TITLE PAGE

ISLAMIC PREVENTIVE STRATEGIES ON THE MENANCE OF POLITICAL THUGGERY IN KADUNA STATE

BY

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DECLARATION

I hereby declare that this thesis is a record of my own research work. It has not been presented partially or wholly anywhere in any application for a higher degree. All quotations are indicated by quotation marks and sources of information are duly acknowledged by means of references.

…… ……

Sign Date

DEDICATION

This research has been dedicated to my beloved Late (Haruna) and Rukayyah whose fruit of hard labour I am reaping, also my wife Ummulkulthum Muhammad, our beloved sons and daughters, and Muslims that are striving in the quest for knowledge.

CERTIFICATION

This research work entitled "ISLAMIC PREVENTIVE STRATEGIES ON THE MENACE OF POLITICAL THUGGERY IN KADUNA STATE" by Sani Sule has been read and approved as meeting the requirements governing the award of Master of Education Degree in Islamic Studies, Ahmadu Bello University Zaria.

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ABSTRACT

Youths and political thuggery has become very rampant in Africa and Nigeria, especially in Kaduna State. This research work looks at it causes, effects and to proffer possible solutions to such disgusted attitude. The research is divided into five chapters, chapter one: introduction, chapter two: literature review, chapter three: research methodology, chapter four: presentation and analysis of data, chapter five: summary, conclusion, findings and recommendation. The sample was made up of five hundred (500) questionnaire from eight local government areas of the state, using systematic sampling techniques. The instrument used for collection of data was questionnaire while analysis of data was performed through the use of sample frequency and percentage, test and Pearson product moment correlation coefficient (P.P.M.C.C) was used. The research discovered that poverty and unemployment are among the causes of political thuggery in Kaduna state, and that absence of good governance and low political culture are also contributory factors to the menace of thuggery and violence.

DEFINITIONS OF OPERATIONAL TERMS

Alamin – Mankind

Al-Asbat – The offspring of the twelve sons of Ya'qub

Al-Maruf – Recognized or familiar in Shari'ah

Al-munkar – Forbidden or Evil action in Shari'ah

Diyah – Blood money

Hadith – Sayings, actions and facit approval of the Prophet (S.A.W)

Kauraye – Names of Thugs groups.

Khalifah – Vice gerency or successor

La'ilaha illallah – There is none worthy of worship except Allah

Madrasah – School

Maita-tsine – Name of a deviant scholar who resided in Kano Northern Nigeria in 1980's

Mandsick – All the ceremonies of pilgrimage (Hajj) and Umarh

Masjid – Mosque

Mazulman – Intentionally with hostility

Muhsin – Good – doer or one who acknowledged the worship of one deity

Mushrikun – Polytheists

Qisas – Law of equality in punishment

Quraish – The tribe of the prophet Muhammad (S.A.W)

Ramadan – The 9th Month of Islamic Calendar and a period of compulsory fasting to muslims.

Sabians – The Revival

Shari'ah – Islamic Law

Shirk – An act of associating partners to Allah, the Creator.

Shura – Mutual Consultation

Sulh – Settlement

Sunnah – Practice of the Prophet (SAW)

Tarbiyah – Child up bringing

Taurat – Torah (a book revealed to Prophet Moses (A.S))

Tawagut – (Plu. of Tagut) any deity beside Allah that is worshipped.

Ummah – Muslim community

Ummah – Musulim Community.

Yan kalare – Names of Thugs groups.

Yan sara suka – Names of Thugs groups.

ABBREVIATIONS

CC – Carbon Copy

CDC – Constitutional Drafting Committee

ECOMOG – Economic Community Western African state monitoring Group

FEDECO – Federal Electoral Commission

FPTP – First past the post

GCFR – Grand commander of the Federal Republic

INEC – Independent National Electoral Commission

N.D – No date

NEPU – Northern Element Progressive Union

NPC – National Population Commission

NPN – National Party of Nigeria

P.B.U.H – Peace Be Upon Him

S.A.W – Sallahu Alaihi Wasalam – May peace and Blessing of Allah be upon Him.

S.W.T – Subhanahu Wata'alah – Glory to Him

SLM – Peace

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CHAPTER ONE

1.0 GENERAL INTRODUCTION

1.1 BACKGROUND TO THE STUDY

In the name of Allah, the Most Gracious, the Most Merciful. All praises are to the Almighty Allah, the Creator, the Sustainer and the Nourisher of the Universe. May the peace, blessing and mercy of Allah (S.W.T) be upon His noble Prophet, Muhammad (S.W.T) who indeed delivered the mission of guidance successfully. Similarly, may Almighty Allah (S.W.T) be pleased with the Prophet's household, companions and those who followed them in sincerity to the Last Day.

The basic aim of the religion of Islam is the inculcation of moral values and Allah's consciousness. In view of this, the religion abhors all immoral activities and ungodly attitudes. The following Qur'anic verse substantiates the statement.

(قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْىَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُواْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَـناً وَأَن تَقُولُواْ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ)

Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge. (Al-A'araf: 33).

The proliferation organizations of thugs are not only a threat to the existence of people but have a serious threat to the Nigeria nascent democracy. The thugs organizations with variant names, such as 'ecomog' (Borno) Area Boys (Sokoto) Kauraye (Kaduna) Yan Sara suka (Bauchi) and Yan kalare (Gombe) have become impediment to the development of peaceful democracy in Northern Nigeria in particular and Nigeria at large. Since the re-introduction of electoral democracy in 1999, the thugs groups who were mostly unemployed youth were usually sponsored by desperate politicians who used them as tools for the promotion of their selfish desire and later discard them. The discarded youths remain without alternative but to indulge in all sorts of crimes such as rapping, and killing, which are strongly condemned by Islam. The said criminal

activities were usually lodged against innocent people and in some rare occasions on their masters (sponsors) who were unable to settle them or by the instigation of others.

Kushee (2008:159-161) opined that, to understand the phenomenon of political thuggery one has to look at the social-political environment under which they operate. Nigeria as a competitive state has witnessed, inter /intra – communal violence. The genesis of the state of unrest in Nigeria may be attributed majorly to the level of illiteracy, poverty and electoral system that encourages excessive and unchecked power coupled with the impunity enjoyed by the perpetrators of crimes. In view of this, this research is designed to critically examine the activities of political thugs with a view to proffering solutions in the light of Islam.

1.2 STATEMENT OF THE PROBLEM

Islamic religious moral institution appears to be the major institution that promotes moral values. On the other hand, the secular system that negates religious ethics particularly that of Islam tends to promote social vices and have acknowledged the

activities of thugs for their ulterior motives of tarnishing religious consciousness. The unbearable calamities that were befallen societies as a result of the activities of thugs appear to be an unending issue. Thus, many solutions proffered to deal with it appear to be insufficient and incapable of curbing its menace. The recurrent cases of political thuggery especially during and after elections have not only affected the effectiveness of Nigerian electoral system but have continued to deny the electorates the right – candidates that will respond to the challenges of thugs, among other things. The episode of 2007 election in SabonGari Local Government Area of Kaduna state where there was heavy loss of lives and properties justified this assertion.

Therefore, unceasing violence as a result of the activities of the Nigeria political class has become subject of worry and concern. The government of Nigeria is finding it extremely difficult to handle the level of insecurity that pose a great threat to the citizens of Nigeria.

The high rate of crimes have resulted to a rise in ethnic nationalism and movements with each ethnic group claiming socio – economic deprivations and marginalization. Consequently, each

ethnic group resulted to control over its perceived territory. Thus, enmity and hatred led to inter – communal and intra – communal conflicts. Therefore, the State lost the capacity to discharge its security functions, particularly the police. This led to the informal devolution of community policing and security services such as armed ethnic, religious militia, vigilante groups, and community defense groups to protect their lives and properties. These groups are largely made up of young people, some as young as eight years. The proliferation of communal conflict has made Nigerian youth more directly involved in armed violence in the last decade more than any other time.

Despite the numerous solutions proffered, so far, to tackle the menace of political thuggery, yet the problem persists especially during electioneering campaigns, elections and after.

1.3 OBJECTIVES OF THE STUDY

The major objectives of this research include:

1. To trace the root causes of political thugs, in Kaduna state.

2. To critically study the motivating factors responsible for the negative change in the attitudes of the youths in the area of study.
3. To explain the implications of the activities of thugs in society.
4. To proffer solutions from Islamic perspective, to the detrimental activities of political thugs.

1.4 SIGNIFICANCE OF THE STUDY

The participation of youth in political thugs during campaign and during election is highly rampant. This leads to serious injuries and even loss of lives.

The society of Kaduna state that was known for both religious and cultural values is now engulfed with devastating moral degradation as a result of the activities of political thugs who have no respect to either religious values or to elders.

The insecurity posed by the activities political thugs not only is it responsible for the lost of religious values but has immensely discouraged foreign investments, and indigenous efforts in stabilizing and improving the economic growth of the state. Thus, poverty rate is always in increase with its attendance consequences.

Therefore, any research that would educate people about the danger political thugs avenue for good leadership and peaceful co-existence among people would be of great significance.

1.5 RESEARCH QUESTIONS

1. What are the main factors that motivate and influence the involvement of youths into political thugs?
2. What are the causes of political thuggery in the society of Kaduna State.
3. What are the implications of the activities of the political thugs in the area of study?
4. How can the activities of political thugs be controlled.

1.6 BASIC ASSUMPTIONS

1. Lack of proper religious education is responsible for the influence of Muslim youths into political thuggery.

2. Religious institutions are capable of inculcating moral values through which political thuggery can be handled.

3. Negligent of religious practices is responsible for the promotion of political thuggery.

1.7 RESEARCH HYPOTHESIS

1. There is no significant relationship between ignorance of religious guidance and the socio political problem.

2. There is no significant relation between illiteracy, poverty and political thugs.

3. There is no significant difference between the participation of men and women in the political thuggery in Kaduna State.

4. There is no significant relationship between the incapability of the National Security outfit and the political thuggery.

5. There is no significant relationship between employment rate of the youth and political thuggery.

1.8 SCOPE AND LIMITATION

The research looks at the relevance of Islamic preventive strategies to the menace of political thugs with specific focus on Kaduna state. Therefore, the research dwelled on the findings of the

level of participation of the youths in Kaduna State in political thuggery during elections.

CHAPTER TWO

LITERATURE REVIEW

2.0 MEANING OF ISLAM

The word“Islam” meanssubmissionorsurrendering to the wills and commandments of the Creator, Allah (S.W.T). Therefore Islam is Arabic word derived from the root word“Silm”**.** From this root word, it can also be extracted peace and safety as a further meaning of Islam.

In this regard, the implication of the word **‘**Islam**’** is how man is able to establish peace with His Lord, Allah (S.W.T), which would in turn, brings about peace and harmony among the entire mankind. In another word, Islam indicates a covenant between Allah and His servants, where a servant (Muslim) surrenders his or her will to Allah in return for peace and safety in the life of this world and in the Hereafter.

2.1 THE MEANING OF ISLAM FROM THE QUR’AN

The Quran has described Islam in several verses. For instance,

(وَجَـٰهِدُوا فِى اللَّهِ حَقَّ جِهَـٰدِهِۦ هُوَ اجْتَبَـٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ هُوَ سَمَّىٰكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِى هَـٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى النَّاسِ فَأَقِيمُوا۟ الصَّلَوٰةَ وَءَاتُوا۟ الزَّكَوٰةَ وَاعْتَصِمُوا۟ بِاللَّهِ هُوَ مَوْلَىٰكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ)

And strive in his cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He who has named you Muslims, both before and in this (Revelation); that the messenger may be a witness for you, and ye be witnesses for mankind! So establish regular prayer, give regular charity, and hold fast to Allah! He is your protector – the Best to protect and the Best to help! (Q22:78)

The immediate quoted verse has described Islam as a chosen religion before the Almighty Allah. The religion has not over-burden its followers, because all the religious instructions have taken the cognizance of the ability of individual and society. This indicates the easiness and simplicity nature of the religion. Similarly, in the below quoted verse, the religion (Islam) is described with perfection

to indicate that anything outside its fold and teachings is a deviation and can lead man astray.

(يَـأَيُّهَا الَّذِينَ ءَامَنُواْ ادْخُلُواْ فِي السِّلْمِ كَآفَّةً وَلاَ تَتَّبِعُواْ خُطُوَتِ الشَّيْطَـنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ)

O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy (Q2:208)

In the same vein, the Islamic religion is a system that can independently stand on its own hence it does not accommodate any system that is apparently contrary to it. This further establishes the nature of its perfection and therefore becomes binding on every Muslim to strictly adhere to it. The following verse buttresses the statement:

(قُلْ هَـذِهِ سَبِيلِى أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِى وَسُبْحَانَ اللَّهِ وَمَآ أَنَاْ مِنَ الْمُشْرِكِينَ)

Say thou: "This is my way: I do invite unto Allah, - on evidence clear ass the seeing with one's eyes, - I and whoever follows me. Glory to Allah! And never will I join gods with Allah! " (Q12:108).

In this regard, the Quran declared that the only acceptable religion in the sight of the Creator, Allah (S.W.T) is Islam. This is an indication of its incorruptible nature and perfection in respect to instilling moral values and Allah's consciousness, which are the basic ingredients to all successes. The following verse has proven the said statement:

(وَمَن يَبْتَغِ غَيْرَ الإِسْلَـمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى الأٌخِرَةِ مِنَ الْخَـسِرِينَ)

If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good). (Q3:85)

2.1.1 THE MEANING OF ISLAM FROM THE HADITH

The Prophet (S.A.W) in a number of Ahadith has explained the meaning and implication of Islam. For instance:

"A lady asked the Prophet: "What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan."(SahihBukhari1:2:47).

In another saying he Prophet (S.A.W) explained the essence of Islam in its provision to safeguard life and wealth. He said

> *"I am commanded to fight with men till they testify that there is no God but Allah and Muhammad is His messenger, observe prayer, and pay the Zakat. When they do that they will keep their lives and their properties safe from me, except for what is due to Islam: and their reckoning will be at God's hands". (Bukahri, Vol. 1:25).*

The above quoted tradition of the Prophet (S.A.W). Indicate, that the right of the Creator, Allah (S.W.T), should be given priority over all other rights. This is achievable by creating peace between the Creator, Allah (S.W.T) and man. In order to fulfill such mission man is commanded to establish Salat (Prayer) which always keep him closer to Allah. Likewise, the Prophet (S.A.W) further explained the implication of Islam in the following narrations.

> *'Islam is built on five pillars. The acknowledgement that there is no god but Allah and Muhammad is His messenger, to perform prayers, to give alms, to perform the pilgrimage and to do the fast of Ramadan' (Bukhari Vol. 1:8)*

M. Bashir (n.d) explained that this Tradition shows that Islam is just like a room built upon five pillars. If any of the pillars collapses, the room would definitely collapse. Thus, if any of the five pillars of Islam is neglected or refused to be recognized by individual or society such people would never benefit from the guidance of Islam

In the following Hadith, the Prophet (S.A.W) described the religion of Islam as promoter of peace and progress of people. In view of this, Islam prohibits all actions of a person that could lead to crimes or public disturbances. The Prophet (S.A.W) says:

> *"Of the goodness of the Islam of man is his leaving what does not concern him".*
> *Transmitted by (Attirmidhi Vol. 4:631)*

In another saying SufyanIbn Abdullah (R.A), asked the Prophet (S.A.W):

> *O messenger of Allah, tell me something in Islam concerning which I shall need to ask no one else".*
> *The Prophet (S.A.W) said:*
> *"Say, I believe in Allah, then keep to the straight path" (Muslim pg 49:38).*

The implication of the above saying of the Prophet (S.A.W) is for every Muslim to adhere to the teachings of the religion, which is sufficient as guidance.

2.1.2 VIEWS OF SCHOLARS ON THE MEANING OF ISLAM

According to Abu AbbasIbnTaymiyyah (1346AH)Islam is to surrender to God, submit to Him, worship Him, and serve Him. Islam is a Din that requires total submission to the dictates of Shari'ah.

The religion of Islam ordained by Allah (S.W.T) and promulgated through his Prophets (AS) impliedly means every action of a man must correspond with the modes of Prophet's (AS) life.

According to IbnKathir Islam simply means obedience to the messengers of Allah by adhering to the message they received from Allah (S.W.T). This reveals that Islam is a religion practiced and preached by all the messengers of Allah. The Quran explains:

(شَرَعَ لَكُم مِّنَ الدِينِ مَا وَصَّى بِهِ نُوحاً وَالَّذِى أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُواْ الدِّينَ وَلاَ تَتَفَرَّقُواْ فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِى إِلَيْهِ مَن يَشَآءُ وَيَهْدِى إِلَيْهِ مَن يُنِيبُ)

The same Religion has He established for you as that which He enjoyed on Noah - that which we have sent by inspiration to thee - and that which we enjoyed on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who urn (to Him) (al-Shura 42:13).

2.2 OBJECTIVES OF ISLAM

The main objectives of Islam are in the following:

(1) Preservation of faith

(2) Preservation of life

(3) Preservation of reasoning

(4) Preservation of lineage

(5) Preservation of wealth

The prime objectives are in safeguarding the above mentioned five issues. Thus, all Islamic rules and regulations which comprise prohibitions, obligations, and permissions are geared toward attainment of the stipulated objectives. In another word, the religion legislates what is needed to ensure the preservation and the

development as well as non-corruption of any of the said five issues. (Hammuda A, 1975). Let us view each of the issues and see how Islam approaches it.

2.2.1 THE PRESERVATION OF FAITH

A. The concept of Faith

Faith means total believe in Allah, the exalted, His messengers (all of them without segregation), His angels, His revealed Books, believe in the last day (day of judgment) and believe in destiny (good or bad) (A.J Al-Jazaery, 2000).

Before one is considered as having a proper faith, he must possess complete faith, without having any doubt in the stated conditions of faith. The Quran states that:

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُواْ بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُواْ وَجَـٰهَدُواْ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ اللَّهِ أُوْلَـٰئِكَ هُمُ الصَّـٰدِقُونَ)

Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones. (Surah al- Hujurat, 15)

The means taken to establish faith in the heart of a person:

i. Faith must be firmly established on clearly defined articles. The articles of faith are: belief in Allah, His Messengers, His Books, His angels, the Day of Judgment, and Divine Decree, both the good and the bad of it. Allah says:

(ءَامَنَ الرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَـٰٓئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُواْ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ)

The messenger believe in hath been revealed to Him from his Lord, as do the men of faith. Each one (of them) believed in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one another of His messengers." And they say: "We hear, and we obey: (We seek) thy forgiveness, our Lord, and to thee is the end of all journeys."(Q2:285)

(يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُواْ ءَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَالْكِتَـٰبِ الَّذِى نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَـٰبِ الَّذِى أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَـٰٓئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الأٌّخِرِ فَقَدْ ضَلَّ ضَلَـٰلاً بَعِيداً)

O ye who believed! Believe in Allah and His Messenger, and the scripture which He hath sent to those before (him). Any who denied Allah, His angels, His Books, His Messengers, and the Day of

Judgment, hath gone far, far astray (Suratul al-Nisa:136).

ii. Faith is established on the basis of knowledge and rational proofs. On these grounds, Islam calls towards examination, contemplation and reflection. Allah says:

(أوَلَمْ يَنظُرُواْ فِى مَلَكُوتِ السَّمَـوَتِ وَالأَرْضِ وَمَا خَلَقَ اللَّهُ مِن شَىْءٍ)

Do they not look into the dominion of the heavens and the Earth and all the things that Allah has created? (Suratul Aaraf:185).

Allah reproaches those who do not reflect upon the many signs that are present in Creation, saying:

(وَكَأَيِّن مِّن ءَايَةٍ فِى السَّمَـوَتِ وَالأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ)

And how many Signs in the heavens and the earth do they pass by? Yet they turn(their faces) away from them! (Suratul Yusuf: 105).

Therefore, Allah (S.W.T) reproaches those who follow their desires and as well chosen to follow blindly their forefathers in matters of

faith without having any established Shari'ah evidence. In this respect Allah says:

(وَإِذَا قِيلَ لَهُمُ اتَّبِعُواْ مَآ أَنزَلَ اللَّهُ قَالُواْ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ أَوَلَوْ كَانَ ءَابَاؤُهُمْ لاَ يَعْقِلُونَ شَيْئًا وَلاَ يَهْتَدُونَ)

When it is said to them, "Follow what Allah hath revealed" They say: "Nay! We shall follow the ways of our fathers". What! Even though their fathers were void of wisdom and guidance? (Suratul al-Baqara: 170).

iii. The pillars of Islam must be observed and established.These pillars are the five principles of worship that Islam enjoins upon the believers. Firstly is to make the Islamic declaration of unity to Allah (S.W.T) and obedience to Messengers. This is then followed by prayer (Salat), poor rate (Zakat), fasting (Sawm), and pilgrimage (Hajj). Among the most important objective of these acts of worship is to create a direct bond between the worshipper and his Lord and to instil love and sympathy among the creatures. The following saying of the Prophet (S.A.W) substantiates the statement:

"The servant does not seek nearness to Me with anything more beloved to Me than what I have

commanded him to do. Then the servant continues to seek nearness to Me with voluntary acts until I love him.

Allah's Messenger (peace be upon him) also says: Islam is built on five pillars: testifying that there is no god save Allah and that Muhammad is His Messenger, establishing prayer, paying the Zakat tax, fasting the month of Ramadan, and performing the Hajj if one finds the means to do so" (Bukharivol 2 pp 256).

Faith in Allah (S.W.T) has got two corresponding rewards: a very peaceful, prosperous, dignified, powerful and successful life in this world, and greater Bliss and more dignifying, peaceful, successful and joyful life in the Hereafter. Similarly, lack of faith in the existence of Allah, as the supreme creator and controller of all things, attracts double punishments in this world. The individual or nation that disbelieves or partially believes in Allah (S.W.T) will experience a very humiliating life, which will be frustrating, very confused and narrowed down, and on the Day of Judgment such an arrogant individual or nation shall face the anger of Allah, the All-powerful master of the Day of Judgment.

The significance of faith in Angels is because of their roles, which have direct significance to the life of a Muslim in particular. For instance, the Angels are assigned the task of recording whatever good and evil deeds of man. Therefore, the supervision of the Angels over the activities of man makes him to be sensitized and serve as impetus to him to do good and a deterrent from evil.

The significance of faith in the Divine Books, revealed by Allah to His messengers for the Guidance of Humanity, is that a clear proof has been established against human being, that Allah, the Creator, Controller and Sustainer of the worlds, did send His messengers with clear Guidance for the benefit of man. But those who disbelieved in those Divine Books and arrogantly substitute Allah's Books with other books written by ordinary human beings, will be seriously punished; and those who believed in such Divine Books and acted in accordance with the Guidance provided therein, shall be rewarded with a joyful and successful everlasting life in the Hereafter.

In fact, faith in destiny is that very important element of Islamic faith which differentiates the Muslims from the non-Muslims. It

also differentiates the Muslim community from a typically Jahiliyyah society. Indeed, even among the Muslims, it is the extent of faith in predestination of good and bad, which makes the faithfulMuslims who have a sound Aqeedah (Islamic Creed) to be distinct from those whoseAqeedah suffers from some form of corruption, or contamination. Similarly, every Muslim must know that faith is extremely fragile, it can be easily broken. And those things, which can break or dislocate the faith, are well known and properly documented in Islamic books.

Faith has great importance in the religion of Allah (Islam). Therefore, a person who possess a complete faith, would never remain in the hell in spite of his sins as explained by the Prophet (S.A.W) as narrated in the following narration.

> *"Mu'azbnJabal said the Prophet (S.A.W) said "the angel Jibril came to me and informed me that whoever died among Allah will enter paradise. I then said even if he commit adultery and steal, he replied, even if he commit adultery and steal. (Bukhari Vol.1:103)*

From the above tradition of the Prophet it can be seen that having complete faith in Allah will make one to be among the dwellers of paradise.

Moreover, having faith in Allah will make one's life and properly safe from the Muslims. His life will be prosperous as well as his properties. This is also according to a tradition of the Prophet (S.A.W) where he said:

> *I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform a that, then they save their lives and property from me accept for Islamic laws and then their reckoning (accounts) will be done by Allah. (Bukhari vol. 1:024)*

The above narration of the Prophet (S.A.W) indicates that a person who has believe in Allah, his blood and wealth (properly) are safe from the Muslims except if there is an Islamic right on it such as Zakat or he had killed another life.

B. Constituent of Faith

i. Believing in Allah the exalted:This is one of the most significant constituent of faith in Islam. It is considered to be the main basis in the general system of the Muslim's life (A.J, Aljazaeri, 2000). Muslim believe in Allah the exalted i.e. believes that Allah the exalted exists and that Allah is the greatest, the Almighty and the Creator of the heavens and the earth, He is the knower of things seen and unseen and that there is no god besides Himthat is worthy of worshipping.

Allah is He, than whom there is no other god: who knows (all things)

(هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ عَالِمُ الْغَيْبِ وَالشَّهَـدَةِ هُوَ الرَّحْمَـنُ الرَّحِيمُ(22)هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَـمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَـنَ اللَّهِ عَمَّا يُشْرِكُونَ (23) هُوَ اللَّهُ الْخَـلِقُ الْبَارِىءُ الْمُصَوِّرُ لَهُ الأَسْمَآءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِى السَّمَـوَتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ(24))

Allah is He, than whom there is no other god; - Who knows (all things) both secret and open; He, most Gracious, most Merciful. Allah is He,than whom there is no other god; - the Sovereign, the Holy one, the Source of Peace (and perfection), the Guardian of Faith, the Preserver of Safety, and the Exalted in Might, the Irresistible, and theSupreme: Glory to Allah. (High is He) above the partners they attribute to

Him. He is Allah, the Creator, the Evolver, theBesto

wer of Forms (or Colors). To Him belong and the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His praises and Glory: and He is the Exalted is Might, the Wise (surah al-Hashr: 59: 22-24).

ii. Believing in His being the Lord for Everything

Muslims believe that Allah is the Lord for everything, and that there is no single partner for His being the Lord for all the worlds. The reason for that, first of all, is that Allah guides them to the correct path. Allah says in the Holy Qur'an

(قُلْ مَن رَّبُّ السَّمَـوَتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ(86)سَيَقُولُونَ لِلَّهِ قُلْ أَفَلاَ تَتَّقُونَ(87)

Say: Who is the Lord of the seven heavens, and the Lord of the Throne (of Glory) Supreme? They will say,"(They belong) to Allah."Say: "Will ye not then be filled with awe? (surah al-Muminun: 23:86-87).

iii. Believing in His Names and Attributes

The Muslim believes in the Most Beautiful Names of Allah and His Great Attributes. He also should not think that there is anyone who has capacity of being a partner to Allah in these Names and

Attributes. Also, Muslims should not try to explain them and should not try to make these Names and Attributes look like the creatures' attribute, leading to adapt them or resemble them, which is totally unconceivable. Muslims should approve what Allah approved for Himself only as explained by His Prophet (S.A.W). At the same time, they should negate what Allah negated for Himself. The following Qur'anic verse has buttresses the statement:

(وَلِلَّهِ الأَسْمَآءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُواْ الَّذِينَ يُلْحِدُونَ فِى أَسْمَـئِهِ سَيُجْزَوْنَ مَا كَانُواْ يَعْمَلُونَ)

The most beautiful names belong to Allah, so call on Him by them; but shun such men as use profanity in his names: for what they do, they will soon the requited (surah al-a'araf 7:180).

C. Significance of Faith

The significance of faith can be summarized in the following points:

- Recognize the supremacy and authority of the Creator, Allah (S.W.T) as the only deserving deity worthy of worshipping.
- It leads to the understanding of the due rights of Allah (S.W.T) as distinct from others.

- It safeguards a person from indulgence into immoral activities and corruption.
- It guides to the understanding of the essence of life.
- It promote virtues

The significance of faith in Allah is represented in the total negation of every system that clearly contravenes the concept of belief in Islam. This is the actual meaning of the following connotation La-ilaha-illallah, which means there is no deity worthy of being worshipped except Allah. This is indeed a declaration that rejects all types of demi-gods and other forms of TAWA-GEET. In this regard, every truly committed Muslim whose faith in Islam is fundamental based on conviction does not condone any form of shirk in his faith and practices. And that is why such faithful Muslims reject the slogan which says: "give unto Caesar what is Caesar and unto God what is God's, which is the theoretical and philosophical basis of secularism. These two opposing system will never dwell in the same heart. The moment one of them is accommodated as a faith, the other one is expected to automatically checked out.

Therefore, Muslims who are actually believers on the basis of profound faith, do not tolerate any notion of duality in the concept of faith, as is the case in the so- called “religious” and “secular” aspects of life.

The significance of faith in the existence of Allah (S.W.T) therefore, is that the believer should firmly and unshakably believe that Allah truly exists, even though the believer does not see Him. And that He is the power behind the existence of everything on earth, nothing comes to existence by accident. And that everything on earth is governed by His law which is the Shari’ah without reservation. It is only man who arrogantly and foolishly rebel agonist the law of Allah, and substitute the Shari’ah with an irrational, selfish, oppressive and unjust law, promulgated by egocentric, and short-signed fellow human beings. If man is serious that he can do without the law-decreed by Allah, the Creator and Controller of the worlds, then let him rebel against the law of Allah, which decreed that man must breathe air in order to survive or let man if he is serious, rebel against the law of Allah pertaining to

sleeping, and such Laws pertaining to going to toilet and similar universal natural Laws of Allah (S.W.T) and that is the Shari'ah.

The fact that man cannot rebel against such fundamental Laws of Allah, which man calls the "Law of nature", means that his rebellion against similar fundamental Laws governing his social life, his political conduct and economic behaviour, etc. is a typical manifestation of his selfishness. This is because whether he likes it or not, his life is already being governed by the Shari'ah. Allah (S.W.T) is well aware of man's action in this world and He will accordingly deal with any man or society or nation, which arrogantly rebel against His Shari'ah, as He clearly indicated in the Glorious Qur'an as follows:

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُ مَعِيشَةً ضَنكاً وَنَحْشُرُهُ يَوْمَ الْقِيـمَةِ أَعْمَى(124) قَالَ رَبِّ لِمَ حَشَرْتَنِى أَعْمَى وَقَدْ كُنتُ بَصِيراً (125) قَالَ كَذَلِكَ أَتَتْكَ آيَـتُنَا فَنَسِيتَهَا وَكَذلِكَ الْيَوْمَ تُنْسَى (126)

"But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment. "He will say: "O my Lord! Why has Thou raised me up blind, while I had sight (before)?"(Allah) will say:"Thus didst Thou, when Our Signs came unto thee, disregard

them: so wilt thou, this day, be disregarded". (Surah at-Taha 20:124-126).

And in situations where the Muslims submit themselves to the shari'ah half-way, and allow part of their lives to be governed by some other man-made laws, Allah (SWT) said that such people or nations will be disgraced in this world and a more humiliating punishment awaits them in the Hereafter. The relevant Qur'anic verse reads:

(أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَـبِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَآءُ مَن يَفْعَلُ ذلِكَ مِنكُمْ إِلاَّ خِزْىٌ فِي الْحَيَوةِ الدُّنْيَا وَيَوْمَ الْقِيَـمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ)

"Do you believe in some part of the Book and disbelieve in the remaining part therefore.

But what will be the reward of such a person who behaves like this other than disgrace in the life of this world, and on the Day of Judgment he will be return the most grievous punishment. And Allah is not unmindful of what you do". (surah al-Baqarah 2:85).

It is therefore clear from the foregoing Divine Decrees promulgated by Allah (S.W.T) that whenever any individual or nations turned away from the Guidance given by Allah, the Creator

and Controller of the universe, or whenever such a person or nation believes in some parts of the Book sent down by Allah for the Guidance of Humanity, and arrogantly disbelieved in the remaining part of the Book.

Similarly, the significance of faith in the messengers of Allah is to establish the fact that throughout human history, Allah did send His chosen servants to guide their respective communities to the right way of life ordained for them by their Creator and Lord, who is Allah (S.W.T). And that way of life is called Islam. Therefore, all the Prophets and Messengers of Allah that came throughout human History, such as Adam, Nuh or Noah, Ibrahim or Abraham, Is'haq or Isaac, Ya'aqub or Jacob Musa or Moses, Isa or Jesus etc. were Muslims and taught their followers the same doctrine of faith as in Islam.

And this is why all Muslim are duty bound as a matter of obligation, to believe in all the Prophets and messengers of Allah. May peace and blessings of Allah be upon them all. Muslims are therefore, the only people who have maintained that divine link which connected all the Prophets and messengers of Allah as

members of a single family who brought blessings in form of revealed Books to their respective communities. And the significance of faith in the Day of Judgment is to assure the believers that if they persistently exercise patience and remained consistent in their faith and good deeds, then the great Day is certainly coming, when they will be rewarded with Aljannah, as their Creator and Lord, Allah (S.W.T) has promised. And for those who disbelieved in that great Day, they will see the reality, and then it will be too late for them to repent and do any good deeds.

Basically, the significance of faith in the Day of Judgment is to help in taming the animalistic tendencies in mankind, so that they can behave as responsible and honourable servants of Allah. This is because without the hope of getting a reward by entering Aljannah, and the fear of getting punished in the fire or hell, man has been known to act in a manner worse than wild animals. In other words, it is the fear of Allah's punishment with hell-fire and hope of Allah's Blessings with Aljannah, which help in taming the otherwise wild animal character of man.

Finally, the significance of faith in predestination, good and bad, is that the believer should fear nobody except Allah, that is, whatever good comes to him, he should believe that nobody is capable of bringing that good to him, if Allah did not decree that he will get it. Similarly, if any evil befalls him, he should believe that no any enemy, real or imaginary, can ever cause any harm to him, if Allah did not decree that such a harm will affect him. In other words, the significance of faith in predestination good and bad, is to mould the character of the Muslim personality into a superior human personality, whose vision transcends this transient life, a person whose hopes and aspirations, fears and anxieties, all rest in Allah (S.W.T) alone.

D. Preservation of Faith

What is meant here are the methods pursued by Islamic Law to protect and safeguard faith after it has been achieved, to maintain its purity in the heart, and to remove any obstacles from its path. Among these means are the following:

I. Protections and freedom of religion

Islam does not compel anyone to embrace it and permits a plurality of religious beliefs to coexist under its authority within the boundaries of the Islamic state. It affords the people of other faiths the freedom to maintain their beliefs, religious practices, and civil codes. Allah's Messenger (peace be upon him) said:

> *"They have the rights that we have and the duties that we have". (Bukhari vol.2 pp 289)*

Furthermore, one of the goals of Jihad (struggle in the cause of Allah) is to protect religious freedom. Allah says:

> (الَّذِينَ أُخْرِجُواْ مِن دِيَـرِهِم بِغَيْرِ حَقٍّ إِلاَّ أَن يَقُولُواْ رَبُّنَا اللَّهُ وَلَوْلاَ دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَمِعُ وَبِيَعٌ وَصَلَوَتٌ وَمَسَـجِدُ يُذْكَرُ فِيهَا اسمُ اللَّهِ كَثِيراً وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ إِنَّ اللَّهَ لَقَوِىٌّ عَزِيزٌ)

Had it not been for Allah checking one people by means of another, monasteries, churches, synagogues, and mosques, wherein Allah's name is often mentioned, would have been torn down (Suratul al-Hajj:40).

Islam prescribes Jihad to defend the faith, repel its enemies, and to protect it.

Allah says:

(وَقَـٰتِلُواْ فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَـٰتِلُونَكُمْ وَلاَ تَعْتَدُواْ إِنَّ اللَّهَ لاَ يُحِبُّ الْمُعْتَدِينَ)

Fight in the path of Allah against those who fight you and do not transgress bounds; verily Allah does not love the transgressors (Suratul al-Baqara:190).

Allah also says:

(وَمَا لَكُمْ لاَ تُقَـٰتِلُونَ فِى سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَنِ الَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَـٰذِهِ الْقَرْيَةِ الظَّـٰلِمِ أَهْلُهَا وَاجْعَلْ لَّنَا مِن لَّدُنْكَ وَلِيّاً وَاجْعَلْ لَّنَا مِن لَّدُنْكَ نَصِيراً)

What is wrong with you that you do not fight in the path of Allah and for the weak and oppressed men, women, and children whose cry is, 'Our Lord, rescue us from this town whose people are oppressors, and raise for us from Your grace one who will protect us, and raise for us from Your grace one who will help us (Suratul An-Nisai:75).

After accepting Islam, it is obligatory to adhere to the teachings of the faith and to put them into practice.

This gives faith vitality in the hearts of its practitioners and let it have its effect on their sentiments. Because of this, belief and

good works are mentioned together in many verses of the Quran, wherein the following phrase is repeated quite frequently:

(إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـٰلِحَاتِ
كَانَتْ لَهُمْ جَنَّـٰتُ الْفِرْدَوْسِ نُزُلاً)

Verily those who believe and work righteous deeds…

(surah al-Kahfi)

Apostasy is a crime punishable by law. This ensures that a person is serious when embracing Islam, so that no one enters into Islam without first having firm and complete conviction. Moreover, Allah does not accept anyone's faith unless it springs from conviction. If a person enters Islam, it must be a permanent decision taken on the basis of firm conviction. If he rejects faith thereafter, he is actually introducing to the public a measure of intellectual and political uncertainty that can disrupt society and destroy its desired level of intellectual and psychological stability (Suzanne H 1982).

Allah mentions the words of the idolaters who called to these activities:

(وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتَـٰبِ ءَامِنُواْ بِالَّذِي أُنزِلَ عَلَى الَّذِينَ
ءَامَنُواْ وَجْهَ النَّهَارِ وَاكْفُرُواْ ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ)

> *A group of the People of the Scripture said: "Believe in what came down upon those who believe at the beginning of the day, then disbelieve at the end of the day, so perhaps they might return from faith. (Suratul al-Imran:72)*

Thus, the punishment for apostasy was legislated to safeguard the seriousness and the sacredness of faith. A number of necessary and complementary acts of worship have been established to act as protective shield for one's faith. Among these are performing prayers in congregation and numerous forms of voluntary worship. These acts establish and ingrain faith within the hearts of the people who perform them and strengthen faith in the society where these acts are put into practice. This brings to both the individual and society a sense of security, tranquility, and righteousness (Hammuda A, 1975).

2.2.2 THE PRESERVATION OF LIFE

The sanctity of human life is one of the necessities of human existence. Islam has set down a number of means to secure the sanctity of life. Among them are the following:

A. The means taken to promote the existence of human life: Islamic Law prescribes marriage. Islam has legislated marriage for the purpose of producing progeny, increasing the human population, and providing people who will develop the Earth and sow the seeds of human life for generations to come. Islam extols the sacred relationship between a husband and wife and considers it to be one of Allah's signs. Allah says:

(وَمِنْ ءايَـتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَجاً لِّتَسْكُنُواْ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِى ذَلِكَ لأيَـتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

Among His signs is that he created for you wives from among yourselves that you may find comfort in them, and He has put between you affection and mercy (Suratul Ar-Rum:21).

B. The means taken to safeguard the continuity of life:

i. Islam obligates man to secure the means to sustain his life.This includes obtaining food, drink, clothing, and shelter. It is forbidden for a Muslim to eschew these necessities to the point where it endangers his life. It also obligates the state to provide the minimum amount of these necessities to those

who are incapable of providing for themselves. Furthermore, it obligates one who is in danger of losing his life to consume the property of others to the extent of his need.

ii. The state is obligated to furnish the necessary infrastructure to ensure public safety**.** This includes such things as providing a justice system and a police force.

It is obligatory to defend the honour of the human being.This manifests itself in such laws as the prohibition of false accusation and defamation. It is also why restricting human activities without justification is prohibited. In this way, liberties such as freedom of thought, freedom of opinion, economic freedom, the freedom to reside where one wants to, and the freedom to relocate are safeguarded and ensured. Allah says:

(لَّوْلا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَـتُ بِأَنفُسِهِمْ خَيْراً وَقَالُواْ هَـذَآ إِفْكٌ مُّبِينٌ)

Whoever abuses believing men and women undeservedly, they bear upon themselves the crime of slander and manifest sin (Suratul an-Nur:12)

iv. Islamic Law provides concessions under certain conditions to ward off undue difficulty that might cause personal harm or

injury.One of these concessions is the right of the one who is sick or travelling to break his fast in Ramadan. Another is the right of the traveller to shorten his prayers.

v. Islam prohibits the taking of human life, whether that life be one's own or that of someone else.Allah says:

(يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَأْكُلُواْ أَمْوَلَكُمْ بَيْنَكُمْ بِالْبَـطِلِ إِلاَّ أَن تَكُونَ تِجَـرَةً عَن تَرَاضٍ مِّنْكُمْ وَلاَ تَقْتُلُواْ أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيماً)

Do not kill yourselves. Verily Allah is to you Most Merciful (Suratul An-Nisa:29).

The crime of murder is deplorable, so much so that taking one's life is considered equivalent to killing all of mankind.

Allah says:

(مِنْ أَجْلِ ذلِكَ كَتَبْنَا عَلَى بَنِى إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى الأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعاً وَمَنْ أَحْيَـهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعاً وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِالْبَيِّنَـتِ ثُمَّ إِنَّ كَثِيراً مِّنْهُمْ بَعْدَ ذلِكَ فِى الأَرْضِ لَمُسْرِفُونَ)

Whoever kills a person, not in retaliation for murder or iniquity in the Earth, then it would be as if he killed all of mankind (surah al-Ma'idah:32).

Allah also says:

(وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَـناً فَلاَ يُسْرِف فِّى الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا)

Do not kill a person whose life Allah has made sacred except in the dispensation of justice (Suratul al-Isra:33).

He also says:

(وَمَن يَقْتُلْ مُؤْمِناً مُّتَعَمِّداً فَجَزَآؤُهُ جَهَنَّمُ خَالِداً فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَاباً عَظِيماً)

Whoever kills a believer intentionally, his recompense is Hell, abiding therein. Allah's wrath is upon him, and His curse; and He has prepared for him a great punishment (Suratul An-Nisa:93).

In an authentic Hadith, it is related that Allah's Messenger (peace be upon him) said:

"Whoever kills someone who has a covenant with us will never smell the fragrance of Paradise" (Muslim vol.1 pp 234).

vi. Retribution is prescribed in the case of murder while payment of blood money and freeing a slave are obligatory in the case of unintentional manslaughter.

Allah says:

(يـأَيُّهَا الَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنثَى بِالأُنثَى فَمَنْ عُفِىَ لَهُ مِنْ أَخِيهِ شَىْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ)

O you who believe, the law of retribution is prescribed for you in murder (Suratul Al-Baqarah: 178).

Allah also says:

(وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِناً إِلاَّ خَطَئاً وَمَن قَتَلَ مُؤْمِناً خَطَئاً فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَى أَهْلِهِ إِلاَّ أَن يَصَّدَّقُواْ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مْؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٌ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيماً حَكِيماً (92) وَمَن يَقْتُلْ مُؤْمِناً مُّتَعَمِّداً فَجَزَآؤُهُ جَهَنَّمُ خَالِداً فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَاباً عَظِيماً (93)

It is not for a believer to kill another believer except by mistake; and whosoever kills a believer by mistake must set free a believing slave and pay blood money to family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, then a believing slave must be set free; and if he belonged to a people with whom you have a treaty, then blood money must be paid to his family and a slave must be freed. And whoever finds this (the freeing of a slave) beyond his means must

fast for two consecutive months seeking repentance from Allah. And Allah is All-Knowing, All-Wise" (Suratul An-Nisa: 92-93).

vii. Jihad may be proclaimed in order to preserve lives and safeguard those who are weak and oppressed in the Earth.

Allah says:

(وَمَا لَكُمْ لاَ تُقَـتِلُونَ فِى سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَنِ الَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَـذِهِ الْقَرْيَةِ الظَّـلِمِ أَهْلُهَا وَاجْعَلْ لَّنَا مِن لَّدُنْكَ وَلِيّاً وَاجْعَلْ لَّنَا مِن لَّدُنْكَ نَصِيراً)

What is wrong with you that you do not fight in the path of Allah and for the weak and oppressed men, women, and children (Suratul An-Nisa:75).

xi. It is obligatory for a Muslim to save a person who is in danger of being murdered or killed for another reason, if that Muslim is capable of doing so.

x. Islamic Law prescribes self-defense when one is attacked. One should defend oneself if attacked and the defender is not in any way responsible if the attacker dies, as long as it is clear that the other truly intended to attack him. This in accordance with the saying of the Prophet (SAW):

Whoever is killed in defence of his wealth is <u>shahid</u>

(BukhariVol. 2:321)

2.2.3 THE PRESERVATION OF REASON

i. Islam has prohibited every substance that affects the mind, harms it, or decreases its abilities. This includes substances like wine and other forms of intoxicants such as hashish. Allah says:

> (يَـأَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَـنِ فَاجْتَنِبُوهُ لَعَلَّكُمْ)
>
> *O you who believe, intoxicants, gambling, sacrificing to idols, and divination are an abomination of Satan's handiwork. So avoid all of this that perhaps you might be successful (Surah al-Ma'idah:90).*

ii. Islam sets down a stiff legal punishment to discourage the use of intoxicants.This is on account of the serious danger that they pose to both the individual and society.

iii. Islam develops the intellect and nurtures it on a spirit of independent thinking.It guides the intellect to understand, to

contemplate, to follow rational arguments and proofs, and to discard the blind following of others. Allah says:

(أَمِ اتَّخَذُواْ مِن دُونِهِ ءَالِهَةً قُلْ هَاتُواْ بُرْهَـنَكُمْ هَـذَا ذِكْرُ مَن مَّعِىَ وَذِكْرُ مَن قَبْلِى بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ)

Or have they taken for worship gods beside Him? Say (O Muhammad): "Bring your proof. (Suratul al-Anbiya: 24)

Allah also says:

(وَمَن يَدْعُ مَعَ اللَّهِ إِلَـهًا ءَاخَرَ لاَ بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لاَ يُفْلِحُ الْكَـفِرُونَ)

Whoever invokes besides Allah another god, of whom he has no proof, then his reckoning is only with his Lord. Verily, the disbelievers will not be successful (Suratul al-Muminun:117).

The Quran declares to the unbelievers: Bring your proof, if you are truthful.

vi. Islam calls toward developing and cultivating the mind.On the material level, this includes getting proper nourishment that strengthens the body and enlivens the mind. For this reason,

it is disliked for a judge to pass judgment when he is hungry. This is also the reason why, if food happens to be served at the time of prayer, it is preferable to eat before going to perform the prayer. On the intellectual level, Islam emphatically encourages the pursuit of knowledge, considering it to be the basis of faith.

Allah says:

(وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالأَنْعَـمِ مُخْتَلِفٌ أَلْوَنُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ)

It is only the knowledgeable among His servants who fear Allah (SuratulFatir: 28).

Allah commands us to offer the following supplication:

(...وَقُل رَّبِّ زِدْنِى عِلْماً)

Say, 'O my Lord, advance me in knowledge!

(SuratulTaha: 114).

Likewise, Islam affords everyone an opportunity to learn, making it a general right of all people in society. Moreover, it has made a certain level of knowledge obligatory upon every Muslim man and woman

v. Islam elevates the status of reason and honoured those who possess it.This is emphasized in more than one verse of the Quran. Allah says the following:

(وَالَّذِينَ اجْتَنَبُواْ الطَّـغُوتَ أَن يَعْبُدُوهَا وَأَنَابُواْ إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ (17) الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُوْلَـئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُوْلَـئِكَ هُمْ أُوْلُو الأَلْبَـبِ (18)

Give glad tidings to My servants who listen to the word and follow the best thereof. These are the ones whom Allah has guided, and these are the ones who possess understanding

(Suratulaz-Zumar: 17-18).

(إِنَّ فِى خَلْقِ السَّمَـوَتِ وَالأَرْضِ وَاخْتِلَـفِ الَّيْلِ وَالنَّهَارِ لآيَـتٍ لأُوْلِى الأَلْبَـبِ)

Verily, in the creation of the heavens and the Earth and the alternation of the night and day are signs for people who possess understanding (Suratul al-imran: 190).

(أَمَّنْ هُوَ قَانِتٌ ءَانَآءَ الَّيْلِ سَـجِداً وَقَآئِماً يَحْذَرُ الأَخِرَةَ وَيَرْجُواْ رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِى الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لاَ يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُوْلُو الأَلْبَـبِ)

“Say, ‘Are those who know the same as those who know not?’ The only ones who consider are the people who possess understanding

(Suratulaz-Zumar: 9).

vi. The rational faculties must be kept free from the influence of superstition and the shackles of delusion.For this reason, Islam forbids practices based on deceit and superstition, such as witchcraft, fortune telling, and sleight of hand magic. Likewise, it prohibits the rational faculties from delving into questions of the unseen without having the ability to do so and without possessing knowledge coming from the revelation that was sent down to the Prophets. This is merely an unjustifiable way of wasting one's intellectual abilities.

Allah says:

(إِنَّ الَّذِينَ يُجَـٰدِلُونَ فِى ءَايَـٰتِ اللَّهِ بِغَيْرِ سُلْطَـٰنٍ أَتَىٰهُمْ إِن فِى صُدُورِهِمْ إِلاَّ كِبْرٌ مَّا هُم بِبَـٰلِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ)

Verily those who dispute about Allah's signs without any authority having come to them, they have nothing in their hearts except pride. They shall never attain it. So seek refuge in Allah, Verily, He is the All-Hearing, All-Seeing (SuratulGhafir: 56).

vii. Use of reason should be based upon a fruitful manner of gathering information and drawing conclusions, and upon a firm grasp of the facts. There are two approaches to this:

(a) Rational investigation.Islam has set down the proper method for rational investigation, one that provides certainty. This means that Islam calls to confirming things before believing them before belief. Allah says:

And follow not that which you have no knowledge.

Allah also says, quoting the youths who sought refuge from their people by going to the cave:

(هَـؤُلاءِ قَوْمُنَا اتَّخَذُواْ مِن دُونِهِ ءَالِهَةً لَّوْلاَ يَأْتُونَ عَلَيْهِم بِسُلْطَـنٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا)

These people of Ours have taken for worship gods beside Allah. Why, then, do they not bring a clear proof for them? So who does more wrong than he who invents a lie against Allah (Surah al-Kahaf: 15).

(b) Reflection and contemplation.Islam calls for reflection and contemplation about the laws of nature, encouraging humanity to bring them to light and appreciate their intricacy and how deeply they are interrelated. It also calls to induction based on careful observation and detailed examination in order to attain certainty.

viii. Islam directs the mind to seek out the wisdom and subtleties behind its legislations.Allah says:

(أَفَلاَ يَتَدَبَّرُونَ الْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُواْ فِيهِ اخْتِلَـٰفاً كَثِيراً)

Do they not, then, carefully consider the Quran? Had it been from other than Allah, they would surely have found within it many a contradiction (Suratul An-Nisa: 82).

xi. Likewise, Islam directs the intellect towards attaining knowledge of the physical world and how to benefit from it in order to build civilization.Allah says:

(هُوَ الَّذِى جَعَلَ لَكُمُ الأَرْضَ ذَلُولاً فَامْشُواْ فِى مَنَاكِبِهَا وَكُلُواْ مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ)

He is the one who has made the Earth subservient to you; so walk in its land and eat of His provision (Suratul Al-Mulk: 15).

x. Islam has left open the door of juristic reasoning with respect to its legislation wherever there is a matter for which there is no direct textual evidence.There are two areas where this can occur:

A. Ascertaining the objectives and aims of the texts and legal injunctions.

B. Deriving legal injunctions for newly occurring problems and situations. This is a very broad area that takes recourse to a number of general principles, like juristic analogy, considering the general welfare, and juristic preference (Hammuda A, 1975).

2.2.4 THE PRESERVATION OF LINEAGE

The family unit is the basis of healthy society and this can only be maintained by upholding the sanctity of marriage. Therefore, for the preservation of moral purity among all men, women and children, Islam strictly prohibits adultery, fornication and homosexuality. Islam even concurs with previous divine religions in this prohibition but goes further by banning many acts that may lead to committing sins like immodest dress and free mixing of the sexes in public or private quarters. These manners and precautions are all means to cut the avenues towards temptation. In line with this the Glorious Qur'an says:

(وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَـناً فَلاَ يُسْرِف فِّى الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا)

Nor come near to unlawful see, verity it is a great sin and an evil away'

(surah al-Isra'i, 17:33).

In another chapter, it says:

(قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلاَّ تُشْرِكُواْ بِهِ شَيْئاً وَبِالْوَلِدَيْنِ إِحْسَاناً وَلاَ تَقْتُلُواْ أَوْلَـدَكُمْ مِّنْ إِمْلَـقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلاَ تَقْرَبُواْ الْفَوَحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ ذلِكُمْ وَصَـَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ)

Say (O Muhammad): come, I will recite what Allah has prohibited you from, join not anything as partners; with Him, be good and boatful to your parents; kill not your children because of poverty We provide sustenance for you and for them: come not Nigh to shameful deeds whether open or secret: Take not life which Allah made sacred except by way of justice and law. This He has commanded you that you may reflect.

(Al-An'am, 6:151).

Similarly, in the tradition of the Prophet (S.A.W) Abdullah IbnMas'ud (RA) relates that, the Prophet (S.A.W) said:

'that you make others to be equal to Allah even though He alone has created you: I then asked and

> *then what? He said. To will your child fearing that he will act along with you, I said and then what? He said: "go fornicate or have adultery with your neighbour's wife. (Abdullahi, 1992)"*

The above verses and the tradition of the Prophet (SAW) explain that a person must preserve his, honour, family and lineage. By implication, the punishment of flogging is legislated for a previously unwed male or female who commits fornication as contained in Surah an-Nur. And as for as married male or female who commits adultery while being married or after divorcing one's spouse the penalty for such a criminal is stoning to death. To apply this punishment the judge must either have a full confession, or the testimony of four trustworthy eyewitnesses who testify that they clearly saw sexual penetration (Al- Jazairi, 2000, pp.739).

In the same vain Islam considers deliberate killing, abortion of the fetus after four months a premeditated act of murder tantamount to infanticide that warrants punishment for all who participate. To sum up here, Islam safeguards the sanctity of production for the maintenance of the human race on earth. The human race is entrusted with the guardianship of the entire earth

and the representation of divine wisdom to serve as the vicegerent of Allah (S.W.T) on earth. Therefore, destroying the means of reproduction by any means or tempering with it in any way for no legitimate reason is an unlawful practice as far as Islam is concern. Lineage, here, is understood to mean the continuation of the human species through the agency of hereditary descent. Islam strives to perpetuate the human line on earth until the Last Day. In order to bring about this objective, Islam has set down the following principles and legislations:

i- Islam enjoins marriage**.** The marriage is a contract by which the husband and the wife can legally enjoy themselves.

Marriage is permissible, according to Allah's words:

> *"Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), the only one, or (a captive) that your right hand posses" (004:003), and His saying: "Marry those among you who are single, or the virtuous ones among yourselves, male or female" (024.032).*

However, marriage is obligatory to who can afford it, and fears committing adultery, and it is legalized for who can afford and does

not fear, according to the messenger of Allah (S.A.W) may Allah bless him and grant him salvation) saying:

> *"O young people whoever is able to marry among you, should marry, as marriage helps him lower his gaze and guard his modesty". Also the Prophet (S.A.W) said: "Marry the intimate women who can give birth as I will be proud of you in front of other nation on the Day of Judgment".*

The above Hadithhas explained the importance of marriage to a Muslim. This significance can further be explained in the following points:

a- To save the human kind from extinction by the production of marriage.

b- To satisfy the sexual need of both the wife and the husband in order to guard their modesty through the natural intercourse.

c- To cooperate in raising the children and taken care of their lives.

d- To regulate the relationship between the man and the woman on the basis of mutual understanding of rights and protective cooperation in the presence of intimacy, love, respect and appreciation. (A.J Aljaza'iri, 2000).

Similarly, in order to safeguard lineage Islam prohibits Zina (fornication/adultery). This is not surprising all the revealed religions have prohibited fornication and adultery (Zina) and have fought against these crimes against society. Islam, the last of the divinely revealed religions, is very strict in prohibiting Zina, for it leads to confusion of lineage, child abuse, the breaking-up of families, bitterness in relationships, the spread of venereal diseases, and a general laxity in morals. Moreover, it opens the door to a flood of lusts and self-gratifications. Allah's commands in this regard is too explicit:

(وَلاَ تَقْرَبُواْ الزِّنَى إِنَّهُ كَانَ فَاحِشَةً وَسَآءَ سَبِيلاً)

And do not come near Zina, indeed, it is an abomination and an evil way (Surah al-Isra 32), is just and true.

When Islam prohibits something, it closes all the venues of approach to it. This is achieved by prohibiting every step and every means leading to the haram. Accordingly, whatever excites passions, opens way for illicit sexual relations between a man and a woman, and promotes indecency and obscenity, is haram.

(Yusuf n.d)

i. Islam permits and encourages marriage, considering it to be the pure and natural way for a man and woman to come together. It is not only for the purpose of fulfilling natural impulses, but also to fulfil the noble purpose of preserving the human species and producing righteous offspring who will develop the world, establish an exemplary model of human life, and assume the role of Allah's vicegerent on Earth.

This is ultimately so that they can pass on this vicegerency to those who come after them, perpetuating the human contribution and allowing human civilization to prosper in the shade of the most noble principles and moral virtues.

ii. Islam pays close attention to the upbringing of the youth and fostering bonds of love.Parents are obligated to take care of their children and provide for them until they no longer need their parents' support.

iii. Islam pays close attention to establishing the family on a firm foundation, considering it to be the stronghold that protects and fosters the next generation. Islam establishes

the marital bond on the basis of free choice and the mutual consent of the two parties, then afterwards on the basis of harmonious dealings between the two spouses and mutual consultation on all matters. This brings feelings of affection and mutual understanding between them, causing each of the two spouses to seek the happiness of the other.

Allah says:

(وَمِنْ ءايَـتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَجاً لِّتَسْكُنُواْ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِى ذَلِكَ لأَيَـتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

Among His signs is that He created for you wives from among yourselves that you may find comfort in them, and He has put between you affection and mercy (Surah ar-Rum:21).

iv. Islam encompasses all possible relationships between men and women with a collection of principles and codes of moral conduct. These ensure that the noble aims of these relationships are fulfilled and that destructive practices in relationships between the sexes are avoided.

Among these obligations is the duty of every man to avert his gaze from every woman and for every woman to avert her gaze from

every man. This helps to prevent sexual desire from being ignited. Likewise, Islamic Law combats the causes of temptation by making concealing clothing of a specific quality obligatory on the Muslims.

Outside of dire necessity, Islam prohibits a man to be alone with a woman to whom he is not related by blood, fosterage, or marriage, even if proper dress is observed, unless she is accompanied by one of her near relatives.

The home, necessarily, enjoys a great deal of sanctity in Islam.It is forbidden to enter another's home without seeking the permission of its occupants and greeting them with peace.

Allah says:

(يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَدْخُلُواْ بُيُوتاً غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُواْ وَتُسَلِّمُواْ عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ)

O you who believe, do not enter houses other than your own before seeking their permission and greeting their occupants with peace (Suratul An-Nur: 27).

Added to these and other etiquettes, Islam provides codes of conduct when interaction between unrelated men and women becomes necessary.

v. Islam forbids every assault on chastity and honour.For this reason, Allah has forbidden fornication and adultery, as well as falsely accusing someone of sexual iniquity, setting fixed, prescribed punishments for both of these crimes in order to discourage them. With regard to fornication, Allah says:

> *The woman and man guilty of illegal sexual intercourse flog each of them with a hundred stripes. Do not let pity dissuade you from carrying out a punishment prescribed by Allah.*

Allah says,

> (وَالَّذِينَ يَرْمُونَ الْمُحْصَنَـتِ ثُمَّ لَمْ يَأْتُواْ بِأَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلاَ تَقْبَلُواْ لَهُمْ شَهَادَةً أَبَداً وَأُوْلَـئِكَ هُمُ الْفَـسِقُونَ)
>
> *With respect to falsely accusing someone of sexual iniquity: And those who accuse chaste women and fail to produce four witnesses, flog them with eighty stripes, and reject their testimony forever (Suratul An-Nur: 4).*

2.2.5 THE PRESERVATION OF WEALTH

Islamprotects personal wealth and impose very strict penalties against banditry, robbery and thievery, and other violations against the sanctity of property. This is because private wealth and property are the basis of the economy and livelihood of the members of the society. Therefore cheating, embezzlement monopoly, hoarding and many other harmful practices are also prohibited. This is done with the intention of ensuring protection to the wealth and personal assets of the individual. According to Abdal-Ati (1978), Islamic law imposes the corporal punishment of cutting off the hand of the thief who steals the property of others in accordance with the strict requirements and due process of law. The Glorious Qur'an states:

(وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُواْ أَيْدِيَهُمَا جَزَآءً بِمَا كَسَبَا نَكَـلاً مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ)

> *"Cut off (from the wrist) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah, and Allah is Exalted" in power full of wisdom (Surah al-Ma'idah 5:38).*

In his explanation on the above verse, al-Sheha (nd) maintained that the process of amputating the hand of a thief is only implemented with strict conditions which include the following.

(1) The stolen item(s) or vehicles must be in a preserved area, whereby the thief gets with on private area. It a thief steals an items that is left outside negligently or not cased for, there is no punishment by amputation. The thief in this case may be subjected to the penalty of snatching where in the authorities determine the appropriate penalty orTa'zeer'

(2) The theft committed must not involve food for survival from hunger. Because the second Caliph Omar (RA) during the famines of the "Ramadan Year" did not apply the punishment for stealing due to the conditions of widespread hunger.

(3) The value of the stolen items must be above the range of the value set for stealing that obligates amputation of the hand (i.e. no double that the crime has been committed) and that it is punishment by Islamic law.

Beside the afore-mentioned crimes, Islam has banned all types of transgression against private possessions, estate and land ownership. This is based on Allah (S.W.T's) Saying:

(وَلاَ تَأْكُلُواْ أَمْوَلَكُمْ بَيْنَكُم بِالْبَاطِلِ وَتُدْلُواْ بِهَآ إِلَى الْحُكَّامِ لِتَأْكُلُواْ فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالإِثْمِ وَأَنتُمْ تَعْلَمُونَ)

'And set up not me property unjustly (in any illegal way e.g. stocking deceiving or robbing etc.) noon given bribery to rulers (judger before presenting you cases) that you may knowingly up a part of the properly of other sinfully (al-Baqarah, 2:188).

Similarly, the Prophet (SAW) reported to have said:

''whosever unjustly takes any money or wealth of another without a due right, Allah will meet such a person in a state of anger'' (imam Ahmad), whosever usurps a hand span of land, Allah (SWT) unit have this oppressor to be surrounded with seven earths (around his neck) on the Day of Requital (Imam Ahmad), whosoever is killed defending his wealth is a Martys (Bukharivol 2:411).

It could simply be understood from the first Hadith that the transgressor will be subjected to a tremendous and severe penalty on the Day of Requital. With regards to the second Hadith Islamic law demands that the oppressor with return the amount he unjustly confiscated from other persons, land or property.

Furthermore the oppressor to a lashing penalty, determined by the judge. In line with the third Hadith, Islam entitles the owner of wealth to defend all that he possesses, even to the extent of killing the aggressor, if that is the only means of stopping the aggression.

However, if the owner kills the aggressor he is not to be killed for killing him, if he can prove that he killed him while defending his ownership, but if the aggressor, on the other hand, killed the defending owner, then he is termed murderer.

The provision of Islam on the preservation of the five essential necessities of life in particular and human rights in general are well placed. It is viewed that if all rights of individual are protected and guaranteed, it will lead to the establishment of justice, peace and tranquility, well-being and mutual understanding in the society.

It is always the case with Islam, when dealing with man's natural inclinations, that it permits their fulfilment within reasonable limits in a refined, enlightened, and sound manner, so that good and not evil can come out of them. This is the case exactly when it comes to man's natural inclination to possess. Islam permits individual ownership, while at the same time providing the necessary legislation to prevent the harmful effects that this inclination would have if left unchecked, like the loss of social equilibrium and the concentration of wealth within a small sector of society. Some of the systems that Islam has put into place to fulfil

this function are those of Zakat, inheritance, and social security. From this perspective, Islam considers wealth to be one of the indispensable necessities of human life.

Islam has set down for man laws and guidelines that encourage him to seek a livelihood and acquire wealth, and secure for him its safety, preservation, and growth. This is achieved in the following manner:

A. Promotion of productivity and wealth:

i. Islam encourages actively seeking ones sustenance and earning a livelihood.It does so in consideration of the fact that wealth is what provides support for human life. Islam considers the earning of wealth – if pursued with a righteous intent and with permissible means – to be a form of worship and a means of achieving nearness to Allah. Allah says:

(هُوَ الَّذِى جَعَلَ لَكُمُ الأَرْضَ ذَلُولاً فَامْشُواْ فِى مَنَاكِبِهَا وَكُلُواْ مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ)

He is the one who has made the Earth subservient to you; so walk in its land and eat of His provision. (SuratulMulk: 15)

Allah also says:

(فَإِذَا قُضِيَتِ الصَّلَوٰةُ فَانتَشِرُواْ فِى الأَرْضِ وَابْتَغُواْ مِن فَضْلِ اللَّهِ وَاذْكُرُواْ اللَّهَ كَثِيراً لَّعَلَّكُمْ تُفْلِحُونَ)

Then when the prayer is completed, set forth in the Earth and seek the bounty of Allah (Suratul Al-Jumu'ah:10).

ii. Islam raises the status of work and elevates the standing of the workers.In an authentic Hadith, Allah's Messenger (peace be upon him) said:

"No one has ever eaten food better than that which he has earned with the work of his own hands. The Prophet of Allah, David, used to eat from the work of his own hands" (Muslim vol. 1 pp257).

Islam establishes the right to work for every individual and holds the state responsible to provide work for those who are unable to find it. Islam, likewise, asserts the honour and nobility of the worker and makes fulfilling his material and intangible rights an obligation. Allah's Messenger (peace be upon him) said:

"Give the worker his wage before his sweat has time to dry" (Muslim vol. 1 pp286).

He also said:

> *"There are three who I swill speak against on the Day of Judgment: a man who was entrusted with something then betrayed the trust, a man who sold a free person into slavery and took the price, and a man who hired a worker and benefited from him then did not pay his due" (Muslim vol. 1 pp320).*

Islam also enjoins that a worker's pay should be enough to fulfil his needs. Allah's Messenger (peace be upon him) said:

> *"Whoever is appointed to work for us and does not have a home should be given a home. If he does not have a wife, he should be given the means to marry, and if he does not have a mount, he should be provided with one*
>
> *(Muslim vol. 1 pp429).*

iii. Islam permits just forms of commercial transactions.It allows transactions that are neither oppressive to any of the parties concerned nor infringe upon the rights of others.

For this reason, Islam reaffirmed many types of transactions that were already in existence before Islam, after ridding them of

any elements of oppression. These include numerous transactions such as selling, loaning on collateral, and partnerships. Islam also opens the door for new forms of transactions that the accumulated experiences of society might uncover; provided that they contain no element of oppression or injury to any of the parties involved and that they do not entail wrongfully consuming the wealth of others (Suzanne, H. 1982).

B. Preservation and promotion Wealth:

i. The use of wealth is limited by the constraints of considering the general welfare.Therefore, any means of acquiring wealth that is unlawful and harmful to others is expressly forbidden. One such means is the collection of interest, because of the detrimental effect that it has on social equilibrium. Allah says:

(يَمْحَقُ اللَّهُ الرِّبَوا وَيُرْبِى الصَّدَقَـتِ وَاللَّهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ)

Allah has permitted commerce and forbidden interest (Surah al-Baqarah:276).

Allah also says:

(وَلاَ تَأْكُلُواْ أَمْوَلَكُمْ بَيْنَكُم بِالْبَاطِلِ وَتُدْلُواْ بِهَآ إِلَى الْحُكَّامِ لِتَأْكُلُواْ فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالإِثْمِ وَأَنتُمْ تَعْلَمُونَ)

Do not consume each other's wealth unjustly (Surah al-Baqarah:188).

ii. Islam prohibits transgressing against the wealth of others through theft, burglary, or fraud.Islam sets a fixed punishment for theft. Allah says:

(وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُواْ أَيْدِيَهُمَا جَزَآءً بِمَا كَسَبَا نَكَـلاً مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ)

The thieves, male and female, cut off their hands.

(Suratul ma'idah:38)

It is obligatory for anyone who damages the property of others to pay compensation. Allah's Messenger (peace be upon him) said:

"The blood, wealth and honour of every Muslim are sacred" (Bukhari vol.1:123)

iii. Islam forbids wealth to be spent in unlawful ways and encourages spending in the way of charity.This is based upon one of the most important principles of the Islamic economic system: All

wealth belongs to Allah alone, and man is merely entrusted with its use. Allah says: -

(ءَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَأَنفِقُواْ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامَنُواْ مِنكُمْ وَأَنفَقُواْ لَهُمْ أَجْرٌ كَبِيرٌ)

And spend from that which He has made you trustees (Surah al-Hadid:7).

(وَلْيَسْتَعْفِفِ الَّذِينَ لاَ يَجِدُونَ نِكَاحاً حَتَّى يُغْنِيَهُمُ اللَّهُ مِن فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَـبَ مِمَّا مَلَكَتْ أَيْمَـنُكُمْ فَكَـتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْراً وَءَاتُوهُمْ مِّن مَّالِ اللَّهِ الَّذِى ءَاتَـكُمْ وَلاَ تُكْرِهُواْ فَتَيَـتِكُمْ عَلَى الْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّناً لِّتَبْتَغُواْ عَرَضَ الْحَيَوةِ الدُّنْيَا وَمَن يُكْرِههُنَّ فَإِنَّ اللَّهِ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ)

And give them from Allah's wealth that He has bestowed upon you (Surah an-Nur:33).

Therefore, it is incumbent upon anyone who possesses wealth to use his wealth within the confines set by Islamic Law. It is not permissible for him to let his wealth tempt him into transgression, because this is a cause of degradation and destruction. Allah says:

(وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُواْ فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا)

When we decide to destroy a town, We send a command to those among them who live a life of luxury. Then, they commit sin therein, and thus the word is justified against them and We completely annihilate it. (Suratul al isra'i:16)

It is likewise impermissible for him to squander his wealth on useless things. Allah says:

(إِنَّ الْمُبَذِرِينَ كَانُواْ إِخْوَنَ الشَّيَـطِينِ وَكَانَ الشَّيْطَـنُ لِرَبِّهِ كَفُورًا)

Do not squander, verily those who squander are the brethren of the devils (Surah al-Isra'i:27).

iv. Islamic Law provides legislation to protect the wealth of the mentally deficient and others who are incapable of managing their own wealth.This includes the wealth of orphans and minors until they reach the age of discretion. For this reason, a guardian is appointed to manage their wealth. Allah says:

(وَابْتَلُواْ الْيَتَـمَى حَتَّى إِذَا بَلَغُواْ النِّكَاحَ فَإِنْ ءَانَسْتُمْ مِّنْهُمْ رُشْداً فَادْفَعُواْ إِلَيْهِمْ أَمْوَلَهُمْ وَلاَ تَأْكُلُوهَآ إِسْرَافاً وَبِدَاراً أَن يَكْبَرُواْ وَمَن كَانَ غَنِيّاً فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيراً فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَلَهُمْ فَأَشْهِدُواْ عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيباً)

Test the orphans until they reach the age of marriage, and if you find them of sound judgment, then release their property over to them (Surah an-Nisa: 6).

(فِى الدُّنْيَا وَالاْخِرَةِ وَيَسْـَٔلُونَكَ عَنِ الْيَتَـٰمَى قُلْ إِصْلاَحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَنُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَآءَ اللَّهُ لاعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

They ask you concerning the orphans. Say (O Muhammad): The best thing is to improve their property. (Surah al-Baqarah: 220)

This principle also encompasses placing an interdiction over the property of a mature person who, nevertheless, is incapable of exercising proper judgment with regard to the disposal of his property. Allah says:

(وَلاَ تُؤْتُواْ السُّفَهَآءَ أَمْوَلَكُمُ الَّتِى جَعَلَ اللَّهُ لَكُمْ قِيَـماً وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُواْ لَهُمْ قَوْلاً مَّعْرُوفاً)

Do not give to the foolish your property that Allah has given you to maintain, but feed and clothe them from it and speak to them words of kindness (Suratul An-Nisa: 5).

v. Financial interactions are structured around the principles of consent and justice.Islam, thus, maintains that contracts are not binding unless the contracting parties exercised their mutual consent and the contract's provisions are just. For this reason, gambling is prohibited. Allah says:

(يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَأْكُلُواْ أَمْوَلَكُمْ بَيْنَكُمْ بِالْبَـطِلِ إِلاَّ أَن تَكُونَ تِجَـرَةً عَن تَرَاضٍ مِّنْكُمْ وَلاَ تَقْتُلُواْ أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيماً)

O you who believe, do not consume each other's property unjustly, but let there be commerce between you by mutual consent (Surah an-Nisa:29).

vi. Islam encourages wealth to be invested and developed so that it can fulfil its proper function in society.Therefore, Islam prohibits and combats the hoarding of wealth and keeping it out of circulation. Allah says:

(يَـأَيُّهَا الَّذِينَ ءَامَنُواْ إِنَّ كَثِيراً مِّنَ الأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَـطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ)

And those who hoard up gold and silver and do not spend them in the way of Allah, announce to them a painful punishment (Surah at-Taubah: 34).

With all these injunctions, Islam protects wealth and safeguards it from corruption so it can fulfil its necessary and indispensable role in the order of human life and facilitate the growth of civilization. Its place is just like that of the other necessities of life, for together they form the basis of human life and civilization. If they are not properly managed and preserved, the world would fall into ruin and

the positive contributions of human civilization would come to a halt.

Morality

Ethics is a well-established constitution in the soul through which the voluntary and optional actions, like good and wicked deeds are done. This is subjected to the effect of education, whether good or bad. So, if this constitution is breed to prefer virtue and righteousness, to like kindness, and to aspire to the good deeds, and if it was trained to like what is good and hate what is ignominious, in a way that their factors become its main nature that helps the Muslims to follow the good deeds easily and without affection, this is called good manners. Example of these good morals are patience, endurance, generosity, bravery, justice, charity and many other good morals and psychological perfections (J.A. Aljazaeri, 2000).

Allah the exalted praised His Prophet (S.A.W) for his good manners in His saying in the Qur'an

(وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ)

And then (standest) on an exalted standard of character (surah ai-Qalam: 4)

In view of this, Allah (S.A.W) ordered the Prophet (S.A.W) to be of noble characters, He said:

(وَلاَ تَسْتَوِى الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ)

Repel (Evil) with what is better: then will be between whom and thee was hatred become as it were thy friend and intimate (surah al-fusilat: 34).

Allah made virtues characteristics to be a reason to enter paradise in His saying:

(وَسَارِعُواْ إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (133) الَّذِينَ يُنفِقُونَ فِى السَّرَّآءِ وَالضَّرَّآءِ وَالْكَظِمِينَ الْغَيْظَ وَالْعَفِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ(134)

Be quick in the race for forgiveness from your Lord, and for a Garden which with is that (of the whole) of the heavens and of the earth, prepared for the righteous, those who spend (freely), whether in prosperity or in adversity; who restrain angler, and pardon (all) men: - for

Allah lives those who do good (surah ali-Imran:133-134).

Islam has stressed the importance of faith for human life by citing the natural human inclination to worship Allah, man's religious sentiments and inner feelings, the strength of the elements of goodness and virtue within him, and the prosperity and tranquillity that faith affords him. Due to these factors, faith is a vital necessity of human life. For the same reason, Bridgestone says: "There have been – and continue to be – human societies that do not possess science, art, or philosophy, but there has never been a society without religion" (Hammuda A, 1975).

In consideration of these factors, Islamic Law protects faith. In some cases, this is achieved by planting faith firmly and deeply in the heart and mind. In other cases, this is through nurturing the seed of faith that is already present in an individual and supporting it with what will develop it and make it endure.

2.3 THE CONCEPT OF POLITICS

Politics generally is about power and the use of this power to control people and their values. The law is the most effective instrument of controlling people and their values. The values in this context mean scarce resources both material and symbolic by which the various needs of a society are satisfied. In Islam, the legitimacy of any political leadership depends upon the extent of its adherence to and enforcement of the shari'ah. Failure to shoulder such a responsibility is tantamount to the forfeiture of authority to lead Musulims. Moten, (1996, p.125)

According to max Weber (1947, P.145), politics is the operation of the state and its institution. Politics to him, means striving to share power or striving to influence the distribution of power among individuals and groups within a state.

Politics involves power and influence. Thus, Harold Lass and Abraham Kaplan sees politics as "the shaping, distribution and exercise of power". (1950)

Politics in Islam is an enormous responsibility, it is both a divine and a public trust (Amanah) which is placed on the shoulders of the most trustworthy, the transparent, honest people,

the hard working, the courageous and the intelligent ones, who are under the obligation to use the machinery of government to establish Allah's law (the Shari'ah) on earth, protect the weak and poor masses from the exploitation and oppression of the strong among them.

The Head of state in Islam is considered as an Imam, a Khalifah, an executive head of government, its commander in chief of the armed force, its chief justice, who is also under the dictates of the Shari'ah. He is not immune to the punishment of the Law if he misbehaved and is brought before the judge. Aliyu (2000:86) s

Islamic political system is unique in the sense that it is built on the strong belief that all power belong to Allah (S.W.T) and He is the supreme Law Giver, and to Him belongs sovereignty. This means that all state affairs are run in order to please Allah alone. The Glorious Qur'an conveys the following message: the command (government or judgment),

(إِنِ الْحُكْمُ إِلاَّ لِلَّهِ أَمَرَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ ذلِكَ الدِّينُ الْقَيِّمُ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ)

Is for none but Allah" (Suratul Yusuf, 12:40)

(فَلَنْ أَبْرَحَ الأَرْضَ حَتَّى يَأْذَنَ لِى أَبِى أَوْ يَحْكُمَ اللَّهُ لِى وَهُوَ خَيْرُ الْحَـكِمِينَ)

He is the best of all governors/rulers.

(12:80)

In a similar verse it reads:

(ءَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَأَنفِقُواْ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامَنُواْ مِنكُمْ وَأَنفَقُواْ لَهُمْ أَجْرٌ كَبِيرٌ)

To Him (Allah) belongs the sovereignty of the Heavens and the Earth and all affairs are referred to Him (Suratul Al Hadid 57:7).

A leader or head of state or a Khalifah or an Imam in an Islamic political set up is a servant of the people in the true sense of the word, in the sense that he has no rest of mind, he does not have an enjoyable sleep, so long as some of his people are suffering from poverty, hunger, disease, insecurity and some other forms of calamity.

The head of state is also their Imam to whom obedience and respect must be given, so long as he too obeys Allah His messengers, but where he does not obey Allah and His messengers, then he too shall not be obeyed, especially where his policies and

other government activities are opposed to the Shari'ah, because there is no obedience to any creature in obedience to the Creator.

The head of government in Islam undertakes the sacred responsibility for which he has to face Allah in order to explain how he managed it. Politics in Islam therefore is not a money making venture to which immoral and corrupt elements could invest their money so as to steal more from the public treasury, and it is not a pleasure seeking profession either, it is a moral responsibility. Aliyu (2000:87).

2.3.1 THUGGERY

Thuggery according to the Oxford Dictionary (1998:952) simply means violent act or behaviours by ruffians. From the foregoing;it is observed that thuggery is synonymous with violence.

Thuggery according to the Longman Dictionary (2003:1733) is defined to mean a violent behaviour in which people fight and

attack others. The word is thus clothed with criminal flavors and is consequently associated with all negative synonyms such as violence, brutal acts, hooliganism, gangsters, assassins, criminal, delinquent, trouble makers.

2.3.2 POLITICAL THUGGERY

Howell D. (2004:3) defined thug politics as the tireless repetition of misleading facts designed to depict an opponent as personally despicable and in regard to governance as dangerous to physical and spiritual life of a nation. Thuggery is an act characterized by rudeness, hooliganism, touting, intimidation and harassment. It is a behaviour that contradicts peace, harmony and co-existence among groups.

Thuggery is an illegitimate and violent means of seeking political power with a view to subverting national opinion for parochial ends through self-imposition.

Therefore, political thuggery is simply the criminalization of politics. When politics is criminalized, it is left in the hands of ruffians, thugs and hooligans, because the good people are scared away.

This will obviously imply act of thuggery in relation to the political process. This political thuggery can be defined as any act of intimidation, violence, hooliganism, brutality or gangster's, whether leading to death or not, calculated to pose a threat or scale political opponent or perceived political opponent before, during or after elections and aimed at achieving an undue political result or advantage . Political thuggery especially at elections may range from such acts as inciting or causing other to acts in a disorderly manner, being in illegal possession of or usage of offensive weapons with the aim to scare or intimidate voters, snatching or destruction of election materials, acts resulting in to undue influence as by compelling only one person to vote or refrain from voting against his/her will, ballot stuffing etc. This illegal interference with the electoral process no doubt is electoral fraud, is criminal and has severe consequences on democratic stability in general and national security in particular.

Political Thuggery or violence manifests itself mostly at the empirical referent of regular and periodic elections.

Political Thuggery or violence is the use of thugs, private armies and physical force to threaten or harm political opponents or rig election. As UNESCO (2005) observes, it could results in or has a high likelihood of resulting in injury, death, psychological harm, deprivation or mal-development.

Political Thuggery is an "Obstaculum" to democracy and it hinders the attainment of the aforementioned referents without which democracy is worthless. For example, public accountability is a myth because Nigerians and Africans in general have not been able to hold their elected representatives accountable. Ensuring public accountability in Nigeria is not only cumbersome but problematic. Nigeria possesses a bad form of democracy, which has not alleviated the country's poverty and improves service delivery. Nigerian politicians in elective and appointed positions earn far above what their colleagues in countries like United Kingdom and American earn. The Nigerian roads have continued to claim lives through accidents because of politicians abysmal state in spite of billions of Naira government claimed to have spent in maintaining them. It is against this backdrop that this study is conducted to

find out the relationship between political thuggery and the problem of governance in Nigeria.

2.4 CAUSES OF POLITICAL THUGGERY

The research identify and discuss what it considers to be the major and most central causes of political thuggery in Nigeria especially in Kaduna State. In the perception of Sale (2009) it includes:

1. Financial Gains
2. Money Politics
3. Poverty and Unemployment
4. Unpopular Candidates
5. Sit-tight Syndrome
6. Prebendal politics

2.4.1 Financial Gains: The lucrative nature of political offices should be one of the factor that attracts most politicians to aspire for politics by whatever dubious means. In Nigeria, politics has become such a lucrative business so much that it is a matter of do-or-die in the struggle to acquire political power. Therefore, the

politicians were ever ready to sponsor all violence that can lead to loss of lives and wealth. Most politicians present themselves, dressed in sleep's clothing as desiring to serve. Even if the mandate is denied them as expressed in the voting where there is any, they steal it through acts of thuggery. In 2012, the Governor of the Central Bank of Nigeria (CBN) cried out that the National Assembly only in the 2010 Federal Government's budget had an overhead of 25.1%, in 2009, 19.87% and in 2008, it was 14.19%. He pointed out that if the Federal budget is looked at, the bulk of government spending is on recurrent expenditure and it is a big problem as 25 percent of the overhead of the Federal Government goes to National Assembly. SunusiLamido (2/12/2012).

Statistics has also shown that a Nigeria senator earns more in salary than Barrack Obama the President of the United States of America (USA) and David Cameron the Prime Minister of the United Kingdom (UK). It may be recalled that with the global economic recession, it took the late president Umar Musa Yar'adua to formally propose salary cut for the National Assembly. Before then, a Nigerian senator earned at lest 8 terms as much as an American

senator and more than 3 times the American president. With reduced salary, pay package a Nigerian senator is said to still get paid N11 million (S73,333) in regular salaries and allowances like annually and N152 m0illion (S1.03m) in four (quarterly) allocation making a total of S1.1 million plus irregular allowances like Estacada and duty tour allowances. Nigeria Senator (24/11.2010). The story is not different regarding the executive arm of government. The Nigerian minister earns more than his American, British or German counterpart, and of course enjoys other pecks of office. A Nigerian Senator (24/11/2010) this trend runs from the Federal level through state to local government levels. This is not exactly the same scenario in the developed economics. Indeed, most professionals and private business concerns have less attraction for public office for money given their earning form the private sector.

A duty call to serve the state with honor, dignity and with integrity leaving behind and forever a good name, the scramble for political offices, insofar as it is for pecuniary motivation, attendant cases of thuggery may never wane.

2.4.2. Poverty and Unemployment

It is common knowledge that the youth who readily submit themselves to perpetrate the acts of thuggery are mostly unemployed and wallowing in poverty. The moment of electioneering campaigns is a moment that many put in whatever they can in the expectation of what they hope to benefit when the person they are supporting wins. For many of the youths, some good promises are made relating to jobs expectations or contracts awards. For some, it is for some paltry sums of money paid to hire them. The promises and the token amount given to them are responsible for the involvement of most of the youth into thuggery activities. The wide spread poverty and unemployment could be attributed to the deliberate negligence by the government. Perhaps the political government is consciously using it as a device to keep people hungry so that when they see little money, they can jump at it and do the will of the giver. The human Right Watch (2006).

Unemployment, poverty and weak security agencies are indeed responsible for the thriving market for political thuggery and

violence in Nigeria. Unemployed youth are ready instrument in the hands of politicians and are therefore susceptible to political thuggery and electoral malpractices as they perceive thuggery as an easy way out of their poverty. Furthermore, the security bodies who are directly operating by the instruction of politics like police are unable to curb thuggery activities by punishing them in accordance to the provision of law. According to Human Rights Watch (2006), the perpetrators of violence and their sponsors often enjoy complete impunity for their actions both from the official law, enforcement bodies and their own political parties.

This conclusion is supported by the widespread poverty and unemployment, people primarily young susceptible to informal employment "by politicians or their supporters as small armed forces. Since political power is one of the few and fastest ways of accessing wealth in Nigeria.

2.4.3. Unpopular Candidate

It is believed and expected that candidate who are popular among the people will not even have to go through so much pains

trying to convince the electorates. Similarly, they will not have to entice the electorates with little sums of money to vote for them. That is to say not to talk of employing criminal ways such as the use of thuggery to intimidate, harass, kill or influence or steal mandate. The trend of forcing or imposing candidates on the electorates by their so called godfathers has led in several quarters to vehement opposition and rejection. When this is perceived or happens, given their unpopularity knowing that they will not genuinely compete with the generally acceptable and popular opposition candidate, they resort to violence by the use of political thugs in other to actualize their must-win attitude. This is an attitudinal problem which will have to be dealt with decisively. This is if elections as an indispensable feature of democracy must be appreciated within the context of the functions it plays.

2.4.4. Sit-Tight Syndrome

This has become a phenomenon in Nigerian politics. This is a situation in which an individual tries to hold on to power for personal aggrandizement or gains. In an attempt to hang on to power, leaders often create a regime of violence, repression and

bloodshed. They organize political thugs, and scavengers to sing their praises, intimidate opponents and kill them if they become intransigent (Oyatope, 2003:115). The unnecessary and uncoordinated urge to control, dominate and amass wealth for their progeny in the infinite future by the politicians informs the emergence of the sit-tight phenomenon.

2.4.5. Prebendal Politics

In Nigeria politics is conceived as an investment. The politicians, having invested colossally on campaigns and other political activities, coupled with the existing system of winner takes all, would want to win at all cost. And the need to employ the use of thugs and touts to distabilize and rig elections become inevitable, especially when such politicians are not popular candidates.

Refusal to accept electoral defeat in good faith is also a fertile factor that breeds thuggery and trigger violence in politics.

Absence of good governance and low political culture are also contributive factors to the menace of thuggery and violence. Hunger, marginalization, incapacitation, intolerance, domination, apathy and cynismetc, also cause political thuggery and violence.

Esew (2003:232) summarizes the causes of political thuggery or violence as follows: Domination and marginalization of sections and groups and persons in the acquisition and sharing of political positions, rigging of elections and manipulation of political process in favour or against certain groups, sections and persons, and falling a part of sponsors and those sponsored (Godfather and Godsons) over contracts, appointments or methods of management of states.

2.5 EFFECTS OR CONSEQUENCES OF POLITICAL THUGGERY

The effect or consequences of political thuggery are numerable depending on the perspective that one look at it. Hence, they range from constituting a major threat to national security. It instill fear and causes low turnout or participation by eligible voters; flowing from that, it thus casts doubt on the credibility of the purported elected leaders before the eyes of the local and international community. Similarly, it could affect the respect from the governed and this could further affect the general acceptability of the popularity of the government, it amounts in stealing of genuine mandate from the voters and diminishes good governance and

makes the people's hopes and expectations dashed. Finally, it hinders or do away with public accountability by the so called elective officers.

2.6 RELEVANCE OF ISLAM TO SOLUTION OF POLITICAL THUGGERY

Islam is an ideology par-excellence, it is a universal religion. It has come to change the life of mankind from Jahili way of life, based on obnoxious tradition and culture, to that of enlightenment and excellent Islamic traditions and culture, Aliyu (2000:96)

Islam has come to free mankind from being enslaved by an unjust social order which discriminates against people in race, tribe, ethnicity or even geographical location. Islam has come to demolish all forms of social distinction among mankind and establish the life of mankind as a whole based on equality, freedom,

social justice and human brotherhood based on a strong bond of faith. Aliyu (2000:96).

Islam as a Universal Religion, has come to free mankind from unjust and exploitative economic order which allows a small group of people to monopolize wealth, suck the blood of the masses and dehumanize them or even cause their extermination. Islam has come to bring about the end of imbalance, raise the economic status of the poor peasants, the destitute, the physically disable and the masses in general. This is practically and legally brought about through the institutions of Zakat and inheritance, which prohibits primogeniture and brings the spread of wealth within the society.

Islam has come to encourage and protect the development of all legitimate and humane ways of acquiring wealth and eliminate as well as prevent all illegitimate, inhuman, immoral and exploitative means of acquiring wealth. In other words, Islam has come to establish its own economic system with its own distinct principles, laws and regulations. The Islamic economic system is

based on socio-economic justice, human sympathy, distribution oriented and a sound economic sense.

Islam has also come to radically change political culture of mankind and revolutionize the political perception and practices of the faithful Muslims. Islam changes the political direction, culture, orientation and nature of participations as well as the responsibilities of the political leadership. Politics in Islam is part and parcel of the responsibilities of the faithful Muslims. It is considered a fard-kifayan obligatory duty which is recumbent on all the Muslims, but which when undertaken by a single person or some people that will relieve all Muslims.

The execution of the political functions of a Head of State, Governor, Emir or Chairman, is tied down to that of five daily prayers. The Imam in the mosque is the political head of government and vice-versa. In other words, the state house and the mosque, the political and the religious, as well as the spiritual and the secular, are insuperably one and whoever separates them is guilty of rebellion against Allah, (SWT). Aliyu (2000:96-97).

2.7 POLITICS OF KADUNA STATE

Kaduna state is one of the states that were created by the Regime of Late General Murtala R. Muhammed in the year 1976. The state from its creation to date had sixteen (16) both military administrators and executive governors. From its inception the state had 23 local governments' areas. The state had its first civilian executive governor in person of AlhajiAbdulkadirBalarabe Musa in the year 1979 from Peoples Redemption Party (P.R.P) Kaduna state had six emirates namely Zaria,Katsina, Daura,Jama'a, Kagoro, and BirninGwari. The State has more than twenty (20) ethnic and tribal groups but predominant among the group are Hausa Fulani, KagoroKataf, to mention but a few. The predominant Religion in this state is Islam and Christianity with few traditional religion spread from one end to the other.

Kaduna as the headquarter of the state has a long history in politics, because it was the headquarters of the former Northern region during colonial administration and the first civilian administration in Nigeria (1960 – 1966). During this period people came from different towns and cities across the country to settle at Kaduna with different motives either political or economic. As a result of this Kaduna rapidly developed. Kaduna state was blessed

with both human and material resources because Katsina emirate had the first secondary school in Northern Nigeria which was then part of Kaduna state. In the year 1987, the military administration of General Ibrahim BadamasiBabangida created additional states in the country, Kaduna state was splited into two Katsina and new Kaduna state where the headquarters remain at Kaduna town. Presently Kaduna State has twenty three (23) Local Government Areas namely Zaria, Ikara, Kubau, Kudan, Makarfi, Soba, Sabon-Gari, Birningwari, Giwa, Kaduna North, Kaduna South, Kajuru, Chukun, Igabi, Jaba,Jama'a, Kachia, Kagarko, Kaura,Sanga, Zangon-Kataf,Lereand Kauru. The state has three (3) senatorial zones namely: zone (I) which is the Northern senatorial zone, zone (II) which is the central senatorial zone, and zone (III) which is the Southern senatorial zone. According to the 2006 census the total population of the state given as six million, sixty six thousand five hundred and sixty two (6, 066,562). According to this census Igabi Local Government Area has the highest population of four hundred and thirty thousand two hundred and twenty nine (430,229) people.

As mentioned above Kaduna State after its creation in 1976 had its first elected executive Governor in 1979 in person of

AlhajiAbdulkadirBalarabe Musa who was elected in the Peoples Redemption Party (PRP) while two thirty of the legislators from the opposition party of National Party of Nigeria (N.P.N). There were allots of acivitties during this period. Some of these activities include harassment of contestants by the thugs, stealing of ballot boxes, capturing of National electoral commission officials, and change of figure of election result. Burning and damaging National electoral commission offices and vehicles to mention but a number of those involved in political thuggery are either drop out or those who did not go to school at all.Therefore in Kaduna State as well as other State thugs activities have direct bearing with illiteracy and to some extend with drug abuse. This group of thugs were hired by politician's who are either unpopular or whom people hate because of their behaviour in the society to ensure they win by crock or hook. The most common political thruggery groups in Kaduna State are the 'Yan Sara Suka (Thugs Groups).

As stated, the state political situation at the inception was quite clam, later the situation change which create a condition of chaos and confusion among the political elites. Hiring of thugs

become the order of the day. There was always reports of lost of lives and damage of properties. This necessitate the military to come and overthrow the civilian administration of president AlhajiShehuUsmanShagari in December 1983 that serve for four years three months (1979-1983). From then, military continued to rule this country for sixteen (16) years (1983-1999).

In the year 1999, the military administration of General Abdussalam A. Abubakar conducted election into various political offices across the country (Nigeria) in which Alhaji Ahmad Muhammad Makarfi became the executive Governor of Kaduna State. Under the flatform of People Democratic Party (PDP). The election to some extent is free and fair, but later in the year 2000 there were so many ethno-religious crises which came as a result of some political ideologies. There was an increase in poverty, and unemployment among youths who graduated from secondary and tertiary institutions. Thus, they find it easy to join thugs in order to earn a living.

CHAPTER THREE

METHODOLOGY

3.0 INTRODUCTION

This chapter explains the methodology and procedures that this research adopted. The chapter includes: the research design, the population of the study, sample and sampling technique, the instruments for data collection, result of pilot study, statistic tools that was employed for data analysis, and summary.

3.1 RESEARCH DESIGN

Research work can be generally classified into three main areas, experimental, descriptive and historical.

In this study, the research used a survey research method. This is because of its efficiency in getting information on the attitudes of the respondents toward political thuggery in Islam. And is obtained from a sample of respondents for the purpose of testing hypothesis concerning the state of a given problem.

This research as a matter of design and organization follow the stages in the Islamic studies research methodology which includes, carefully study of the first sources of Shari'ah i.e. the Glorious Qur'an, Hadith, Ijma (consensus), Qiyas (analogical deduction) then

select some of the related references to the concept. Meaning and views of renowned scholars will be provided. While this would be used vis-a-vis the responses obtained from the people interacted with.

3.2 The Population

According to Ekeh (2003:79) "population, statistically refers to the entire members of the universe being studied. It may be human population, or population of animals, places, things, events, or circumstances. Population refers to virtually all the subjects of the research" Sambo (2005:88) says "population is the set of all elements, objects, or events that are of interest for a particular study".

There are two types of population namely: The parent and the target population.

1. The parent population – This is the population from which a sample of population to be studies is draw. S
2. The target population is the one that possesses the characteristics in which the researcher is interested. Target

population is usually selected from the parent population. In this study, therefore, our parent population is the three senatorial zones in Kaduna State. While our target population would be Six Local Government Areas that are predominantly Muslim settlement from the three zones, which would be systematically selected for the study.

3.3 Sample and Sampling Procedure

Sample in research, Ekeh (2003:79) says: sample means a subset or representation of a population selected for the purpose of investigation. It includes those to whom research conditions and test, were administered or from whom responds were obtained". Agreeing with Ekeh, Sambo (2005:88) asserted that "A sample is a subset of population from which data for a study is collected".

Based on this, the researcher used systematic sampling of one in three to determine the sample size of the Local Governments. Therefore, one third of the Local Government will be selected based on the three senatorial zones in the state. In Northern Senatorial zone one (1) which has eight Local Government Areas, three out of

eight were selected using an interval scale of two, therefore, Zaria, Kubau and SabonGari were selected.

In central sensational zone two (II)which has seven Local Government Areas was selected, that is BirninGwari in zone three (3) which also has eight Local Government Areas was selected that is Jama'a. Thus, the number of Local Government area: Zaria, SabonGari, Giwa, Kubau, Kudan, Soba, BirninGwari and Jama'a.

On the number of subjects, the researcher selected a sample size of 520 respondents would be appropriate for the study considering the population of the state i.e. Kaduna which is over six million, in which 65 people would be expected to respond to questionnaires in each Local Government, 5 respondents would came from the Local Government headquarters, while 10 respondents from five localities which were randomly selected in each Local Government.

In obtaining the response from the respondents the following subjects would be given due consideration, they include, the politicians, those who practice politics.

The details of the estimated population of each Local Government and the population of both male and female are given on appendix.

3.4 The Instruments for the Data Collection

Sambo (2005:283) says that technique of data collection provide vital information on how a researcher obtains the needed details on which the result and conclusions from the study are based. Testing research hypotheses requires the collection of empirical data. Data is collected through observations, and when direct observations is not possible some instruments must be constructed to assist in observational process. Tests, questionnaires and interviews have been singled out for research in education. Thus, to collect data for this research, questionnaire was used.

Best (1981:267) viewed questionnaire as an instrument for data collection has some advantages over others. The advantages include: giving the researcher the opportunity to establish rapport to explain the purpose of the study and to explain the meaning of some items. Therefore, the research adopted questionnaire as the data collection device for this study. The questionnaire for this

research was made up of close-ended items. It was designed in a way that part one contain the biodatas of the respondents. Information in this part deals with the educational qualification, occupational and age. Part two of the questionnaire contain five sections. Section A deals with the causes of introducing political thuggery among the Muslim Ummah. Questions in this section were ten in number. Section B deals with the opinions of politicians and non-politicians on the effects of political thuggery. Questions in this section were eight in number. Section C deals with the respondents and their opinions on political thuggery. This section contained seven questions. Section D. deals with the teachings of Islam and its impacts on the Muslim on political thuggery. The questions in this section were five.

The items on part two of the questionnaire were scaled as follows: strongly Agreed – (SA) = 5 Scores

Agreed – (A) = 4 Scores

Undecided – (UD) = 3 Scores

Disagreed – (DA) = 2 Scores

Strongly Disagreed – (SD) = 1 Scores

3.5Validity and Reliability of the Research Instrument

Ensuring the validity and reliability of an instrument is a major and validity responsibility of any researcher. This is because the objectivity of finding of a study is a function of the instrument used in meeting the criteria validity and reliability. After developing the questionnaire, the experts in the area were consulted to certify the validity of the instrument. Pilot study was carried out in order to validate the instrument. The consistency of the result means its reliability. In this study split half was used to determine the internal consistency of the respondents responses to the items in the questionnaire.

3.6 Pilot Study

To test the reliability of the instruments used. In this pilot study a total of 20 people in Jama'a Village of SabonGari Local Government were randomly selected. The respondents were part of the sample

for the main study. A test retest method of measuring reliability was used. After the first test, an interval of 5 weeks was given before the second test was carried out.

After the re-administration of the instrument, the responses were then collected, scored and computed, using the person prod calculated to be 0.92. This figure is regarded as an indication that the instrument is reliable, because Sambo (2005:334) agrees that a reliability coefficient of 0.70 and above is a good indication of reliability.

3.7 Method of Data Collection

This research is a survey research which necessitates the researcher to go out and obtain data from people's opinions, attitudes and beliefs on the concept of political thuggery and at the end relate it to the teachings and principle of Shari'ah. The researcher would visit towns and villages within the Local Government selected for the study. The cooperation of traditional as well as religious leaders will be solicited so as to gain easy access to the respondents.

The researcher and some assistants visited some secretariats, houses, schools and centers with the copies of questionnaire. Effort was made to collect back immediately copies of questionnaire administered to the respondents.

After administering the questionnaire the researcher then recorded the responses obtained from the respondents with the help of research assistants. This method of data collection was used vis-a-viswith the method adopted by the researchers in the field of Islamic jurisprudence. Jurisprudence essentially relates to interpretation of the precepts of the Shari'ah out of which the research decides certain religious duties to be basically wajib (obligatory), haram (prohibited), or ja'iz (permissible) etc.

3.8 Method of Data Analysis

The researcher will use T-test for analyzing hypotheses 1, 2 and 5. This is because of two independent variables that were involved. While hypotheses 3 and 4 would be tested using one way analysis of variance (ANOVA) because it has more than two variables.

3.9 Summary

This chapter deals with the procedure for data collection and analysis for the study. Since the study is a survey research the instrument for the study was questionnaire. Probability sampling technique was used to select the areas which the study covered. Six Local Government were selected from the twenty three Local Government which made up the state.

Balloting was used in selecting the areas. A set of questionnairewas used for the study. Likert 5 point scale used to score the responds in the questionnaire. Pilot study was conducted to show the content validity and reliability of the instrument for the study. The hypotheses drawn for the study were tested using statistical package for education and social sciences. These include Two Tailed Test, one way analysis of variance. The hypothesis were tested at 0.05 levels of significance to determine the acceptance or rejection of the hypotheses.

CHAPTER FOUR

Presentation and analysis of data

4.0 Introduction

The research work is on “Causes and Effects of Political Thuggery among Muslims in Kaduna State”. This chapter gives the report of the research findings based on the data collected from respondents. In this study, 500 copies of questionnaire were distributed, 90.2% copies were returned and 82% copies were properly filled and subjected to statistical analysis

The first sets of data were presented in Tables of frequencies and percentages as they concern demographic characteristics of the respondents. The second set of data were presented in Tables of

scores and percentages used to answer research questions raised in chapter one. In order to answer research questions, strongly agreed and agreed were categorized into Agreed, while disagreed and strongly disagreed were classified as disagreed. This was done in order to allow for good analysis of items, better judgment and conclusion. All computations were based on the five points scale.

In the test of null hypotheses, Statistical Package of Social Science (SPSS) was used to test the five null hypotheses. Z-test was used to test the difference that existed between the variables in null hypotheses one and Pearson Product Moment Correlation Coefficient was used to test null hypothesis two, three, four, and five at 0.05 level of significance.

4.1 Analysis of Demographic Variables of Respondents

Analysis of Demographic variables of respondents was conducted under the sub-headings in the Tables 4.1 to 4.5.

Table 4.1 Distribution of Respondents by Gender

Gender	Frequency	Percent (%)
Male	299	72.9

Female	111	27.1
Total	***410***	***100.0***

The respondents were presented by their gender. The result as indicated in Table 4.1showed that 299 representing 72.9% were males and 111 representing 27.1% were females. Thus majority of the respondents were male. This is because majority of those involved in political thuggery were male Allah (S.W.T) says: ….”And the male is not like female…..” (Surah Al-Imran 36)

Table 4.2: Distribution of Respondents by Age Group

Age (in years)	**Frequency**	**Percent (%)**
25-34	201	49.0
35-44	128	31.2
45 and above	81	19.8
Total	**410**	**100.0**

Table 4.2 presented the distributions of respondents by their age group. The data revealed that 210 (49.0%) of respondents

ranged between 25 – 34 years. 35 – 44 years were 128 representing 31.2%. Respondents whose age is 45 and above were 81 (19.8%). By implication, the analysis revealed that greater number of the respondents were youths.

Table 4.3: Distribution of Respondents by their Status

Status	Frequency	Percent (%)
Youths	287	70
Politicians	123	30
Total	**410**	**100.0**

Table 4.3 showed distribution of respondents by their status, 287 (70%) respondents were youths who are the partakers of political thugs and 123 respondents representing 30% were politicians who reap the advantage of political thuggery from the youths.

> *Abu Hurairah relates that the Holy Prophet (S.A.W) said: He who calls people to guidance has the same reward as those who follow him without any diminution of the reward of the latter, and he who calls people to error carries the same burden of sin as those who follow him without any diminution in the burdens of the latter. (Muslim)*

To answer this research question, questionnaire items 1 – 10 were raised in appendix. The summary of response is presented in Table 4.4.

Table 4.4 ***Summary of Responses to Research Question One***

Q1	SA		A		UD		D		SD		TA		TD		TU		TR		%A		%D		%U	
	P	Y	P	Y	P	Y	P	Y	P	Y	P	Y	P	Y	P	Y	P	Y	P	Y	P	Y	P	Y
1	80	292	72	352	9	207	76	100	35	81	152	644	111	157	9	207	272	1008	55.5	63.9	40.8	15.6	3.7	20.5
2	150	310	200	352	30	196	90	90	15	13	350	662	105	108	30	196	485	966	72.2	68.5	21.6	11.2	6.2	20.3
3	100	345	172	392	75	192	48	104	6	9	272	737	50	113	75	192	397	1042	68.5	70.7	12.6	10.8	18.9	18.5
4	195	360	184	352	21	204	48	128	6	2	379	712	54	130	21	204	454	1046	83.5	68.1	11.9	12.4	4.6	19.5
5	180	350	180	386	15	198	54	100	9	8	378	738	63	150	15	198	456	1089	82.9	67.8	13.8	14.0	3.3	18.2
6	200	390	180	356	15	210	40	100	10	3	380	746	50	103	15	210	445	1059	85.4	70.4	11.2	9.7	3.4	19.9
7	110	345	210	376	35	180	60	110	10	13	320	721	70	123	35	180	425	1024	75.3	70.4	16.5	12.0	8.2	17.6
Total											**2231**	**4960**	**503**	**886**	**200**	**1387**	**2934**	**7233**	**76.0**	**68.6**	**17.1**	**12.2**	**6.9**	**19.2**

Key: S.A=Strongly Agree; A=agree; UD= Undecided; D=Disagree; SD=Strongly Agree; TA=Total Agree; TD=Total Disagree; TU=Total Undecided; TR=Total Responses; %A=Percentage Agree; %D=Percentage Disagree; %=percentage Undecided; P=Politicians; Y=Youths

Table 4.4 present the result of data collected used for answering research question one. Questionnaire item one sought to find out whether selfishness of the politicians was a motive behind introduction of political thugs in Kaduna state. The result collected revealed scores of 152 (55.5%) and 644 (65.9%) against 72 (40.8%) and157 (15.6%) from politicians and youths while undecided had 9 (3.7%) and 207(20.5%) respectively. Questionnaire, item two states that ignorance is one of the causes of political thugs in Kaduna state. Politicians that agreed with this statement scored 350 (72.2%) against 105 (21.6%) for disagree and 30 represent 6.2%. On the other hand, youths scored 662 (68.5%) for agreed, disagreed had 108 representing 11.2% while those that had not undecided scored 196 points representing 20.3%. Questionnaireitem three in the table sought to find out whether financial problem energies political thugs in the society. The results of this item revealed scores of 272(68.5%) and 737(70.7%) for agreed against 50 (12.6%) and 113 (10.8%) for disagreed from politicians and youths while undecided scored 75 (18.9%) and 192 (18.5%) respectively. Item four of the questionnaire seeks the opinion of the respondents on whether political thuggery is mostly carried out by youths in Kaduna State.

The respondents scored 379 and 712 representing 83.5% and 68.1% from politicians and youths respectively against divergent scores of 54 and 130 representing 11.9% and 12.4%, respectively while those with undecided opinion scored 21 (4.6%) and 204 (19.5%) for politicians and youths respectively.

The fifth item in the questionnaire states that political thuggery is practiced by some women due to their condition of living. The respondents that scored the item had scores of 378 and 738 representing 82.9% and 67.8% for agreed. Disagreed account for 63 (13.8%) and 152 (14%) for politicians and youths. Respondents that scored undecided had 15 and 198 representing 3.3% and 18.2% respectively. Questionnaire item six sought to find out whether unemployment facilitate political thuggey in Kaduna State. The respondents scored 380 and 746 representing 85.4% and 70.4% against 50 and 103 points presenting 11.2% and 9.7% from politicians and youths respectively, while undecided accounted for 15 (3.4%) and 210 (19.9%) respectively. item seven of the questionnaire sought to determine whether campaign strategies adopted by politicians is one of the factors that leads to political thuggery in Kaduna State. The results revealed scores of 320 and

721 for agreed representing 75.3% and 70.4% against 70 (16.5%) and 123 (12.0%) for divergent opinion while undecided from politicians had 35 points representing 8.2% and youths scored 180 representing 17.6%.

The summary of the result revealed that both politicians and youths shared the same in all the questionnaire items. They all agreed selfishness of the politicians, ignorance, poverty, unemployment and medium of campaign are some of the factors that leads most youths to engage in political thuggery in Kaduna State.

Research Question Two: *What is the roles of Islamic institutions on Socio Political Problems in Kaduna State*

To answer this research question, questionnaire items 11 – 15 were raised in

appendix: The summary of response is presented in Table 4.5.

Table 4.5 Summary of Responses to Research Question Two

Q.I.	SA	A	UD	D	SD	TA	TD	TU	TR	%A	%D	%U
8	545	768	9	88	62	1313	150	9	1472	89.2	10.2	0.6
9	535	776	0	80	66	1311	146	0	1457	90.0	10.0	0.0
10	500	760	6	106	65	1260	171	6	1437	87.6	11.9	0.5
11	445	688	15	128	80	1133	208	15	1356	83.6	15.3	1.1
12	400	760	36	120	68	1160	188	36	1384	83.8	13.6	2.6
			Total			**6177**	**863**	**66**	**7106**	**86.9**	**12.1**	**0.1**

Key: S.A=Strongly Agree; A=agree; UD= Undecided; D=Disagree; SD=Strongly Agree; TA=Total Agree; TD=Total Disagree; TU=Total Undecided; TR=Total Responses; %A=Percentage Agree; %D=Percentage Disagree; %=percentage Undecided

Table 4.5 presented the result of the questionnaires items used to answer research question two. Questionnaire item eight sought to find out whether political thuggery is dangerous to the society. Respondent scored 1313(89.2%) for agreed and disagreed had 150 points representing 10.2% with insignificant scores of 9 representing 0.6% for undecided. Item nine in the questionnaire sought to determine whether teaching of Islamic ethics will stop thuggery activities in Kaduna State. Those that scored agreed had 1311 points representing 90% against divergent opinion of 146 points representing 10%. Respondents that agreed with the statement that public enlightenment will help in reducing thuggery activities accounted for 1260 (87.6%) points against scores of 171 representing 11.9% for divergent opinion. Undecided had 6 points representing 0.5%. The researcher states that functional education will help in controlling activities of thuggeryby youths in Kaduna. Respondents scored 1133 for agree representing 83.6% against 208 (15.3%) for disagree, while undecided had 15 points representing 1.1%. Item 15 of the questionnaire sought to find out whether trust, sincerity and fairness of politicians will help in reducing thuggery activities in the state. Respondents scored 1160 for agreed

representing 83.3% against scores of 188 representing 13.6% for disagreed. The undecided respondents had 36 points representing 2.6%.

The summary scores of the questionnaire items revealed scores of 6177 representing 86.9% opined that teaching of Islamic ethics, public enlightment, functional education and sincerity of politicians will help in reducing thuggery activities in Kaduna State which is dangerous to human life.

Research Question Three: *What is the relationship between Indiscipline and Political Thuggery in Kaduna State*

To answer this research question, questionnaire items 16 – 24 were raised in **appendix:** The summary of response is presented in Table 4.6.

Table 4.6 Summary of Responses to Research Question Three

Q.I.	SA	A	UD	D	SD	TA	TD	TU	TR	%A	%D	%U
13	525	712	18	42	100	1237	142	18	1397	88.5	10.2	1.3
14	395	736	9	80	103	1131	183	9	1323	85.5	13.8	0.7
15	200	600	21	158	133	800	291	21	1112	71.9	26.2	1.9
16	195	336	18	120	200	531	320	18	869	61.1	36.8	2.1
17	390	728	15	88	100	1118	188	15	1321	84.6	14.2	1.2
18	405	680	33	86	100	1304	186	33	1523	85.6	12.2	2.2
19	195	716	0	96	143	911	239	0	1150	79.2	20.8	0.0
20	450	400	21	164	130	850	294	21	1165	73.0	25.2	1.8

21	200	564	27	150	142	764	292	27	1083	70.5	27.0	3.5
			Total			**8646**	**2135**	**162**	**10943**	**79.0**	**19.5**	**1.5**

Key: S.A=Strongly Agree; A=agree; UD= Undecided; D=Disagree; SD=Strongly Agree; TA=Total Agree; TD=Total Disagree; TU=Total Undecided; TR=Total Responses; %A=Percentage Agree; %D=Percentage Disagree; %=percentage Undecided

Table 4.6 revealed scores of questionnaire items used to answer research question three. Item 13 of the questionnaire sought to find out whether political thuggery is mostly carried out my low income earners in the society. The result of the item revealed scores of 1237 representing 88.5% for agree against disagree with 142 representing 10.2% while undecided had 18 points representing 1.3%. Item 14 of the questionnaire sought to determine whether lack of home training is one of the factors that lead to political thuggery in the society. The analysis revealed scores of 1131 (85.5%) for agree against 183 points representing 13.8% for disagree,while minimal scores of 21 (0.3%) for undecided. The researcher sought to find out whether lack of parental training was one of the causes of political thuggery in our society in questionnaire item 15. The respondents scored 800 points representing 71.9% for agreed while disagreed had 291 (26.2%) with 21 (0.7%) points for undecided. Scores of 531 (61.1%) opined that women in Kaduna State also engage in political thuggery in the State in item 16 against scores of divergent which accounted for 320 (36.8%). The respondents that scored undecided had 18 points presenting 2.1%. The researcher sought to determine whether

ignorance of implication of political thuggery facilitates its activities in the society in questionnaire item 17. Respondents scored 1118 points representing 84.6% agreed while disagreed had 188 (14.2%) with insignificant scores of 15 (1.2%) for undecided.

Item 18 sought to determine whether youths that involve in political thuggery mostly lack parental care. The respondents scored 1304 points agreed representing 85.6% against 186 points representing 12.2% disagreed with scores of 33 (2.2%) for undecided. Questionnaire item 19 states that only undesirable element will agree to joint political thuggery. The scores of 911 representing 79.2% agreed with the statement against 239 representing 20.8% for disagreed. The researcher sought to determine whether political thuggery activities are mostly carried out by drunkers and those that engage themselves in drug abuse. Responding to the item, respondents scored 850 (73.0%) for agreed while disagreed had 294 points representing 25.2% with 21 (1.8%) for undecided. Item 21 states that most husbands were not aware that their wives do engage themselves in political thuggery. In responding to this item, respondents that scored agree had 764

points (70.5%) against 292 (27.0%) for disagree and undecided had 27 points representing 3.5%.

The summary of the analysis revealed scores of 2135 (79.0%) agreed that political thuggery is mostly carried out by low income earners, indiscipline youths. drunkers, innocent, and undesirable youths against 2135 (19.5%) that had divergent opinion with 27 points representing 3.5% for undecided.

Research Question Four: *what is the effect of Incapability of National Security outfit on Political Thuggery in Kaduna State?*

To answer this research question, questionnaire items 26-31 were raised in **appendix:** The summary of response is presented in Table 4.7.

Table 4.7 Summary of Responses to Research Question Four

Q.I.	SA	A	UD	D	SD	TA	TD	TU	TR	%A	%D	%U
22	225	832	30	112	91	1057	203	30	1290	81.9	15.7	2.4
23	220	700	33	290	95	1020	385	33	1438	70.9	26.8	2.3
24	125	200	30	272	141	325	413	30	768	42.3	53.8	3.9
25	120	28	0	276	140	328	246	0	771	65.0	35.0	0.0
26	305	364	30	200	99	669	299	30	998	67.0	30.0	3.0
			Total			**3399**	**1716**	**150**	**5265**	**64.6**	**32.6**	**2.8**

Key: S.A=Strongly Agree; A=agree; UD= Undecided; D=Disagree; SD=Strongly Agree; TA=Total Agree; TD=Total Disagree; TU=Total Undecided; TR=Total Responses; %A=Percentage Agree; %D=Percentage Disagree; %=percentage Undecided

From Table 4.7 item 22 sought to find out whether some politicians encourage political thuggery in Kaduna State. Respondents scored 1057 for agreed representing 81.9% against 203 points representing 15.7% for disagreed, while scores of 30 (2.4%) was accounted for undecided. Item 23 sought to determine whether lack of weapons and proper training of security personnel was one the factors that lead to political thuggery in Kaduna State. The respondents scored 1020 for agreed representing 70.9% against divergent opinion of 385 (26.8%), while undecided had 33 points representing 2.3%. Item 24 states because security personnel were not encouraged, this gave birth to political thuggery in the society. Respondents that disagreed with the statement had 42.3% total against higher scores of 413 (53.8%) for disagreed and 30 (3.9%) for undecided. Item 25 sought to determine whether lack of proper execution of law is one of the factors that facilitate thuggery activities in the society. Respondents scored 328 for agreed representing 65% against 35% total for disagreed. Item 26 states that because of improper report, activities of political thuggery is getting out of hand. Respondents scored 669 (67%) for agreed while

disagreed had 299 representing 30% with 30 points representing 3.0% for undecided.

In the final analysis, respondents that hold the view that politicalthuggeryin the society was encouraged by selfish politicians, lack of adequate weapons in the possession of security personnel, lack of prompt report and improper execution of law had 3399 (64.6%) against 1716 points representing 32.6% and undecided with 150 points representing 2.8%.

Research Question Five: *what is the influence of Youth Empowerment on Curving Political Thuggery in Kaduna State?*

To answer this research question, questionnaire items 32 – 36 were raised in **appendix:** The summary of response is presented in Table 4.8.

Table 4.8: Summary of Responses to Research Question Five

Q.I.	SA	A	UD	D	SD	TA	TD	TU	TR	%A	%D	%U
27	200	716	33	300	100	916	400	33	1349	67.9	29.7	2.4
28	320	205	9	288	99	525	387	9	921	57.0	42.0	1.0
29	310	208	12	210	140	518	350	12	880	58.9	39.8	1.3
30	315	358	30	218	90	673	308	30	1011	66.6	30.5	2.9
				Total								

Key: S.A=Strongly Agree; A=agree; UD= Undecided; D=Disagree; SD=Strongly Agree; TA=Total Agree; TD=Total Disagree; TU=Total Undecided; TR=Total Responses; %A=Percentage Agree; %D=Percentage Disagree; %=percentage Undecided

Table 4.8 presents the result of four questionnaire items used for answering research question five. Item 27 sought to determine whether youth empowerment can reduce the activities of political thuggery in Kaduna State. Respondents scored 916 for agreed representing 67.9% against 400 points representing 29.7% for disagreed, while undecided had 33 points representing 2.4%. The researcher sought to determine whether equipping youths with vocational education will help in reducing the activities of political thuggery in Kaduna State. Greater number of respondents 525 (57.0%) agreed with the statement against 387 (42.0%) for disagreed with 9 points representing 1% for undecided. Questionnaire item 29 seeks to determine whether relief packages and other incentives will reduce thuggery activities in Kaduna State. The analysis revealed scores of 518 (58.9%) for agreed against 350 (39.8%) for disagreed with insignificant scores of 12 representing 1.3% for undecided. Item 30 sought to determine whether private sectors can help in reducing thuggery activities in Kaduna State. The result of 673 was accounted for agreed representing 66.6% against 308 for disagreed representing 30.5% while 30 was accounted for undecided representing 2.9%.

The overall result revealed scores of 2632 (63.5%) opined that youth employment, vocational education, relief packages and job opportunities will go along way in reducing political thugs in the society against 11445 representing 34.5% for disagreed while 140 points accounted for 2% was for undecided.

4.2 Testing of Hypothesis

The researcher raised five (5) null hypothesis aimed at finding solutions to the objectives stated in the research study. The responses of the respondents were merged together for better understanding and easy interpretation of the results of the findings. A null hypothesis one was tested using Z-test and Pearson Product Moment Correlation Coefficient was used to test null hypotheses two, three, four and five. In this study, if the calculated value is less than or equals to the critical value, the Null hypothesis were retained, this shows that there is no significant relationship between the variables, on the other hand, when calculated value was greater than the critical value, the Null hypothesis was rejected. This signifies there is significant relation between the variables.

HO1: *There is no significant difference between the perception of the youths and politicians on influence of poverty on political thuggery among lower classes in Kaduna State*

Z-test was used to test Null hypothesis one. The hypothesis is on the difference between the perception of the youths and politicians on influence of poverty on political thuggery among lower classes in Kaduna State. Respondents stood at 410 with 408 degree of freedom. Results of the finding is presented in Table 4.9

Table 4.9: Test of differences in Null hypothesis one

Variables	Mean	Std. Dev.	N	Df	Zc	Zv	Sig. (2-tailed)
Youths	3.54	.54	287	408	.151	.195	.17
Politicians	3.01	.52	123				

The result presented in the Table 4.9 revealed mean scores of 3.54 and 3.01. Youths had standard deviation of .54 against .52 for politicians. The Zc value stood at .151 lest than Zv value of .195. The probability value stood at 0.17 > 0.05 at 0.05 level of significance. Therefore, the null hypothesis, which states that there is no significant difference between the perception of the youths and

politicians on influence of poverty on political thuggery among lower classes in Kaduna State was retained.

HO_2 *There is no significant relationship between activities of Islamic religious institutions and curving socio political problems in Kaduna State*

Table 4.10 presents the Pearson Product Moment Correlation Coefficient result of relationship between the two variables in Null hypothesis two.

Table 4.10 Test of Relationship between Islamic Religious Institutions and Socio Political Problem

Variables	Mean	S.D	N	Df	r-cal	r-crit	Sig (2-tailed)
Islamic Religious Institution	3.21	2.01	410	408	.201	.195	.000
Curving of Socio Political Problem	3.81	1.98					

The result of Pearson Product Moment Correlation Coefficient (PPMCC) used to test the relationship between the two variables in null hypothesis two revealed mean score of 3.21 with standard deviation of 2.01 for Islamic Religious Institutions against mean

scores of 3.81 and standard deviation of 1.98 for curving of Socio Political Problem in Kaduna State. The degree of freedom was 408 with r-cal value of 201 greater that r-crit value of 0.195. This was presented in probability value less than the alpha value (P<0.05). The null hypothesis that states that there is no significant relationship between activity of Islamic Religious Institution and Curving of Socio Political Problem in Kaduna State was rejected.

Test of Null Hypothesis Three

HO_3 *There is no significant relationship between Indiscipline and Political thuggery in Kaduna State*

Table 4.11 present result of Pearson Product Moment Correlation Coefficient of the two variables in null hypothesis

Table 4.11: Test of relationship between indiscipline and political Thuggery

Variables	Mean	S.D	N	Df	r-cal	r-crit	Sig (2-tailed)
Indiscipline	2.99	1.53	410	408	.198	.195	.000
Political Thuggery	3.13	1.78					

The result of test of null hypothesis three is presented in Table 4.11. The means scores of indiscipline was 2.99 and political thuggery had 3.13 with standard deviation of 1.53 and 1.78 respectively. The degree of freedom was 408 with r-cal value of .198 greater than r-crit value of 0.195; this can also be seen in alpha value the result 0.000 < 0.05 indicates that there is relationship between Indiscipline and Political Thuggery in Kaduna State. The null hypothesis was therefore rejected.

HO4:*There is no significant relationship between the Incapability of the National Security outfit and Political Thuggery in Nigeria.*

Hypothesis 4 was on the relationship between the incapability of the National Security outfit and political thuggery in Nigeria. The details of the test is shown in table 4.12

Table 4.12: Test of Null Hypothesis Four

Variables	Mean	S.D	N	Df	r-cal	r-crit	Sig (2-tailed)
Incapability of the National Security	3.09	1.94	410	408	.199	.195	.003

Political Thuggery	3.03	1.88	

Respondents to this hypothesis were 410 with 408 degree of freedom. The mean scores of incapability of the national security was 3.09 with standard deviation of 1.94, against mean score of 3.03 and standard deviation of 1.88 for political thuggery. The r-cal value stood at.199 greater than r-crit value of .195. The analysis therefore revealed that there is relationship between incapability of the National Security outfit and Political Thuggery in Nigeria. The null hypothesis was therefore rejected.

HO_5 *There is no significant relationship between youth empowerment and curving political thuggery in Kaduna State*

Result of Pearson Product Moment Correlation Coefficient used for testing the relationship between youth empowerment and curving political thuggery in Kaduna State is presented in Table 4.13

Table 4.13: Test of Relationship between Youth Empowerment and Curving Political Thuggery

Variables	Mean	Std. Dev.	N	Df	r-cal	r-crit	Sig. (2-tailed)
Youth Empowerment	3.01	.99	410	408	.203	.195	0.02
Curving Political Thuggery	3.06	1.51					

The result of PPMC used to test null hypothesis five revealed mean scores of 3.01 and .99 for youth empowerment against 3.06 and 1.51 for curving political thuggery. The degree of freedom was 408 with r-cal value of .203 against the r-crit value of .195 The probability value stood at 0.02< 0.05 at 0.05 level of significance. Therefore, the null hypothesis, which states that "There is no significant relationship between youth empowerment and curving political thuggery in Kaduna State was rejected.

4.3 Discussion on the Findings

Without doubt, Nigerian politics has since independence, been characterized by thuggery and violence. Consequently, Nigerian

politics manifest in acrimony, assault, assassination, intimidation, harassment, and killing. This trend is not a phenomenon of recently; thuggery brutality and violent political behaviour have been with people for the past decades. Immediately after independence the politicians, in an attempt to capture and retain power within their regional settings involved themselves in various acts that were politically immature, unwise anddesastrous. They recruited trained and empowered thugs to harass, intimidate and victimize perceived political opponents and opposing views against their political ambitions. This culture of thuggery has not only been imbibed and sustained as part of the country's political behaviour since independence to the present moment, it has been one of the potent causes of the low participation of women in politics.

From the findings of the research, it can be seen that majority of those that participated in political thuggery were male. This is because male are more exposed and stronger than their female counterparts. If one should look at the present leaders in the world, majority are male. Also the age group that engaged in political thuggery were mostly in the range of 25-34 years. The reason for

this is that the concentration of unemployed men are in this range. They are also the strongest among all other age groups. If this class is correctly checked, it will go along way in reducing the level of political thuggery in Kaduna State in particular and the country at large.

From table 4.3, it can be observed that majority of those partaking in political thuggery, the class of youths were those of age between 17-45 years. This class brings about many problems in our society most especially the Muslim Ummah that its religion teaches peace. Also, if the class will be correctly managed and actually educated, the problem of thuggery among Muslims and the entire society will be drastically reduced.

From table 4.4,one can notice that majority of the respondents revealed that it is not selfishness that causes political thuggery, it is the result of lacking both Islamic and Western education and poverty that frostrate youths to go into political thuggery in Kaduna State. Most of the respondent also agreed that ignorance causes political thugs in Kaduna State. This showed that government should enlightened people of the State on the causes and effects of

political thuggery. Again respondents in this table mainly agreed that it is financial problem that engaged people into political thuggery. This is true because whenever one is pressed with financial difficulties that can make him to do anything expected or unexpected of him. On answering whether the political thuggery is carried out most by youths in Kaduna State, the response received showed that majority of the respondents agreed that political thuggery is carried out by the youths. The reason for this has already been stated as unemployment and lack of Islamic knowledge and training. The fifth item revealed that majority of the women that engaged in political thuggery is because of their condition of living. The reason is that, many men neglect their responsibilities towards their wives.

From, table, 4.8 it can be seen that politicians and youths shared the same in all the questionnaire items. They all agreed thatselfishness of the politicians, ignorance, poverty, unemployment and medium of campaign are some of the factors that lead most youths to engage in political thuggery in Kaduna State.

From the high percentage of the respondent agreed that political thuggery is dangerous to the society. This is because, it may lead to lost of lives and properties and Islam strongly discouraged any act that could lead to temptation. The Qur'an said

"Do not carry yourself to Danger ……." (Surah Al-Baqarah 194)

Also respondents largely agreed that teaching of Islamic ethics will drastically reduce thuggery activities in Kaduna State. Islam came with divine injunctions which always encouraged people to embraced the habit of living together. Also high percentage of the respondents agreed with the researchers statement which state that functional education will help in controlling activities of thuggeryby youth in Kaduna State. There are lots of evil acts including thuggery in our society. If education will be made functional, the level of political thuggery among youths will drastically be reduced. On looking at whether trust, sincerity and fairness of politicians will help in reducing thuggery activities in the State, majority of the respondents agreed. This showed that politicians should change their character and embrace the habit of trust and sincerity so that the society can move forward.

Looking at table 4.6 most of those that responded to researcher's questions agreed that political thuggery is mostly carried out by low income earners, indiscipline youth, anddrunkers. When people are living in a society where their level of income is low and their leaders have high income but the leaders do not care about the existence of the masses, certainly their must be problem in such society and evil acts such as political thuggery, indiscipline must arise in such society. Nevertheless the Glorious Qur'an strongly discourage any act of indiscipline in society regardless of the level of a person's financial status. The Qur'an says:

> *The recompense of those who wage war against Allah and His messenger and do mischief in the land is only that they should be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world and a great torment theirs in the hereafter (Ma'ida, 33).*

Table 4.7 revealed that large percentage of the respondents hold that political activities in the society was encouraged by selfish politicians, lack of adequate weapons in possession of security offices, lack of prompt report and improper execution of law. This is unfortunate because Nigeria is the highest oil producing country in

Africa, blessed with many natural resources apart from petroleum such as gold, columbite etc. yet, good governance is lacking. This increases the level of criminal activities all over the country including Kaduna State. There is an exemplified system of Islamic leadership in the history of Islam such as the Prophet's (S.A.W) mode of leadership, Umar bin Khattab (R.A) and Umar bin Abdul Aziz (R.A). These are leaders that put the interest of their followers first before theirs. It is hoped that time will come when Kaduna State and the country wise enjoys good governance

Going by table 5.8, the results showed that higher respondents agreed that youths employment, vocational education, relief packages and job opportunities will go a long way in reforming political thugs in the society. This is true because if people are gainfully employed, they will not be thinking of how to get money at all cost. The cittizens should also be enlightened on the dangers of thuggery in their society. Islam strongly encourage people to be self-reliant. Abu Huraira reported thatthe Prophet (S.A.W) said: "the best business is person working with his hands, ProphetDawud (A.S) used to eat from the work of his hand". *Bukhari Vol. 3, p. 287.*

CHAPTER FIVE

Summary, Conclusion, Finding and Recommendations

The chapter presents summary, conclusion and recommendations of the study based on the findings.

5.1 Summary

The study began with a background, the description of the problem (Statement). The objectives, significance, research questions, and hypothesis for the study were then set forth to provide a framework within which the investigation was carried out. More specifically, the study sought to understand the influence or motives behind youth involvement in political thuggery who the perpetrator or sponsorers of political thuggery are and the Islamic preventive strategies on the menace of political thuggery. Based on the data gathered in the course of this research work, it is difficult to identify any political party in Kaduna State that does not run an army of thug (Kauraye). Thuggery has become rapidly established in Kaduna State politics in 2003-2011. Therefore, the activities of political thugs (thuggery) made it clear that, democracy in Nigerian does not guarantee fundamental human rights.

The researcher collected the views of 451 Musulims (Male and Female) drawn systematically from eight Local Governments of the three senatorial zones of Kaduna State. The views collected were on the causes of political thuggery, the opinions of the people on the prevention of political thuggery, people opinions on the effect of political thuggery, the incapability of National security outfit to curb the activities of the thugs and youth employment as a means of curbing political thuggery. The responses were statistically analyzed through the use of Z-test samples and Pearson product moment correlation coefficient to test null hypothesis two, three, four, and five (PPMCC). Five hypotheses were tested. Hypothesis 2, 3, 4, and 5 were rejected, while hypothesis I was retained.

5.2 Major Findings

This section deals with the findings during the course of research. It follows from the questionnaires answered by the respondents. The findings are highlighted below:

1. The research discovered that poverty and unemployment are among the causes of political thuggery in Kaduna State, the obtained statistics from the relevant body in the State are

jobless, with no means of livelihood, they arc impoverished, and mercenary politics becomes they way out. The politicians capitalize on this and recruit the youth who not only constitute the pillar of the society but also the most to perpetrate violence.

2. The research also discovered that absence of good governance and low political culture are also contributive factors to the menace of thuggery and violence. Hunger, marginalization, incapacitation, intolerance, domination, apathy and cynism can also cause political violence.

3. The research, also discovered that thuggery and Godfatherism have become so prevalent in transitional process even in democratic dispensation. The social, political and economic status and stature of those involved have made it a national concern. Since Godfathers are themselves the ruling elite or potential ruling elite, their activities have been institutionalized to the point of subverting the constitution for parochialism and aggrandizement.

4. The research discovered that the politicians recruit the youths comprising of men as their thugs and touts. Most of these thugs were used to rig elections in 2003, 2007 and 2011 general elections in Nigeria, especially in the South-West where most of the bye-elections were monitored and conducted by political thugs as officers who were officially designated to do the job were overpowered by these hoodlums, causing crisis and violence in the voting venues.

5.3 Recommendations

In view of the findings in this study the following recommendations were proposed. It is hoped that these recommendations will provide assistance to the Government, politicians, parents, Muslim Ummah**,** and future researchers.

(A) Government:

1. Government should encourage religious leaders to preach against immorality.
2. Government should make effort to organize a forum for political education to enlighten the youths on the implications and consequences of political thuggery.
3. Government should provide adequate security to curtail the activities of political thugs and to ensure peace and security during and after elections.
4. Government should deal with any politicians that were found sponsoring political thuggery according to law and order.
5. Government should provide adequate employment opportunities to the people and most especially the youth.
6. Government should use the media to campaign on the dangers and effect of political thuggery on the society at large.

7. Government should put on mechanism that will eradicate poverty, which can help to overcome the problem of political thuggery.

8. Any politicians caught in the act of habouring thug should be punished together with the thug, accordingly to the government.

9. The resources of the local government should be directed towards alleviating poverty and improving the stand of living of the people, especially the youths.

10. Job creation should be a top priority in the Local Government.

(B) Politicians:

1. Politicians should stop sponsoring political thuggery as a means of achieving their political goals.

2. There is need to educate politicians to imbibe the culture of democracy, peace, tolerance, dialogue etc.

3. Politicians should stop using financial incentives to manipulate elections.

4. Good development policies should be adopted in the Local Government to suit the priority needs of the people. Development should not be concentrated in the Local Government Secretariat alone; it should be extended to the villages and hamlets.

(C) Parent:

1. Parents should endeavour to inject moral and academic discipline in their children as they rise to become good leaders of tomorrow.
2. Parents should educate their children on the effects of political thuggery.
3. Parents should live by example of good attitudes in their home and community so that their children can emulate them.

(D) Muslim <u>Ummah</u>

1. The hunting and punishments of drug addicts and sellers by the government should be intensified through the provision of

necessary facilities and creation of more Anti-drug abuse (against) agents.

2. Financial incentive uses by politicians to manipulate elections should be discouraged and any person caught in the act should be punished accordingly by the government.

3. Islam seriously warns against ruining of one's life, therefore, any good Muslim should not engage in acts that will endanger his live such as political thuggery. Allah (S.W.T) says.....

Allah (S.W.T) says:

(إِنَّمَا جَزَآءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِى الأَرْضِ فَسَاداً أَن يُقَتَّلُواْ أَوْ يُصَلَّبُواْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَـفٍ أَوْ يُنفَوْاْ مِنَ الأَرْضِ ذَلِكَ لَهُمْ خِزْىٌ فِى الدُّنْيَا وَلَهُمْ فِى الأٌخِرَةِ عَذَابٌ عَظِيمٌ ۔ إِلاَّ الَّذِينَ تَابُواْ مِن قَبْلِ أَن تَقْدِرُواْ عَلَيْهِمْ فَاعْلَمُواْ أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)

> *The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great toment in theirs in the Hereafter. (Suraha Al-maidah 33).*

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APPENDIX I

QUESTIONNAIRE ON ISLAMIC PREVENTIVE STRATEGIES TO THE MENACE OF POLITICAL THUGGERY IN KADUNA STATE

Dear Respondents,

I am a postgraduate student of Ahmadu Bello University, Zaria carrying a research work on "Causes and Effects of Political Thuggery among Muslims, With a Particular Reference to Kaduna State of Nigeria". The researcher is hereby requesting for your kind assistance in filling this questionnaire as honest as possible.

Your response shall be treated; confidentially. Thanks for your anticipated co-operation.

Yours Sincerely,

SaniSule

PART I: BIODATA

Instruction – Please tick ( ) in the appropriate box that applies to you.

1. Gender

   Male [ ]

   Female [ ]

2. Age Range:

25Years – 34 Years [ ]

35 Years – 44 Years [ ]

45 Years and above [ ]

3. Status:

Youths [ ]

Politician [ ]

Part II

Instruction – Please tick ( ) in the appropriate column that suits your assessment.

The key to the columns are as follows:

Strongly agreed SA

Agreed A

Disagreed D

Strongly Disagreed SD

Section A: Causes of political thuggery

		SA	A	D	SD
1.	Selfishness of the political was a motive behind introduction of political thugs in Kaduna State.				
2.	Ignorance is one of the causes of political thugs in Kaduna State.				
3.	Financial problem energies political thugs in the society.				
4.	Political thuggery is mostly carried out by youth in				

	Kaduna State.				
5.	Political thuggery is practice by some women due their condition of living.				
6.	Unemployment facilitate political thuggery in Kaduna State.				
7.	Campaign strategies adopted by politicians is one of the factors that leads to political thuggery.				

Section B: The opinions of the people on the prevention of political thuggery

1.	Political thuggery is dangerous to the society	SA	A	D	SD
2.	Teaching of Islamic ethics will stop thuggery activities in Kaduna State.				
3.	Public enlightenment will help in reducing thuggery activities				
4.	Functional educational will help in controlling activities of thuggery youths in Kaduna State.				
5.	Trust, sincerity and fairness of politicians will help in reducing thuggery activities in the State.				

Section C: People opinions on the effect of political thuggery

1.	Political thuggery is mostly carried out my low income earners in the society.	SA	A	A	SD
2.	Lack of home training is one of the factors that lead to political thuggery in the society.				
3.	Lack of parental training was one of the causes of political thuggery in our society.				
4.	Women in Kaduna State also engage in political thuggery in the State.				
5.	Ignorance of implication of political thuggery facilities its in the society.				
6.	Youths that involve in political thuggery mostly lack parental care				
7.	Only undesirable element will agree to joint political thuggery				
8.	Political thuggery activities are mostly carried out by drinkers and those that engage themselves those that engage themselves in drug abuse.				
9.	Most husbands were not aware that their wife do engage themselves in political thuggery.				

Section D: The incapability of National Security outfit on the thuggs.

2.	Lack of weapons and training of security personnel was one the factors that led to political thuggery in Kaduna State.				
3.	Security personnel were not encourage, this gave birth to political thuggery in the society.				
4.	Lack of proper execution of law is one of the factors				

	that facilities thuggery activities in the society.				
5.	Because of improper report activities of political thuggery is getting out hand.				

Section E: Youth Employment as a means of curbing political thuggery

1.	Youth empowerment can reduce the activities of political thuggery in Kaduna State.	SA	A	D	SD
2.	Equipment youths with vocational educational will help in reducing the activities of political thuggery in Kaduna State.				
3.	Relief packages and other incentives will reduce thuggery activities in Kaduna State.				
4.	Private sectors can help in reducing thuggery activities in Kaduna State.				

APPENDIX II

TABLE: NUMBER OF SUSPECTS ARRESTED NATION WIDE FOR POLITICAL VIOLENCE FROM MARCH, 2003 TO MARCH 14, 2011.

S/NO	STATE	NO OF SUSPECTED
1.	Abia	12
2.	Adamawa	5
3.	AkwaIbon	5
4.	Anambra	25
5.	Bauchi	10
6.	Bayelsa	5
7.	Benue	40
8.	Borno	35
9.	Cross-River	5
10.	Delta	25
11.	Ebonyi	15
12.	Edo	17
13.	Ekiti	10
14.	Enugu	10
15.	FCT	24
16.	Gombe	15
17.	Imo	27
18.	Jigawa	20
19.	Kaduna	108
20.	Kano	40
21.	Katsina	20
22.	Kebbi	15
23.	Kogi	20
24.	Kwara	17
25.	Lagos	25
26.	Nasarawa	15
27.	Niger	25

28.	Ogun	18
29.	Ondo	29
30.	Osun	18
31.	Oyo	15
32.	Plateau	99
33.	Rivers	15
34.	Sokoto	15
35.	Taraba	6
36.	Yobe	30
37.	Zamfara	15