside the family circle (i.e enjoining people to do good and refrain from evil, education, frequent recitation of the Qur'an, telling the truth, fulfilling trusts, being kind to parents and relatives, keeping promises, doing good deeds, avoiding evil and crime,

treating neighbors, orphans, the poor, and wayfarers properly and taking care of their possessions. Worship is also maintained by avoiding behavior deemed forbidden i.e. (eating pork, drinking alcohol, taking interest in monetary dealings, sexual relations outside wedlock, telling lies, and engaging in magic and criminal activities, envy, and dishonesty). In addition, the Qur'an and Sunnah of the Prophet ([صلى الله عليه و سلم](#)) contain rules and guidance for personal and interpersonal conducts in many aspects of life (i.e. marriage, divorce, manner of speech, general posture towards others, and manners of walking, working, eating, and sleeping) (Al-Katan, 1980).

In line with the above issue on religiosity, it is relevant to mention that the Western Criminologists have long observed an inverse relationship between personal religiosity and self-reported delinquency. However, some scholars argued that the observed relationship is spurious. Two claims of spuriousness dominate. First, arousal theory argues that individuals vary in their demand for arousal. Those requiring high levels of stimulation are said to be bored with church, but aroused by delinquency. Likewise, those who require less stimulation will find comfort in church and exhibit little delinquency. Second, it is charged that the negative effect of religiosity on delinquency is simply the by-product of general social control. Should other more proximate measures of social control be included, the impact of religiosity would wash out. The authors examine these two claims using self-report data from a sample of approximately 1,600 high school students in Oklahoma ([Sociologyindex.com](#) [Sociology](#)

Books; 2009). The analyses produced findings which revealed strong support for both claims of spuriousness. When controlling for both arousal theory and social control indicators, the effect of religiosity is reduced to insignificance in the case of assault, theft, vandalism, illicit drug use, and truancy, although it remains significant regarding the use of legalized substances (e.g, tobacco). In addition to supporting claims of spuriousness in the religion-delinquency relationship, the authors' work demonstrates: (a) the primacy of self- and social controls, and (b) the utility of an arousal/thrill-seeking perspective in understanding causes and motivations for juvenile delinquency (Cochran, Peter. Wood, Bruce and Arneklev, 1994: 92-123). However, Cochram et al (1994) found little relationship between religiosity and delinquency which may be because their study did not focus directly on a given set of believers like in the case of this study which is directly on Muslims. However, the study is useful because it shows that religion could be a social control mechanism as it was found to be significant for the control of legalized substances like tobacco.

However, Islam seeks to establish equilibrium between the material and spiritual aspects of life. It states that everything in the world is for man, but man was created to serve a higher purpose: the establishment of a moral and just order that will fulfill the will of Allah. Its teachings cater for the spiritual as well as the temporal needs of man. Islam enjoins man to purify his soul and to reform his daily life—both individual and collective and to establish the supremacy of right over might and of virtue over vice.

Thus, Islam stands for the middle path and the goal of producing a moral man in the service of a just society. Al-Katan, (1980) states that Islam is a complete way of life. Islam is not a religion in the common and distorted sense, for it does not confine its scope to one's private life. It is a complete way of life and is present in every field of human existence. Islam provides guidance for all aspects of life—individual and social, material and moral, economic and political, legal and cultural, and national and international. The Qur'an enjoins man to embrace Islam without any reservation and to follow Allah's guidance in all areas of life. (Quran 2:208)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَارْتَبِعُوا آيَاتَ اللَّهِ لَعَلَّكُمْ تَهْتَكُونَ ۗ وَاللَّهُ عَزِيزٌ عَلِيمٌ ۝۲۰۸ ﴾

O you who believe! enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy.” (Q. 2:208.)

Given this wide range, Muslim social scientists who seek to measure religiosity have found it necessary to construct a comprehensive scale to capture religiosity dimensions. A framework of some society or more items is employed to represent an individual's overall religiosity (al Ta'i, 1985 in al-Khalifah, 2010) Having defined the concept and delineated its unique features within an Islamic context, the question now becomes “what is it about religiosity in Islam that makes it a protective mechanism against criminal temptation?”. In response, it can be stated that such religiosity puts considerable constraints on criminal temptation. The processes and mechanisms by

which religiosity influences criminalities are: the law and religion in Islam, punishment in Islam, Islamic rituals and social cohesion and other Islamic protective measures.

2.5 The Law and Religion in Islam

The religion of Islam is the complete acceptance of the teachings and guidance of the Qur`an as revealed to Allah's Prophet, Muhammad (صلى الله عليه و سلم). The Islam that was revealed to Muhammad (صلى الله عليه و سلم) is the continuation and culmination of all the preceding revealed religions and hence it is for all times and all people. This status of Islam is sustained by some glaring facts. First, there is no other revealed book extant in the same form and content as it was revealed. Second, no other revealed religion has any convincing claim to provide law and guidance in all walks of human life for all times other than the religion of Islam. It addresses humanity at large and offers basic laws and guidance regarding all human problems. Moreover, it has withstood the test of fourteen hundred years and has all the potentialities of establishing laws and order for an ideal society as it did under the leadership of the last Prophet Muhammad (صلى الله عليه و سلم).

The utilitarian, positivistic and radical assumptions underlying most modern laws may have overlooked the impact of how people viewed the nature and source of law on criminality, as regard to human law and the power and capability of those enforcing the law, (Mursi, 1993 in al-Khalifah, 2010). On the contrary, Islamic law seeks to view moral

legal action and formalities by placing them in the context of religion and morality (Ares, 1988). As a result of this, the law is perceived by its adherents to be divine in nature and not made by a particular group of people. This religious perception of the law increases the law’s importance and credibility as well as the degree of its objectivity and respectability, factors that make adherence to it and its applicability in some states, rationally grounded (Diraz, 1969; Bakri, 1979; Ares 1988). For instance, al Qurtubi, (1967) indicates that when the “Law of Equality” was prescribed by Allah, during the early days of Islam, Muslims had no difficulty in accepting it for it was Allah’s law.

As such, Islamic law is higher than all other systems of law, be it the Greek’s, Roman’s or any other human law because Islamic law searched the innermost motive, (Al-Khalifah, 2010). Acts are determined by motives in a saying of the Prophet (صلى الله عليه وسلم) and we are to act as if we were in the presence of Allah who is closer to man than the jugular vein, who knows even what our soul whispers(Q. 50:16)

أَبْ بَدَد پ پ پ پ پ پ پ پ پ ن ن ذق: ١٦

And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein. (Q. 50:16)

In Islam to render justice constitutes one of the noblest acts of devotion. It is in fact, one of the most important duties after belief in Allah (Ladan, 2006:79).

In a more general sense, there can be no separations between law and religion in Islam, as pointed out by Gibb (1949), Law is the external concept of religion. This follows an important characteristic of Islamic law; the spirit by which its judgments are made. In framing its definitions, therefore, the ethical aspect is paramount, and no legal judgment can be in conflict with it. This is a very important point for, as Ares, (1988) puts it, “human behavior is so complex that to control it in a comprehensive way, there must be an integrative synthesis of religion, morality and law”.

2.6 Punishment in Islam

Through discussion of the effect of religiosity on criminality in Islam, it is clear that the religion of Islam emphasizes protective measures rather than punishment. But, most importantly, the concept of punishment has a unique feature: a religious dimension that allows one’s avoidance of punishment to increase one’s conformity with Islamic social order. In this case, punishment is considered to be of two types: divine and worldly: divine punishment is what awaits each individual who fails to live in accordance with the Shari’a and manages to escape punishment during his/her lifetime.

This divine punishment is viewed as severe and eternal, for those who are guilty of violating the law of Allah and sought to escape the Day of Judgment.

Worldly punishment, on the other hand, is applied by the state to those who violate social rules and morality. Such punishment can be divided into two subcategories; fixed and discretionary. Fixed punishments are those defined in the Qur'an and the Hadith. The punishment limit is prohibition of doing what is considered to be illegitimate, by means of whipping or killing He orders that the limit regulated by Him shall be protected, and never be violated, (Muhammad, 2007). They are referred to as the crimes against the five necessities (i.e., the preservation of religion, life, intellect, offspring, and property) that Islam, through its religious commands and prohibitions, seeks to protect in order to realize its main objectives. The main sources of Islam have specified both the crime and the punishment, based on the individual's degree of guilt, intent, relevant circumstances, and the weapons used. Crimes of this sort include homicide, highway robbery, adultery, theft, fornication, and personal injury. The death penalty and other physical punishment specified for these crimes. Discretionary punishment allows the judge sufficient leeway in the determination of punishment, for the exact punishments have not been specified in the Islamic sources. One example is drug trafficking, which carries the death penalty in Saudi Arabia. Saudi jurists passed this law on the grounds that it would serve as a deterrent to protect society from this crime and its negative effects, (Al-Khalifah, 2010).

The “worldly” punishment, although designated as such, is given religious substance. Punishment is applied publicly. In addition, it fulfills a specific function (i.e. preventing people, including the criminal, from committing crimes) (Krohan, 1991). Islam considers punishment as a way to purify-criminals of their sins so that there would not be punishment for them in the hereafter. If their repentance is sincere, they will be empowered to resist future criminal temptations. Social scientists such as (Tittle, 1969) found that the certainty and severity of punishment lowered crime rates in the United States. The fact that divine punishment is seen as certain and severe (eternal punishment) allows religiosity in Islam to function as a major protective mechanism against criminal involvement.

However, the concept of punishment in Islam is very often criticized by the West as something “harsh” and “barbaric” (Shamim, 2004). Unfortunately, the West has been particularly very critical of Islamic punishment against theft and adultery. The critics term it as “barbaric” and are desirous to change it with their own system of “non-capital” punishment. Their insistence continues in spite of the fact that crime rates in these societies are rampant, criminals get addicted to jail that are bursts with inmates and the so-called “free” citizen, sleep with two or three locks on the door and the criminals are “free” to roam the streets. Perhaps the West has lost the sense of “gain and loss” altogether. They have no sense of how to protect the life, honour and property of their citizens in spite of the fact that it is guaranteed in their constitution

and proclaimed from UN and other world platforms that they stand for these values and struggle for these fundamental human rights. In fact, they do not know how to get it through.

The researcher is of the strong view that the West are either totally ignorant of the Islamic philosophy and its stand for justice, peace, honour, security of life, and property for every citizen within its bounds or have an ulterior motive towards the religion. Otherwise, it is a well known fact that Islam guarantees justice, peace, honour, security of life, and property for every citizen. This position is upheld by Islam in order to maintain the requisite balanced growth, promote the purity of living condition in all respect without fear of theft, arson, adultery and encroachment in any form to the individuals' personal life, honour and protection of property. It is very obvious that, Islam would not be able to maintain this ideal situation without curbing the very root of crime and create fear in the hearts of "would-be" criminals. Islam has attained this inspiring condition through providing and enforcing the exemplary system of punishment for the crimes that disturb the ideal situation of the Islamic society, especially against theft and adultery. Let us put the Islamic concept of punishment in a brief perspective that is very concise and precise, removing all the shadows of doubts and apprehensions that "ignorant" western press and intelligentsia spread day in and day out. The entire concept of "crime and punishment" in Islam must be judged in terms of "cause and effect". There are measures thefts or any recognizable offence must be

studied in relation to the circumstances under which it was committed. It is not a jungle law that must be applied to all and sundry without justification. If the cause that led the individual to commit the crime is permissible under Shari'ah, it does not violate any human right or it was committed under force of deprivation or duress, the Muslim judge will evaluate the situation and may set him or her free if the intention was different from when the crime was committed intentionally (Yusuf, nd).

The paramount spirit of Islamic law is that if one who is provided with the necessities of life, commits theft, he must be punished to set an example and serve as a warning to others not to commit or repeat the offence. In the case of a person for whom all the resources to get a legal wife are available and the Islamic State provides him or her all facilities to go through the wedlock process, in this situation, if he or she commits adultery, he/she "deserves" to be punished to serve as a deterrent to others. The punishment in either case is not "harsh" at all, but is administered to make others see the fate that will befall them if they tread that path. This is the only way to keep the society free from crime. The West should not feel shy of accepting the Islamic concept of punishment for it will make their societies free of crime.

Islam wants to purify the society from crime and make it impossible for anyone even to think of committing crime. Islam, through its own social welfare system provides the basic necessities of life to all its poor, needy, incapacitated, unemployed,

underemployed citizens [including marriage facilities]. Under such ideal situation, there is the least possibility that someone would commit crime like theft and adultery. However, if one does it, he/she brings shame to the society and its principles. Therefore, he/she must be given exemplary punishment to keep the society clean for others. Islam does not give punishment for the sake of punishment as we see today in Western societies. Though they call their jails "correctional facilities", their jails only end up producing die-hard criminals in the long run. The people who criticize the Justice system of Islam have perhaps no idea about either crime or its causes of persistence. Such people may be ignorant of the way to keep the society free of crime and criminals.

Islam purifies the Islamic society and its members in two ways: (1) Inculcating in every individual the sense of accountability before their Creator and Sustainer and the concept of Amanah [trust] that makes him or her of a dependable and trustworthy character, a boon for the society and a guarantee towards the protection of everyone's right and property. (2) On the other hand, if by chance someone commits some crime or recognizable offence, he/she must be accorded exemplary punishment so that the very root of crime is uprooted and the society feels free. The advocates of free society should study the system of criminal justice in Islam, if they are really interested in making this world an abode of peace and harmony for generations to come (Sayyed Qutub,nd).

2.7 Islamic Rituals and Social Cohesion.

Sociologists have long acknowledged the significance of social cohesion in constraining criminal behavior (Durkheim, 1951; in Al Khalifah, 2010). Social cohesion, as viewed by Durkheim, is the precondition for the effectiveness of social regulation, in order to observe rules willingly. Although, generally speaking, it is seen as a function of religion, in Islam, its relationship with religion is more pronounced. Social problems are replaced. In an important sense, the Islamic communities passed a moral climate that always brought about a lower level of crime rate and/or delinquency (Stark, et al, 1982).

Most forms of worship in Islam, aside from their religious functions (i.e attachment to Allah and the enhancement of morality), are performed in public (Al-Katan). This helps to develop an environment of communal piety. For example, Muslims are encouraged to say the five daily prayers in public and together. Clearly, such a practice has more than a purely religious function: it is a mechanism used in bringing people together and enhancing their social bonds. It is also a tool that makes “religious influences permeate the culture and the social interactions of people in question” (Stark, et al, 1982). Another example is giving alms, representing one over forty of one’s possessions for an entire year, to the needy. This helps to preserve a sense of community. In addition to ameliorating economic hardship, it shrinks the gap between the “haves” and the “have-nots” and thus curbs any tendency to breed animosity between the two groups.

2.8 The Concept of Crime in Islam

The word *jurm*, *jarīmah* and *jināyah* are used for crime and offence in Islamic criminal law. The root word *jurm* literally means to cut off. It is said (He cut it off), (He shore or sheared or cut off the wool of the sheep), as the word appeared in the Qur'an in 5; 8

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُنُوْا عَدْلًا لِّاٰلِهٰتِكُمْ ۗ وَكُلُوْا وَشَرَبُوْا وَلَا تُسْرِفُوْا ۗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۗ

O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly..... (Q. 5;8)

Thus, the word *jurm* could mean a sin, a crime, a fault, an offence, or an act of disobedience, a transgression, whether intentional or committed through inadvertence. It is for this reason that this word has been used for unfair earning and unfair action. It has been used in verses 5:8, 11:89, 77:46 and 83: 29 of the Qur'an in the same sense. It is derived from these verses that all those actions that are against justice and right path are called *jurm* and the person who does unfair and unjust action is called *mujrim*. All the orders of *sharī`ah* are fair being the orders of Allah and His Prophet (SAW) and thus, any form of disobedience to it amounts to *jurm*. Therefore the word *jurm* signifies doing what has been prohibited in *sharī`ah* or not doing what has been ordered by *sharī`ah* and for which the punishment of *hadd* or *ta`zīr* is prescribed (Anwarullah: 1997).

According to the majority of the jurists, *jināyah* signifies all kinds of prohibited and injurious actions whether they relate to human body or property or other violations. However, according to some jurists, it indicates prohibited act, which is committed by a person like murder, causing hurt etc., while according to others, it signifies the offences liable to *hudūd* and *qisās*. But, generally, the jurists do not differentiate between *jurm* and *jināyah* and consider them synonym (shaheed, 1987).

However, as the jurists deal with the matters of proving the crimes in a court and execution of their punishments, they have defined *jurm* and *jināyah* in that context.

According to Bambale, (2003) the word crime refers to prohibition imposed by Allah, the violation of which gives rise to the punishments known in Arabic as *uqubat*. These punishments take the forms of *Hadd*, *qisas* and *taazir*. Hashim (1993) wrote that, crime or *jināyah* in Islam means committing sins by either:

- (i) Committing what is forbidden (by Allah), or
- (ii) Omitting what is commanded by Allah.

In other words, committing what is *harām* (unlawful) and omitting what is *wājib* are more or less similar to the concept of ‘criminal act’ and ‘criminal omission’ provided in section 33 of the Penal Code. Based on this, Al-Māwardī defined ‘*hudūd*’ as deterrent punishments which Allah established to prevent man from committing what He forbade

and from neglecting what He commanded. Al-Māwardī proceeded further to define ‘jināyah’ (crime) in Islam as ‘legal prohibitions against which Allah deters through hadd or ta’zīr. The legal prohibitions (al-mahzūrāt al-Shar’iyyah) here mean commission of h_arām and omission of wājib or fard. Hudūd offences are considered the limits of Allah (hudūdullāh) which He prohibited as is interpreted in the Qur’anic verse, 2:229

لَا تُفْرِكُوا لِحُدُودِ اللَّهِ بَعْضَهَا فَمَنْ يَفْرِكْهَا فَسَاءَ الَّذِي يَفْرِكُهَا لَا يَذَرُهَا خَالِفًا إِنَّهَا بِرَأْيِ رَبِّكَ أَكْبَرُ ۗ

...these are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust. (Q.2:229)

According to Anwarullah, (1997) the definition of crime/offence in *sharī'ah* is in conformity with its definition in the contemporary law. He said that, according to contemporary law, crime is an act prohibited or omission permitted by law. He supported his statement by giving the definition of crime by Sardar Muhammad Iqbal Mokal, who wrote that “a crime is an act of commission or omission, contrary to municipal law, tending to the prejudice of the community for which punishment can be inflicted as a result of judicial proceeding taken in the name of state.” Anwarullah wrote that the definite meaning attached to this word is “an act or omission punishable by law.”

The researcher does not totally agree with Anwarullah's view. In the researcher's opinion, there are differences between the definition of crime in *sharī`ah* and in contemporary law. However, the researcher agrees with the definition of crime given by Sardar Muhammad Iqbal Mokal. The only point that the researcher does not agree is when Anwarullah wrote that the definite meaning attached to the definition given by Sardar Muhammad Iqbal Mokal is the word "an act or omission punishable by law". From the researcher's observation, there is another keyword that should be borne in mind when giving the description of crime in current law, i.e. "judicial proceeding taken in the name of state".

One of the most important aspects in differentiating between crime and civil wrong in Common law is to differentiate whether the acts are against the individual right or against the right of the society. The acts will only be regarded as crimes when the judicial proceeding is taken in the name of the states and it is connected to the right of the society. An act is not considered as crime if it is against individual rights. However, in Islam, the acts, which are considered as against individual rights, can still be categorized as crime. For instance, we can see the definition of *qisās* and *diyat*, which are considered as crime even though related to individual rights (Chaudhary, 2003). To be clear on the definition of crime in the current law, the researcher would like to include the definitions by some writers. By analyzing its definition and knowing the

differences between crime and civil wrong in modern law, we can see whether the definition of crime in Islam is inconsistent with its meaning in the present-day law.

According to Curzon; Crime can be defined as any act or omission resulting from human conduct which is considered in itself or in its outcome to be harmful and which the State wishes to prevent, and which renders the person responsible liable to some kind of punishment as a result of proceedings which are usually initiated on behalf of the State and which are designed to ascertain the nature, extent and legal consequence of that person's responsibility. In *Board of Trade v. Owen* (Act 602:1957) the House of Lords adopted a definition that is contained in Halsbury's Laws of England: a crime is an unlawful act or default which is an offence against the public and renders the person guilty of the act liable to legal punishment.(Curzon, 1993).

In this definition, it is obviously stated that a crime is an offence against the public. This means that an offence is only considered to be criminal if it affects the rights of members of the society generally and any offence, which affects the rights of individual alone, is not covered by this definition. However, the researcher agrees with Anwarullah that both in Islamic law as well as in the man-made law, the commission or omission of an act is not considered a crime until the punishment has been prescribed for that. The only part that the researcher would like to highlight here is the element of

individual rights and the rights of society in the definition of crime in Islamic law and its differences in the contemporary man-made law.

The concept of Islamic criminal law is different from the concept of criminal law in man-made law. The man-made law defines crime as an offence against the public where it relates to the rights of the society only. On the contrary, in Islamic criminal law, it also covers the rights of individuals (victims) as well as the rights of society.

The point the researcher would like to highlight here is regarding the rights of victims in criminal matters. In contemporary law, the law doesn't recognize the rights of victims in criminal matters whereas in Islamic criminal law, it does recognize the rights of individuals in criminal matters. It can be seen that this element in the crimes are categorized under *qisās* and *diyat*. It covers *inter alia* intentional murder, quasi intentional murder, murder as a result of mistake and causing hurts.

In these crimes, the victim or his legal heirs can alter the punishments to the wrongdoer by pardoning him or asking for blood money as compensation. For instance, in the case of intentional murder, after the accused has been found guilty by the court and the court sentences him to death, the victim's legal heirs can alter this punishment by pardoning the offender and instead of killing him, they may ask for blood money as damages. This aspect will never happen in the current criminal law, but it occurs in Islamic criminal law because in Islamic criminal law, even when it is categorized under

criminal matters, the victims still has a right for the punishment to be mated on the offender.

There are so many Qur'anic verses and the Traditions of the Prophet (صلى الله عليه و سلم) on the obligation to implement Islamic criminal law. They mention in details not only the offences that are categorized as crimes, but also their punishments. There is no doubt that Islamic criminal law should be implemented in all countries which declare that they are Islamic states unless there are circumstances that obstruct the implementation of the Islamic criminal law. In that situation, all Muslims in those countries should play their roles towards the realization of the implementation of Islamic criminal law in their countries.

Among the countries that currently practice the Islamic criminal law are the Saudi Arabia, Sudan, Pakistan, Nigeria and Islamic Republic of Iran. Nevertheless, we have to take note that despite their efforts, there are a number of deficiencies with regard to the method of the implementation of Islamic criminal law in those countries. However, the researcher believes that despite the weaknesses, we should admire them for their efforts in performing the obligation ordered by Allah to the Muslims.

It would be worthwhile to mention again that under the man-made law, the State has a direct control over offences and trials particularly concerning the human body and property. Even the power to launch or withdraw prosecution and compound or

compromise the offences, before or after conviction or to reprieve and pardon the offender is vested in the State and its functionaries and the victim of a crime or his heirs has no say in the entire process. Under the Islamic law the position is the other way round, the victim or his heirs are in charge of the proceedings. From the beginning of the prosecution and to the end, they have effective control over the crime and the criminal. It is their choice to report the matter or keep quiet they are also at will to prosecute the offender or not. It is within their power to abandon the prosecution at any stage of the trial, or enter into compromise with the offender or waive the right of *qisās* or pardon the offender even just before the execution of sentence and the process cannot be impeded by the State rather it is bound to facilitate the victim or his legal heirs in achieving their objective (Chaudhary: 2003).

2.8.1 Analysis of Types the of crime in Islam

Summary of analysis of the concept of crime in Islam is shown below:

1. Types of Crimes (i) *Qisās* and *Diyyat* (ii) *Hudūd* (iii) *Ta`zīr*
2. Types of Punishments (i) The punishments which have been prescribed by *shari`ah* (immutable), (ii) The punishments which have been prescribed by *shari`ah* (immutable) (iii) The punishments which are not determined in details by *shara`* but it is discretionary punishment by the authority (flexible)

3. Violation of Rights (i) To protect the rights of Individuals (ii) To protect the rights of the society (the rights of Allah) (iii) To protect the rights of individuals or the rights of the society (the rights of Allah).

In the light of the above it can be seen that there are obvious differences among the types of crimes in Islam. All of them have their own characteristics. For example, *qisās* and *diyyat* have similar feature as *hudūd* in terms of the form and type of punishments but *hudūd* is to protect the rights of Allah whereas *qisās* and *diyyat* is to protect the rights of individuals. On the other hand, even *ta`zīr* is to protect either the rights of society or the rights of individuals. The punishments for it is not determined in particular by *Sharia`* unlike *qisās* and *diyyat*, but it is the discretionary power of the legislators or the courts.

This classification is not done by the *Fuqahā`* for academic sake alone, but is also based on the practical foundations. Among their foundations is the existence of the different implications between the crimes which affect the society, like in *hudūd* case and crimes which affects the individuals, like in the case of *qisās* and *ta`zīr*. it can be seen that these differences occurred for instance in the aspect of pardoning which can be done in cases which affect the rights of individuals, but it cannot be done in cases which affect the rights of the society (the rights of Allah).

This realistic foundations are more obvious when it is observed from the differences between the crime which punishments have been prescribed in details by *shari'ah* like in the case of *qisās* and *hudūd*, and the crimes which punishments are determined by legislation or the courts, i.e. in *ta`zīr* cases. In the former, the punishments cannot be changed forever, while in the later it can be altered according to the circumstances.

The above explanations also show the characteristics of crime in general. Even those characteristics cannot clarify all aspects in the concept of Islamic criminal law; at least, it can give a clear picture about it. Based on the analysis of those punishments, we found at least two aspects which should be borne in mind in determining the concept of crime in Islamic perspective. Those aspects are:

- 1) The types of punishments, whether they are rigid or flexible,
- 2) The aspect of violation of rights, whether to protect them or not.

It is important to note that the religion of Islam has introduced a system of criminal punishment which guarantees peace and security of society from crime. Murder is prevented, wealth and honor are protected, criminals are subdued, and peoples' rights are protected from being usurped. Crime is reduced and its impact decreased, for in Islam each crime has a fixed punishment which suits it (Al-Sheha nd). Allah says in the Qur'an:

society and to serve as a deterrent for those who think of doing something which would harm it. If the person who wants to kill knows that he will be killed as well, and the person who wants to steal knows that his hand will be cut off, and the fornicator and the one who falsely accuses others of this crime knows that he will be flogged, this would most certainly deter him from committing these crimes. Allah says in the Qur'an:

لَيْسَ كَمِثْلِ شَرِّهِمْ يُجْزَى الْبَغِيَّةُ: ١٧٩

And there is (a saving of) life for you in al-Qisas (the Law of Equality in punishment), O men of understanding, that you may become of the pious. (Q 2:179)

Some may say that the punishment legislated in Islam for certain crime is too harsh. Everyone agrees that these actions are crimes which danger is apparent in society and that they must be dealt with and eradicated, and that those who commit them should be punished. Therefore, the only difference (in opinion) here concerns the type of punishment which should be meted out for these crimes. We should ask ourselves whether the punishments legislated in Islam are more successful in eradicating crime and lessening it, or man-made laws, which only increase the rate of crime. Indeed, an unhealthy body part must be amputated if it means the survival of the rest of the body

and more over crimes such as stealing, robbery, unlawful acquisition of property and wealth are acts that are bound to create hatred and resentment, and provoke conflicts in the society, leading to insecurity and chaos (Al-Sheha, nd).

According to Termizi (2008), capital punishment, which is quick, decisive and reforming in Islam is more successful in preventing recurrent crime than mere imprisonment. In addition, once a court has prescribed the capital punishment, it should be carried out in public. The purpose is to give a lesson to the witnesses present as a reminder, and to serve as a deterrent to other people who observed the execution. There should be no sympathy in their hearts or protest against a just legal system, and the punishment prescribed for an evil crime. The emphasis in Islam is not on punishment itself, but on reforming the criminal as well as a reminder to those who are witnesses to the punishment. It is believed that after receiving the due punishment in this world, the offender in the life hereafter may not be questioned about it, and will receive his due share of rewards for the good deeds he might have done in this life upon repenting of his/her other bad deeds. The Messenger of Allah said:

Whoever takes a right of a Muslim, Allah, the Almighty, would cause him to dwell in the Fire of Hell on the Day of Judgment and restrict him from entering Paradise”. One of the Companions present at that time inquired, 'O Prophet of Allah! What if the item that a person takes was negligible? Allah's Messenger said: “Even if the item is as insignificant as a wooden tooth brush (from an Arak tree branches) (Muslim)

The intent of Islamic law as it could be seen clearly is not punitive, but corrective and reformative .It is a significant contribution of Islam that these penalties are called *ḥudūd* (boundaries) and not punishments: they are liabilities incurred as a result of crossing the boundary set by Allah. Another important function which these punishments serve is educative, and thus preventive and deterrent. The Quran alludes to this aspect when it describes them as exemplary punishment from Allah in Sūratu ‘Al-Mā’idah

ن ذ ن ت ت ت ت ت ط ط ط ف ف ف ف المائدة: ٣٨

And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise. (Q 5:38).

Therefore, before applying the death penalty for a capital offence, the entire case must be investigated by the judge (*qādī*). In such a case, if the family pardons the killer, as per the Qur’ān’s recommendation, the court may reduce the penalty from capital punishment, to prison or exile. The only other grounds for capital punishment are terrorism (*al-ḥirāba*, *fašād fil-ard*) highway robbery and rape - acts which are critical threats to public security. Laws were revealed to Prophet Muhammad (s) due to real-life situations requiring judgment. Today, the same method is followed in issuing *fatāwā*. In this case, the ‘reasons for revelation’ (*asbāb an-nuzūl*) are essential to

understanding Qur'ānic revealed laws and the objectives (*maqāsid*) behind them. According to Muhammad (2012), Islamic Law is therefore dynamic and can stand the test of all times in treating all human problems, Crime and other social evils inclusive.

In conclusion, it is important to note that the application of Islamic criminal law has often been described as Medieval Draconian laws. The application of capital punishment has been banned by the UN. Punishment in Western penology served three functions: (i) Retribution (justification looking to the past – i.e. punishment, revenge); (ii) Deterrence (justification looking to the future – i.e. prevention); and iii) Reformation in the Report of the Departmental Committee on Corporal Punishment in England, 1938, the committee's unanimous opinion was that "corporal punishment was of no value as a deterrent and should be abolished". In 1952, in the USA, Justice Hugo Black wrote: "Retribution is no longer the dominant objective of criminal law. Reformation and rehabilitation of offenders have become important goals of criminal jurisprudence". In 1972, Justice Thurgood Marshall wrote: "Punishment for the sake of retribution is not permissible under the Eighth Amendment". In the same year, California's capital-punishment law was declared unconstitutional El Awa (*nd*). For some criminologists, "reformation" has become synonymous with "cure". The criminal is no longer a "bad man" but a "sick man (Howard, 1965). A convict needs treatment. He is genuinely ill, perhaps physically, almost certainly mentally, and psychologically.

The Abolition of the Death Penalty Act of 1965 cancelled capital punishment for murder. The Home Secretary announced on 22nd April 1970 that 172 convicted murderers had been released from prison since 1960, most of them having only served nine years or less of their statutory life sentence. Only five served 12 or more years, nine served 6 or less and one completed only 6 months (Ibid., p. 88). These are not cases of mistaken ruling which were corrected. These were convicted murderers being let out on the public due to their good behavior in prison. Many of them killed again, only to be sentenced for a few more years. Western penologists have admitted that the penal system has failed utterly in reforming and rehabilitating criminals. Petty criminals enter the system and exit as well trained hardened criminals. Society ends up paying for the crimes committed against it by being obliged to provide food, clothing and shelter for criminals.

In the Islamic system, as earlier mentioned, punishments are placed in three categories:

i) *Hudud* Punishments prescribed by Allah in a revealed text of the Qur'an or Sunnah, the application of which is the right of Allah (*Haqq Allah*). 6 offenses: drinking alcohol; theft; armed robbery; illicit sex; sexual slander; and apostasy. In a penal context, the punishment is (a) prescribed in the public interest; (b) cannot be lightened or made

heavier; and (c) after being reported to the judge, it cannot be pardoned by either the judge, political authority, or the victim [Qur'an, (2): 229].

ii) *Qisaas*: Retaliation. Punishment prescribed in Islamic law for murder and injury wherein an injury of equal severity is inflicted.

iii) *Ta'azeer* Discretionary.

During the Ottoman administration of the Arabian Peninsula *hudud* punishments were not applied. In the late 1920's the Saudi regime reintroduced them and the crime rate fell noticeably. The *hadd* for theft up to 1970 was not implemented more than twice per year. Six months after the introduction of *Shari'ah* in the Sudan, crime decreased by more than 40%, despite President Jaffar Numeiri's release of 13,000 prisoners at the time of decreeing Islamic law because they were not sentenced under the *Shari'ah*. Since the introduction of Islamic law in Iran, crime has dropped significantly, (Al Awabdeh, 2005).

Retribution is obvious in *hudud* punishments from their severity and the prohibition of mediation, and retaliation in *qisaas* as Allah said (2:179): "In retaliatory punishment, there is life for you, o people of understanding, in order that you fear God." Goodheart stated in 1953: "Retribution in punishment is an expression of the community's disapproval of crime, and if this retribution is not given recognition then the disapproval may also disappear.(*ibid*) The element of retribution – vengeance, if

you will – does not make punishment cruel and unusual, it makes punishment intelligible. Leo Page wrote: “Law exists for the protection of the community. It is not necessary to show that capital punishment is an absolute preventive of murder, or even that it is the only deterrent. If it can be shown that it is more effective as a deterrent than any other punishment, then I shall be satisfied that it should be retained. To hold otherwise is surely to forget the innocent victims of murder in the interest of their murderers. And I have no doubt at all that the fear of the gallows is the most powerful of all deterrents (Leo, 1937).

2.8.2 The Islamic Approach to Combating Crime

Security and stability are basic human needs, no less important than food and clothing. Without security and stability, a human being is not able to properly conduct his daily life, let alone come up with new ideas or contribute to the development of a high level of civilization. Man has been conscious of the need for security since the beginning of his life on Earth, and he has continuously expressed his awareness of this need in many ways. With the formation and evolution of human society, he has expressed this and other needs through the establishment of a state and the formation of laws. This was accomplished in order to ensure general security, settle disputes and conflicts that threaten society, and oppose

external threats to the security posed by other nations. The development of these man-made laws did not come to completion except in the last few centuries as a result of a long process of trial and error. (Abdurrahman Al-Muala, 2008).

By contrast, the Law of Islam was sent down in 23 years to Prophet Muhammad (صلى الله عليه وسلم), in its complete form as the final message to humanity. Islamic Law pays the most careful attention to this matter and provides a complete legal system. It takes into consideration the changing circumstances of society as well as the constancy and permanence of human nature. Consequently, it contains comprehensive principles and general rules suitable for dealing with all the problems and circumstances that life may bring in any time or place. Likewise, it has set down immutable punishments for certain crimes that are not affected by changing conditions and circumstances. In this way, Islamic Law combines between stability, flexibility, and firmness (ibid).

From what angle does Islam approach combating crime? What are the principles upon which the Islamic penal code is based? What are the distinguishing features of this code? What are the measures that it employs to combat crime? What types of punishments exist in Islam? What are the objectives behind their being legislated? These are the questions that will be dealt with here.

Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully), and Allah is Knowing, Wise. And Allah desires that He should turn to you (mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation. Allah desires that He should make light your burdens and man is created weak. (Q. 4:26-28)

﴿يٰۤاَيُّهَا النَّبِيُّ اِنَّكَ اَنْتَ وَرَبُّكَ اَعْلَمُ بِالنَّفْسِ الْوَالِحَةِ﴾

Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful (Q. 16:90).

The Islamic penal system is aimed at preserving five universal necessities. To preserve life, it prescribes the law of retribution. To preserve religion, it prescribes the punishment for apostasy. To preserve reason, it prescribes the punishment for drinking. To preserve lineage, it prescribes the punishment for fornication. To preserve wealth, it prescribes the punishment for theft. To protect all of them, it prescribes the punishment for highway robbery. It is therefore clear why Islam prescribed fixed punishments for the following crimes:

1. Transgression against life (murder or assault).
- (2) Transgression against property (theft).
- (3) Transgression against lineage (fornication and false accusations of adultery).
- (4) Transgression against reason (using intoxicants).
- (5) Transgression against religion (apostasy).
- (6) Transgression against all of these universal needs (highway robbery).

Crimes that fall under this category can be defined as legally prohibited acts that Allah forcibly prevents by way of fixed, predetermined punishments, the execution of which is considered the right of Allah. These punishments have certain peculiarities that set them apart from others. Among these are the following:

1. These punishments can neither be increased nor decreased.
2. These punishments cannot be waived by the judge, the political authority, or the victim after their associated crimes have been brought to the attention of the governing body. Before these crimes are brought before the state, it may be possible for the victim to pardon the criminal if the damage done was only personal.
3. These punishments are the 'right of God', meaning that the legal right involved is of a general nature where the greater welfare of society is considered.

The following crimes fall under the jurisdiction of the fixed punishments:

1. Theft

Theft is defined as covertly taking the wealth of another party from its secure location with the intention of taking possession of it and Allah says in the Qur'an:

ث ن ذ ث ت ث ت ط ط ظ ف ف ف المائدة: ٣٨

And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise, (Q. 5:38).

2. Highway Robbery

Highway robbery is defined as the activity of an individual or a group of individuals who go out in strength into the public thoroughfare with the intention of preventing passage or with the intention of seizing the property of passers-by or otherwise inflicting bodily harm on them.

3. Fornication and Adultery

This is defined as any case where a man has coitus with a woman who is unlawful to him. Any relationship between a man and a woman that is not inclusive of coitus does not fall under this category and does not mandate the prescribed, fixed punishment. Allah forbids His servants to commit Zina or to approach it or to do anything that may lead to it: because it is a shameful (deed) and evil, opening ways to other evils (Ibn Kathir, (nd). Adultery also entails both temporal and heavenly punishment. Details on the position of Islamic law regarding Fornication and Adultery are revealed in the Qur'anic verses stated below:

ژ ژ ژ ک ک ک گ گ الإسراء: ۳۲

Nor come nigh to adultery: for it is a shameful (deed) and an evil,
opening the road (to other evils). (Q.17:32).

and vice-versa. Thus, according to the Islamic conception of law, temporal punishment does not exclude super mundane chastisement. Hence, the only way to get the latter punishment remitted is to repent and get back to the life of submission and obedience to Allah, (Al Awabdeh, 2005).

4. False Accusation

This is defined as accusing the chaste, innocent person of fornication or adultery. It also includes denying the lineage of a person from his father (which implies that his parents committed fornication or adultery). False accusation includes any claim of fornication or adultery that is not backed up by a proof, acceptable to Islamic Law.

5. Intoxicants

One of the most important objectives of Islam is the realization of human welfare and the avoidance of what is harmful. Because of this, it “permits good things and prohibits harmful things.” Islam, thus, protects the lives of people as well as their rational faculties, wealth, and reputation. The prohibition of wine and the punishment for drinking it are among the laws that clearly show Islam’s concern for these matters, because wine is destructive of all the universal needs, having the potential to destroy life, wealth, intellect, reputation, and religion.

Allah says:

أَبْ بْ پْ پْ پْ پْ پْ پْ پْ پْ پْ پْ نْ نْ ذْ ذْ تْ تْ طْ طْ طْ طْ فْ فْ فْ فْ فْ فْ فْ فْ

ج ج ج المائدة: ٩٠ - ٩١

O you who believe! Verily wine, gambling, idols, and divination are but the abominations of Satan's handiwork, so abandon these things that perchance you will be successful. Satan only wishes to cause enmity and hatred between you through wine and gambling and to prevent you from the remembrance of Allah and prayer. Will you not then desist? (Quran 5:90-91)

6. Apostasy

Apostasy is defined as a Muslim making a statement or performing an action that takes him out of the fold of Islam. Merely the mentioned of unbelief is not considered apostasy, unless it is embodied in words or actions. According to the majority of the Muslim legal scholars, among them the *Hanafis*, it suffices to consider a person an apostate once he deliberately speaks or acts in unbelief, as long as he meant to be degrading, contemptuous, obstinate, or mocking. He is an apostate, because he has revealed his unbelief after having been a believer, even if he claims to be a Muslim it is legally agreed that apostasy is proved by confession or by legal evidence. In case of confession, there is no need for legal evidence to prove apostasy; and the litigation is decided because the person has freely committed oneself, and thereby is not lying. So his self-testimony is stronger than the testimonies of others; also confession is valid by express words that are considered expressive evidence Hebatallah (2006).

The punishment prescribed for it in the Sunnah is execution, and it came as a remedy for a problem that existed at the time of the Prophet May the mercy and blessing of Allah be upon him. This problem was that a group of people would publicly

enter into Islam together then leave Islam together in order to cause doubt and uncertainty in the hearts of the believers. The Quran relates this event to us:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا السَّيِّئَاتِ الَّذِيْنَ كَفَرُوْا سَبَّحُوْا لِلّٰهِ مَا كَانَتْ سَاجِدًا لِّلنَّاسِ وَلَا سَمِيًّا ۗ (سورة اعراف: ٣١)

A group from the People of the Scripture said: ‘Believe in what is revealed to those who believe at the beginning of the day, then disbelieve at the end of the day, so perhaps they might return from faith (Q. 3:72).

Thus, the prescribed punishment for apostasy was instituted so that apostasy could not be used as a means of causing doubt in Islam. At the same time, the apostate is given time to repent, so if he has a misconception or is in doubt about something, then his cause of doubt can be removed and the truth clarified to him. He is encouraged to repent for three days.

Retribution is the second type of punishment in Islamic Law. This is where the perpetrator of the crime is punished with the same injury that he caused the victim. If the criminal killed the victim, then he is killed. If he cut off or injured a limb of the victim, then his own limb is cut off or injured, if it is possible without killing the criminal. Specialists are used to make this determination. Important rules regarding retribution can be site as follows:

1. Retribution is not lawful except where the killing or injury was done deliberately. There is no retribution for accidentally killing or injuring someone.

Allah says:

ذُرِّزَتْ لَكُمُ الْبَقْرَةُ: ١٧٨

O you who believe, retribution is prescribed for you
in the case of murder... (Q. 2:178)

And He also says, there is retribution in wounds. (Q. 5:45)

عَلَيْكُمْ فِي الْقَتْلِ كَمَا قُتِلْتُمْ وَفِي الْوَجْهِ بِمَا وَجِهْتُمْ وَفِي الْأُذُنِ بِمَا أُذِنْتُمْ وَفِي الْأَنْفِ بِمَا أَنْفَتُمْ
تُؤْتُونَ الْمَائِدَةَ: ٤٥

And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust. (Q. 5:45)

2. For the crime where the criminal directly transgresses against another, Islam has given the wish of the victim or his family an important role in deciding whether or not the punishment should be carried out. Islam permits the victim to pardon the perpetrator, because the punishment for these crimes is considered the right of the victim. Islam even encourages pardon, promising a reward in the Hereafter for the one who does. Allah says in the above (Q. 5:45) if anyone waives the right to retaliation out of charity, it shall be expiation for him. The pardon can either be the payment of blood

money, a fixed, monetary compensation, or can be total, where no worldly compensation is demanded. Allah says to forgive is closer to piety.

أَوْ تَتَّبِعْتُمُ يُدْرِكُكُمُ الْعَذَابُ: البقرة: ٢٣٧

.... And to forego and is nearer to At-Taqwa

(piety, righteousness) (Quran 2:237).

3. The punishment must be carried out by the government. The family of the victim cannot carry it out.

The Wisdom behind Retribution: With regard to Islamic punishments in general, and retribution in particular, there are two complementary characteristics. The first of these is the severity of the punishment. This is in order to discourage the crime and limit its occurrence. The second characteristic is the difficulty of establishing guilt, reducing the opportunities for carrying out the punishment, and protecting the accused.

In this vein, we see the principle that punishments are waived in the presence of doubt, and that the benefit of the doubt is always given to the

accused. Some prescribed punishments are even waived on the grounds of repentance, as we can see in the case of highway robbery. This is also seen in the permissibility of pardon in the case of retribution and the fact that pardon is encouraged and preferred. These two elements complement each other in that crime is effectively discouraged, protecting society, and the rights of the accused are safeguarded by the fact that speculation and accusations cannot be grounds for punishment, and that the accused enjoys the greatest guarantee of justice and is spared the punishment whenever possible. Most people will abstain from committing crime, because of the severity of the punishment, and the punishments for these crimes will rarely be carried out. In this way, the general security of society and the rights of the individual are equally realized.

Discretionary Punishments method is the third type of Islamic approach in dealing with crime. These are punishments that are not fixed by Islamic Law, for crimes that either infringe on the rights of God or the rights of an individual, but do not have a fixed punishment or a set expiation. Discretionary punishments are the broadest category of punishments, because the crimes that have fixed punishments are few in number and all other crimes fall under the scope of this last category. They are the most flexible type of punishment, because they take into consideration the needs of society and changing social conditions. Consequently, they are flexible enough to realize the

maximum general benefit to society, effectively reform the criminal, and reduce the harm that he causes.

Islamic Law has defined different types of discretionary punishments starting from exhortations and reprimands to flogging, to fines, and to imprisonment. These discretionary measures are left to the decision of the legal authorities within the general framework of Islamic Law and the universal purposes of Islam that balance between the right of society to be protected from crime and the right of the individual to have his freedom protected.

The Islamic penal system has many objectives, the most important of which are as follows:

The First aim: Islam seeks to protect society from the dangers of crime. It is common knowledge that if crimes are not countered with serious punishments, then society will be in grave danger. Islam seeks to make social stability and security widespread, making life in society secure and peaceful. It has made this consideration a platform for action, legislating punishments that will discourage crime. This purpose has been articulated by this verse that discusses retribution and its effects on society:

لَيْسَ لَكُمْ دُونُ عُورٍ وَوُجُوهِكُمْ أَلْبَقَرَةُ: ١٧٩

There is (preservation of) life for you in retribution, O people of understanding, that you may become pious (Quran 2:179).

satisfied (Musri, 1993 in al-Khalifah, 2010), and, more importantly, places these norms and means in the context of religion so as to enhance their acceptability and effectiveness.

In this context, it can be seen that Islam only forbids that inappropriate behavior for a specific need or desire. For example, an individual's sexual urge can be satisfied in a number of ways i.e. (marriage, adultery, masturbation) but only marriage is considered. Marriage is therefore encouraged, while the other two are forbidden. Another example is the accumulation of wealth, a desire that can be satisfied through hard and honest work, theft and robbery, lawful profit and taking interests, and many other ways. However, Islam deems honest buying and selling transaction and honest hard work to be the appropriate means and thus outlaws the others on the grounds that they either violate a person's rights (i.e., theft, robbery) or lead to monopoly and the inevitable negative consequences (i.e., taking interest).

Islam assigns very crucial protective roles to the family and its institutions, for it is the first social institution responsible for socializing young people and integrating them into society. By setting and presenting a good Islamic example in their daily behavior and interaction with others, the parents' Islamic ideals, values, and teaching can have a significant impact on the behavior of their children. Through the process of internalizing the fundamental social values, children come to be an integral and effective part of their

society. Examples that highlight the family's central importance as the social agent that links young people to society in accordance with Islam can be taken from the commands and recommendations concerning the basis of family formation as well as the regulations that determine duties, rights, and expectations of the parents and of each other. For instance, males are encouraged to marry to religiously oriented females, and fathers are encouraged to seek religiously oriented men to marry their daughters (Sabiq 1985) the message underlying such recommendations concerns not only the future stability of the family, but also how the children will be raised.

As a further protective measure, Islam makes it obligatory for everyone, in accordance with his ability, to “enjoy what is good and forbid what is evil”. This is a vital mechanism that makes people reinforce each other's conformist behaviour. Moreover, it exerts tremendous psychological pressure on deviants by reminding them frequently and constantly of their responsibility to conform to Islamic norms, such as practice the love for virtues and abhorrence of vices. Accordingly, it constitutes a means of control and bulwark against most crimes (Al-Rasheed, 1980). Finally the application of Islamic prescribed punishment in a society could reduce crime to the barest minimum (Qasim, 2005:21) as well as serve as one of the protective mechanisms against criminality, (Mansour, (nd).

2.8.4 Classifications of crime in Islam

Jurists have discussed three classifications of crime on different aspects, namely:

1. Classification according to punishment;
2. Classification according to intention; and
3. Classification according to violation of rights.

2.8.4.1 Classification of crime according to punishment in Islam

Crimes in Islamic criminal law have been classified into three kinds on the basis of the quantum of punishment:

(1) *Qisās* and *Diyyat* (Crimes of retaliation and Blood money)

(2) *Hudūd* (crimes of fixed punishments); and

(3) *Ta`zīr* (crimes of discretionary punishment).

a) *Qisās* and *diyyat* (crimes of retaliation and blood money)

The word *qisās* derived from the Arabic word *qassa* means he cut or he followed his track in pursuit, and it come therefore to mean the law of equality or equitable retaliation, for the murder already committed. The treatment of the murderer should be the same as his horrible act, that is, his own life should be taken just as he took the life of his fellow man. *Diyyat* is a punishment in form of property that is paid by the offender

or his *āqilah* to the victim's legal heirs. According to *madhhab* Shāfi`ī, *āqilah* means a group of men who are *mukallaf* and the legal heirs of the offender on the side of his father.

According to Bambale, (2003), the *fuqahā* defines *qisās* and *diyyat* as the punishments which have been prescribed by *Sharia`* and it is implemented to protect the rights of individuals. This means that the crimes which are categorized under *qisās* and *diyyat* are the crimes which have been prescribed in details by *Shari`ah* (Al-Qur`ān and *al-Sunnah*) and by which the wrongdoers will be punished as prescribed in details by *Shari`ah* also. In other words, they are the crimes which are related to the individual rights and the criminals will be punished by the punishments prescribed in details by *Shari`ah*.

These punishments have been prescribed as rights of the individuals which can be remitted or altered by the victim or his legal heirs. These are as follows:

- (a) Intentional murder.
- (b) Quasi-intentional murder.
- (c) Murder as a result of mistake.
- (d) Injuries.

And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience that is indeed the best (course) for those who are patient. (Q16:126)

b) *Hudūd* (crimes of fixed punishments)

The word *hudūd* is the plural of the Arabic word *hadd*, which means limit, restraint or prohibition, and for this reason, it is a restrictive and preventive ordinance, or statute of Allah concerning lawful things (*halāl*) and unlawful things (*harām*). *Hudūd* of Allah is of two categories. Firstly, those statutes prescribed to mankind in respect of foods, drinks, marriages, divorce, etc., what is lawful thereof and what is unlawful; secondly, the punishments, prescribed, or appointed, to be inflicted upon him who does that which he is forbidden to do. *Hudūd* is punishments which have been prescribed by *Sharia`* and it is implemented to protect the rights of Allah. This means that *hadd* or *hudūd* in its original terminology means the punishments that have two important characteristics. First; it is the punishments which are rigid and cannot be changed nor altered by judges or leaders because all of their aspects are prescribed rigidly by the *Shari`ah* itself. Second; it is implemented to protect the rights of Allah, or in other words as it can be said to protect the rights of the society (I. Doi, 1990).

The crimes, which are categorized under *hudūd*, are the unlawful acts, which can be punished by *hudūd* punishments. In other words, it is the wrongful acts, which are connected to the public interest at large, and for which the criminals will be punished by certain punishments as mentioned in details by al-Qur'ān and *al-Sunnah*. Even more than that, these crimes themselves have been fixed in details and are clearly stated in the al- Qur'ān and *Sunnah* and cannot be amended nor altered by any executive power, legislative or existing judicial body (Al Awabdeh 2005)

The following are some of the crimes categorized under *hudūd*. These categories of crimes have been mentioned and discussed earlier.

- (a) Adultery (*Zinā*)
- (b) False accusation of adultery (*Qadhf*)
- (c) Theft (*Sariqah*)
- (d) Dacoity and Robbery (*Hirābah*)
- (e) Drinking alcoholic drink (*Shurb al-khamr*)
- (f) Apostasy (*Irtidād / riddah*)

c) *Ta`zīr (crimes of discretionary punishments)*

Ta`zīr literally means disgracing the criminal for his shameful criminal act. In *ta`zīr*, punishment is not fixed by law, and the *qādi* is allowed discretion both as to the form in which such punishment is to be inflicted and its measure. This kind of punishment by discretion has been provided in special consideration of the various factors that affect social change in human civilization and which vary on the basis of variations in the methods of commission or the kind of criminal conduct indictable under the law. Offences punishable by this method are those against human life, property, and public peace and tranquility.

The general structure of the criminal law of the Muslims today is based on the principles of *ta`zīr*. In other words, *ta`zīr* forms the discretionary penalties inflicted by the judge himself, either for an offence whose punishment is not determined, or for prejudice done to one's neighbor. The punishment can take the form of lashes, imprisonment, fine, warning etc. It is sum up in (Doi, 1990) that *ta`zīr* is a "disciplinary punishment for a crime for neither which no specific *hadd* is prescribed nor any form of expiation.

By virtue of the above discussion, we can say that the *fuqahā'* defines *ta`zīr* as the punishments which are not determined in details by *shari'ah* and it is implemented

either to protect the rights of individuals or the rights of the society (the rights of Allah) in all criminal cases which are not covered by *qisās* and *hudūd*. This means that the crimes which are categorized under *ta`zīr* are the crimes which can be punished by the punishments which can be determined by legislation or courts from time to time in accordance with the interests that should be protected. These types of crimes are very wide and cover all the wrongful acts except the one which include in *qisās*, *diyat* and *hudūd* (Ibid).

ii) *Classification of crimes according to intention*

Regarding intention, the crimes have been divided into two kinds:

- i Intentional crimes; and
- ii Unintentional crimes.

i) *Intentional crimes*

These are the crimes wherein the criminal commits a crime knowing that he is committing an illegal act and understands the result of his act similar to intentional homicide, intentional injury, etc. Any criminal who commits crime intentionally and knows that he is committing illegal act shall be liable for the full punishment prescribed for that crime. Committing a crime liable to *hadd* or *qisās* has no concern with the motive of the offender. However, motive helps in determining the intention of the offender (Abdulqadir, nd:83).

ii) Unintentional crimes

For these crimes, the criminal does not intend to commit a crime, but he commits the crime by negligence or mistake, for example:

- (1) The criminal drives a car and does not follow the traffic rules and all of a sudden meets an accident and kills another person therein.
- (2) The criminal does not even intend to commit the act. For instance, overcoming a heavy person who is sleeping on a weak person lying nearby and killing him.
(ibid.)

d) Classification according to violation of rights

The crimes on the basis of violation of rights have been divided into two kinds:

- (1) Crimes against the public; and
- (2) Crimes against individuals

1) Crimes against the public

These are the crimes, which are preponderantly injurious to the society at large. Such crimes may be committed against individuals as well as against the public. For the jurists, they are called Rights of Allah. A right is ascribed to Allah when it is purely in the interest of the community or wherein collective interest is predominant. Such crimes

are punished to safeguard the interest of the society. Their punishments cannot be pardoned, diminished or extinguished by anyone. These crimes are called crimes liable to *hudūd*, such as *zinā*, theft and dacoits. .('Abdul Qādir, nd:)

2) *Crimes against individuals*

These crimes directly affect the individuals though they are injurious to the public as well. For the jurists, they are called Rights of Individuals because they directly affect the interest of the individuals and an individual can give up his right and can remit or compound the punishment. The crimes of *qisās* (retaliation) and *diyat* (blood money) are the instances of these crimes. .('Abdul Qādir, nd & Anwarullah,1997).

2.9 **Secular Concept of Crime**

Crime is the breach of rules or laws for which some governing authority (via mechanisms such as legal systems) can ultimately prescribe a conviction. Individual human societies may each define crime and crimes differently, in different localities (state, local, international), at different time and stages of the so-called "crime" (planning, disclosure, supposedly intended, supposedly prepared, incomplete, complete or future proclaimed after the "crime"). It is almost impossible to give a complete and satisfactory definition of crime (Ladan, 1998).

While every crime violates the law, not every violation of the law counts as a crime; for example: breaches of contract and of other civil law may be ranked as

"offences" or as "infractions". Modern secular societies generally regard crimes as offences against the public or the state, as distinguished from torts (wrongs against private parties that can give rise to a civil cause of action). When informal relationships and sanctions prove insufficient to establish and maintain a desired social order, a government or a state may impose more formalized or stricter systems of social control. With institutional and legal machinery at their disposal, agents of the State can compel populations to conform to codes and can opt to punish or attempt to reform those who do not conform. Authorities employ various mechanisms to regulate (encouraging or discouraging) certain behaviors in general. Governing or administering agencies may for example codify rules into laws, police citizens and visitors to ensure that they comply with those laws, and implement other policies and practices which legislators or administrators have prescribed with the aim of discouraging or preventing crime. In addition, authorities provide remedies and sanctions, and collectively, these constitute a criminal justice system. Legal sanctions vary widely in their severity; they may include (for example) incarceration of temporary character aimed at reforming the convict. Some jurisdictions have penal codes written to inflict permanent harsh punishments: legal mutilation, capital punishment or life without parole. Usually, a person in his natural state perpetrates a crime, but legal persons may also commit crimes. Conversely, at least under U.S. Law, non persons such as animals cannot commit crimes.

The sociologist Richard Quinney has written about the relationship between society and crime. When Quinney states "crime is a social phenomenon" he envisages

both how individuals conceive crime and how populations perceive it, based on societal norms. The word *crime* is derived from the Latin root *cernō*, meaning "I decide I give judgment". Originally the Latin word *crīmen* meant "charge" or "cry of distress." The Ancient Greek word *krima* (κρίμα), from which the Latin cognate was derived, typically referred to an intellectual mistake or an offense against the community, rather than a private or moral wrong (Wikipedia\crime cite, the free encyclopedia, retrieved 22\9\2010).

In the 13th century English *crime* meant "sinfulness", according to etymonline.com. The glossing was probably brought to England as Old French *crimne* (12th century form of Modern French *crime*), from Latin *crimen* (in the genitive case: *criminis*). In Latin, *crimen* could have signified any one of the following: "charge, indictment, accusation; crime, fault, offense". The word may derive from the Latin *cernere* - "to decide, to sift" (see crisis, mapped on Kairos and Kronos). But Ernest Klein (citing Karl Brugmann) rejects this and suggests *cri-men, which originally would have meant "cry of distress". Thomas G. Tucker suggests a root in "cry" words and refers to English plaint, plaintiff, and so on. The meaning "offense punishable by law" dates from the late 14th century. The Latin word is glossed in Old English by *facen*, also "deceit, fraud, treachery, [cf. fake]. *Crime wave* first appeared in American English in 1893. Whether a given act or omission constitutes a crime does not depend on the nature of that act or omission. It depends on the nature of the legal consequences that may follow it. An act or omission is a crime if it is capable of being followed by what are called criminal

proceedings. The following definition of "crime" was provided by the Prevention of Crimes Act 1871, and applied for the purposes of section 10 of the Prevention of Crime Act 1908: The expression "crime" in England and Ireland means, any felony or the offence of uttering false or counterfeit coin, or of possessing counterfeit gold or silver coin, or the offence of obtaining goods or money by false pretences, or the offence of conspiracy to defraud, or any misdemeanor under the fifty-eighth section of the larceny Act, 1861.

A normative definition views crime as deviant behavior that violates prevailing norms and cultural standards prescribing how humans ought to behave normally. This approach considers the complex realities surrounding the concept of crime and seeks to understand how changing social, political, psychological, and economic conditions may affect changing definitions of crime and the form of the legal, law-enforcement, and penal responses made by society. These structural realities remain fluid and often contentious. For example: as cultures change and the political environment shifts, societies may criminalize or decriminalize certain behaviors, which will directly affect the statistical crime rates, influence the allocation of resources for the enforcement of laws, and (re-)influence the general public opinion.

Similarly, changes in the collection and/or calculation of data on crime may affect the public perceptions of the extent of any given "crime problem". All such adjustments to crime statistics, allied with the experience of people in their everyday lives, shape

attitudes on the extent to which the State should use law or social engineering to enforce or encourage any particular social norm. Behavior can be controlled and influenced in many ways without having to resort to the criminal justice system. Indeed, in those cases where no clear consensus exists on a given norm, the drafting of criminal law by the group in power to prohibit the behavior of another group may seem to some observers an improper limitation of the second group's freedom, and the ordinary members of society have less respect for the law or laws in general, whether the authorities actually enforce the disputed law or not. Legislatures can pass laws (called *mala prohibita*) that define crimes which violate social norms. These laws vary from time to time and from place to place: note variations in gambling laws, for example, and the prohibition or encouragement of dueling in history. Other crimes, called *mala in se*, count as outlawed in almost all societies, (murder, theft and rape, for example).

English criminal law and the related criminal law of Commonwealth countries can define offences which the courts alone have developed over the years, without any actual legislation: common law offences. The courts used the concept of *malum in se* to develop various common law offences. Some religious communities regard sin as a crime; some may even highlight the crime of sin very early in the story of Adam and Eve and the theory of original sin. What one group considers a crime may cause or ignite war or conflict. However, the earliest known civilizations had codes of law, containing both civil and penal rules mixed together, though not always in recorded form. The Sumerians produced the earliest surviving written codes. Urukagina (Reigned C. 2380 BC–2360 BC,

short chronology) had an early code that has not survived; many states at this time functioned as theocracies, with codes of conduct largely religious in origin or reference. While modern systems distinguish between offences against the "State" or "Community", and offences against the "Individual", the so-called penal law of ancient communities did not deal with "crimes" (Latin: *crimina*), but with "wrongs" (Latin: *delicta*). Thus, the Hellenic laws treated all forms of theft, assault, rape, and murder as private wrongs, and left action for enforcement up to the victims or their survivors. The earliest systems seem to have lacked formal courts. But only when a more centralized English monarchy emerged following the Norman invasion, and when the kings of England attempted to assert power over the land and its peoples, did the modern concept emerge, namely of a crime not only as an offence against the "individual", but also as a wrong against the "State". This idea came from common law, and the earliest conception of a criminal act involved events of such major significance that the "State" had to usurp the usual functions of the civil tribunals, and direct a special law or *privilegium* against the perpetrator. The development of the idea that the "State" dispenses justice in a court only emerged in parallel with or after the emergence of the concept of sovereignty (Wikipedia\crime cite, the free encyclopedia, retrieved 22\9\2010).

The development of sociological thought from the 19th century onwards prompted some fresh views on crime and criminality, and fostered the beginnings of criminology as a study of crime in society. Nietzsche noted a link between crime and

creativity – in The Birth of Tragedy, he asserted: "The best and brightest that man can acquire he must obtain by crime". In the 20th century, Michel Foucault in Discipline and Punish made a study of criminalization as a coercive method of state control. Concepts of crime have traditionally relied on some cultural or jurisdictional context for their relevance and impact (Findlay, 2000:51). A review of literature Bartol, (1980) shows that traditional definitions of crime reflect its dual dimension and this can be argued as follows; Crime has been defined variably as any violation of law, either divine or human; an omission of a duty commanded, or the commission of an act forbidden by law or gross violation of human law, in distinction from a misdemeanor or trespass, or other slight offence, hence, also, any aggravated offence against morality or the public welfare; any outrage or great wrong or any great wickedness or sin and iniquity. When a person commits a crime, he is subject to a fine and/or being jailed or both. A crime, which is subject to a fine only, is generally considered as a misdemeanor. As acts can be punishable, it therefore follows that crimes are '*mala in se*,' or bad in themselves, and these include all offences against the moral law; or they are '*mala prohibita*,' bad because they are prohibited, as being against sound policy, which, unless prohibited, would be innocent or indifferent (Karofi and Mwanza, 2006).

In view of the foregoing it is clear that under the secular system and man-made law, the State had a direct control over offences and trials particularly concerning the human body and property. Even power to launch or withdraw prosecution and

compounding or compromising the offences, before or after conviction or to reprieve and pardon the offender was vested in the State and its functionaries and the victim of a crime or his heirs had no say in the entire process. But as earlier mentioned, under the Islamic law the position is the other way round, the victim or his heirs are in charge of the proceedings. From the beginning of the prosecution to the end, they have effective control over the crime and the criminal. It is their choice to report the matter or keep quiet; they are also at will to either prosecute the offender or not. It is within their power to abandon the prosecution at any stage of the trial, or enter into compromise with the offender or waive the right of *qisās* or pardon the offender even just before the execution of sentence and the process cannot be impeded by the State rather it is bound to facilitate the victim or his legal heirs in achieving their object (Chaudhary, 2003). In this case there is more of a balance in the Islamic criminal law system than that made by man and secular system of law in which both the victim and the state have hand in the dispensation of the criminal case.

2.9.1 Classification of Crime According to Common Law.

This section is meant to classify crime according to common law

The following classes of offences are used, or have been used, as legal terms:

- i Offence against the person
- ii Violent offence
- iii Offence against property

Researchers and commentators in common law have classified crimes into the following categories, in addition to those above: (Cohen, et al 1985).

- i) Forgery, impersonation and cheating
- ii) Firearms and offensive weapons
- iii) Offences against the State/Offences against the Crown and Government/Political offences.
- iv) Harmful or dangerous drugs.
- v) Offences against religion and public worship
- vi) Offences against public justice Offences against the administration of public Justice.
- vii) Public order offence.
- viii) Commerce, financial markets and insolvency.
- ix) Offences against public morals and public policy.
- x) Motor vehicle offences.
- xi) Conspiracy, incitement and attempt to commit crime.
- xii) Juvenile Delinquency

2.9.2 Categorization of crime by Penalty under common law

One can categorize crimes depending on the related punishment, with sentencing tariffs prescribed in line with the perceived seriousness of the offence. Thus, fines and noncustodial sentences may address the crimes seen as least serious, with lengthy imprisonment or (in some jurisdictions) capital punishment reserved for the most serious.

Under the common law of England, crimes were classified as treason, felony or misdemeanor, with treason sometimes included with the felonies. This system was based on the perceived seriousness of the offence. It is still used in the United States but the

distinction between felony and misdemeanor was abolished in England and Wales and Northern Ireland, (Cohen, et al 1985).

2.9.3 Classification of Crime by mode of trial under Common Law

The following classes of offence are based on mode of trial:

- i Indictable-only offence
- ii Indictable offence
- iii Hybrid offence, either-way offence in England and Wales
- iv Summary offence, infraction in the US

2.9.4 Classification of Crimes by Origin under Common Law

In common law countries, crimes may be categorized into those which are common law offences and those which are statutory. In the US, Australia and Canada (in particular), they are divided into federal crimes and those under state law. In the United States, since 1930, the FBI has tabulated Uniform Crime Reports (UCR) annually from crime data submitted by law enforcement agencies across the United States. Officials compile this data at the city, county, and state levels into the Uniform crime reports (UCR). They classify violations of laws which derive from common law as Part I (index) crimes in UCR data, further categorized as violent or property crimes. Part I violent crimes include murder and criminal homicide (voluntary manslaughter), forcible rape, aggravated assault, and robbery; while Part I property crimes include burglary, arson, larceny/theft, and motor-vehicle theft. All other crimes count come under Part II. For

convenience, such lists usually include infractions although, in the U.S., they may come into the sphere not as the criminal law, but rather as the civil law. Booking-arrests require detention for a time-frame ranging 1 to 24 hours. Taking into consideration, the Causes and those factors that correlate with the crime committed.

2.10 Crime Control and prevention

Crime control and prevention are universal factors that are geared towards solving crime. This salient factor in human existence, spans time, age and space. When man came into being, it was instituted to fight the emergence and continuity of crime, but it exists till date in all human societies. It is both individualized and group oriented. Crime control has local, national and international variants (Melibobo, (nd). opines that crime control and prevention must dovetail with all security management.

Local crime control is one of the measures that are taken at a personal level by individuals and the government to protect the lives and property of the citizens of a country. This type of security helps to prevent or deter attackers from violating the personal space of individual citizens and the government. It can be as simply padlocking one`s door or as elaborate as using traditional and private security operatives. Police officers are employed by the federal government to provide security for the populace. They have uniforms and can be called on their emergency hotlines. They have the powers to arrest and prosecute offenders. Security personnel on the other hand are those

persons, employed by private individuals and organization to provide security services to their properties. Security men have limited arrest authority. They generally protect their agency's facilities, properties, personnel, users, visitors and operations from harm and may enforce certain laws and administrative regulations (Gorazd and Helmut, 2009).

Crime prevention is also a concept that has been applied in a number of different ways to the problem of crime: it has been used to refer to both activities (e.g. crime prevention programs and/or strategies) and outcomes (e.g. lower levels of crime in communities and/or lower levels of offence/re-offending by individuals). In the name of crime prevention, researchers have examined the influence/role of Informal social control mechanisms. James and Marx (2011) Residential security is a critical component of any personal security program. The following guidelines are used in ensuring personalized residential security: All entrance, including service doors and gates, should have quality locks--preferably deadbolt. Checking and double checking the following and adhering to them are a necessity for proper security of the residential areas: Front Door, Rear Door, Garage Door(s) Service Door(s), and Guest House Door(s) etc. Some advice\tips that are usually available to ensure local crime control.

National Crime Control is another method adopted by the government in order to maintain the survival of the nation-state through the use of economic, military and political power and the exercise of diplomacy. However, with all the strategies put in place

for crime control and prevention, crime has been on the increase in Northern Nigeria (Dambazau, 1994). It suffices to say that the sole dependence on Law enforcement agents and other strategies as the means for combating crime and neglecting the proper utilization of Islamic Knowledge is responsible for the increase in crime.

2.11 Causes of Crime

This sub heading is to provide a profile of crimes that are transnational and those that are prevalent in countries that share similar effects and in some Muslim dominated state, and to try and establish the causes of such crime, and measures taken for crime prevention and control and the impact of Islam and Islamic knowledge. Based on this, the sub heading would try to also answer the question. What makes a particular crime to be considered a global problem? Why do people engage in these crimes?

i) Corruption and Organized Crime

Eduardo (2000) observes that corruption constitutes a significant trait of global crime. The ensuing blurring of the line between state power and criminal power has made the fight against organized crime infinitely more difficult. In the countries where

organized crime has asserted its Political or Financial power, be it by greed or fear, state illegality has become endemic. Although low levels of corruption have been deemed to promote economic growth in certain regions, to a high level, it inhibits growth and damages the economy because bribes are socially damaging and politically destabilizing, and are harmful for the growth prospects of host countries; in that it can undermine the functioning of states, lower the efficiency of production that reduce competitiveness and it can introduce inequities (Ackerman, 2002). Corruption is not only damaging in itself, but it also brings other obnoxious activities. This is clear when international criminal organizations use corruption to further drug production and trafficking, or when corruption is used to create havens for terrorists. Russia is an example of how corruption becomes a main factor in the expansion of organized crime (Eduardo, 2000). At the root of all this is organized crime, which is estimated, to make in \$1.5 trillion a year, rivaling multinational corporations as an economic power. Global crime groups have the power to criminalize politics, business and the police, developing efficient networks, extend their reach deep and wide.

ii) The Illicit Drug Industry.

There are now 200 million drug users, threatening neighborhoods around the world. In the past decade, the production of opium more than tripled and that of coca leaf more than doubled. In Belarus drug related crimes increased from 4 per 100,000 people to 28 in 1990–97, in Estonia, it was from 1.4 per 100,000 to almost 8. As noted

above, the illegal drug trade in 1995 was estimated at \$400 billion, about 8% of world trade, more than the share of iron and steel or of motor vehicles, and roughly the same as textiles (7.5%) and gas and oil (8.6%) (HDR, 1999:41). To show the magnitude of the problem, at an expert seminar on Crime and Globalization held at the Transnational Institute in Amsterdam, December 2003 5-6 December 2003 to see the Economic Impact of the Illicit Drug Industry, it showed that the effects on institutions and society are cumulative and compounding, because this trade changes social behaviors, increases corruption and crime and funds insurgency and counter insurgent guerrillas (TNI, 2003). *Bangladesh e-Journal of Sociology*. Volume 3, Number 1, January 2006, 7.

This problem of drugs is not only restricted to a few countries but is global.

iii) Illegal trafficking in weapons

Illegal trafficking in weapons is a growing business that destabilizes societies and governments, arming conflicts in Africa and Eastern Europe. Light weapons have the most immediate impact on people's lives. Used in every conflict around the world, they

have caused 90% of war casualties since 1945. In *Bangladesh e-Journal of Sociology*. Volume 3, Number 1, January 2006. 11 El Salvador the homicide rate increased 36% after the end of the civil war. In South Africa machine guns that pour in from Angola and Mozambique are used in more and more crimes (p41-42). In Albania, there were five times as many murders in 1997 as in 1996, a rise attributed to the illegal arming of civilians (HDR, 1999).

A review of United Nations documents (HDR, 1999) and the 2004 report on high-level political signing conference for UN convention against transnational organized crime which was held in Palermo, Italy on 12 December 2000, and research papers (Bequai, 2002 and Braithwaite, 1979) show that a crime can be said to be a global problem if it meets any one of the two criteria:

- 1) If a particular crime has an accentuating character in most nations on the globe. This crime does not necessarily need to have actors inducing it across frontiers or
- 2) The crime occurs across frontiers and there are social actors inducing who traverse frontiers. Given this description, one sees that such crimes include, among others, the ones listed below. Available Literature (HDR, 1999; Bequai, 2002 and Braithwaite, 1979) shows that the following are considered as critical global crimes:

- 1) Dealing In illicit drugs

- 2) Illegal trafficking in weapons
- 3) Illegal trafficking in human beings
- 4) Money Laundering
- 5) Corruption
- 6) Violent Crimes including terrorism
- 7) War crimes

iii) Causes of crimes by nature and birth

The causes behind crimes as the character of criminals must be studied to see whether they are such by nature and birth. Those who are polluted by various moral vices and commit crime, are they born with such tendencies or do their criminality originate from some spiritual disease? If it does, then can they be treated? Qarai (2007), says that some experts in the field believe that a group of criminals are basically born with such; criminality is inherent in their nature. These kinds of individuals have even certain apparent abnormal characteristics which differentiate them from other people.

They are, so to say, criminal by nature. Lombroso, a well known Italian criminologist, was a strong defender of this theory of his own. However, Dr. Alexis Carrel, a French scholar, in Qarai (2007) says:

The born criminal, invented by Lombroso, does not exist but there are born defectives who become criminals. In reality, many criminals are often cleverer than Policemen and judges. Sociologists and social workers do not meet them during their survey of prisons. The gangsters and crooks, heroes of cinema and the daily papers sometimes display normal and even high mental, effective, and esthetic activities. But their normal sense has not developed. This disharmony in the world of consciousness is a phenomenon characteristic of our time. We have succeeded in giving organic health to the inhabitants of the modern cities. But we have to develop completely their intellectual and moral activities

The United Nations Office on Drugs and Crime (UNODC) has released its first Global Study on Homicide. The Study shows that young men, particularly in Central and South America, the Caribbean, and southern and central Africa, are mostly at the risk of intentional homicide, but that women face a high risk of murder due to domestic violence. There is evidence of rising homicide rates in Central America and the Caribbean, which are “near crisis point” according to the Study. Firearms are behind rising murder rates in those two regions, where almost three quarters of all homicides are committed with guns, compared to 21 per cent in Europe. Men face a much higher

risk of violent death (11.9 per 100,000) than women (2.6 per 100,000), although there are variations between countries and regions. In countries with high murder rates, especially involving firearms, such as in Central America, 1 in 50 males aged 20 will be killed before they reach the age of 31 – several hundred times higher than in some parts of Asia. Worldwide, 468,000 homicides occurred in 2010. Some 36 per cent of all homicides take place in Africa, 31 per cent in the Americas, 27 per cent in Asia, 5 per cent in Europe, and 1 per cent in Oceania.

The Study also establishes a clear link between crime and development. Countries with wide income disparities are four times more likely to be afflicted by violent crime than more equitable societies; conversely, economic growth seems to stem that tide, as the past 15 years in South America have shown. Chronic crime is both a major cause and result of poverty, insecurity and under-development. Crime drives away business, erodes human capital and destabilizes society. Targeted actions are needed. “To achieve the Millennium Development Goals, crime prevention policies should be combined with economic and social development and democratic governance based on the rule of law,” said Yury Fedotov, UNODC Executive Director (UN NEWS CENTRE, 2011).

According to the Study, sudden dips in the economy can drive up homicide rates. In selected countries, more murders occurred during the financial crisis of 2008/09,

coinciding with declining gross domestic product (GDP), higher consumer price index and more unemployment. Firearms, youth crime and organized crime. In 2010, 42 per cent of homicides were committed with firearms (Americas: 74 per cent, Europe: 21 per cent). Gun crime is driving violent crime in Central America and the Caribbean – the only region where the evidence points to rising homicide rates. “It is crucial that measures to prevent crime should include policies towards the ratification and implementation of the Firearms Protocol,” said Mr. Fedotov. He stressed that although 89 States were parties to the Protocol, which supplements the United Nations Convention on Transnational Organized Crime, many more countries could accede to that legal instrument and his office stood ready to help them. “Domestic policies in furtherance of the protocol’s provision can help avoid the diversion of firearms to fuel violence and increase homicides”. Mr. Fedotov stated that Organized crime, especially drug-trafficking, accounted for a quarter of deaths caused by firearms in the Americas, but only some 5 per cent of homicides in Asia and Europe (where data are available). This does not mean, however, that organized crime groups are not active in those two regions, but rather that they may be operating in ways that do not employ lethal violence to the same extent. Crime and violence are strongly associated with large youthful populations, especially in developing countries. While 6.9 persons per 100,000 are killed each year globally, the rate for young male victims is three times higher (21.1 per 100,000). Young men are more likely to own weapons and engage in street crime,

take part in gang warfare and commit drug-related offences. Cities may be the scene of three times more homicides than the less populated areas.

Globally, some 80 per cent of homicide victims and perpetrators are men. But, whereas men are likelier to be killed in a public place, women are mainly murdered at home, as in Europe where half of all female victims were killed by a family member. The overwhelming majority of victims of partner and family-related violence are women. In Europe, for example, women comprised almost 80 per cent of all people killed by a current or former partner in 2008. Currently, all data on intentional homicides are derived from either criminal justice or public health systems. However, not all countries have the capacity to compile consistent and reliable crime statistics. International and regional entities therefore have a partial picture of the world crime situation. The knowledge of the patterns and causes of violent crime are crucial for devising preventive strategies.

UNODC supports States in the areas of crime prevention and criminal justice, especially resulting from drug trafficking and organized crime. The Office has developed technical assistance tools to help States translate policy into reality, and supports the development of model strategies and practical measures.

In conclusion, the causes behind crimes are identified to be by nature and birth, i.e. those who are polluted by various moral vices they were born with, or their criminality originate from some spiritual disease and the major cause being mainly as a result of poverty, poor economic status of country or individual and unemployment. These factors are common to both local and global situations. It seems all strategies and practical

measures do not yield the desired results as crimes are always on the increase, (Abdallah, 2014).

2.12 Islamic Concept of knowledge

In the Islamic theory of knowledge, the term used for knowledge in Arabic is *'ilm*, which has a much wider connotation than its synonyms in English and other languages. 'Knowledge' falls short of expressing all the aspects of *'ilm*. Knowledge in the Western world means information about something, divine or corporeal, while *'ilm* is an all-embracing term covering theory, action and education. In Islam, knowledge (Arabic: *'ilm*) is given great significance. "The Knowing" (*al- 'Alīm*) is one of the [99 names](#) reflecting the distinct attributes of Allah. The [Qur'an](#) asserts that knowledge comes from Allah

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And if you fear (an enemy), perform Salât (pray) on foot or riding. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before). (Quran 2: 239)

From the Islamic point of view, any discussion of knowledge and the importance of acquiring knowledge must begin with a consideration of what we mean by the term knowledge. As a learned scholar of Islam (Shaykh 'Abdul-'Azeez bin 'Abdullaah bin Baaz) according to *AB Khan(nd)* recently wrote that:

Indeed the virtues and merits of knowledge (*'ilm*) are well known to everyone. It is the noblest thing one can ask for, and the best thing strivers

can seek to attain. Knowledge consists of many branches, but according to the scholars of Islam: 'What is meant by knowledge in the absolute sense is Islamic knowledge.

This is the intended meaning of knowledge in the Book of Allah and the *Sunnah* of His Messenger ((صلى الله عليه و سلم)). In the absolute sense, it is knowledge regarding Allah, His names and attributes, knowledge of His rights over His creation, and what He, the One free from all defects, the Most High, has prescribed for them. It is the detailed knowledge of the path that leads to Allah; knowledge of the purpose of creation; which will be benefited from, at the end in the Hereafter. This Islamic knowledge is the best of sciences worth acquiring because through it Allah is recognized and acknowledged, and by it He is worshipped. One who possesses this knowledge knows what Allah has made lawful for him and what He has prohibited him from; what pleases Him and what evokes His anger. With this knowledge, a person knows his result with Allah and his end...' (ibid).

Thus, the Islamic understanding of knowledge pertains to knowledge about Allah. This knowledge, of His names and attributes, is generally referred to as '*aqeedah* (belief). Connected to this is the understanding of the purpose and obligations that Allah has assigned to human existence. Again related to this is knowledge of Arabic, *fiqh*, *hadeeth* and *hadeeth* methodology, the life of the Prophet, and Islamic history since all

of these areas of study, given the proper approach and application, ultimately assist in the strengthening of *aqeedah* and the general understanding of the religion.

In fact there is no concept that has been operative as a determinant of the Muslims endeavour in all aspects to the same extent as *'ilm*. There is no branch of Muslims` intellectual life, of the Muslims` religious and political life, and of the daily life of the average Muslim that remains untouched by the all pervasive attitude toward “knowledge” as something of supreme value for a Muslim. *'Ilm* is Islam, It may be said that Islam is the path of “knowledge.” No other religion or ideology has so much emphasized the importance of *'ilm* than Islam. In the Qur’an the word *'alim* has occurred in 140 places, while *al-'ilm* in 27. In all, the total number of verses in which *'ilm* or its derivatives and associated words are used is 704. The materials used as aids of knowledge such as book, pen, ink etc, amount to almost the same number. *Qalam* occurs in two places, *al-kitab* in 230 verses, among which *al-kitab* for al-Qur’an occurs in 81 verses. Other words associated with writing occur in 319 verses. It is important to note that pen and book are essential to the acquisition of knowledge. The Islamic revelation started with the word *iqra'* (‘read! ‘Or ‘recite!’) (Al-attas, 1979).

Islam is a religion that is concerned with literacy. When the Quran was revealed as stated above the first word was *iqra* – read, learn, understand. In a cave, outside Macca, the angel Gabriel squeezed Prophet Muhammad’s (صلى الله عليه و سلم) chest and demanded that he read. Unable to read or write the Prophet replied, “I cannot read”.

and he offered freedom to those who taught ten Muslims to read and write (Aisha, 2009) The Muslims then began to understand the importance of implementing the Quran's guidance into their lives. The Prophet (صلى الله عليه و سلم) said:

The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophet) and learns and then teaches others. The second example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.) (Saheeh Al-Bukhari)

This made the Muslims look at the world around them and contemplate the wonders of creation, and the magnificence of Allah as Creator. The Muslims read Quran in order to be always conscious of Allah. They seek knowledge in order to strengthen their faith and be morally good and worship Allah, with true submission and certainty (ibid).

Allah said in the Quran:

And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah) (Q.16:78).

The pursuit of knowledge is important in Islam, to the extent that Prophet Muhammad (صلى الله عليه و سلم) encouraged the Muslims to attend learning classes, and he sent teachers of Quran to the outlying tribes and far away cities. He sat with his followers and taught them the principles of Islam, and he listened attentively, often with tears running down his face, to their recitation of the Quran. Prophet Muhammad (صلى الله عليه و سلم) said the best of his followers were those who learnt the Quran and then taught it to others (Sahih Muslim).

The early Muslims established schools for teaching and learning the Qur'an and Islamic sciences. Islam was practiced secretly for fear of persecution; however a school was established in the house of a man by the name of *Arqam*. Even now in the 21st century, across the Islamic world, students attend schools named Darul Arqam (The house of Arqam) in memory and recognition of the first Islamic school. Islam holds knowledge, education, literacy, and intellectual pursuits in high regard. Throughout the Islamic history, there are countless instances of the establishment of schools and universities, and libraries and think tanks. Muslims established theories of education, wrote curriculums, pursued literature and art, and took the concept of seeking knowledge to new heights (Aisha, 2009).

Scripture [learned men of the Taurat (Torah) and the Injil (Gospel), if you know not.

(Q.16:43)

All Muslims have the right to gain knowledge. Islam considers the seeking of knowledge

to be an obligation. The Prophet (صلى الله عليه و سلم) said:

Seeking knowledge is an obligation upon all Muslims. [Ibn Maajah]

And also all Muslims have the right to utilize the good and pure things Allah has stored

in this universe, according to the guidelines of the religion. Allah says:

تُتِطُّ طُ طُطُّ فِ قِ Q: ١٥ الملك:

He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision and to Him will be the Resurrection. (Q. 67:15)

Islam has given scholars an honored status. The Prophet (صلى الله عليه و سلم) said:

The excellence of a scholar over a worshipper is like my excellence over the least of you. (At-Tirmidhi)

colors. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving. (Q. 35:27-28)

These verses call mankind to ponder and think; which in turn would lead them to affirm the existence of a Creator who created all things, it also tells us to benefit from all that Allah has placed in the universe. There is no doubt that those who are called to think in these verses are not the scholars of the religion alone; rather, it includes scholars in other fields who have the ability to discover the secrets Allah has stored in this universe. For example, one learns how clouds are formed and rain falls through chemistry and physics. Similarly, one learns how plants, fruits and crops grow through the knowledge of agriculture, one learns about mountains through geology, and one learns about the forms of humans and animals through genealogy, medicine, zoology. The religion of Islam encourages people to constantly review their deeds and actions. This in turn causes Muslims to strive and do their utmost and stay away from everything which angers Allah. Muslims know well that Allah sees them and knows what they do, so they do what they are ordered and refrain from the unlawful. When a Muslim refrains from theft, he does that on the account of his fear of Allah, not because he fears humans. Islam harmonizes man's outward and inward actions. (Abdurrahman, nd)

Prophet Muhammad (صلى الله عليه وسلم) described Ihsan as:

...to worship Allah as though you see Him. Even though you do not see Him, for He sees you (Al-Bukhari).

Ihsan is the level a person reaches when his deeds are done perfectly for Allah alone; knowing that He watches him. Keeping one's actions and deeds in check are a result of the following beliefs. The belief that Allah is the only One Who deserves to be worshipped. He is perfect in all aspects; He knows all that takes place in this universe, and nothing occurs except if He wills it (ibid).

Allah says in the Qur'an:

أَبْ بَبِ بَبِبِ بَبِبِبِ بَبِبِبِبِ بَبِبِبِبِبِ بَبِبِبِبِبِبِ بَبِبِبِبِبِبِبِ بَبِبِبِبِبِبِبِبِ بَبِبِبِبِبِبِبِبِبِ بَبِبِبِبِبِبِبِبِبِبِ
فَقُ فُقُ فُقُقُ فُقُقُقُ فُقُقُقُقُ فُقُقُقُقُقُ فُقُقُقُقُقُقُ فُقُقُقُقُقُقُقُ فُقُقُقُقُقُقُقُقُ فُقُقُقُقُقُقُقُقُقُ فُقُقُقُقُقُقُقُقُقُقُ

He it is Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do (Quran 57:4).

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight... are dearer to you than Allah and His Messenger, and striving hard in His Cause, then wait until Allah brings about His Decision (punishment). And Allah guides not the people who are obstinate in their rebelliousness and sinfulness (Q. 9:24).

Nothing in Islam contradicts one's unadulterated intellect; rather, sound intellect attests to the truth, suitability, and benefit of the teachings of Islam. All its commandments and prohibitions are just. Islam does not command anything except for an absolute or relative benefit. Likewise, it has forbidden things due to the fact that they are evil, or because its evil outweighs its good. This fact becomes clear when one ponders over the Qur'an and Hadiths of the Messenger of Allah, (Abdurrahman, nd).

Thus, even a cursory study of the teachings of Islam shows that it is an all embracing way of life and does not leave out any field of human existence to become a playground for the forces of evil such as crime and criminal tendencies. A distinction was made between wisdom (*hikmah*) and knowledge in the pre-Islamic philosophy developed under the influence of Greek thought. In Islam there is no such distinction. In the Western philosophical tradition there is a distinction between the knowledge of the Divine Being and knowledge pertaining to the physical world. But in Islam there is no

such distinction. *Ma'rifah* is ultimate knowledge and it springs from the knowledge of the self (*Man 'arafa nafsahu fa qad 'arafa Rabbahu*, 'One who realizes one's own self realizes his Lord).

In Islam *'ilm* is not confined to the acquisition of knowledge only, but also embraces socio-political and moral aspects. Knowledge is not mere information; it requires the believers to act upon their beliefs and commit themselves to the goals which Islam aims at attaining. In brief, I would like to say that the theory of knowledge in the Islamic perspective is not just a theory of epistemology. It combines knowledge, insight, and social action as its ingredients. I would like to cite here a tradition of the Prophet(s) narrated by Amir al-Mu'minin 'Ali ibn Abi Talib: Once Gabriel came to Adam. He brought with him faith, morality (*haya'*) and *'aql* (reason) and asked him to choose one of the three. When he chose *'aql*, the others were told by Angel Jibril (AS) to return to heaven. They, said that they were ordered by Allah to accompany *'aql* wherever it remained. This indicates how comprehensive the notions of intellect and knowledge in Islam are, and how deeply related they are to faith and the moral faculty. Prophet Muhammad (صلى الله عليه و سلم) is reported to have said that the son of Adam will not depart from standing before Allah on the Day of Judgment until he was asked about four things: on his life and what condition he left it. Of his body and in what thing he put it

through. Of his wealth, from where he earned it, and of his knowledge what he did because of it. At Tirmidhhee reported this hadith and authenticated it (Al-Manhaj, 2001).

In view of the foregoing, it is obvious that Islamic knowledge plays a very vital role in combating crime within the Muslims society. This is more tenable when the Muslims adhere to the path of knowledge as dictated in the Qur'an and the Hadith of the Prophet (صلى الله عليه و سلم). The main objective of acquiring knowledge in Islam is to worship Allah achieve peace, security, wellbeing and other benefits in the here and hereafter anything short of this cannot be considered as being in line with the aims of Islamic knowledge. Therefore, the pursuance of Islamic knowledge could be seen as the most guaranteed means of crime control and prevention.

However, the Prophet Muhammad (صلى الله عليه و سلم) was reported to have said:

From among the portents of the Hour are (the following): 1) Religious knowledge will be taken away (by the death of Religious learned men). 2) Ignorance of religion will prevail. 3) Drinking of Alcoholic drinks (will be very common). 4) There will be prevalence of open illegal sexual intercourse (Sahih Bukhari).

Of recent, killing of Islamic scholars and other innocent souls is common, particularly in the North-west geo-political zone of Nigeria and generally crime that includes; Adultery, Drug Abuse, Drinking of Alcoholic drinks Theft, Murder etc, are on the increase in Northern Nigeria (Dambazau, 1994).

2.13 Western Concept of Knowledge

Knowledge is a familiarity with someone or something, which can include information, facts, descriptions, and/or skills acquired through experience or education. It can refer to the theoretical or practical understanding of a subject. It can be implicit (as with practical skill or expertise) or explicit (as with the theoretical understanding of a subject); and it can be more or less formal or systematic (Oxford dictionary).

In philosophy, the study of knowledge is called epistemology, and the philosopher Plato famously defined knowledge as a "justified true belief". There is however no single agreed upon definition of knowledge, and there are numerous theories to explain it. Knowledge acquisition involves complex cognitive processes: perception, learning, communication, association and reasoning; while knowledge is also said to be related to the capacity of *acknowledgment* in human beings. The definition of knowledge is a matter of on-going debate among philosophers in the field of epistemology. The classical definition, described but not ultimately endorsed by Plato, specifies that a statement must meet three criteria in order to be considered knowledge: it must be justified, true, and believed. Some claim that these conditions are not sufficient, as Gettier case examples

allegedly demonstrate. There are a number of alternatives proposed, including Robert Nozick's arguments for a requirement that knowledge 'tracks the truth' and Simon Blackburn's additional requirement that we do not want to say that those who meet any of these conditions 'through a defect, flaw, or failure' have knowledge. Richard Kirkham suggests that our definition of knowledge requires that the evidence for the belief necessitates its truth.

In contrast to this approach, Wittgenstein observed, following Moore's paradox, that one can say "He believes it, but it isn't so", but not "He knows it, but it isn't so" He goes on to argue that these do not correspond to distinct mental states, but rather to distinct ways of talking about conviction. What is different here is not the mental state of the speaker, but the activity in which they are engaged. For example, on this account, to *know* that the kettle is boiling is not to be in a particular state of mind, but to perform a particular task with the statement that the kettle is boiling. Wittgenstein sought to bypass the difficulty of definition by looking at the way "knowledge" is used in natural languages. He saw knowledge as a case of a family resemblance. Following this idea, "knowledge" has been reconstructed as a cluster concept that points out relevant features, but that is not adequately captured by any definition.

The development of the scientific method has made a significant contribution to our understanding of knowledge. To be termed scientific, a method of inquiry must be based on gathering observable, empirical and measurable evidence subject to specific principles of reasoning. The scientific method consists of the collection of data through

observation and experimentation, and the formulation and testing of hypotheses, Science, and the nature of scientific knowledge have also become the subject of Philosophy. As science itself has developed, knowledge has developed a broader usage which has been developing within biology/psychology—discussed elsewhere as meta-epistemology, or genetic epistemology, and to some extent related to "theory of cognitive development".

To Sir Francis Bacon, "Knowledge is Power"

Note that "epistemology" is the study of knowledge and how it is acquired. Science is "the process used every day to logically complete thoughts through inference of facts determined by calculated experiments." Sir Francis Bacon, critical in the historical development of the scientific method, his works established and popularized an inductive methodology for scientific inquiry. His famous aphorism, "knowledge is power", is found in the *Meditations* (Sacrae, 1597).

Until recent times, at least in the Western tradition, it was simply taken for granted that knowledge was something possessed only by humans — and probably *adult* humans at that. Sometimes the notion might stretch to (ii) *Society-as-such*, as in (e.g.) "the knowledge possessed by the Coptic culture" (as opposed to its individual members), but that was not assured either. Nor was it usual to consider *unconscious* knowledge in any systematic way until this approach was popularized by Freud.

Other biological domains where "knowledge" might be said to reside, include: (iii) the *immune system*, and (IV) in the *DNA of the genetic code*. See the list of four "epistemological domains": Popper, 1975); and Traill (2008 Table S, page 31)—also

references by both to Niels Jerne. Such considerations seem to call for a separate definition of "knowledge" to cover the biological systems. For biologists, knowledge must be usefully *available* to the system, though that system need not be conscious.

Thus, the criteria seem to be:

1. The system should apparently be dynamic and self-organizing (unlike a mere book *on its own*).
2. The knowledge must constitute some sort of representation of "the outside world", or ways of dealing with it (directly or indirectly).
3. There must be some way for the system to access this information quickly enough for it to be useful.

In many expressions of Christianity, such as Catholicism and Anglicanism, knowledge is one of the seven gifts of the Holy Spirit. The Old Testament's tree of the knowledge of good and evil contained the knowledge that separated Man from Allah: "And the LORD Allah said, Behold, the man is become as one of us, to know good and evil..." (Genesis, 3:22).

In Gnosticism, divine knowledge or gnosis can be attained, and there can be an escape from the demiurge's physical world; and in Thelema, knowledge and conversation with one's Holy Guardian Angel is the purpose of life, which is similar to Gnosis or enlightenment in other mystery religions. Hindu Scriptures present two kinds of knowledge, *Paroksha Gnyana* and *Prataksha Gnyana*. *Paroksha Gnyana* (also spelled

Paroksha-Jnana) is secondhand knowledge: knowledge obtained from books, hearsay, etc. *Prataksha Gnyana* (also spelled *Prataksha-Jnana*) is the knowledge borne of direct experience, i.e., knowledge that one discovers for oneself.

In Jewish tradition, knowledge (Hebrew: *da'ath*) is considered one of the most valuable traits a person can acquire. Observant Jews recite three times a day in the Amidah "Favor us with knowledge, understanding and discretion that come from you. Exalted are you, Existent-One, the gracious giver of knowledge." The Tanakh states, "A wise man gains power, and a man of knowledge maintains power", and "knowledge is chosen above gold".

2.14 Theoretical Frameworks

There are many theoretical arguments as to why religion should have a beneficial effect on crime both in the sociological and economic literature (Mapp, 2009). Speculation about the role religion has played in different societies as a means of social control has a rich history with roots deeply embedded in the functionalist perspective. That model assumes that the stability of society is assured by teaching and reinforcing an approved set of values, beliefs, and norms for all citizens. The modern sociological version of this model is derived from Emile Durkheim, who views religion as a crucial, integrative mechanism for maintaining social order and fostering a common set of values and beliefs. Functionalists argue that religion promotes social cohesion by uniting members of society with shared values and norms. Hence, religious beliefs are viewed

as providing the foundation for moral behavior (Chadwick and Top, 1993). It follows that the more religious a person is, the less likely it is that he/she will deviate from societal norms; conversely, as (Peterson ,1991) states, “for centuries criminal behavior has been explained by the erosion of religion”.

In contrast, centered on the writings of Karl Marx, conflict theorists contend that religion is created by the ruling class of society who formulate and maintain beliefs that justify the social inequalities in society in order to maintain their privileged positions. This role of religion is emphasized by (Karl Marx, 1969) in one of his best known statements about religion:

The basis of irreligious criticism is this: man makes religion; religion does not make the man. Religion is indeed man’s self-consciousness and self-awareness so long as he has not found himself or lost himself again.

Religious distress is at the same time the expression of real distress and the protest against real distress. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the opium of the people, hence, conflict theorists argue that religion serves the same purpose as other social institutions; a mechanism that allows people in power, a minority, to dominate a relatively powerless majority. Further, religious institutions legitimize the status quo by diverting people’s attention from the social problems and inequities they face by

encouraging them to accept their fate in this world, regardless of how unfair it may be, with promises of rewards in the next life (O'Dea, 1966). By focusing attention on salvation in the next world, religion distracts the powerless members of society from the social and economic injustices they encounter in this world (O'Dea, 1966).

Despite this contradiction by conflict theorists, the functionalists' explanation of religion as a social control mechanism to prevent deviance continues to be an accepted thesis by the researcher. Thus, religion is viewed as a form of social control that strengthens an individual's ties to society by strengthening their religious belief through participation in religious activities and sacraments. Therefore, the functionalists contend that people who engage in religious activities will be less likely to commit deviant acts than those who do not engage in religious activities. The researcher therefore, totally disagrees with the conflict theory and accepts to go in line with the functionalist explanation.

The impact of religion on crime has been the subject of many empirical researches undertaken since the days of Durkheim. On the whole, the study has been guided by the assumption that religious institutions determine social conformity to a great degree. As Burkett et al, (1987) state, "most researchers are motivated by sincere and specific interest in the identification of causal processes linking religion as a source of conventional social control to deviant involvement". Despite the variations in

techniques i.e. (bivariate vs. multivariate) employed to investigate the religion-crime relationship, and the ways in the concepts of religion i.e. (religiosity scale, religious commitments. church attendance, church membership, participation in religious activities, availability of religious places, Catholicism, and Islam); and crime i.e. (self-reported vs. officially reported criminal behavior, general vs. specific crime rates, serious vs. minor delinquency, recidivists vs. no recidivists) are measured, the empirical evidence of many studies found that, generally speaking, religion has an inverse influence on criminal behavior. Moreover, this is true regardless of the religion in question (i.e. Pretzel 1973; Burkett and White 1974; Highlights and Albercht 1977; Stark et al. 1982; Burkett et al. 1984; Stack et al. 1983; Martin 1984; Patterson 1991; Welch et al. 1991; CFCP 1992; al Sa'id (1992) al Sani" 1993).

Even though religiosity is found to influence criminal behavior regardless of the religion in question, the postulation that religion inhibits deviance also has an extensive history in the United States, dating back to the early 1900s, grounded in theoretical perspectives such as anomie, social disorganization, differential association and social control explanations of deviance. Despite this legacy of belief in religion as a social control mechanism, many scholars remain skeptical about the potential of religiosity to inhibit deviant behavior.

Their critical views received support from the landmark study by Hirschi and Stark (1969), which questioned the efficacy of religion as a social control mechanism. Hirschi and Stark (1969) administered a self-report survey to 4,077 adolescents in Western Contra Costa County, California. These researchers found that children who attended church were as likely as non-attendees to report involvement in deviant and criminal acts. They also found that “children who attend church are no more likely than non-attenders to accept ethical principles, they are only slightly more likely than non-attenders to respect conventional authority, and they are much more likely to believe in the literal existence of the Devil and a life after death” (Hirschi and Stark, 1969). Considering these findings, Hirschi and Stark (1969) concluded that religion was not an inhibitor of deviance. These findings pleased many critical social scientists and stunned others, but eventually they “became, for many observers, the accepted conclusion to a long debated issue in the literature” (Benda, 1995).

In spite of the scholarly consensus spawned by (Hirschi and Stark,1969), subsequent empirical research examining religion as a preventive mechanism of deviance consistently provided evidence of a significant, inverse relationship between religion and deviance, although the strength of this relationship is typically modest or weak (Cochran, Wood, and Ameklev, 1994; Cochran, 1988; Cochran, 1989; Ellis, 1985; Johnson, 1984; Title and Welch, 1983). In 1983, Title and Welch examined 65 previously published studies that reported evidence concerning the nature of the relationship

between religion and deviance. Out of the 65 studies, only 10 (15 percent) failed to report a significant negative relationship between religion and deviance. In 1985, a review of thirty-one studies that investigated the link between religion and deviance concluded that “people who attended church most frequently are significantly less involved in crime than those who attended less often” (Ellis, 1995). The evidence of an inverse relationship among studies was so consistent that in 1988, (Cochran, 1988) stated that “virtually every research effort subsequent to the Hirschi and Stark study published in 1969 has consistently found evidence of a statistically inverse relationship between some measures of religion and various indicators of deviance.”, Cochran et al. (1994) stated that with the exception of the Elifson, Peterson, & Hadway study in 1983, every published work since Title and Welch’s (1983) review of the literature also reported that religion has a statistically significant and inverse association to deviance. In essence, since the 1970s, empirical results have consistently demonstrated a significant inverse association between religion and deviance. Despite these positive reviews, some social scientists continue to doubt that this relationship actually exists. They claim that the observed associations between religion and deviance are either coincidental or spurious (Albrecht, Chadwick, & Alcorn, 1977; Knudten & Knudten, 1971), or contend that the findings have produced mixed results and are therefore inconclusive (Burkett, 1977; Higgins & Albrecht, 1977; Jenson & Erickson, 1979). For example, in a bivariate analysis, Albrecht et al, (1977) found support for Burkett and

White's anti-ascetic thesis which states that victimless offenses are more likely than victim offenses to produce a statistically significant and inverse association between religion and deviance. However, in a multivariate analysis, when peer expectations and family relationships were added to the model, church participation became less pronounced than in the bivariate model. In this paper, the writer discusses the findings from an examination of the research published since 1985 which is designed to determine if these studies continue to support the hypothesis of a significant inverse relationship between religion and deviance, or the argument that the findings are inconclusive or spurious.

In conclusion, there are different opinions between *'ulamā'* in terms of punishments for certain crimes but the researcher did not discuss all these aspects because the research aims to give brief idea on the role of Islamic knowledge in combating crime only. Religiosity, in an Islamic context serves as a mechanism that shields people from criminal temptation. By placing the concept of law in the realm of religion, seeing a crime as a violation of Allah's law before seeing it as a violation of a person's rights, being aware of the certainty and severity of punishment in this afterlife, as well as the other mentioned socially protective measures, criminality is reduced to a minimum among Muslims. It follows that Islam provides a unique social control perspective, one that has accounted for the main parameters underlying the mechanism of social control; religion, morality, and law. The interdependence of these factors not

only gives a rational meaning by which Muslims can evaluate their goals, but more importantly, specifies all moral means at various levels of human life (i.e., economic, political, and personal) through which they can realize their goals.

We can also say in view of what is discussed in the literature review that the concept of crime in Islam is different from the concept of crime in the western law. All the wrongful acts, which are categorized as crime in Islam, are based on al-Qur'ān and *Sunnah*. Even though, some people viewed those punishments be harsh. However, it should bear in mind that before those punishments can be enforced for any criminal case has to go through certain procedures and must fulfill all the strict conditions.

Indeed, capital punishment, which is quick, decisive and reforming, is more successful in preventing recurrent crime than mere imprisonment. In addition, once the court has prescribed the capital punishment, it should be carried out in public. The purpose is to give a lesson to the witnesses present as a reminder and to serve as deterrent to other people who observed the execution. There should be no sympathy in their hearts or protest against a just legal system, and the punishment prescribed for an evil crime. The emphasis in Islam is not on punishment itself but the reform of the criminal as well as a reminder to those who are witnesses to the punishment that will serve as deterrence. It is believed that after receiving the due punishment in this world, the offender in the life hereafter may not be questioned about the crime committed,

and will receive his due share of rewards for the good deeds he might have done in this life.

2.15 Explanations of the Inverse Relationship between Religion and Deviance

Eight major explanations are used to explain the existence of a significant, inverse relationship between religion and deviance. These are summarized below.

1. The Social Control Thesis - Identifies intervening variables that link religion to deviance.

The Social Control thesis states that religion is an important socializing institution for promoting law abiding behavior, and in doing so it is a crucial integrative mechanism for maintaining social order and fostering common beliefs and values. Social control theorists hold that religion is a focal point of group solidarity and commitment to a common set of moral principles. Those who attend church are involved in a major socializing institution that increases the individual's bond to society and by definition, the greater the intensity of the bond, the less likely are deviant acts (Ellis, 1985).

2. The Anti-Ascetic Thesis - Specifies the types of criminal behavior best and least explained by religion.

The Anti-Ascetic thesis states that the relationship between religion and deviance is stronger in the case of illegal acts that are traditionally condemned by churches, but which are no longer criticized by all segments of secular opinion (Middleton and Putney, 1962). This approach holds that religious involvement may not suppress serious crime, although it reduces the chance of other less serious morally deviant acts such as drug use.

The Anti-Ascetic hypothesis is expanded by (Burkett and White 1974) to include victimless offenses.

3. The Hell Fire Thesis – Specifies the crucial components of religion that matter.

The Hell-Fire thesis is that the threat of eternal punishment and the belief in an afterlife in hell deters behavior that is considered immoral according to religious teaching. Thus strong believers will commit fewer deviant acts than non-believers. (Ellis, 1985; Hirschi and Stark, 1969).

4. The Moral Community Thesis - Specifies the contingent effect of religion in areas with widespread community participation in religious activities.

The Moral Community thesis holds that religion will constrain deviance in communities where religious convictions of individuals are reinforced in their social environment. In communities of regular church attendance where religious influences

permeate culture and social interactions, where the majority of persons profess a religious faith, religion effectively controls deviance (Stark, Kent, & Doyle, 1982).

5. The Secular Social Disorganization Thesis - Specifies the contingent effect of religion is strongest in socially disorganized places.

The Secular Social Disorganization thesis is that when moral guidelines are unavailable, in flux, or have lost their authority and hence their power to enforce, the salience of religious participation for suppressing deviance is enhanced (Tittle and Welch, 1983). Where secular or social condemnation of an act is strong, the additional impact of religiosity is weak or pretty much non-existent.

6. The Spurious Association Thesis - Identifies antecedent variables which diminish the effects of religion on deviance.

The Spurious Association thesis is that whatever relationship exists between religion and deviance is merely a function of causal variables that just happen to correlate with both religion and criminality. What is implicit in this assumption, "is that these non religious variables are closer to the real causes of criminality than are the religious variables" (Ellis, 1985).

7. The Obedience to Authority Thesis - Specifies religion as an indicator of obedience to authority.

The Obedience to Authority thesis is that “religion and deviance may be inversely related in part because religion reflects a general inclination to obey authority” (Ellis, 1985, pg. 504). People who are religious are more likely to feel a commitment to obey authority.

8. The Arousal Thesis - Specifies the effect of neurological factors that influence deviant behavior.

The Arousal thesis is based upon arousal theory which holds that the relationship between religion and deviance stems from underlying neurological factors. A specific version of the Arousal Thesis maintains that religious people possess less need for thrills; moreover, they contrast sharply with the non-religious people who seek thrills (Ellis, 1987 and 1989).

2.16 Overview of the area of study

The study is located in Kaduna, Kano and Sokoto States because they were the states in which the other states within the North-west geopolitical states were created from. Kaduna State, which was in the then north central Nigeria, is politically classified as belonging to the now 'North - West' zone of the current six (6) Geo - political zones of Nigeria. It was created from the old Northern Region in the year 1967 that gave birth to six states in the north, leaving Kaduna as the capital of North-Central State, whose name was changed to Kaduna State in 1976. Meanwhile, Kaduna was further divided in 1987,

creating Katsina State. The defunct Kaduna State is bounded in the West by Zamfara State, in the East by Plateau State, in the South by the Federal Capital Territory and Niger State, and in the North by Kano State (Kano Online Website 2011).

Kaduna is one of the educational centers in Nigeria, with many colleges, the Ahmadu Bello University, Zaria, Nuhu Bamalli Polytechnic, Zaria, Kaduna State University, Kaduna Polytechnic, Kaduna, Nigerian College of Aviation Technology, Zaria, College of Education Gidan Waya-Kafanchan, Federal College of Education-Zaria among others.

Kaduna State has also remained a major hub of the Islamic faith as those willing to get Islamic knowledge travel from places far and near to Kaduna State, especially Zaria city for Islamic education. In fact, there are so many Islamic centres in Zaria and Kaduna manned by Islamic scholars like the late Abubakar Gumi. Zaria used to be known as Zazzau at an earlier time. The city was originally established as a community approximately in CE 1000. It was founded as one of the seven states of Hausa. In this respect, Zaria is one of the oldest cities in Nigeria. The city came to be included in the Songhai Empire in the 16th century. Afterwards, the Fulani conquered it in the early 19th century. Just like Zaria before the 19th century Fulani Jihad, Islam had been known and practiced in Zaria. The British gained control over Zaria in 1901 as one of the primary cities in the country. Zaria is also a significant element in the history of Nigeria.

The cultural aspects of the cities of Zaria mainly consist of an agricultural background. The majority of the inhabitants in Kaduna State are Muslims (Usman, 2002).

The fact that Kaduna State houses many Federal tertiary institutions and other State-owned tertiary institutions as well, and military and Police institutions and their barracks, all these including the former status as the regional headquarters of Northern Nigeria contributes to the cosmopolitan nature of the State which to some extent, accounts for the increased rate of criminality in the State.

Kano State is a state located in the North-Western Nigeria and the most populous state of the Nigerian Federation. Created on May 27, 1967 from part of the Northern Region, Kano state borders Katsina State to the north-west, Jigawa State to the north-east, Bauchi State to the south-east and Kaduna State to the south-west. The state originally included Jigawa State which was made a separate state in 1991. At the beginning of the 19th Century, Islamic leader Usman Dan Fodio led a jihad against Kano, removing its Hausa Emir and reforming the government and religious authority. Since then, the Muslim Emirs have remained traditional leaders of Kano. Historically, Kano State has been a commercial and agricultural state, which is known for the production of groundnuts as well as for its solid mineral deposits. The state has more than 18,684 square kilometres (7,214 sq mi) of cultivable land and is the most extensively

irrigated state in the country. According to the 2006 census figures from Nigeria, Kano State had a population totaling 9,383,682. (Logbaby.com)

Kano State hosts Bayero University, Kano State Institute for Higher Education, a school of Islamic legal studies, several other Islamic schools, teacher-training institutes, a state polytechnic, and an agricultural (peanut) research institute, among others. The high population of Kano State coupled with the fact that Kano city has been a commercial center and defunct Headquarters of Kano and Jigawa States contributes to the increase in crime in the State.

Sokoto State on its part is located in the extreme northwest of Nigeria, close to the confluence of the Sokoto River and the Rima River. Sokoto City is the modern-day capital of Sokoto State (and its predecessor, the Northwestern State). The State occupies 25,973 square kilometers. Sokoto State shares its borders with Niger Republic to the North, Zamfara State to the East, Kebbi State to the South-East and Benin Republic to the West. The name Sokoto (which is the modern/anglicized version of the local name, Sakkwato) is of Arabic origin, representing suk, 'market'. It is also known as Sakkwato, Birnin Shaihu da Bello or (Sokoto Capital of Shaihu and Bello). Being the seat of the former Sokoto Caliphate, the city is predominantly Muslim and an important seat of Islamic learning in Nigeria. The Sultan who heads the caliphate is the spiritual leader of Nigerian Muslims. In 1967, not long after Nigerian independence from the British, the

region became known as the Northwestern State. This territory was, in 1976, split into Sokoto State and Niger State. Later on, Kebbi State (1991) and Zamfara State (1996) split off from Sokoto State. The State is essentially an agricultural state with traditional mode of production predominating and more than 90 percent of the population engaged in subsistence farming. Sokoto State is a veritable centre of Islamic learning and jurisprudence. However, realizing that both Islamic and western educations are crucial ingredients for socioeconomic development, the state strives for the attainment of high standard in both systems of education. Education therefore ranks high on the priority scale of the state (OnlineNigeria.Com 2015). Just like Kaduna State, Sokoto State also has Federal and State owned universities, colleges and Polytechnics. The fact that Sokoto state shares border with Niger Republic and Benin Republic and being the defunct Capital of the Northwestern State of Nigeria, could be responsible for the increase in crime rate in the State.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter provides explanation on the methodology and procedure that is used in carrying out the study. The chapter focuses on the research design, the population of the study, sample size and sampling technique. The instrument used for data collection, the statistical tools employed for the data analysis and summary were discussed.

3.2 Research Design

The study was conducted through the use of survey research involving quantitative method. This is because the study is concerned about getting quantitative data from those who are knowledgeable in Islam in relation to the subject of study in order to test whether Islamic knowledge has a relationship with committing of crimes. The information was collected by means of questionnaire from the respondents. Institutions of learning were randomly selected from Kaduna, Kano and Sokoto states

where samples were drawn from people with different educational backgrounds. However, the study was not concerned with determining the effectiveness or otherwise of the security measures put in place to forestall crime in the chosen areas as it is not an evaluative study.

Following the purposive sampling technique adopted for the selection of respondents due to the absence of a sampling frame and the need to administer the instruments to Muslims only (as the study is about Muslims), the findings can therefore not be generalized across the entire population of the location of the study.

3.3 Population of the Study

The population of the Study is the entire Muslims in North-West Geo- political zone of Nigeria, because the study has to do with the knowledge of the religion of Islam and criminality. So, non-Muslims may not be used in the research because they may not be able to provide correct information. The study population would therefore be Muslims with Educational status that includes: Qur'anic/Ilimi school Teacher, Qur'anic school teacher only, Islamiyyah school teacher only, those with Islamic and western education and those with Western education only, so as to balance the response of the respondents and therefore arrive at findings with the purpose of generalization.

3.3.1 Table Showing Sample of the Population.

S/No.	State	Population	Sample
1.	Kaduna	2823	282
2.	Kano	3683	368
3.	Sokoto	2498	250
	Total =	9004	900

The researcher adopted the simple random sampling technique to select 10% of the population to serve as sample of the study. This is according to Kerlinzer and Denga in Ali (2009) who said 10% is a good representation of a population.

3.4 Sample Size and Sampling

The sample size for the study was 900. This is composed of 300 (all Muslims) each from the three states (Kaduna, Kano and Sokoto) of the North West Geo-political Zone of Nigeria. 20 Muslims from each of the 15 different institutions of the three States were selected purposively so as to give the instruments to Muslims, due to the fact there was no list (sampling frame) containing the population of Muslims in the institutions. This is because the study is meant for only Muslims who are knowledgeable in Islam

3.5 Instruments of Data Collection

Instruments for data collection are the research apparatus used for the collection of data. They provide the researcher with the necessary information on how to collect the data on which the findings and conclusions of the research are based. Bichi (2004)

stated that survey research method generally focuses on people and their sociological facts such as sex, age occupation etc. and could be divided into mainly three means of data collection: Mail, questionnaire, telephone and personal interviews. In the case of this study, personally administered questionnaire was used as instrument for data collection. The questionnaire in this research was cast in both closed and open ended items. Section A contained the demographic data of the respondents which includes; age, location, Islamic and western educational qualification, and the extent of Islamic knowledge. Section B covered items on the Role of Islamic knowledge in Combating Crime with a total number of eleven items. This instrument was therefore designed as Islamic Knowledge crime combating Questionnaire (IKCCQ) to serve as the means of data collection from the respondents. The instrument was accordingly corrected and validated by the supervisor. It was then pilot tested using 30 respondents from three institutions in Kaduna State, they were given the IKCCQ to respond.

After pilot testing the instrument, split half number of the scores was used involving odd and even number procedure and then were subjected to crowbar alpha correlation coefficient statistics and reliability value of $r = 0.78$ was observed. This showed that the instrument is reliable and was used for the data collection in this study. Finally, it suffices to say that the validity and reliability of the instrument (IKCCQ) were ascertained prior to venturing into the field to collect data from respondents.

3.6 Procedure of data collection Analysis and Interpretation

The study used the simple table of frequency methods of presentation of data because the data gathered was quantitative. Discussion of findings vis-a-vis the research questions/objectives of the study was done thereafter. Interpretation of the results was done through the descriptive and analytical methods of interpretation for the purpose of strong findings in that, while the analytical method seeks to probe the results, the descriptive presents the results as they are.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DICUSSION

4.1 Introduction.

The study aims primarily at investigating the role of Islamic knowledge in combating crime in North-west geo-political zone of Nigeria. A total of 900 respondents were selected from Kaduna, Kano and Sokoto states but only 840 responded and all efforts to retrieve the questionnaires from the remaining 60 respondents proved abortive. The analysis is presented in three sections. The first section presents descriptive statistics of frequencies and percentages to determine distribution of respondents by their age, state, educational qualification and other nominal variables. In the second section the six research questions were answered with item means, standard deviations, standard errors and item frequencies. A total of six null hypotheses were tested using the Analysis of variance to find differences in respondents' perception on the basis of their state. All hypotheses were tested at 0.05 level of significance using Anova statistics. Summary of findings and discussions on findings are also included in this chapter as follows:

4.2 Demographic Data

Table 4.2.1: Distribution of Respondents by: Age Range

	Frequency	Percent
18-20	248	29.5
21-40	370	44.0
41-60	210	25.0
61 above	12	1.4
Total =	840	100.0

The age range of the respondents showed that 248 representing 29.5% are between 18-20 years, 370 representing 44.0% are between 21-40 years 210 representing 25.0% are between 41-60 years and 12 representing 1.4% are from 61 years and above.

Table 4.2.2: Distribution of Respondents by: State Location

	Frequency	Percent
Kaduna	260	31.0
Sokoto	241	28.7
Kano	339	40.4
Total	840	100.0

The state location of the respondents showed that 260 representing 31.0% are from Kaduna state, 241 representing 28.7% are from Sokoto and 339 representing 40.4% are from Kano state.

Table 4.2.3 Distribution of Respondents by: Educational Status

Educational status	Frequency	Percent
No response	30	3.6
Quranic/Ilimi school teacher	40	4.8
Quranschool teacher only	30	3.6
Islamiyya school teacher only	90	10.7
Islamic and Western education	590	70.2
western education only	60	7.1
Total	840	100.0

The distribution of respondents by their educational status showed that 30 respondents which represent 3.6% did not respond, while 40 or 4.8% are Qur’anic/Ilimi school teacher. The table further showed that 30 or 3.6% are Qur’anic school teachers only 90 representing 10.7% are Islamiyya school teacher only, an over whelming majority 590 representing 70.2% of the respondents possess both Islamic and Western education and the rest 60 representing 7.1% possess western education only.

Table 4.2.4: Description of Respondents’ Opinion on the Extent of Teaching and Learning of Islamic Knowledge in the Area of Study.

Frequency	Percent
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No response	160	19.0
Excellent	360	42.9
Very Good	110	13.1
Good	150	17.9
Fair	30	3.6
Poor	10	1.2
None	10	1.2
Undecided	10	1.2
Total	840	100.0

On rating the extent of teaching and learning of Islamic Knowledge in the area under research, it was found out that 160 representing 19.0% did not respond. A total of 360 representing 42.9% rate it as excellent, while 110 representing 13.1% rates it as very good. The table further showed that 150 or 17.9% rated it as good, 30 represents 3.6% rated it as fair while 10 representing 1.2% rated as poor . It also showed that 10 representing 1.2% others rated it as none and the rest 10 representing 1.2% were undecided.

Table 4.3: Description of the Respondents' Opinion on the Extent to which the Islamic Scholars are Serving as Models in all Aspects of Life in Area of Study

	Frequency	Percent
No response	100	11.9

Excellent	270	32.1
Very Good	290	34.5
Good	120	14.3
Fair	40	4.8
None	10	1.2
Undecided	10	1.2
Total	840	100.0

On the rating of the Islamic scholars as model in all aspects of life in the area under research, 100 representing 11.9% did not respond. A total of 270 representing 32.1% rated it as excellent, while 290 representing 34.5% rated it as very good. The table further showed that 120 representing 14.3% rate the scholars as good, 40 representing 4.8% rated it as fair while 10 representing 1.2% did not rate them and lastly 10 representing 1.2% were undecided

Table 4.3.1: Description of the Respondents' Opinion on the Level of Impact of Islamic Knowledge in Eradicating Crime in the Area of Study.

	Frequency	Percent
No response	120	14.3
Total eradication	250	29.8
partial eradication	320	38.1
fairly eradication	120	14.3

zero eradication	20	2.4
Undecided	10	1.2
Total	840	100.0

On how they viewed and considered the level of impact of Islamic knowledge in eradicating crime in the area under research, the table showed that 120 representing 14.3% did not respond. A total of 250 representing 29.8% considered it as totally eradicated, while 320 representing 38.1% considered it as averagely eradicated, the table also showed that a total of 120 representing 14.3% considered it as fairly eradicated while 20 representing 2.4% considered it as zero eradicated and lastly 10 representing 1.2% were undecided.

Table 4.3.2: Description of the Respondents’ Opinion on the Position of Islamic Knowledge as the only Means of Eradicating Crime in the Area of Study.

	Frequency	Percent
No Response	180	21.4
Strongly Agreed	300	35.7
Agreed	230	27.4

Strongly Disagreed	50	6.0
Disagreed	50	6.0
None of the Above	10	1.2
Undecided	20	2.4
Total	840	100.0

On whether respondents consider Islamic knowledge as the only means of eradicating crime in the area under research, 180 representing 21.4% did not respond. A total of 300 representing 35.7% strongly agree, 230 or 27.4% agree while 50 representing 6.0% strongly disagree. The Table also showed that 50 representing 6.0% disagreed, while 10 representing 1.2% said none of the above and lastly 20 representing 2.4% were undecided.

4.4 Answering of Research Questions

Research Question One: At what level are the following crimes committed in your area? Descriptive statistics in the form of standard deviation was used to analyze the data collected from the research question. The result is presented in Table 4.4.1

Table 4.4.1: Mean and Standard Deviation of response on Crimes Committed in the Study Area

S/No	Items of Crimes	Response categories		Mean	Std.dev
		Yes	No		
1	Theft/robbery	70	770	0.08	0.277
2	Bribery	100	740	0.12	0.324
3	Fornication/Adultery	50	790	0.06	0.237
4	Drug Abuse/Alcoholism	230	610	0.27	0.446
5	Fraud/Embezzlement	92	748	0.11	0.312
6	Arson	69	771	0.08	0.275
7	Undue Respect to Elders	70	770	0.08	0.277
8	Thuggery	120	720	0.14	0.35
9	Public Disturbance	70	770	0.08	0.277
10	Breach of Trust	110	730	0.13	0.338
11	Murder/Assassination	20	820	0.02	0.153
12	Deception/Lying	30	810	0.04	0.186
13	Treason	10	830	0.01	0.109
14	All of the Above	120	720	0.14	0.35

15	None of the Above	40	800	0.05	0.213
16	Undecided	20	820	0.02	0.153

Table 4.4.1: Showed respondents views on the type of crimes committed in their areas.

According to the table, drug abuse/alcoholism, attracted the highest mean response of 0.27 with details showing that a total of 230 said yes as against 610 that said no. Another most committed type of crimes include thuggery, as this attracts the second highest mean response of 0.14 with details showing that 120 said yes, as against 720 who said no. This clearly indicates that the most widely committed crimes in the selected areas include drug abuse/alcoholism and thuggery.

Research Question Two: which of the following objectives could not be regarded as objectives of Islamic knowledge?

Table 4.4.2: Factors that could not be regarded as objectives of Islamic knowledge?

S/No.	Objectives	Response		Mean	Std. dev.
		Yes	No		
1.	Consciousness of Allah	160	680	0.19	0.393
2.	Combating against crime	20	820	0.02	0.153
3.	Instilling moral values	30	810	0.04	0.186
4.	Creating general awareness about worldly affairs	40	800	0.05	0.213

5.	Building a peaceful society	30	810	0.04	0.186
6.	Establishing mutual understanding and cooperation	30	810	0.04	0.186
7.	Promotion of rituals acts	70	770	0.08	0.277
8.	Obedience and respect for one another	30	810	0.04	0.186
9.	Identifying due rights of every person	20	820	0.02	0.153
10.	All of the above	250	590	0.3	0.457
11.	None of the above	70	770	0.08	0.277

From the results in Table 4.4.2, the main objective of Islamic Knowledge is the consciousness of Allah as this item attracted the highest mean score of 0.19 representing 160 who were in agreement while 680 were in disagreement. It also showed that most of the respondents believe that all the 9 items listed constitute some of the major objectives of Islamic Knowledge. This opinion has the highest mean score of 0.3, with the details showing a total of 250 in agreement and 590 in disagreement.

Research Question Three: which of the following hinders effectiveness of Islamic knowledge in achieving its desired Objectives?

Table 4.4.3: Factors that Hinder the Effectiveness of Islamic Knowledge in achieving its Desired Objectives?

S/No.	Items of Crimes	Response		Mean	Std.dev
		Yes	No		
1.	Government Policy	140	700	0.17	0.373
2.	Widespread ignorance among the members of society	90	750	0.11	0.309
3.	Selfishness/unconsciousness of Allah	130	710	0.15	0.362
4.	Circumstantial Challenges	40	800	0.25	0.213
5.	Promotion of Innovations	50	790	0.06	0.237
6.	Lack of Application of Wisdom in Presenting Islamic Knowledge	100	740	0.12	0.323
7.	Alienation and disunity among the Muslims	20	820	0.02	0.153
8.	All of the Above	290	550	0.35	0.476
9.	None of the Above	130	710	0.15	0.362
10.	Undecided	20	820	0.02	0.153

The Table 4.4.3 shows the factors that hinder the effectiveness of Islamic knowledge in achieving its desired objectives. According to the respondents, government policy is one of the main factor that hinders the effectiveness of Islamic knowledge in achieving its desired objectives, as this item attracted the highest mean score of 0.17 as the details showed that 140 respondents were in agreement while 700

said no. In the same vein, selfishness/unconsciousness of Allah was viewed as a serious factor that hinders the effectiveness of Islamic knowledge in achieving its desired objectives, as this attracted the second highest mean score of 0.15 with the details showing 130 of the respondents who said yes. While 710 of the respondents said no. Bad Government Policy and selfishness/unconsciousness of Allah are the greatest factors hindering the effectiveness of Islamic knowledge in achieving its desired objectives.

Research Question Four: Which of the following methodologies will be appropriate in the application of Islamic Knowledge toward eradicating crimes?

Table 4.4.4: Methodologies that will be Most Appropriate in Application of Islamic Knowledge toward Eradicating Crimes

S/No.	Items of Crimes	Response Categories			
		Yes	No	Mean	Std.dev
1.	Teaching Only	80	760	0.10	0.294
2.	Learning and Practicing	420	420	0.50	0.500
3.	Preaching Only	20	820	0.02	0.153
4.	Being Role Model	20	820	0.02	0.153
5.	Sincerity of Purpose	30	810	0.04	0.186
6.	Commitment and Perseverance	40	800	0.05	0.213

7.	Establishing Many Islamic Teachers	20	820	0.02	0.153
8.	High Payment of Salary to Islamic Teachers	30	810	0.04	0.186
9.	Involvement and Imposition from the Government	50	790	0.06	0.237
10.	Availability of Islamic Books	80	760	0.10	0.294
11.	All of the Above	120	720	0.14	0.350
12.	None of the Above	50	790	0.06	0.237
13.	Undecided	700	770	0.08	0.277

Table 4.4.4 showed the opinions of the respondents on the Methodologies that will be most appropriate in the application of Islamic Knowledge toward eradicating crimes. It shows that the best methodology is learning and practicing, as this item had the greatest mean score of 0.50 with the details showing a total of 420 (50.0%) respondents in agreement while 420 (50.0%) is in disagreement.

Research Question Five: Which of the following group of people were the most influenced by Islamic Knowledge on crime?

Table 4.4.5: Influence of Islamic Knowledge on Crime and Prevention and Control

Items of Crimes	Response		Mean	Std.dev
	Yes	No		
Scholars	250	590	0.3	0.45
Students of Islam	140	700	0.17	0.37
Youths	90	750	0.11	0.30
Unmarried female Muslim	80	760	0.1	0.29
Married female Muslim	27	813	0.03	0.17
Old men	35	805	0.04	0.20
Old women	65	775	0.08	0.26
Non Matured Male	67	773	0.08	0.27
Non Matured Female	65	775	0.08	0.26
Business People	71	769	0.08	0.27
Farmers	93	747	0.11	0.31
Civil Servants	112	728	0.13	0.34
Self Employed	56	781	0.07	0.25
Skilled workers	66	774	0.08	0.26
Teachers	113	727	0.13	0.34
law enforcement officers	10	830	0.01	0.10
Unemployed	90	750	0.11	0.30
All of the Above	250	590	0.3	0.45

None of the Above	20	820	0.02	0.15
Undecided	62	778	0.07	0.26

Table 4.4.5 revealed the respondents' opinion on the influence Islamic Knowledge has on people on crime. The table showed that the groups of people that Islamic Knowledge influenced most are the scholars. This is because the item attracted the highest mean score of 0.3 as the details showed that 250 said yes while 590 said no. It was also revealed in the table that students of Islam are the next group of most influenced people by Islamic knowledge because the item attracted the second highest mean score of 0.17 with the details showing 140 respondents said yes and 700 said no. Therefore, scholars and students of Islam are the group of people most influenced by Islamic knowledge on crime.

Research Question Six: Which of the following could be used to make Islamic Knowledge effective in achieving its desired objectives?

Table 4.4.6: perception of respondents on what could be used to make Islamic Knowledge effective in achieving its desired objectives

S/No.	Items of Crimes	Response Categories		Mean	Std.dev
		Yes	No		
1.	Commitment and sincerity in learning	380	460	0.45	0.49
2.	In-depth learning of the philosophy of	60	780	0.07	0.25

Islamic Knowledge					
3.	Critical study of situation and people in the application of Islamic Knowledge	250	590	0.3	0.45
4.	Seeking for Government support and concern	60	780	0.07	0.25
5.	Employing qualified and dedicated Islamic Scholars in the field of teaching	70	770	0.08	0.27
6.	Adequate payment and incentives to Islamic Scholars that are teaching	20	820	0.02	0.15
7.	Establishing standard and honorable centers of learning	80	760	0.10	0.29
8.	All of the above	85	755	0.12	0.29
9.	None of the above	20	820	0.02	0.15
10.	Undecided	15	825	0.02	0.13

The above Table **4.4.6** showed what could be used to make Islamic Knowledge effective in achieving its desired objectives. According to the respondents, commitment and sincerity in learning is the best instrument that will make Islamic Knowledge effective in achieving its desired objectives. The item attracted the highest mean score of 0.45 with the details showing 380 respondents who said yes and while 460 said no. Critical study of situation and people in the application of Islamic Knowledge is another instrument that can be used to make Islamic Knowledge effective in achieving its desired objectives as this had the next highest item mean response of 0.3 with details

showing that while 250 said yes the rest 590 said no to this item. In conclusion, the best means of making Islamic Knowledge effective in achieving its objectives include commitment and sincerity in learning and critical study of situation and people in the application of Islamic Knowledge.

4.5 Testing of Research Hypotheses

Hypothesis One: The hypotheses stated in this study were analyzed using analysis Variance **Anova** and t-test at $p < 0.05$ as follows. There is no significant difference in the types of crimes committed as indicated by the respondents on the basis of their state.

Tables 4.5.1 (a) Descriptive mean statistics on the differences and types of crimes committed as indicated by the respondents on the basis of their state.

	N	Mean	Std. Deviation
Kaduna	260	1.9038	1.28639
Sokoto	241	1.8573	.94439
Kano	339	1.8478	.92177

Table 4.5.1 (b) The Analysis of Variance statistics on the types of Crimes committed as indicated by the respondent s on the basis of their state.

Sum of Squares	Df	Mean Square	F	Critical F	Sig.
76.357	2	38.179	1.367	2.60	.080

929.832	837	1.111
1006.189	839	

Significant at $p < 0.05$ $df = 2$ and 838.

Results of the Analysis of Variance statistics in Table 4.5.1a and 4.5.1b revealed that there is no significant difference on the types of Crimes committed among the respondents on the basis of their state. Reason being that the calculated p value of 0.080 is higher than the 0.05 alpha level of significance while the calculated F ratio value of 1.367 is lower than the 2.60 F critical. Their calculated mean perception on types of Crimes committed among the respondents was 1.9038, 1.8573 and 1.8478 by respondents from Kaduna, Sokoto and Kano state respectively. This shows that their mean scores on the types of crimes committed is not significantly different on the basis of respondents' state. Consequently, the null hypothesis which states that there is no significant difference on the types of Crimes committed as indicated by the respondents on the basis of their state is hereby accepted and retained.

Hypothesis Two: This null hypothesis states that there is no significant difference in the perception of the Objectives of Islamic Knowledge among the respondents on the basis of their state of origin.

Table 4.5.2a Descriptive Objectives of Islamic Knowledge

	N	Mean	Std. Deviation
Kaduna	260	1.0231	.26261
Sokoto	241	1.0290	.26455
Kano	339	1.0206	.27118

Table 4.5.2b: Analysis of Variance statistics on the Respondents views on the Objectives of Islamic Knowledge on Crime Prevention and Control

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	.010	2	.005	.071	.931
Within Groups	59.514	837	.071		
Total	59.524	839			

Not significant at $p < 0.05$

Results of the Analysis of Variance statistics in table 4.5.2a and 4.5.2b revealed that there is no significant difference in the Objectives of Islamic Knowledge among the respondents on the basis of their state. The reason is that the calculated p value of

0.931 is higher than the 0.05 alpha level of significance while the calculated F ratio value of 0.071 is lower than the 2.60 F critical. Their calculated mean perception on types of crimes committed among the respondents were 1.0231, 1.0290 and 1.0206 by respondents from Kaduna, Sokoto and Kano state respectively. This shows that their mean scores on the objectives of Islamic Knowledge is not significantly different on the basis of the respondents' state. Consequently, the null hypothesis which states that there is no significant difference in the perception of the Objectives of Islamic Knowledge among the respondents on the basis of their state is hereby accepted and retained.

Hypothesis Three: This null hypothesis states that there is no significant difference in the hindrances to the effectiveness of Islamic Knowledge in achieving its Objectives on the basis of their state.

Table 4.5.3 a: Hindrances to effective IK achieving its objectives 3

	N	Mean	Std. Deviation
Kaduna	259	1.1120	.90595

Sokoto	241	1.1203	.93877
Kano	339	1.1209	.91671

Table 4.5.3 b: Analysis of Variance statistics on the difference in the hindrances to effectiveness of Islamic Knowledge in achieving its Objectives on the basis of their state

	Sum of Squares	Df	Mean Square	F	F critical	Sig.
Between Groups	.014	2	.007	.008	2.60	.992
Within Groups	707.305	836	.846			
Total	707.318	838				

Not significant at $p < 0.05$ and $df. = 2 \& 338$

Results of the Analysis of Variance statistics in table 4.5.3a and 4.5.3b revealed that there is no significant difference in the hindrances to the effectiveness of Islamic Knowledge in achieving its objectives on the basis of their state. Reason being that the calculated p value of 0.992 is higher than the 0.05 alpha level of significance while the calculated F ratio value of 0.008 is lower than the 2.60 F critical, Their calculated mean perception on hindrances to the effectiveness of Islamic Knowledge in achieving its Objectives among the respondents was 1.1120, 1.1203 and 1.209 by respondents

from Kaduna, Sokoto and Kano states respectively. This shows that their mean responses on the hindrances to the effectiveness of Islamic Knowledge in achieving its Objectives are not significantly different on the basis of the respondents' state. Consequently, the null hypothesis which states that there is no significant difference in the hindrances to the effectiveness of Islamic Knowledge in achieving its objectives among the respondents on the basis of their state is hereby accepted and retained.

Hypothesis Four: This null hypothesis states that there is no significant difference in the use of appropriate methodology in the application of Islamic Knowledge in the eradication of crime on the basis of their state.

Table 4.5.4:a: Descriptive statistics on the use of appropriate methodology in the application of Islamic Knowledge in the Eradication of Crime on the Basis of their State

State	N	Mean	Std. Deviation
Kaduna	260	1.2154	.77095
Sokoto	241	1.2407	.79068
Kano	339	1.2242	.77491

Table 4.5.4 b: Analysis of variance on the difference in the use of appropriate methodology in the application of Islamic Knowledge in the eradication of crime on the basis of their state

	Sum of Squares	Df	Mean Square	F	F critical	Sig.
Between Groups	.082	2	.041	.068	2.60	.934
Within Groups	506.942	837	.606			
Total	507.024	839				

Results of the Analysis of Variance statistics in Table 4.5.4a and 4.5.4b revealed that there is no significant difference in the use of appropriate methodology in the application of Islamic Knowledge in the eradication of crime on the basis of their state is because the calculated p value of 0.93 is higher than the 0.05 alpha level of significance while the calculated F ratio value of 0.068 is lower than the 2.60 F critical. Their calculated mean perception on the use of appropriate methodology in the application of Islamic Knowledge in the eradication of crime among the respondents was 1.2154, 1.2407 and 1.2242 by respondents from Kaduna, Sokoto and Kano state respectively. This shows that their mean responses on the use of appropriate methodology in the application of Islamic Knowledge are not significantly different on the basis of respondents' state. Therefore, the null hypothesis which states that there is no significant difference in the use of appropriate methodology in the application of Islamic Knowledge is hereby retained.

Hypothesis Five: This null hypothesis states that there is no significant difference on those who Islamic Knowledge has impact upon on the basis of their state

Table 4.5.5 (a) Descriptive Mean Statistics on the Difference on those Islamic Knowledge Has Impact upon on the Basis of their State

	N	Mean	Std. Deviation
Kaduna	260	3.5615	3.63807
Sokoto	241	2.2946	.98337
Kano	339	2.3628	1.01523

Table 4.5.5 b: Analysis of variance on the difference on those Islamic Knowledge has impact upon on the basis of their state

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	891.054	2	15.527	1.030	.09
Within Groups	4008.470	837	4.789		
Total	4899.524	839			

From the Analysis of Variance statistics in table 4.5.5a and 4.5.5b, there is no significant difference in the respondents' views on those that Islamic Knowledge has impact upon on the basis of their state. The reason is that the calculated p value of 0.090 is higher than the 0.05 alpha level of significance, while the calculated F ratio value of 1.030 is lower than the 2.60 F critical, Their calculated mean perception on

difference on those Islamic Knowledge has impact upon among the respondents was 2.5615, 2.2946 and 2.3628 by respondents from Kaduna, Sokoto and Kano state respectively. This shows that their mean responses on those Islamic Knowledge has impact upon is not significantly different on the basis of respondents' state. Therefore, the null hypothesis which states that there is no significant difference in the respondents views on those Islamic Knowledge has impact upon on the basis of their state is hereby accepted and retained.

Hypothesis six: There is no significant difference in the respondents' opinion on effectiveness of Islamic knowledge in eradicating crime.

Table 4.5.6a: Factors that could be used in Making IK Effective

	N	Mean	Std. Deviation
Kaduna	260	1.0423	.30778
Sokoto	241	1.9917	.18238
Kano	339	1.9882	.18805

ANOVA

Table 4.5.6b: Factors that could be used in Making IK Effective

	Sum of Squares	Df	Mean Square	F	F Critical	Sig.
Between Groups	.499	2	.250	1.700	2.60	.099

Within Groups	44.471	837	.053
Total =	44.970	839	

From the Analysis of Variance statistics in table 4.5.6a, there is no significant difference in the respondents' views on factors that could be used in making Islamic Knowledge effective in eradicating crime on the basis of their state. The reason is that the calculated p value of 0.099 is higher than the 0.05 alpha level of significance, while the calculated F ratio value of 1.700 is lower than the 2.60 F critical, Their calculated mean perception on difference factors that could be used in making Islamic Knowledge effective in eradicating crime among the respondents was 1.0423, 1.9917 and 1.9882 by respondents from Kaduna, Sokoto and Kano state respectively. This shows that their mean responses on factors that could be used in making Islamic Knowledge effective in eradicating crime is not significantly different on the basis of the respondents state. Therefore the null hypothesis which states that there is no significant difference in the respondents' views on factors that could be used in making Islamic Knowledge effective in eradicating crime on the basis of their state is hereby accepted and retained.

4.6 Summary of Findings

The following are the major findings of the study.

1. The best means of making Islamic Knowledge effective in achieving its objectives include commitment and sincerity in learning and critical study of situation and people in the application of Islamic Knowledge
2. Scholars and students of Islam are mostly the people that Islamic knowledge has the greatest impact upon.
3. The best methodology is learning and practicing, as this item had the greatest mean response of 0-.50 with details showing that a total of 420 (50.0%) were in agreement while the rest 420 (50.0%) were in disagreement with this view.
4. All the objectives which include consciousness of Allah, creating general awareness about the worldly affairs, building a peaceful society, establishing mutual understanding and cooperation, promotion of ritual acts, obedience and respect for one another and identifying due rights of every person are the main objectives of Islamic Knowledge.

4.7 Discussion

This section is meant to establish the findings. This was done by relating each of the research questions cum the research hypotheses with the analysis that responded to them. In responding to research question one (What are the specific crimes committed in Kano, Kaduna and Sokoto States), the results of the analyses in Table 4.4.1 become useful. The results show that drug abuse and alcoholism are the major crimes committed in the states of study. Thuggery was also a common crime committed in the locations of study showing therefore that drug, alcoholism and thuggery are common in Kano,

Kaduna and Sokoto States. In fact, there is no significant difference between the three states as the calculated P-value is higher than the 0.05 alpha level of significance. See the calculated F ratio value in Table 4.5.1b which is lower than the F critical value. The calculated mean perception for the types of crimes in Kaduna, Sokoto and Kano, show no significant difference that is, the mean score is not significantly different from one another. Therefore, all the crimes mentioned in Table 4.4.1 were common amongst the three states with drug/alcoholism and thuggery leading the pack. This may be because of the closeness of the location. The finding is in line with Dambazau (1994) position that crime such as drugs abuse, alcoholism and thuggery among others are common in Northern Nigeria. While according to Mansour, (nd) it may also be because of the lack of application of Islamic Legislations based on the Quran and Sunnah of the Prophet (صلى الله عليه و سلم), but according to Abdallah, (2014) crime prospers in modern society because of the contradictory approach being followed in controlling the crime. That all forms of temptation are prevalent and easily accessible and when the time comes for correction or punishment of a crime, it is done leniently and without seriousness. Sentencing is often biased and protective of the criminal's rights over those of the victim. Take for example according to El Awa, (nd) the application of capital and Corporal punishment has been banned by the UN on the ground that the criminal is no longer a “bad man” but a “sick man (Howard,1965) as such a convict needs treatment. As a result, convicted criminals who committed serious crime had been let out on the public due to their ‘good behaviour’ in prison and many of them ended up committing the crime again,

only to be sentenced for a few more years. This according to (Leo, 1937) Western penal system has failed utterly in reforming and rehabilitating criminals. Petty criminals enter the system and exit as well trained hardened criminals. Society ends up paying for the crimes committed against it by being obliged to provide food, clothing and shelter for criminals. Consequently criminal activities become common and always on the increase.

Similarly, the penal system of Northern Nigeria was designed by the Western colonial Masters and therefore reflects some of the Western ideology of penal laws, hence the high probability of crime such as drug abuse, alcoholism and thuggery among others being common in the three states (Kano, Kaduna and Sokoto States) in accordance with the findings of this study. It is also important to note that, the Prophet Muhammad (صلى الله عليه و سلم) was reported to have said

From among the portents of the Hour are (the following):
1) Religious knowledge will be taken away (by the death of Religious learned men). 2) Ignorance of religion will prevail. 3) Drinking of Alcoholic drinks (will be very common). 4) There will be prevalence of open illegal sexual intercourse (Sahih Bukhari).

In response to research question two (which of the objectives of Islamic knowledge affect crime prevention in Kano, Kaduna and Sokoto states?), the results of the analyses in Table 4.4.1 are relied on. The results show that 'consciousness of Allah' got the highest response from the respondents as the objective of Islamic knowledge

In support of the finding of the study the above quoted verse emphasizes the essence of knowledge in Islam is to inculcate consciousness of Allah and knowledge about Him guides man to moral values. The Qur'an also added in (3; 18)

ت ت ت ط ط ط ف ف ف ف ف ف ف ج ج ج ج ج ج آل
عمران: ١٨

Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.(Q3;18)

This indicates that those who are conscious of moral values and do not involve in crimes because of their knowledge about Allah are always the learned persons. In this regard the Qur'an further revealed that:

و و و و و و و ي ي ي ر ر فاطر: ٢٨

... those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving (Q35;28).

In same vein the Prophet (صلى الله عليه و سلم) is reported have said in al-Bukhari that;

widespread ignorance among the members of the society and selfishness/unconsciousness of Allah, among others, by members of the society. This is the case in the three states studied as it showed no significant difference in the responses of the respondents on the hindrances that affect the effectiveness of Islamic knowledge in achieving its objectives. That is, the major factor of government policy, widespread ignorance among members of the society etc. are common in the three states of study. This shares the position of Ahmad, (nd). That Islamic political order should be based on the concept of Tawhid and seek its flowering in the form of vice - regency operating through the mechanism of Consultation (Shura) supported by the principles of equality of human kind, rule of law, protection of human rights including those of minorities, educating the people, accountability of rulers, transparency of political processes as an overriding concern for justice in all its dimensions: legal, political, social, economic, etc. On the contrary, the concept of political order generally in Nigeria is a secular system of governance based on western system of democracy with policy on Education that did not give much cognizance to Islamic knowledge. With this then in conformity with the finding of the study, it is clear that government policies, widespread ignorance among members of the society could be the major factors among others that hindered the effectiveness of Islamic knowledge in achieving its objectives.

The results in Table 4.4.5 will be used to respond to research question four (what are the different methodologies used in the application of Islamic knowledge in

combating crime in Kano, Kaduna and Sokoto?). The results show that of the different methodologies used in the application of Islamic knowledge in the prevention of crime in the three states studied, the most appropriate is learning and practicing. Others are teaching, preaching, being role models etc. However, there is no significant difference in the results as contained in Table 4.5.3b. That is, all the respondents share the same opinion irrespective of their difference in states. This, again, may not be far from the nearness of the states and the cultural affinity in terms of religion as Islam is the religion of the majority of the people in the three states. This also accounts for the substance in the methodologies as explained by al-Attas, 2009. That; faith, beliefs and practices and teachings adhered to by the Muslims individually and collectively as a Community and manifesting itself altogether as an objective of the Religion of Islam.

In responding to research question five (who are those that Islamic knowledge has impact on in combating crime in Kano, Kaduna and Sokoto?), the results of the analyses in Table 4.4.7 show that all groups, in the opinion of the respondents, in society are influenced by Islamic knowledge in relation to the prevention of crime; and the most influenced, according to the results, are the scholars. This may be because they know the import of every aspect of Islamic teaching as it concerns all aspects of human endeavour; and in this case, the respondents' views were for all the states in focus, as there is no significant difference between the results from the responses of respondents in the three states under study. This is shown by the results in Table 4.5.5b. Scholars

have been seen in Islam as servants who fear Allah most. Similarly, the Qur'an (16:90) emphasized fairness and justice as away to ensure free society devoid of crime. The Quran states that;

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اٰتُوْا بِالْحَقِّ وَاقْسِمُوْا بِاللّٰهِ لَئِنْ لَمْ يَنْزَلْ عَلَيْنَا الْقُرْاٰنَ لَآ كُنَّا لَمُؤْمِنِيْنَ ۙ

Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful. (Q. 16:90)

This therefore clearly indicates that in line with the finding of the study those who are conscious of moral values and do not indulge in crime because of their knowledge about Allah are the learned persons not the ignorant among members of the society. The Quran also states that:

وَالَّذِيْنَ يَتَّقِ اللّٰهَ يَجْعَلْ لِّوَجْهِهٖ مَخْرَجًا ۙ

... those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving (Q35;28).

The results of the analyses in Table 4.4.9 will be used to respond to research question six (what are the factors that can impact on the effectiveness of Islamic knowledge in the prevention of crime?). The results show that the factors range from 'commitment and sincerity in learning', 'in-depth learning of the philosophy of Islamic

knowledge' to 'employing qualified and dedicated Islamic scholars in the field'. The results also show 'commitment and sincerity of learning as the most important factor that can impact on the effectiveness of Islamic knowledge in crime prevention as stated by the different respondents in the three states studied. In fact, there is no significant difference vis-à-vis response from the different states' respondents as indicated by the results in Table 4.5.6b. That is, the results are common to all the states studied. The view that commitment and sincerity in learning is a major factor that will impact on the effectiveness of Islamic knowledge in crime prevention is in tune with the views of Mansour, (nd) that crime committed by Muslims today are by those who are visually impaired people of faith, that are not committed with sincerity in learning and practicing their religion. He further stressed the impact and effectiveness of learning and practicing the teachings of Islam on the prevention of crime basing it on the fundamental pillars of Islam as follows:

First declaration of faith i.e. to bear witness that there is none worthy of worship except Allah and that Muhammad (صلى الله عليه و سلم) is His messenger if it is done with sincerity, it obliges the Muslims to be highly conscious of Allah and follow the exemplary life of the Prophet (صلى الله عليه و سلم) as a model. This would then purify the hearts of the Muslims and keep them away from temptation towards wrong-doings of all evils and crime. In following the exemplary life of the Prophet (صلى الله عليه و سلم), the Quran has

confirmed that his life style is in conformity with sublime morality and he basically adopted it from the Quran. Allah says in the Quran:

گ گ گ گ گ

And most surely you conform (yourself) to sublime morality

(Q 68; 4) Allah also said in the Quran (53; 3-4):

پ پ ن ن ن ن ن ت ت ت النجم: ۳ - ۴

Nor does he speak out of desire. It is naught but revelation

that is revealed, (Q 53; 3-4)

Secondly, the five daily prayers, if studied and practiced with sincerity as a duty towards Allah. They strengthen and enliven the belief in Allah and inspire the Muslims to a higher morality. They also purify the heart and prevent temptation from wrongdoings, all evil and crime generally.

Thirdly, the Fasting, during the month of Ramadan teaches the Muslims not only to abstain from food, drink and sexual intercourse from dawn to sunset, but also from evil intentions and desires. It teaches love, sincerity, trust and devotion. It develops a sound social conscience, patience and will-power.

Fourthly, Zakat teaches the Muslims to pay annually 2.5% of one's net saving on which a year has passed as a religious duty and to the poorer sections of the community. It actually helps in bridging the gap between the rich and the poor; it also enhances trust, love and care among the members of the community. It eliminates poverty from the community; as a result, it prevents evil and criminal tendencies.

Fifthly, Pilgrimage to Makkah, once it is effectively performed in accordance with the teachings of the Prophet (صلى الله عليه وسلم) it is also capable of strengthening and enlivening the belief in Allah and inspiring man to higher morality. It purifies the heart and prevents temptation towards wrong-doings, all evil and criminal tendencies.

Suffice it to say that in view of the above stated position of Mansour, (nd) on the pillars of Islam which also relates to other Islamic doctrines, if an in-depth study of the philosophy of Islam behind them is taught by employed qualified and dedicated Islamic scholars in various fields of Islamic Studies and the Muslims acquires the knowledge and practice it with all the sense of commitment and sincerity, that would certainly have effective impact on crime prevention and control which is in line with the findings of this study, which shows that commitment and sincerity of learning are the most important factor that can impact on the effectiveness of Islamic knowledge in crime prevention as stated by the different respondents in the three states studied.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary, conclusion and recommendations on investigating the role of Islamic Knowledge in combating crime in North Western zone of Nigeria.

5.2 Summary

This study was structured into five chapters in order to effectively carry out this research. Chapter one presented the background and purpose of the study, the statement of the problem and research questions, including the hypotheses formulated for the study, scope and delimitations. In line with the research objectives, research questions were stated as well as the null hypotheses. The study is significant as it will provide the state governments of the three North western states and others similar selected for the study, the best way to control crime, through the proper utilization of Islamic Knowledge which is predominant in the area, as well as provide quality service delivery to the general public and relevant security agencies on how best to stem the wave of criminal tendencies in the area.

Chapter two presented the literature review that are related to this study under the concept of religiosity, the concept of religiosity in Islam, Islamic perception of law, Islamic rituals and social cohesion, among others.

In chapter three, the research methodologies used and adopted were discussed. The survey design was used. The population of this study comprised the Muslims in North Western zone of the country. A total of three states comprising Kano, Sokoto and Kaduna were selected. The sampling technique adopted was the random sampling technique. Reliability test was also carried out in this chapter to determine the reliability of the instrument used for gathering the data. In chapter four, the analysis, presentation and discussion of the results of the data analysis were carried out here. The SPSS version 20 statistical package was used to carry out the entire data analysis.

5.3 Summary of Major Findings:

The study investigated the influence of Islamic Knowledge on Crime in the North Western zone of Nigeria. A total of 900 respondents were sampled for the study using the random sampling technique:

- * There is no significant difference on the types of crime committed on the basis of their states.

- * There is no significant difference in the perception of the objectives of Islamic Knowledge among the respondents on the basis of their states.

- * There is no significant difference in the factors that hinder the effectiveness of Islamic Knowledge in achieving its objectives on the basis of their states.

- * There is no significant difference in the appropriate methodology used in the application of Islamic Knowledge for the eradication of crime on the basis of their states.
- * There is no significant difference in the respondents views on those who Islamic Knowledge has impact upon on the basis of their states.
- * There is no significant difference in the respondents' views on the factors that could be used in making Islamic Knowledge effective in eradicating crime on the basis of their states.

5.4 Conclusion:

From the findings of this study, the respondents agreed from their opinion that there is no significant difference between them in the effectiveness of Islamic knowledge in combating crime in the North-West geopolitical zone of Nigeria. Therefore, Islamic knowledge has a lot of attributes in combating crime.

5.5 Contribution to Knowledge

From the conduct of this study the following contribution to Islamic Education are made:

1. The finding of the study brought to light the value of the role of Islamic knowledge in Combating crime.
2. The instrument used in the research is Islamic knowledge Combating Crime Questionnaire (IKCCQ) was developed by the Researcher which other Researchers can adopt or adapt.
3. The findings of the research has provided new information to the existing literature in Islamic Education
4. From the study, recommendations were given on how to use Islamic knowledge in Combating crime in the North-West geo-political zone of Nigeria.

5.6 Recommendations:

The following recommendations are hereby put forward as a result of the findings of the study:

1. Government should ban the production of alcohol and hard drugs as these accounts for the highest crime.
2. Muslims who commits crime should be punished according to the dictates of Islamic religion in Nigeria.
3. Government should provide social security to reduce the incidence of crime in the study areas.
4. Tested Islamic Scholars should be used to propagate the appropriateness of Islam in curbing crime in our society.
5. Crime prevention and control based from Islamic perspective should be taught as core subject\course for Muslim Students in schools at Primary, Secondary and Tertiary Institutions.
6. A workshops, seminars or conferences should be organized to sensitize the society on the impact of Islamic knowledge in combating crimes.

5.7 Suggestions for Further Studies

The study is by no means exhaustible, further studies are therefore suggested in the following areas:

1. Studies on Islamic Education, crime and punishment among the Nigerian youth should be conducted.
2. Similar studies to this one should be conducted on the role of Islamic knowledge in combating crime and should be carried out based on gender in Nigeria.
3. Also, similar studies to this one should be conducted in other geo-political zones of Nigeria such as; North-East, North-Central, etc.

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Department of Art and Social Sciences,
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23rd October, 2014.

Dear Respondent,

RESEARCH QUESTIONNAIRE

This questionnaire is meant to seek your knowledge and views on the Role of Islamic Knowledge in Combating Crime in North West geo-political zone. This is purely a research work and your response shall be used as such. Do not put your identity on the questionnaire as your confidentiality shall be maintained.

In case you have any question as regard the content of the questionnaire, please do not hesitate to contact me through: 08037862869; zangoodaura12@gmail.com.

Yours Sincerely,

Malam Ashiru T. Zango.

Please tick [] where necessary and fill in the Blank Space accordingly.

1. Age Range

- a. 18 – 20 []
- b. 21 – 40 []
- c. 41 – 60 []
- d. 61 – Above []

2. State Location:

- a. Kaduna []
- b. Katsina []
- c. Sokoto []
- d. Kano []

3. Educational status

- a. Qur'anic/Illimi school Teacher []
- b. Qur'anic school teacher only []
- c. Islamiyya school teacher only []
- d. Islamic and western education []
- e. Western education only []

4. Educational qualification

- a. NCE in Islamic/others combination []
- b. NCE (General) []
- c. Degrees in Islamic Studies []
- d. Other degree []
- e. Masters Islamic Studies []
- f. Masters in others field []
- g. Ph.D. Degree []
- h. Ph.D. in other field []

5. Which of the following do you consider as crimes, which are being committed in your area?

- a) Thief/Robbery []
- b) Bribery []
- c) Fornication/Adultery []
- d) Drug Abuse/Alcoholism []
- e) Fraud/Embezzlement []
- f) Arson []
- g) Undue respect to elders []
- h) Thugry []

- i) Public Disturbance []
- j) Breach of Trust []
- k) Murder/Assassination []
- l) Deception/Laying []
- m) Treason []
- n) All of the above []
- o) None of the above []
- p) Undecided []
- q) Other please specify

6. Which of the following could not be regarded as objectives of Islamic Knowledge?

- a) Consciousness of Allah []
- b) Combating against crime []
- c) Instilling moral values []
- d) Creating general awareness about the worldly affairs []
- e) Building a peaceful society []
- f) Establishing mutual understanding and cooperation []
- g) Promotion of rituals acts []
- h) Obedience and respect to one another []
- i) Identifying due rights of every person []
- j) All of the above []
- k) None of the above []
- l) Undecided []
- m) Others please specify

7. Which of the following hinders the effectiveness of Islamic Knowledge in achieving its objectives?

- a) Government policy []
- b) Wide spread of ignorance in the numbers of society []
- c) Selfishness/Unconsciousness of Allah []
- d) Circumstantial challenges []
- e) Promotion of Innovations []
- f) Lack of application of wisdom in presenting Islamic Knowledge []
- g) Alienation and disunity among the Muslims []
- h) All of the above []
- i) None of the above []
- j) Undecided []
- k) Others please specified

8. Which of the following methodology will be appropriate in application of Islamic Knowledge toward eradicating crime?

- a) Teaching only []
- b) Learning and Practicing []
- c) Preaching only []
- d) Being morale model []
- e) Sincerity of purpose []
- f) Commitment and perseverance []
- g) Establishing many Islamic schools []
- i) High payment of Salary to Islamic Teachers []
- j) Involvement and imposition from the Government []
- k) Availability of Islamic books []
- l) All of the above []
- m) None of the above []
- n) Undecided []
- o) Others please specify

9. How do you rate the level of teaching and learning of Islamic Knowledge in your locality?

- a) Excellent []
- b) Very Good []
- c) Good []
- d) Fair []
- e) Poor []
- f) None of the above []
- g) Undecided []

10. How do you rate the Islamic scholars as model in all aspect of life in your locality?

- a) Excellent []
- b) Very Good []
- c) Good []
- d) Fair []
- e) Poor []
- f) None of the above []
- g) Undecided []

11. How would you view the level of impact of Islamic Knowledge in eradicating crime in your society?
- a) Total eradication []
 - b) Partial eradication []
 - c) Fairly eradication []
 - d) Zero eradication []
 - e) None of the above []
 - f) Undecided []
12. Do you consider Islamic Knowledge as the only means of eradicating crime in your locality?
- a) Strongly agreed []
 - b) Agreed []
 - c) Strongly disagreed []
 - d) Disagreed []
 - e) None of the above []
 - f) Undecided []
13. Which of the following you consider Islamic Knowledge has great impact on them?
- a) Scholars []
 - b) Students of Islam []
 - c) Youth []
 - d) Unmarried female Muslim []
 - e) Married female Muslim []
 - f) Old Men []
 - g) Old Women []
 - h) Non matured male []
 - i) Non matured female []
 - j) Business People []
 - k) Farmers []
 - l) Civil servants []
 - m) Self Employed []
 - n) Skilled workers []
 - o) Teachers []
 - p) Law enforcement officers []
 - q) Unemployed []

- r) All of the above []
- s) None of the above []
- t) Undecided []

14. Which of the following could be use in making Islamic Knowledge effective in achieving its objectives?

- a) Commitment and sincerity in learning []
- b) In-depth learning the philosophy of Islamic Knowledge []
- c) Critical study of situation and people in the application of Islamic Knowledge []
- d) Seeking for Government support and concern []
- e) Employing qualified and dedicated Islamic Scholars in the field of teaching []
- f) Adequate payment and incentives to Islamic Scholars that are teaching []
- g) Establishing standard and honorable centers of learning []
- h) All of the above []
- i) None of the above []
- j) Undecided []
- k) Others please specify