

DEPARTMENT OF ISLAMIC STUDIES AND SHARI'AH

BAYERO UNIVERSITY, KANO

**THE EFFECTS OF THE *BOKO HARAM* ACTIVITIES
IN POTISKUM LOCAL GOVERNMENT AREA: AN
ISLAMIC PERSPECTIVE**

BY

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**BEING A DISSERTATION SUBMITTED TO THE DEPARTMENT OF
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DEDICATION

I dedicate this work to my beloved parents for their patience throughout the period of the research. I equally dedicate it to my wife and children for their inconveniences and resilience during the study.

APPROVAL PAGE

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DECLARATION

I hereby declare that this work is entirely the result of my research, except where I have relied on other sources of information, which are duly and accordingly acknowledged. I testify that this research work has not been presented anywhere for the purpose of acquiring any academic certificate.

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TABLE OF CONTENTS

Title Page-	-	-	-	-	-	-	-	-	-	-	i
Approval Page -	-	-	-	-	-	-	-	-	-	-	ii
Certification -	-	-	-	-	-	-	-	-	-	-	iii
Dedication-	-	-	-	-	-	-	-	-	-	-	iv
Acknowledgments -	-	-	-	-	-	-	-	-	-	-	v
Table of Contents-	-	-	-	-	-	-	-	-	-	-	vii
Abstract	-	-	-	-	-	-	-	-	-	-	x

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study	-	-	-	-	-	-	-	-	-	1
1.2 Statement of the Problem-	-	-	-	-	-	-	-	-	-	1
1.3 Aim and Objectives-	-	-	-	-	-	-	-	-	-	3
1.4 Scope and Limitation-	-	-	-	-	-	-	-	-	-	3
1.5 Significance of the Study-	-	-	-	-	-	-	-	-	-	3
1.6 Contribution to Knowledge -	-	-	-	-	-	-	-	-	-	4
1.7 Methodology-	-	-	-	-	-	-	-	-	-	4

CHAPTER TWO

LITERATURE REVIEW

CHAPTER THREE

HISTORICAL BACKGROUND OF *BOKO HARAM*

3.1 The Evolution of <i>Boko Haram</i> -	-	-	-	-	-	-	10
3.2 Origin of <i>Boko Haram</i> -	-	-	-	-	-	-	11
3.3 The Ideology of <i>Boko Haram</i> -	-	-	--	-	-	-	13
3.4 The Causes of Attacks and Violence in Nigeria by <i>Boko Haram</i> -	-						14
3.5 Method of <i>Boko Haram</i> Recruitment-	-	-	-	-	-	-	15
3.6 <i>Boko Haram</i> Strategies of Attracting Attention of Masses-	-	-					18

CHAPTER FOUR:

GENESIS AND CONSEQUENCES OF *BOKO HARAM* POTISKUM

4.1 The Background of Potiskum Local Government Area -	-	-	-	20
4.2 The Activities of <i>Boko Haram</i> in Potiskum Local Government Area-				21
4.3 The Social Consequences of <i>Boko Haram</i> Insurgency in Potiskum - -				23
4.3.1 Consequences of <i>Boko Haram</i> on Brotherhood -	-	-	-	23
4.3.2 Consequences of <i>Boko Haram</i> on Neighborhood -	-	-	-	26
4.3.3 Consequences of <i>Boko Haram</i> on Schools and Education --	-			28
4.3.4 Consequences of <i>Boko Haram</i> on Social Stability and Security -	-	-		29
4.4 The Economic Implication of <i>Boko Haram</i> Insurgency in Potiskum -				33
4.5 Similarities Between <i>Khawarij</i> and <i>Boko Haram</i> -	-	-	-	35
4.6 Position of <i>Shar'iah</i> on <i>Boko Haram</i> Terrorism-	-	-	-	39

4.7 The Brutality of Security Personnel in Potiskum-	-	-	-	42
4.8 The Islamic solutions to <i>Boko Haram</i> Phenomenon-	-	-	-	43
4.9 Islamic Education and Social Peace as a tool for solving insurgency-	-	-	-	46

CHAPTER FIVE

SPECIFIC RESEARCH FINDINGS

5.1.1 Social Consequences of <i>Boko Haram</i>	-	-	-	-	-	48
5.1.2. Economic Consequences of <i>Boko Haram</i> -	-	-	-	-	-	49
5.1.3. Psychological Consequences of <i>Boko Haram</i> -	-	-	-	-	-	50
5.1.4. Intellectual Consequences of <i>Boko Haram</i> -	-	-	-	-	-	50
5.1.5 Religious Consequences of <i>Boko Haram</i>	-	-	-	-	-	53
5.1.6 Muslim Scholars' Description of Terrorism and Insurgency-	-	-	-	-	-	54
Conclusion -	-	-	-	-	-	62
Recommendations-	-	-	-	-	-	63
Bibliography-	-	-	-	-	-	65
Appendix 1-	-	-	-	-	-	71

ABSTRACT

The research examines the effect of *Boko Haram* activities in Potiskum Local Government Area. It assesses the possible ways of solving the problem of *Boko Haram* insurgency from the Islamic perspective. The research explores the genesis of *Boko Haram*, and social consequences of *Boko Haram* insurgency. The study analyzes the economic effect of *Boko Haram* insurgency in Potiskum Local Government Area. The methodology adopted in the research is use of interview, field work and observation. The methodology also included consulting libraries and materials such as textbooks, journals, newspapers, and electronic sources. The research traced how *Boko Haram* destabilized the peaceful coexistence of the people of Potiskum. The work revealed the activities of the group as an act of terrorism that has no ground in Islam. The research also highlighted the position of Muslim scholars and how they rated *Boko Haram* as *Khawarij* ideology which is going contrary to the teachings of Islam. The research showed the brutality of security personnel in Potiskum. The work illustrated the Islamic solution to the Boko Haram phenomenon by promoting peace, unity and good teachings of Qur'an and *Sunnah* among the general *Ummah*.

CHAPTER ONE

INTRODUCTION

1.0 Background of the Study

In the twenty first century, the Muslim world has witnessed the emergence of insurgent groups such as, *Al-Qaeda* in the Islamic Maghreb of Algeria, *Alshabaab* of Somalia, the Islamic State (ISIS) in Iraq and Somalia, *Taliban* in Afghanistan and *Boko Haram* in Nigeria, which severely affect the day to day activities in these countries. *Boko Haram* insurgency has become the major problem facing Nigerians in recent time. These groups have perpetrated several bombing that have killed many innocent citizens in Nigeria and also caused the destruction of both private and public properties worth billions of Naira.

The predominant threat and security challenges in the area emanate from unabated attacks on Nigerian citizens, and governmental properties, kidnapping and destruction of properties. All these *Boko Haram* activities are serious crimes on the Nigerian State, which is threatening the national security and unity of Nigeria.

Boko Haram activities in Potiskum have many consequences. This could be attested by its attacks on military formations, police stations, government offices, schools and the prison. More alarming were killings and injuring of individuals both Muslims and non-Muslims, women and children, school children were also not spared, markets and bus stations were constantly attacked and banks were robbed, thereby obstructing business activities in the area. *Boko Haram* is a fatal blow to the noble objective of securing the societal well-being as well as unity of the *Ummah*. These adversities are considered to be major threats affecting Potiskum populace, socially and economically.

1.1 Statement of the Problem

No nation is free from crisis. Violence is now widespread in human relations. The global threat of terrorism recognizes no boundaries or borders. Nigeria is not free from this threat, coming from *Boko Haram* activities. For this reason, violence has no religion, ethnicity or morality. *Boko Haram* achieves their objectives through bombardment of mosques, churches, police stations, schools and other government and private properties. Suicide bombing,

slaughtering and abducting people have led to the death of larger percentage of the captives. Sadly most of the suicide bombers were teenagers.

In Potiskum, almost ninety seven percent of businesses were negatively affected by the insurgency. Some of them had to be closed down, some retrench their workers, and others had to shorten the number of hours of operation. For instance, commercial banks have been forced to review their operational hours to begin from 9.00am to 12.00 noon as against the normal operational period of 8.00am to 4.00pm. This effort by these financial institutions to safeguard their business, craving hours have made customers especially traders, find it very difficult to deposit their daily proceeds in the banks. Alternatively, helpless traders had to hide their money in their shops. Thus, shop stealing became rampant in affected area in those days. These are the major consequences of *Boko Haram* in Potiskum Local Government Area.

Therefore, it is the duty of every Muslim to enjoin what is right as well as to oppose what is wrong. The Prophet ﷺ once said if someone among you sees wrong he must correct it by his hand. If he cannot, then by his tongue (speak up, verbally to oppose); if he cannot, then he should reject it in his heart (silent expression of disapproval), the last is the minimum expression of his conviction (faith, courage). The preservation of a social order depends on each and every member of that society freely adheres to the moral principles and practices. Islam, founded on individual and collective morality and responsibility, introduced a social revolution in the context in which it was first revealed. Collective morality is expressed in the Qur'an in such terms as equality, justice, fairness, brotherhood, mercy, compassion, solidarity, and freedom of choice.

There is a relationship in Islam between individual responsibility and the rights and privileges derived from membership of the community. Individual obligations must be met before one can claim a portion from the community of which he is part of each member of a society must fulfill his own obligations and rely on others to fulfill theirs before that society can acquire the necessary reservoir of social rights and privileges which can then be shared by all. The notions of brotherhood and solidarity not only impose upon the community the duty to care for its members, but also require each person to use his initiative to carry out individual and social responsibilities according to one's ability. The negligence of the aforementioned is what brings the emergence of *Boko Haram* in Potiskum.

1.2 Aim and Objectives

The main aim of this study is to assess the consequences of *Boko Haram* in Potiskum Local Government Area and possible ways of solving *Boko Haram* problem from an Islamic perspective. However, the research specifically has the following objectives:

- i. To explore the genesis of *Boko Haram* insurgency in Potiskum
- ii. To determine the social effect and consequences of *Boko Haram* insurgency in Potiskum
- iii. To analyze the economic effect of *Boko Haram* insurgency in Potiskum

1.3 Scope and Limitation

This research assesses the effect of *Boko Haram* insurgency on the socio-economic development of Potiskum Local Government Area from 2009 to 2019. This is based on the fact that the outbreak of *Boko Haram* activities have destabilized social and economic activities in study area. The research is limited to Potiskum Local Government Area only and the time frame stated.

1.4 Significance of the Study

This research work will be highly significant to the Muslim *Ummah*. This is because it shows the Islamic socio-economic relationship among Muslim and non-Muslim and how to coexist in peace without any violence. In line with the practice of Prophet Muhammad ﷺ when he came to Madinah. He established a well-organized community by giving every one rights and privileges and made a constitution known as “Madinah constitution”. Despite the efforts made by the Prophet of Islam, many people continued to associate Islam with terrorism. Islam does not preach terror; it certainly does not condone suicide bombing or anything of that sort. It preaches sympathy and justice, and that is why it has been a successful religion.

Unfortunately, many associate even the success of Islam with terror, mistakenly believing that Islam was spread by sword. In Islam, the matter of one's faith is a personal choice between an individual and Allah (SWT) explicitly says in the Quran, “There is no compulsion in religion” (2:256). Islam places tremendous significance on the social aspects of life. Islamic practices are not only limited to the spiritual dimensions, but also to the social environment. For example, Islam encourages people to perform their daily prayers in

congregation. Praying in congregation strengthens the ties between people by giving them the opportunity to interact with one another and discuss their issues in a religious complexity.

The *Hajj* undoubtedly is the largest religious and social convention that congregates millions of people from around the globe to one arena in order to strengthen their ties, develop their skills, and exchange ideas and opinions as to how to improve their life situations.

Zakat (charity) also plays a significant economic role in Islam. Offering of *Zakah* holds Muslims responsible in bridging the gap between the rich and the poor, as well as sharing in the wealth that Allah has provided them to the needy and the underprivileged members of society. Encouraging good and forbidding evil is a social duty that falls on the shoulders of each and every individual in an Islamic society; to promote goodness, kindness, peace and justice, and to fight oppression, corruption, and evil.

1.5 Contribution of the Research to Knowledge

- i. The research has explored the extent to which *Boko Haram* insurgency contravened Islamic tenets through the insurgents' killings and destruction.
- ii. It equally emphasized the consideration of public welfare (*Maslahah Ammah*) in inferring judgment on contemporary issues.
- iii. It has added to the existing, literature for further researches.

1.6 Methodology

The researcher used primary and secondary data to realize the objectives of this study. The researcher used interview as fieldwork within Potiskum Local Government Area of Yobe State. The researcher has interviewed some religious and community leaders in the area. The researcher also consulted libraries and materials such as textbooks, journals, newspapers, and electronic sources.

CHAPTER TWO

LITERATURE REVIEW

A. Murtala in his book titled “Boko Haram Movement in Nigeria; its Beginning, Principles and Activities in Nigeria”, critically traces the origin, structure, activities as well as principles of *Boko Haram*. He also discussed the beginning, principles and activities of the group but did not say much about the ideology and consequences of *Boko Haram* in Potiskum as one of the stronghold of the insurgency. This is the gap which this research seeks to fill for better understanding of the effect of the activities of *Boko Haram* on the Muslim community and Nigeria at large.¹

Akinbi .J.O in his article “Examining The *Boko Haram* Insurgency In Northern Nigeria and the Quest for a Permanent Resolution of the Crisis”, opined that terrorist attacks of the *Boko Haram* group have resulted in the killing of countless number of innocent people and wanton destruction of properties that worth billions of naira through bombings. The article investigated the *Boko Haram* insurgency in Northern Nigeria and underscored the urgent need for a permanent resolution to the crisis. It also addresses the effects of the insurgency which among others include serious threat to national interest, peace and security, internal population displacement, violation of fundamental human rights, debilitating effects on the entrenchment of democratic principles in Nigeria among others. The paper recommended, among others, the necessity of addressing poverty, secularism and political re-orientation. The need for adequate collaboration and partnership between the government, non-governmental organizations, civil society organization as well as the individuals is also advocated. The paper is relevant as it discussed the consequences of *Boko Haram* and proper permanent resolution of the crises but it did not mention the birth of *Boko Haram* and solution from Islamic perspectives.²

Aminu.M.U, in his M.A thesis titled: “Nigeria and the *Boko Haram* Sect: Adopting a Better Strategy for Resolving the Crisis”, examined the growth and activities of the *Boko Haram* in Nigeria with the aim of suggesting a strategy for resolving the crisis. This study focused on the evolution of the sect and the enabling environment that served to support its growth especially

¹ Ahmad. M, *Boko Haram Movement in Nigeria; its Beginning, Principles and Activities in Nigeria* Department of Islamic Studies Bayero University Kano: Translated and Appended by Abdulhaq Al-Ashanti. 2013, P5.

² Akanbi.J.O, *Examining the Boko Haram Insurgency in Northern Nigeria and the Quest for a Permanent Resolution of the Crisis* Global Journal of Arts, Humanities and Social Sciences, Department of History, Adeyemi Federal University of Education, Ondo State. Published by European Centre for Research Training and Development UK, Vol. 3, No.8, August, 2015, pp.32-45.

in the North East region of Borno, Yobe, and Adamawa States of Nigeria. The study also demonstrated that the present response of the government is more focused on addressing the symptoms of terrorism, remains inadequate, and requires a strategy that addresses the root causes and symptoms of terrorism to resolve the crisis. It stresses the factors that are responsible for the spread of *Boko Haram* in North East, Government response and its solutions, while this study intends to bridge the gap by studying the consequences and the effect of *Boko Haram* on general endeavors of human being from Islamic perspective.³

Azeez and Taofiki in their article: “An Assessment of the *Boko Haram* activities in Nigeria from the Islamic Perspectives”, observed that *Boko Haram*’s activities and ideologies on western education, *jihad* and homicide. The position of the Nigerian Muslims was also highlighted. Recommended offered in the paper includes enlightenment programs, professional training programs for missionaries, good governance and enhancement of moral values through making religious studies compulsory up to senior secondary school level. The paper addressed a lot of issues concerning *Boko Haram* from Islamic perspectives which is found relevant to this work and will buttress this research. The paper also gave more emphasis on their activities, ideologies on Western education, *Jihad* and homicide. The paper is relevant but this work look at the activities and consequences of *Boko Haram*.⁴

Bintube .M, in his journal article “*Boko Haram* Phenomenon: Genesis and Development in North Eastern Region Nigeria”, analysed that insurgency occasioned by deep-rooted corruption, poverty and institutional decay resulted in the erosion of norms and cultural value system as some states were thrown into a friendless condition. The survey disclosed that the root cause of the *Boko Haram* phenomenon is the inherently self-sustaining nature of its driving force stemming from ignorance, poverty and illiteracy. Their activities have harmfully touched all spheres of life, people have been displaced from their homes; families have lost loved ones and wives have become widows and children made fatherless and in some cases orphans; children have been denied education as their schools are constantly targeted and destroyed; police stations and the police have been rendered almost non-functional, and arms and ammunition catered away after most attacks; prisons have been attacked, bombed and

³ Aminu U. A., Nigeria and the Boko Haram sect: adopting a better strategy for resolving the crisis M.A Thesis Naval Postgraduate School Monterey, California, 2013, p.13.

⁴ Azeez and Taufiki An Assessment of Boko Haram’s Activities in Nigeria from Islamic Perspectives: Journal of Philosophy, Culture And Religion An International Peer-Reviewed. Department of Islamic Studies, Tai Solarin College of Education, Omu-Ijebu, Ogun State, Vol. 4. 2015.

inmates set free. Even the academia has felt the brunt of the senseless killing and destruction of property. This paper pointed out the genesis and consequences of *Boko Haram* activities but did not focus on solution from Islamic perspective. The paper is relevant but this research will bridge the gap by discussing the *Boko Haram* in Potiskum L G A genesis and consequences from Islamic perspectives.⁵

Maimuna A.B, The Effect of *Boko Haram* movement on Widows and Orphans in Damaturu, Yobe State M.A Dissertation Department of Islamic Studies and *Shariah*, Bayero University, Kano, is an in depth study where the author interviews in order to get first hand information from reliable sources. The author concluded that *Boko Haram* made many house wives widows and children orphans, as a result of which many widows and orphans suffered a lot in providing basic needs for the family and focused more on widows and orphans. While the author left behind a vacuum for further research, this study intends to fill the gap by focusing on the consequences in general and way out from Islamic view point.⁶

Ozoigbo, B.I, in a journal article “Philosophy and Terrorism; in the Light of *Boko Haram* Insurgency in Nigeria”, according to this researcher, *Boko Haram* have changed the ideological belief of the group, rooted in Islam. This belief system rejects any form of government that is not based on the Qur’an, and it clearly demonstrated the influence of fundamentalism and the role that politics played in the metamorphosis of the group. This work has clearly shown that the transformation of *Boko Haram* involves ideology, which is at variance with the secular democratic ideology in Nigeria. *Boko Haram* was trying to legitimise its own ideology over the secular ideology in Nigeria. Terrorist acts can be both performance events, in that they make a symbolic statement, and performative acts, insofar as they try to change things. This they did when they refused to obey traffic laws in Borno State in 2009. The paper led more emphasis on ideology and change from peaceful movement to terrorist group, while my research focuses on the recruitment, strategies and consequences in Potiskum Local Government from Islamic perspectives.⁷

⁵ Bintube. M, *Boko Haram Phenomenon: Genesis and Development in North Eastern Region Nigeria*. International Journal of Sociology and Anthropology Research Published by European Centre for Research Training and Development UK Vol. 1, No,1, March, 2015, pp. 1-22.

⁶ Bala.M. A. M.A Dissertation (The Effect of *Boko Haram* movement on Widows and Orphans in Damaturu Yobe State) Department of Islamic Studies and *Shari’ah*, Bayero University, Kano, 2016.

⁷ Oziogbo .B.I, *Philosophy and Terrorism: In the Light of Boko Baram Insurgency in Nigeria* Global Journal of Arts, Humanities and Social Sciences, Directorate of General Studies, Federal University of Technology Owerri,

Ovaga, O.H, in his journal article “The Socio-Economic Implications of *Boko Haram* Activities in Northern Nigeria”, looked at the dangerous dimension, the insecurity challenge posed by the fundamentalist group, *Boko Haram*, which has heightened serious fear among Nigerian populace. The trend has led to incessant suicide bombings and all sorts of attacks in the northern parts of the country with little or no provocation. Consequently, lives and property are lost, business ventures and shops have remained closed especially in the north. Most regrettably, the Igbos who are the life-wire of economic activities in the north have relocated in large numbers to their states of origin to avoid losing their lives in the hands of the sect. It was discovered from the study that the use of force or the declaration of state of emergency by the federal government was of effect on the *Boko Haram* insurgency. Alternatively, the Federal Government of Nigeria should embrace dialogue approach, especially now that the fundamentalist group has declared its readiness to dialogue with the federal government, but this can only be effective if the dissident group within the government cycle, who are ever ready to sabotage the strategy, are fished out, dislodged and prosecuted accordingly. The article is relevant but stressed on the consequences, and dialogue is the way out not military force. But the paper did not touch the genesis and solution from Islamic perspective.⁸

Uba & Josephine wrote in a journal article titled “The Effects of *Boko Haram* Insecurity on Nigeria’s Economy”, opined that insecurity has been a major problem to the Nigerian government in recent times. The actions and activities of the Islamic sect known as *Boko Haram* had led to enormous loss of lives and properties in the country, particularly in the Northern part of Nigeria. Some of these activities include intimidation, bombings, suicide attacks, sporadic gunfire of unarmed, blameless and innocent Nigerian citizens, burning of police stations and churches, kidnapping, raping of school girls and women. Ideology and funding are the significant basic factors that propelled the *Boko Haram* sect in Nigeria, the *Boko Haram* disaster poses a significant threat to Nigeria’s economy and that the military is the best option and solution in tackling the *Boko Haram* menace in Nigeria. The paper

Nigeria. Published by European Centre for Research Training and Development UK Vol. 4, No. 3, March, 2016, pp.61-71.

⁸ Ovaga, O. H. The Socio-Economic Implications of Book-Haram Activities in Northern Nigeria Government, University of Nigeria, Nsukka. Review of Public Administration & Management Vol. 1, No. 2, 2013, p.5.

discussed the effect of *Boko Haram* insurgency on the, economy, ideology, funding and possible solution of tackling the problem the paper is relevant but it did not focus on the genesis and possible ways of solution from Islamic perspectives.⁹

⁹ Uba & Josephine the Effects of Boko Haram Insecurity on Nigeria's Economy. An International Journal of Arts and Humanities, vol. 4, No.3, 2015.

CHAPTER THREE

HISTORICAL BACKGROUND OF BOKO HARAM

3.0 The Evolution of Boko Haram

The hatred of Western education by Kanuri people is not a new thing because they used to call it *kira kirdi* (i.e, the school of unbelievers) predominant kanuri communities in Borno and Yobe prefer Qur'anic education than Western education. If a person enrolls his children into primary school the entire community looks at him like he deviates from the right path and if a teacher insists that pupils should come to school, their parents would give him strict warning. This condition continues to date in some Kanuri communities. For instance, Muhammad Damagum, said that he heard one of the IDP member said, government is doing everything to them but the only problem is the enrollment of their children into the Western education, they prefer Qur'anic education than this type of education¹⁰. Moreover, in Yobe with the advent of democracy Kanuri predominant area started seeing the dividend of Western education through scholarship given to secondary school students. In some cases, they were offered appointment into the Local Government service as encouragement. On the other hand, they are proud of having no non-Muslim in Kanuri and is prohibited to preach any religion in Kanuri except Islam and have extreme dislike of any non-Muslim. With the combination of these, foreign bodies have access to penetrate and establish this ideology.

According to Professor Dauda Ojobi, Maitatsine's ideology was the old-fashioned version of *Boko Haram*. Their ideologies were similar to that of *Boko Haram*, at that moment they forbade what Islam allowed and allowed what Islam made *Haram*. They claimed Western education is a sin, they rejected anything brought by technology, such as wearing wrist watch, using radio and television. He, therefore, said that there is a double standard and hypocrisy by the security personnel, in their investigation and have begun to believe that *Boko Haram* is the creation of some enemies of Islam but never a creation of Muslims. Remember, Hillary Clinton once said *Taliban* is the creation of Americans in order to fight Russians.¹¹

¹⁰ Muhammad Damagum Civil Servant age 43, 20th November, 2019 Interviewed at his House in Potiskum.

¹¹ Tafida.U.I Maitatsine, Boko Haram and professor Ojobi's testimony. www.dailytrust.com.ng retrieved, 23rd November, 2019.

According to Shaikh Ja'afar, there are intelligence services which are collaborating with them, and which are not from our country. When America wants to find an excuse to put her nose into the business of a country, she creates some enemies among your ranks who did not exist before; makes them known through the media, until she gets control of your lives, your business, your blood and everything. It is part of their politics: to create something that did not exist before, to establish it well in a country. They take somebody on their payroll to do the dirty job and then use it as an excuse to get control of your affairs.¹²

Boko Haram was a group of people who have some beliefs or practices which distinguished them from other Muslim *Ummah*. Before 2009, Boko Haram conducted its operations more or less peacefully and that its radicalization followed a clampdown since then the group has evolved into more dynamic and decentralized organization capable of changing tactics as well as expanding target selection. This chapter examines some of its origin, ideology, methods, strategies, tactics, funding and modes of recruitment.

3.1 The Origin of Boko Haram

The group was founded by Muhammad Yusuf in the city of Maiduguri with the aim of establishing a *Shariah* government in Nigeria. He established a religious complex that included a mosque and *madrasah* school where many poor families from across Nigeria and neighboring countries enrolled their children. Muhammad Yusuf was born in Girgir village of Yobe state. Long before, the group was established, the Muslim brotherhood known in Hausa as 'Yan brothers' emerged under the leadership of Ibrahim El-Zakzaky in the 1980s¹³ Many youth joined his movement, Muhammad Yūsuf being one of them who joined Zakzaky's movement which was known for emotional speech-making and hatred against the Nigerian state in the name of Islam. Before 1994, *Shi'iah* emerged, along with an inclination of serving Iranian interests, among the Muslim Brotherhood and its leader in Nigeria Ibrahim Zakzaky and some of his close supporters in Nigeria. The group then broke into other groups some of whom went with the *Shi'ah* leader (i.e., Zakzaky), some others inclining more towards Salafiyyah and some formed a group called *Jama'atut-Tajdeedul-Islamī* which remained on a

¹² Brigaglia .A Ja'far Mahmud Adam, Muhammad Yusuf and Al-Muntada Islamic Trust: Reflections on The Genesis of the Boko Haram Phenomenon in Nigeria Annual Review of Islam in Africa, Issue, no. 11, 2012, p.42, [University of Cape Town].

¹³ Ahmad. M, in his book titled: Boko Haram movement in Nigeria; its Beginning, Principles and Activities in Nigeria Department of Islamic Studies and Shariah, Bayero University, Kano: Translated and appended by Abdulhaq Al-Ashanti, 2013, p.4.

similar course as that of the Muslim Brotherhood and viewed that as a way to negotiate¹⁴The Boko Haram group started off as the *Sahabah* group in 1995. The main leader of the *Sahabah* group then was one Abubakar Lawan who later left to study at the University of Madinah, the older cleric conceded the leadership to young Yusuf who was young and versatile. But immediately Yusuf took over, the doctrine of the group changed and he abandoned the older cleric's view and came up with extremist *Boko Haram* doctrine.¹⁵ Because of his brilliancy, he was a favourite student of *Shaikh* Ja'afar Mahmud Adam, the highly influential and well known preacher who was shot dead in Kano by gun men while leading the dawn prayers in his mosque on the eve of 2007 Nigeria's general elections. Yusuf later felt out with his mentor *Shaikh* Ja'afar long before he was assassinated, he (*Shaikh* Ja'afar) stated that available information indicates that the group emanating from an orthodox teaching lightly resembles that of Taliban in Afghanistan and Pakistan. The school of thought considers anything Western as an irregularity or as completely un-Islamic. The group views Western influence on Islamic society as the basis of the religious weakness. Hence, they declared that western institutions and Westerners are infidels and as such must be avoided by Muslims.¹⁶

In 2002, a group of people formed a *hijiri* community called the "*Taliban*". The group was led by an associate of Muhammad Yusuf called Muhammad Ali. Prior to this, Yusuf was the teacher of these young people, they asked him were going for the *hijrah* but he told them that there is no reason for going because none of their rights was deprived, they ignored him called him hypocrite and they went ahead with their mission. Ali led the Taliban's migration to a village close to Kanamma in Yobe State. The Taliban were largely peaceful and devoted themselves to their own interpretation of Islam and isolated themselves from the rest of the secular society. Its members included individuals from wealthy Islamic families in Borno State, unemployed university students, friends and colleagues from other states including Ogun and Lagos.¹⁷ Although the Taliban were not violent, Professor Sa'ad predicted that the

¹⁴ Ahmad. M, Boko Haram movement in Nigeria; its Beginning, Principles and Activities in Nigeria Department of Islamic Studies and Shari'ah, Bayero University, Kano: Translated and appended by Abdulhaq Al-Ashanti, 2013, p.6,.

¹⁵ Okemi.M.E Boko Haram: a Religious Sect or Terrorist Organisation Global journal of politics and law research, Benson Idahosa University and University of Abuja Department of Public Administration and Local, Published by European Centre for Research Training and Development UK, Vol. 1, No. 1, 2013, p.8.

¹⁶ Loanis .M Boko Haram Anatomy of a Crisis, Published by e-International Relations; (Bristol; UK), 2013, pp.6-8.

¹⁷ Boko Haram Anatomy of a Crisis By Loanis, M. Published By e-International Relations ;Briston; UK, 2013.

group was on an “idealistic outing in Yobe State” and it or other groups could easily become violent.¹⁸

Boko Haram, literally, means “Western education is forbidden.” *Boko* is used to signify *Western education*, while *Haram* means *forbidden*. It has also been translated as western influence is a sin and westernization is impiety. The group official name is *Jama’atu Ahlis Sunnah Lidda’awati Wal Jihad* which means people committed to the propagation of the Prophet’s teaching.

3.2The Ideology of Boko Haram

Terrorist organizations usually have some ideologies for which they are identified. *Boko Haram* was founded as an indigenous *Khawarij* group, turning itself into a *Kharijee Jihadist* group in 2009. It proposes that interaction with the Western education is forbidden; Members of the group do not interact with the local Muslim population and have carried out assassinations of anyone who criticize it including Muslim clerics.¹⁹

In 2009 BBC Interview, Muhammad Yusuf stated that his belief that the concept of spherical Earth is contrary to Islamic teachings and should be rejected, along with Darwinian evolution and the concept of water cycle (i.e., rain originating from evaporation). He also repeated the group’s objectives of changing the current educational system and rejecting democracy.²⁰ In 2009, government cracked down on its members and its subsequent re-emergence, grouping frequency and geographical range of its attacks is an indication that the group has now expanded beyond its original area of operation and religious composition to include not only Islamic militants but criminal elements and disgruntled politicians. At all instances of their regrouping, the *Boko Haram* group recruited new members, mostly through open preaching to spread their misguided ideology, targeting teenagers.²¹

¹⁸ Okemi.M.E Boko Haram: a Religious Sect or Terrorist Organisation Global journal of politics and law research, Benson Idahosa University and University of Abuja Department of Public Administration and Local, Published by European Centre for Research Training and Development UK, Vol. 1, No. 1, 2013,p.8.

¹⁹ Okemi.M.E Boko Haram: a Religious Sect or Terrorist Organisation 2013.

²⁰ Boko Haram Anatomy of a Crisis By Loanis, M. 2013, Published By e-International Relations, Briston, UK.

²¹ Shettima, Kashin Democracy and Security in Northeast: The Borno Story : Daily Trust, 26th July, 2018.

3.3 The Courses of *Boko Haram* Attacks and Violence in Nigeria

Boko Haram, was known as *Taliban*, migrated from Maiduguri, Borno State and launched attacks in Kananma, a border village in Yobe State around December, 2003, they were defeated by the military. They disappeared completely only to regroup and attack Bama and Gwoza police divisions in 2004. Again, they were defeated by the military. They disappeared in 2004 only to resurface in 2007 somewhere in Panshekara, an industrial area in Kano State. For the third time, they were defeated by the military but they regrouped as *Yusufiyyah* movement in 2009 with mass followership and high presence in Maiduguri, Bauchi and Potiskum.²² The security organizations mishandled the crisis from the beginning, and in the process forced the movement to the extreme end. First was the setting up of the joint military operations, code named Operation Flush II, which tried to draw *Boko Haram* out for a fight by harassing members going to or returning from *da'awah*, as they called their preaching activities. Restriction of movement of motorcycles at night and the attempt to enforce the use of crash helmets were all aimed at achieving this. The mandatory use of crash helmets by motorcycle riders, although a national policy, was not enforced in other places with the same zeal. In fact, the enforcement policy stopped once the movement was crushed in July 2009.

Second was the onslaught on *Boko Haram* by the men of the Operation Flush II, and the shooting of its members at the Gwange cemetery in June 2009, which precipitated the violence at Maiduguri. *Boko Haram* members were going to bury one of their members who died in a car accident; the security personnel shot and wounded seventeen of them. They were further provoked by being refused access to the wounded in the hospital. This action was seen by *Boko Haram* as a declaration of war.

Third, the massive onslaught on the group and the killing of its members and the extrajudicial killing of the group leader, Muhammad Yusuf and other members, further radicalized the members. Those who fled either went for further military training or went into hiding without renouncing their beliefs. These extrajudicial killings and the widespread dissemination of the

²² Temi,B, The History of Boko Haram Here,s All You Need To Know. www.nigeriaeco.com Retrieved 11th July, 2019.

video footage locally and its broadcast by *AlJazeera* cable satellite network further enraged members²³

Yusuf angrily, denounced the security forces and called on his followers to rise up against them. In a violent campaign that went on to five days, they attacked a police station and engaged in gun battles in Maiduguri and Potiskum where the military cracked them down. Yusuf was eventually captured by soldiers and handed over to the Police who shot him to death. Police claimed he tried to escape when they killed him, but witnesses said he was executed. His body was shown on a state television and the security forces declared *Boko Haram* finished. A video later emerged of alleged security forces ordering people they suspected of being *Boko Haram* members to lay on ground before shooting them dead. Around eight hundred people were killed in this round of violence.²⁴ The group did not like how Police killed their founder, hence, they have been attacking and killing policemen.

Boko Haram re-emerged in 2010, with assassinations and a major raid on prison more than a year going underground. Muhammad Yusuf's deputy, Abubakar Shekau who police claimed had been killed in 2009 began to appear in video as group's new leader. *Boko Haram* trademark was originally the use of gunmen on motorbike and has maintained a steady rate of attacks since 2011 till date, striking a wide range of targets, multiple times in a week.²⁵ They have attacked politicians, religious leaders, security forces and civilians. *Boko Haram* major targets had been those affiliated with the Nigerian state. But top most targets include police station, army barracks, banks, churches, markets, teachers and schools. They also attacked wine drinkers, card players, and those engaging in activities that they are un-Islamic.

3.4 The Method of Boko Haram Recruitment

Boko Haram had leaders who openly preached in mosques and at special gatherings, without showing violence street at the initial levels. The preachers with violent intention often start on normal note, tending to be nice and exhibit friendship to gain acceptance before beginning to systematically propagate misguided ideologies in their true picture.

²³ Kyari.M. The Message And Methods of Boko Haram: Boko Haram Islamism, politics, security and the state in Nigeria. West African politics and security series vol. 2, 2014, p.9. Published by African Studies Centre Leiden, Netherland.

²⁴ Khan. A. J. Islam Response to Terrorism UK www.alislam.org retrieved 13th May, 2018.

²⁵ Shettima . K. Democracy and Security in Northeast: The Borno Story: Daily Trust Retrieved 26th July, 2018.

Many recruits spoke about wanting to become more devout, or being drawn to a promise of paradise, while some youth became more interested in religion after joining. A male youth from Yobe, who joined after the 2009 juncture, said, “They were preaching for *jihad* and faith. Their words are strong and convincing. They will attract you with reward of *jihad*, which, according to them, is paradise.” In some instances, *Boko Haram*’s recruitment tactics explicitly called on youth to save Islam from decline. Another youth from Yobe said, “They told us that it is the role of youth to protect the religion of God.” For some, the goals of protecting religion and improving the state were complementary. Some youth spoke about establishing *Shariah*, or creating a better Islamic state in Nigeria by marrying the religious and political goals espoused by *Boko Haram*. A youth from Yobe said, prior to 2009, the religious and ideological aspects attracted a higher proportion of youths than after the group turned more violent. The youth described decreasing support for the religious and ideological aims because they rejected violent means of achieving a truer religious state. What emerged from stories of former members is that little religious or ideological indoctrination occurred, at least on a systematic level. Many women saw the opportunity of joining, mostly through learning the Qur’an, a typical example of a woman who joined voluntarily, said that she did not have many expectations; she just wanted to learn more of the Qur’an and the religion.²⁶ Even some members who were forced to join cited the opportunities to acquire knowledge, to memorize the Qur’an, and to learn about Islam more deeply as positive components of their experience in *Boko Haram*. Although both young men and women are obligated to learn the Qur’an if possible, this appeal was particularly salient for women who may have had limited opportunities to fulfill this obligation in their communities. For, many women were dropped out of school very early due to marriage or other factors, or who were not enrolled to school and studying in Qur’anic school increases their passion to further their education. In some cases, women’s roles afforded them opportunities for higher status. Both men and women were involved in recruiting members of their own sex.²⁷

²⁶Robbins, C. “Motivations And Empty Promises” Voices of Former *Boko Haram* Combatants and Nigerian Youth Mercy Corps Humanitarian Aid Organization Report APRIL 2016.

²⁷Robbins, C. “Motivations And Empty Promises” Voices of Former *Boko Haram* Combatants. . .

Those who become terrorists are often socially alienated persons who were neglected by the society, unemployed or those with little education especially among the youth.²⁸ The youth usually joined *Boko Haram* because of the motivation and desire to acquire the skills like bomb-making skills. For instance, Habibu Bama was expelled from Nigerian Army, and he was motivated to join the group. Bah Kaka was a serving Nigerian Immigration who used his uniform and led operation to attack Yobe State Immigration Headquarters office in Damaturu. Sometimes, when violence arose the security forces often served as motivational factor in instigating aggrieved persons to join *Boko Haram*. Muhammad Yusuf successfully attracted followers from unemployed youth by speaking out against police and corrupt officials.²⁹

Boko Haram also used money as a means of recruitment by providing loans for their recruits to engage in business. Those who cannot pay back the loan should either join the group or to be killed. Youth sees *Boko Haram* as a stepping stone on excelling in a business career. Many youths reported that they either accepted loans prior to joining or joined with the hope of receiving loans or direct support to their businesses. Almost half of the youth interviewed ran businesses, all of these in form of small or micro-businesses. These entrepreneurs ranged from petty traders to bigger inter-city traders, from shop-owners to tailors, salon-owners to butchers. They described having few options without powerful “godfathers” to support them by providing capital for their businesses, or small cash transfers to buy new equipment or goods. *Boko Haram*, therefore, is filling a critical gap in financial services, as most youth cannot provide collateral and lack the skills to provide a business plan required by formal institutions. These youths often already had businesses that they wanted to expand or improve. Some had regular employment but also wanted support for businesses they were running on the side, indicating that not only the unemployed or the abjectly poor pursue better economic opportunities through *Boko Haram*. One young man from Borno State was a butcher and an inter-town trader saw an opportunity to expand his business, by seeking additional money from *Boko Haram* to start buying and selling goods that the group needed.³⁰

²⁸ Boko Haram Emerging threat to US Homeland; Subcommittee on Counterterrorism and Intelligence Committee on Homeland Security House of Representatives US Government Printing Office Washington, 2011, pp.12-13.

²⁹ Loanis .M Boko Haram Anatomy of a Crisis, Published By e-International Relations; Bristol; UK, 2013 p.6.

³⁰ Robbins, C. Motivations And Empty Promises” Voices of Former Boko Haram Combatants and Nigerian Youth Mercy Corps Humanitarian Aid Organization Report APRIL 2016.

3.6 The *Boko Haram* Strategies of Attracting Attention of Masses

Terrorists act with different motivations and goals to achieve maximum publicity in order to threaten and generate a message which serves as a means to attain its objectives³¹. As *Boko Haram* does, employ violence on one part of society to instigate fear in the larger part of the community and propaganda to capture the attention of the public through spreading its ideology on the media. Improvised explosive devices have been used to cause damage like suicide attack and car bombing as implied by their common statement: “Our job is to kill, shoot and slaughter”.

Boko Haram attacks were more frequent, well organized and had higher rate of casualties. They cautioned village leaders/heads not to inform the security personnel on their whereabouts and whoever violate their rules among the village heads will face their wrath. They focus on soft targets, especially focusing on public places to ensure high casualty figures such as markets, bus stations, viewing centres, mosques and schools. They also launched attacks on people associated with government such as politicians, religious leaders and traditional rulers. They also attacked towns and villages that associated with the vigilante (i.e., civilian JTF and local hunter’s groups). The *Boko Haram* recruits members through captives of an invaded town and those that join them willingly, buildings were looted and burned, women and girls, as well; sometimes fighting-age boys were kidnapped but most often killed. At another point, smaller raids focused on indiscriminate killings and looting, large attacks tended to split fighters into groups for different attacks. These include house-to-house looting and bombings, looting shops, killing civilians, abducting residents, and preventing them from fleeing.³²

Boko Haram group employed various tactics to maximize fear and publicize and methodologically plan attacks in advance. In the process, it may train agents, plant them and raise money from supporters through organized crimes. *Boko Haram* had training camps. The training includes physical fitness, combat, firearms, explosive use, intelligence or counter-intelligence and field craft. More specialized training include mission, specific

³¹ Nahdi, F. Terrorism and Jihad in Islam: Muslims and Christians have co-existed peacefully before and must do it again. A paper presented at General Synod in Anglican Church Nairobi, 2015.

³² Shettima . K. Democracy and Security in Northeast: The Borno Story: Daily Trust Retrieved 14th November, 2018.

subjects such as language, cultural familiarization, communications and surveillance techniques, bomb-making, shooting, etc³³.

Funding is the major source of terror organizations and can be raised legally and illegally. The sources include charities, non-violent organizations with similar ideologies or organized crimes such as kidnapping, drug trafficking, robbery, theft and fraud.³⁴

Boko Haram has political patronage and sponsorship and their grievances are both political and religious. *Boko Haram* attacks towns, travelers, shops, markets and banks were looted. They also kidnap foreigners, politicians, government officials, wealthy people, their wives, children and relatives for compensation as a ransom.

³³ Boko Haram Emerging threat to US Homeland; Subcommittee on Counterterrorism and Intelligence Committee on Homeland Security House of Representatives US Government Printing Office Washington, 2019, p.13.

³⁴ Loanis, M. Boko Haram Anatomy of a Crisis. Published By e-International Relations; Briston; UK, 2013.

CHAPTER FOUR

GENESIS AND CONSEQUENCES OF BOKO HARAM IN POTISKUM

In the twenty first century, *Boko Haram* insurgency has become a threat to peace and security of West African States (Nigeria, Niger, Cameroon and Chad). The rise of *Boko Haram* insurgency in Potiskum and Nigeria in general was as a result of several indicators such as poverty, social inequality, poor governance, state fragility, food insecurity and its consequence is the various forms of human crises ranging from forced displacement, high rate of death, diseases as well as social and economic crises.

4.0 The Background of Potiskum Local Government Area

Potiskum is a Local Government Area in Yobe State, Nigeria, at 11°43'N 11°04'E. It had an area of 559 square kilometers (216 sqm) and a population of 205,876 at the 2006 census. The local government has been a thriving trading centre in Yobe State because of its strategic position as a centre of commerce, learning, spiritual and cultural revival. People from neighbouring Borno, Jigawa, Kano, Bauchi and Gombe States, and numerous others from Niger, Chad, Cameroon, Benin and the Central African Republic have stakes in the 'biggest cattle market in sub-Saharan Africa,' which is situated in Potiskum.³⁵

Potiskum is the largest city in Yobe state with booming business in the area. It has one of the largest cattle markets in Africa and the largest in West Africa. Most of the cattle are transported to other parts of the country. Close to the cattle market is the Potiskum grain market. It was estimated in 2008 to sell five thousand bags of grain on market days. The grain market is the largest in North-east Nigeria. Most products are transported to other parts of the country and neighboring countries. In addition, Potiskum has an airstrip located in city's GRA from the Western part of the town along Kano road. But many residents of Yobe state, especially those below the age of thirty, apparently do not know that the state has a functioning airstrip built sixty four years ago (1955) and located in the City. The predominance of Potiskum as a predates Nigeria's independence, as there are traces of colonial presence in the town and in its vicinities, notable of which is the airstrip in focus, said to have been built by the colonialists. The aim of constructing the airport was to make the movements of the white men in and out of Potiskum easy because the town is the gateway

³⁵ Land Information System Residential Layout Management, by Abubakar.I.A, www.archive.org Retrieved 29th October, 2018.

to other nearby towns in the north which had enhanced trading activities and other associated commercial services in the region. Around 1945, the airport was a fascinating scene to behold as planes carrying goods and the colonial masters took off and landed in Potiskum on a daily basis.³⁶

4.1 The Activities of *Boko Haram* in Potiskum Local Government Area

Boko Haram activities in Potiskum emanated as an ideology held by few individuals amongst, which are students from University of Maiduguri and Ramat Polytechnic both in Maiduguri as well as some traders whose activities are centre in Maiduguri Borno State. Audio cassettes of Muhammad Yusuf's preaching were supplied through these two groups of individuals. Later in 2005, a group of individuals subscribing to Muhammad Yusuf's ideology collated to form the *Boko Haram* movement which follows the footstep of the main stream movement in Maiduguri.

According to Rabi'u Munkaila, a lecturer at College of Administrative and Business Studies Potiskum in an interview with him said a *Markaz* (Centre) was established at Bilyaminu's house where lessons were held after *Maghrib* Prayers on Sundays to Wednesdays. This group brought to public the *Boko Haram* movement in Potiskum which arranged series of Muhammad Yusuf and disciples' public lectures in the town and close vicinities. The movement spread among the Potiskum populace and many people embraced the ideology amongst which include merchants, mechanics, motorcyclists, students and people from all classes of the society most of whom are in their youthful age mostly below forty years.³⁷

According to Nasiru Muhammad Sani Dumbulwa at his repair garage, Dumbulwa is a village near Potiskum town with predominantly Fulani residents which shares similar ideology with the *Boko Haram* belief on Western education, where ninety percent of them shun away from western education and were highly committed to Qur'anic education. Mallam Adamu Teacher from the same settlement went to Maiduguri for business in 2007 and became a member of Muhammad Yusuf's movement. He was the first person to introduce the movement to the people of Dumbulwa. After his return from Maiduguri with that ideology, he became a business partner to one Alhaji Buba Dumbulwa (a merchant) in Potiskum main

³⁶ Kolo.A.M, The Influence of Islam on The Culture of The Ngizim of Potiskum a seminar paper presented at History Department, Bayero University, Kano, 2018.

³⁷ Rabi'u Munkaila a lecturer at College of Administrative and Business Studies, Potiskum, age 40, interviewed in his office on 12th July, 2018.

market who had many retailers from the same village. After sometime, Alhaji Buba Dumbulwa embraced the movement and gradually all his retailers and associates became members of the movement. This has boosted Boko Haram movement in Potiskum and its vicinity both in publically.³⁸

In the early 2009, the movement started to enforce people through the use of its established armed squad who uses sticks and other local weapons to guard their activities and sometimes to enforce their events even if neglected by others. For example, during one of the tours of Muhammad Yusuf he visited Potiskum, the group decided to give a public lecture at Dumbulwa settlement, the act which was rejected by the Village-Head, where the Police Divisional Officer (DPO), the Officer in-charge (OC) of the Nigerian Army and the Officer in-charge (OC) State Security Services (SSS) were all invited by the village-head on the matter. Finally, the movement resisted the government agencies intervention and forcibly held the lecture in the settlement where Alhaji Buba took the lecture to his father's house in the village instead of the central mosque.³⁹

On their recruitment strategy, Alhaji Garba Shala mentioned that they used youth empowerment and financial support to small business owners. He also added that, at that time, they were more peaceful in terms of their relation with both government and public and any person who join them should disassociated with anything related to government or Western World where most of the followers abandoned Western Education and Civil Service. Additionally, Idriss Alqa'eedah, the second in command, had a dyeing business where he employed several youth and empowered them. He was well known with this ideology. He had a horse which he rode within Potiskum.

Alhaji Garba Shala also expressed that in his discussion with one of the ex-Boko Haram member, he revealed that he was supported by his friend with a capital of one hundred and fifty thousand Naira (₦150, 000.00) to invest in yam business after agreeing to join the movement and whenever he asked about the profit sharing ratio he used to get a response that he should not worry and if he was in need of any assistance, the partner is ready to give him more. One day the partner invited him to go to Maiduguri to visit Muhammad Yusuf. During the visit, he was introduced to Muhammad Yusuf, where they were advised to firmly hold

³⁸ Nasiru Muhammad Sani Dumbulwa age 36, 13th September, 2018. Interviewed at his repair garage in Potiskum.

³⁹ Nasiru Muhammad Sani Dumbulwa . . .

unto the right path (their ideology) and they should adopt simple lifestyle and shun away from all sorts of luxuries. After their return from Maiduguri the partner (his friend) gave him additional one hundred thousand to continue with his business.⁴⁰

According to Abbas Muhammad Dikwa (the eldest son of Dikwa's family) we saw them selling all their belongings and claiming to wage a *Jihad* on the government. It seemed like a joke to us, because one could not imagine how they can fight the Nigerian Government with all forces. But, one night we heard them attacking Potiskum Police station and later in the morning when I came out people were asking me that "hope they did not do anything to you". During the time of first combat with security forces they gathered all their weapons in Moscow street, prepared and prayed two *raka'ats* before attacking the Police Station. After the attack, they hid in Aliyu Ibn Abi Talib Islamic Centre and from there they proceeded to their hideout in Malka (Mamudo village along Damaturu road), where a gun battle lasting several hours took place and most of them were killed on 30th July, 2009.⁴¹

4.3 The Social Consequences of Boko Haram Insurgency in Potiskum

Islam established social virtues confined in them the cohesion, unity and progress of the society. These values include: brotherhood, neighborhood, education and security.

4.3.1 Consequences of Boko Haram on Brotherhood:

Islam teaches brotherhood regarding the original parentage that is concerning to earthly origin all are descendants of the same pair of human being those are Adam and Eve. Allah Almighty says in the Quran:

قَالَ تَعَالَى: ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣﴾

الحجرات: ١٣

O, mankind! Surely we have created you of a male and female and make you tribes and families that you know each other, surely the noblest among you unto Allah is one who fears him Behold! Allah is Knower Aware [Quran,(49.13)]

⁴⁰Alhaji Garba Shala a butcher age 38, 10th June, 2018. Interviewed at his business place in Potiskum Grains Market.

⁴¹Malam Abaas Dikwa, Vice Principal School for Higher Islamic Studies Potiskum, age 45, 12th August, 2018. Interviewed in his office inside school at Potiskum.

According to this verse, Islam describes all mankind as one family, as such all men and women are brothers and sisters. The verse also clarifies that the criteria for judgment in the eyes of Allah do not depend on caste, color, profession, gender or wealth, but on *taqwah*, piety, and righteousness. Anyone who is more righteous and pious is more honored and dignified in the eyes of Allah.

Aisha reported: The Messenger of Allah ﷺ said:

Verily, the believers with the most complete faith are those with the most excellent character and who are most kind to their families. (Sunan Al Tirmidhi). This hadith revealed that if our families are Muslims, then they must also be afforded the rights of religious brotherhood.

In view of the above verse and the hadith, we can conclude that brotherhood can be classified into three categories, namely brotherhood by:

- i. Family ties.
- ii. Religious ties and
- iii. Humanity

Every person in the society will fall into one or more categories of brotherhood in Islam. It is the duty of every Muslim to treat them well according to the rights for which they are entitled, whether they are family members or fellow human beings. Muslims should promote brotherhood so as to enhance social cohesion and stability as well as to portray the true and best picture of Islam to the world. This will also encourage the non-Muslims to accept this faith much more readily because they would see the fruits of this faith in its real form. Consequently, the feeling of brotherhood is mandatory for unity.

However, *Boko Haram* insurgency has destroyed this cardinal factor of social cohesion and prosperity. According to Malam Abbas Dikwa, *Boko Haram* activities have caused posed destruction of brotherhood relationship, in that, his relation with his brothers fall apart since he rejected their belief (*Boko Haram*) and at the same time he was schooling in the university. He said that: “we were living in our family house, but we separated everything even water in my pot they rejected it. We are from same mother with one of them, they used to have meeting in my absence and I knew about the meeting that was what make us quarreled up to the time people understood that I was not among them. As a result, none of

my family members, sisters and step mother, share anything with me, be it joy or sorrow up to the time of this interview.”⁴²

According to Mallam Hamza Sulaiman, the former Director of Aliyu Ibn Abi Talib Islamic Center Potiskum, the Boko Haram insurgents adopted a silent method of *da'awah* in such a way that one can hardly identify who is their member and who is not or where is their recruitment center. Unless in rare cases when something happens that one will notice that his brother(s) or relations are with the group. For instance, a cousin of mine was an electrician; he was taken to one house for electric wiring. Upon his arrival, he saw some people whom he knew were part of the group and after his return from the workplace he disclosed everything he saw. Overnight the group members came after him and searched his compound, but they could not find him. They pointed gun at his mother to tell them his whereabouts or her life. One woman among the house members insisted that she is not his mother and after all their efforts were in vain they vacated the house.

While this incidence was taking place I was compelled not to show-up myself to them and I noticed one of my students whom I taught *Fiqh* among the insurgents. I was so scared this makes me changed my relation with many Muslim brothers.⁴³

In addition, *Boko Haram* activities have damaged trust among relations and the people of Potiskum in general. People were not allowed to have access to mosque or church unless they went through security screening system and exercise to safe guard the mosque and other places of worship. Even in five daily prayers mosques within neighborhoods everybody must be searched before he enters. Sometimes our youth necessarily volunteer themselves to be security personnel (*'Yan Agaji*), who used to search and they would not allow any body to go unsearched irrespective of your relation with them and this continues to other public and private places like markets, motor parks churches and schools. As Islam has enjoined to do good to any stranger, but situation made us to establish a rule that whoever pays a visit to anybody in the town, he must be properly introduced to the ward head or elderly persons and all activities of that visitor must be monitored.

⁴²Malam Abbas Dikwa, Vice Principal, School for Higher Islamic Studies Potiskum, age 45, 12th August, 2018, interviewed in his office inside the school.

⁴³Malam Hamza Sulaiman, the former Director of Aliyu Ibn Abi Talib Islamic Center Potiskum. . .

4.3.2 Consequences of Boko Haram on Neighborhood:

Safeguarding the right of neighbors is one of the fundamental rights established by Islam. Neighbors should establish social relations in which one can depend on one another regarding the safety of his life, honor and property in the society. Islam teaches the correct way to live as it is a complete code of life. The Glorious Qur'an, has different chapters each one of them describes different aspects of life. Besides, many other topics, the subject of rights of neighbors were also mentioned in the Qur'an. Allah the Almighty says in Qu'ran.

قَالَ تَعَالَى: ﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾ النساء: ٣٦

Serve Allah, and join not any partners with Him; and do good – to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the Companion by your side, the wayfarer [you meet], and what your right hands possess: For Allah loveth not the arrogant, the vainglorious (Quran 4:36)

Islam greatly emphasises on our individual duty towards neighbors.

Narrated 'Aishah (RA) The Prophet Muhammad ﷺ said, "Jibril (Gabriel) continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs"⁴⁴

A Muslim should be good to his neighbors, no matter their religion.

The Prophet ﷺ taught us that a Neighbor is not just the one in the next door but includes all those up to forty

⁴⁴ Sahihul Bukhari, The Book of Al-Adab (Good Manners), vol.8, book 78, chap. 28, NO 6014) Translated by Dr. Muhammad Muhsin Khan (1997) Darussalam Publishers and Distributors Riyadh-Saudi Arabia.

houses in all directions as is definitely a whole as neighborhood.⁴⁵

Conversely, the *Boko Haram* insurgency has turned down this cardinal virtue as fear was created in the minds of the populace. Neighborhood is no longer taken for granted, no trust between neighbors, friendship is no more trustworthy and family members are no longer confident on each other. According to Abbas Muhammad Dikwa, he said

When I decided to leave our family house after the first attack by *Boko Haram* in Potiskum, I faced so many challenges being an elder brother of some *Boko Haram* members. I was rejected from several rent houses and refunded my money, to the extent that I was asked to pay excessive rent fee Seventy Thousand Naira by one landlord and I agreed to pay it because I was desperate to vacate the house I was living in.⁴⁶

Malam Hamza Sulaiman opined that neighborhood is getting worst whereby once a person saw the son of his neighbor inside this group he must first insure that his own children were not involved. After that he would think of a way out either by changing environment or ward and/or selling his house, while some leave the town entirely. Those that leave their houses empty and closed for the fear of *Boko Haram*, the *Boko Haram* members were using those houses for keeping their belongings.⁴⁷

⁴⁵ Muhammad, S.M, Definition neighbors in Islamic Teaching-Islam Question and Answer 2015, www.islamqa.info. Retrieved 27th January, 2018.

⁴⁶ Mal. Abbas Dikwa, Vice Principal, School for Higher Islamic Studies, Potiskum, age 45, 12th August, 2018 interviewed in his office inside the school.

⁴⁷ Malam Hamza Sulaiman, former Director of Aliyulbn Abi Talib Islamic Center, Potiskum, age 44, 16th November, 2018, at his house in Potiskum.

4.3.3 Consequences of Boko Haram on Schools and Education:

Schools as agents of social cohesion were also seriously affected by the *Boko Haram* activities. On the part of Islamic teachings many Qur'anic, *Hadith* and *Fiqh* schools (*Majaalis*) as well as *Islamiyyah* schools were suspended for more than two years and some were closed up to the time of this research. This is because there were situations that a teacher had become a *Boko Haram* member and/or the students turned to be *Boko Haram*, which developed panic between teachers and students. Secondary schools that are more of Islamic were burnt to ashes such as *Al-Furqan*, *Iqra* Academy due to all these; the state government at same point had to declare the closure of all schools in the state.

The *Boko Haram* insurgency has put dent on the progress of Islamic education in Potiskum Local Government Area. Fear and distrust have penetrated the minds of both teachers and students. Teachers are afraid of interacting with closeted *Boko Haram* members, while students on the other hand, were contempt of studying under scholars who are *Boko Haram* allies. This has caused a serious setback to education and social awareness among the society and hence affected social cohesion and stability.

For instance, *Boko Haram* members attacked the Government Secondary School Mamudo killed twenty nine students and one teacher some were burned alive, some gunshot while many got severe injured. In Government Technical College Potiskum a *Boko Haram* member disguises as a student and donated bomb in assembly ground killing forty nine students, many got injured while others became amputees. The Principal of Government Day Secondary School Potiskum was asked to introduce himself by *Boko Haram* members after he has presented his ID card they called him *Tagut* and killed him. This led to rampant truancy in both primary and secondary schools in Potiskum Local Government Area. In addition, religious comparative classes that took place in Government Day Secondary School Potiskum was suspended till date, Adanu Jajere Qur'anic Class was also stopped to date and Malam Ali Shuaibu (Malam Ali Korama) too was given weekly lecture and people from near villages were attending it but it was suspended to date.

4.3.4 Consequences of Boko Haram on Social Stability and Security:

In an interview with Malam Hamza Sulaiman (the former Director of Aliyu Ibn Abi Talib Islamic Centre, Potiskum) he disclosed that: the major things that make people accept Boko Haram ideology is the negligence of government to provide the necessary needs to her subjects and the attitude of security operatives especially police. From the part of the government, an artificial poverty was created and left to overshadow the masses, negligence on provision of necessary supports in health, education and agriculture. At the same time, top government officials are enjoying luxurious life; they built mansions, ride expensive cars and send their children to private hospitals and public schools and sometimes abroad, while government hospitals and schools were dilapidated and abandoned without any intervention.⁴⁸

On the side of security operatives, Police are not doing their job effectively and efficiently to the extent that public has lost confidence in them contrary to the saying that “police is a friend to all”. Four out of every ten people in Potiskum have bitter story or a bad experience to share about Police. A typical Nigerian would rather not have anything to do with the police because of their saying a complainer can be an accused person.

With the combination of these two factors, when *Boko Haram* came and condemned government and security operatives as *Taghut* and cited so many convincing examples through which they attracted support of many people either direct or indirect and this makes most of general public looking at them as heroes. People were trooping to shake hands with them because from the beginning they were attacking security operatives only especially police and government buildings not knowing things will back fire.

Below are some of the multi-dimensional security consequences of *Boko Haram* in Potiskum:

Nasiru Muhammad Sani Dumbulwa, posited that Boko Haram insurgents jeopardized the stability and peaceful coexistence of people in Dumbulwa community, when six village leaders including Village Leader, His Wakili, Chief Imam and their children were massacred by Boko Haram members for not allowing Muhammad Yusuf the Boko Haram leader to deliver a lecture in Dumbulwa Central Mosque and prior to that after 2019 three of the insurgents members repented and asked for forgiveness in front of Emir of Fika but at the end

⁴⁸Malam Hamza Sulaiman, former Director of Aliyu Ibn Abi Talib Islamic Center Potiskum age 44, 16th November, 2018, at his house in Potiskum.

they became *Boko Haram* informant and leave the village after killing the community leaders.⁴⁹

According to Alhaji Muhammad Yunusa Dan'auta, Boko Haram members attacked the residence of (Waziri of Potiskum) Alhaji Muhammadu Guza, on two different occasions and in all the incidences they took a lot of money, jewelries, and other valuable properties.⁵⁰

Similarly, in the house of Alhaji Salihu Auwal (the District Head of Ngojin) two children, house and properties worth thirty five million were burnt by Boko Haram members after they looted the house and killed two of his children. Aiyu Salihu Auwal interviewed (2018).⁵¹

In addition, Abali Mele stated that a former Comptroller of Custom Alhaji Ajiya Waziri and his son who is a Medical Doctor were equally killed by *Boko Haram* after looting and setting ablazed Ajiya's room. This resulted into panic for many wealthy persons most of whom fled from the town.⁵²

Many people were not sleeping in their houses due to the fear of being killed by their children (who are *Boko Haram* members) after apprehended by the security operatives. According to Malam Ali Teacher, his neighbour Malam Ali Mai Littafi avoided sleeping in his house for long, when he heard that his son took his step mother, his two brothers, two sisters and came back looking after him as well as security.⁵³

This is consistent with Sabi'u Ahmadu (2018), stated that his neighbor Malam Ali, his wife and two daughters were killed by his eldest son who was a suspected Boko Haram member.

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⁴⁹Nasiru Muhammad Sani Dumbulwa age 36, 13th November,2018, interviewed at his repair garage in Potiskum.

⁵⁰Alhaji Muhammad Yunusa Dan Auta age 43, 15th June, 2018, interviewed at his house in Potiskum.

⁵¹ Aliyu Salihu Auwal Son of district Head of Ngojin, (civil servant) age 33, 27th August, 2018, interviewed at his house in Potiskum.

⁵² Abali Mele (civil servant), age 39, 31 August, 2018, who is residing in Fika Emirate, Interviewed at his office in Potiskum.

⁵³ Mallam Ali teacher a neighbor of Malam Ali mailittafi, 45, 30 August, 2018, interviewed at his business place in Potiskum Grains Market.

⁵⁴Sabi'u Ahmadu the Neighbour of Mallam Ali and son of Wakilin District Head of Dambua, age 35 31st August, 2018, interviewed at his business place in Potiskum.

Many people got fracture, some injured and nothing happened to Emir. Many people in Potiskum felt discouraged to attend Juma'at prayers for the fear of suicide bomb attack. In an interviewed with Abali Mele (2018), a suicide bomber donated bomb in Emir of Fika Juma'at mosque in Potiskum in an attempt to kill the Emir; leading to the death of suicide bomber and the Emir narrowly escaped while many people got injured. This resulted to a mandating of security search in all Islamic gathering including juma'at mosques and all five daily prayers mosques.⁵⁵

Mamudo is 5 km from Potiskum town a commercial center and focal point of the *Boko Haram* insurgency. Before dawn on 6th July, 2013, gunmen attacked a government-run boarding school of one thousand two hundred students in Mamudo village, Yobe State, Nigeria, killing at least forty two people. An eyewitness described the situation: It was a gory sight ... There were forty two bodies, most of them were students. Some of them had parts of their bodies blown off and badly burnt while others had gunshot wounds. Most of the dead were students, with a few staff members and a teacher also killed. Some were burned alive while others died of gunshot wounds.

At the morgue, parents struggled to identify their children, as many bodies were burned beyond recognition. Survivors were taken to a nearby clinic, guarded by the Nigerian Army. According to survivors, the gunmen gathered the victims in a central location and then began shooting and throwing explosives. The assailants also brought fuel to set the school on fire. Six students who escaped were found hiding in the bushes with gunshot wounds and were taken to the hospital. Morethan hundred others were missing as of 6th July.⁵⁶ On 7th July, 2013, Yobe State Governor Ibrahim Geidam called the attackers cold-blooded murderers and "devoid of any shred of humanity". He ordered all secondary schools in the State to be closed until September, for commencement of the new academic year. He also requested that the Federal Government end the cell phone outage in the state, saying the lack of cell service prevented citizens from alerting authorities of suspicious people in the area prior to the attack..⁵⁷

⁵⁵Abali Mele (civil servant), age 39, 31st August, 2018, who is residing in Fika Emirate, interviewed in his office at Potiskum.

⁵⁶BBC News. 7th July, 2013. Retrieved 7th July, 2018.

⁵⁷BBC News. 7th July, 2013. Retrieved 7th July, 2018.

Disguised in a school uniform, a suicide bomber set off explosives hidden in a backpack during an assembly Monday at a high school in Northern Nigeria, killing at least forty eight students and wounding seventy nine others. Two thousand students had gathered for a weekly assembly at the Government Technical Science College Potiskum when an explosion ripped through the school hall, survivors said. “We were waiting for the principal to address us, around 7:30 a.m., when we heard a deafening sound and I was blown off my feet. People started screaming and running. I saw blood all over my body,” seventeen year old student Musa Ibrahim Yahaya said from his hospital bed, where he was being treated for head wounds. Hospital records showed 48 bodies and many body parts were brought to the mortuary. Seventy-nine students were admitted, many with serious injuries that may require amputations, health workers said. The hospital was so overcrowded that some patients were overcrowded two to a bed. The victims all appeared to be between the ages of eleven and twenty, a mortuary attendant said.

A suicide bombing at a school in Potiskum ended with six students injured and the suicide bomber dead. Extremist group *Boko Haram*, which has remained active in the northeast despite recent military setbacks, is suspected to have been responsible. The attack started when a man appeared at the gate of the town’s College of Administrative and Business Studies, Potiskum. A student Nasiru Ibrahim, a witness to the event, said the students had just come out of their lectures when they saw a man at the gate. Suddenly, he pulled out a gun out from his shirt, started shooting and then blew himself up.⁵⁸

According to the Rector of the College, Ali Goni, the bomber wanted to go into the school and blow up the students but people ran and dispersed as he opened fire. When students were about to enter their classes, he could not find his way easily to plant the bomb, he started shooting. The shooting led to the dispersion of all the students in the institution, out of the six students four were injured seriously, some sustained gunshot on their back, stomach and legs, the bomber blew himself when he saw that he was going to be detained. Yobe State Police Commissioner said that two other suspected suicide bombers were arrested. The school guards ran away when the firing started. Goni said classes at the school were suspended as the College would review its security measures.⁵⁹

⁵⁸Daily Post Newspaper Retrieved 8th May, 2018.

⁵⁹Vanguard Newspaper Retrieved 12th July, 2018.

4.4 The Economic Implication of *Boko Haram* Insurgency in Potiskum

A suicide bomber on Sunday, February 22, 2015 detonated an explosive device at the GSM market in Potiskum, Yobe state, killing eight and injuring forty two people. Reportedly, the suicide bomber, suspected to be a *Boko Haram* member, a young girl of seven to ten years old. According to the *Eagle Online*, the female suicide bomber struck at about 1:20pm when the market was in full swing. A witness said that the girl, who was said to be about eight years old, refused to be checked at the gate to the GSM market. After an argument with the market security guards, she detonated the explosive hidden within her. According to the member of the GSM Market Association, Isa Adamu Isa, he saw several corpses which were later evacuated to the Potiskum General Hospital. Other wounded victims were referred to the Federal Medical Centre, Nguru, and Azare in Bauchi State, for medical attention.⁶⁰

The Emir of Fika, Dr Muhammadu Ibn Abali Muhammadu Idrissa, has revealed the true nature of things in Potiskum town, Yobe State. The Emir in an interview with *The Daily Independent* correspondent on Thursday spoke on the effect of the insurgency in the northeast as well as on election matters. Idrissa, who is the Chairman of Yobe State Council of Chiefs, said: In the past, Potiskum used to be full of social and economic activities; if one goes back to year 2010 when we held our official installation ceremony here in Potiskum, you need to see a large crowd of people rejoicing with us and commercial activities were very high and attractive compared to now. Potiskum is now a shadow of itself due to the insurgency and terrorist activities. Potiskum was in the past a cosmopolitan town with people from different parts of the country, most of them chose to be here because of the strategic location of the town. It is a gateway that links many states like Borno, Gombe, Adamawa, Bauchi and Jigawa.⁶¹ So, it has that advantage of business transaction but now when you see the town is almost like a deserted town. Most of the people have left; this has affected the economic and social life of Potiskum, if you take into consideration having one of the largest cattle market in West Africa. It also has a very big grains market whereby on the market days on Sundays you can load up to one hundred trucks, thereby offering many people means of living, but now people have witnessed a downturn.

The insurgency has affected the economy of our people, many of the business men have been grounded, have lost their capital where investors are afraid to come. As a result of the

⁶⁰Leadership Newspaper Retrieved 22nd February, 2018.

⁶¹Daily Independence Newspaper Retrieved 19th January, 2018.

insurgency, people who fled the town are no longer coming for almost three years, there are no longer visitors to come and buy the cattle and other goods; this has affected the economic and social activities of Potiskum. It also affected the banking sector in Potiskum. In the past, we used to have over six functional banks operating successfully in Potiskum but now only three are in operation namely Unity Bank, First Bank and Keystone Bank respectively. Our civil servants suffer, especially during salary payments as some travel out to collect their salaries. We are always appealing for peace even during the height of insurgency where, that time you daily witness attack here and there. We are appealing to the insurgents to cease fire and also our people should embrace peace plead to the government to use force in trying to subdue. The insurgent generally, we are always soliciting for peaceful co-existence among our people.⁶²

This was confirmed by Alhaji Sani Kukuri who was a victim of the *Boko Haram* massacre in Potiskum cattle market. He narrated that the incident happened as a result of which two gunmen shot two Igbo people and collected their bag of money. People sacrificed and followed them, they shot other two men but people resisted. One of the insurgent escaped while the other was caught and killed by the aggrieved masses. When security operatives came and saw the dead body one of them gave order to set fire on the dead body. He then told them that your market will be more pleasant.

Around 5:00 pm, some gunmen surrounded the market and shot randomly from the first gate at that time I was in front of Sarkin Tike's office. We just heard from shooting, they killed more than 200 people, injured many some died at their houses due to severe injuries. Some were burnt and set fire on cows, vehicles and buildings. At that time, all non-Muslim women that are selling food and water disappeared only one police woman remained and she was accused of associating with Muslims.⁶³

Six days later, Potiskum cattle market people came from within and outside of Nigeria for prayer, which took place inside the market premises no specific du'a but every group were doing what they can some do *Salat*, some Qur'anic recitations while some gathered and do their specific du'a.

⁶²Daily Post Newspaper Retrieved 19th January, 2018.

⁶³ Alhaji Sani Kukuri, age 65, a businessman in Potiskum Cattle Market 01st July, 2018, interviewed at his house in Potiskum.

The attack occurred at Tashar Dan-Borno Motor Park on the outskirts of Potiskum town. A man pretending to be a passenger detonated the explosives as he boarded the bus, which was being loaded and prepared for departure, according to witnesses. An official at the Potiskum motor park said twelve passengers were inside the bus when the bomber, who "looked to be in a hurry" came and dropped his luggage in the baggage compartment. The man "made to enter the bus, but before he could be restrained for routine screening there was an explosion which killed all twelve people inside the bus and the bomber," the motor park official said. A paramedic at Potiskum General Hospital, who asked not to be named for fear of reprisal, said four people who were transported from the scene died later. One of the resident, Ahmad Maina, who was at the scene shortly after the blast, said the bus was engulfed in flames as firefighters struggled to keep it from spreading to other vehicles

The military check points also contributed tremendously to the consequences in Potiskum. Many people lost their business due to these military formations that were set up in business joints, which forced them to close their shops. They made these shops their office or sleeping ground. The worst part of it, they made mosque as their sleeping room, this situation impoverished the shop owners.

4.5 Similarities Between *Khawarij* and *Boko Haram*

True Muslims have mercy upon the entire creation, including unbelievers and idolaters, but the *kharaijites* have no mercy for those outside their group. They declare other Muslims to be unbelievers by misinterpreting and misapplying the verses of the Qur'an.

Al-Bukhari reported that: Ibn Umar, May Allah be pleased with him, considered the Kharijites to be the worst of Allah's creation and he said: "Indeed, they take verses that were revealed about unbelievers (who are in battle with the Muslims) and use them against the believers."⁶⁴

The *Kharijites* believe their opinions regarding leadership, government, politics, and *Shari'ah* are the only valid opinions in Islam and whoever disagrees with them becomes an unbeliever. However, the truth is that much of these matters are left open to interpretation and consultation among the Muslims

⁶⁴ Sahihul Bukhari, Killing Al-awirij and Al-Mulhidzin vol.9, Book 88, chap.6, NO. 6530 Translated by Dr. Muhammad Muhsin Khan (1997) Darussalam Publishers and Distributors Riyadh-Saudi Arabia

Regarding our leaders, the correct Islamic belief is that we must obey them in all lawful matters. We should only disobey them if they command us to commit sins and we may not call for a violent overthrow of their government as long as they allow the prayer.

Umm Salamah reported: The Messenger of Allah, *صلى الله عليه وسلم* said; there will be leaders from whom you will see both goodness and corruption. One who recognizes their evil and hates it will maintain his innocence, but one who is pleased with it and follows them will be sinful. It was said, Shall we not fight them? The Prophet said: No, as long as they pray. (Sahih Muslim, book 20, chap. 16, No 4569)

As long as Muslims are allowed to pray and practice the pillars of Islam, then, there is no justification for declaring a rebellion against the leaders. In contrast, the *Kharijites* rebel against leader not to protect the religion or to protect the interest of the people, but rather for inexcusable worldly reasons.

Abu Hayyan reported that: A man from the Kharijites came to Hassan Al-Basri and he said, What do you say about the rebels? Hassan said: They are seekers of the world. He said, Why do you say that when one of them goes out with his spear until it breaks and he leaves his family and children? Hassan said: Tell me about the leader. Does he prevent you from establishing prayer, giving charity, and performing the pilgrimage? He said no. Hassan said: As I see it, he has only prevented you from seeking the world and you have fought him for it.⁶⁵

In general, Muslims must work to reform societies through non-violent methods such as educating, teaching, preaching, and charity. Violence is only a last resort in the worst case. The *Kharijites*, on the other hand, charge Muslim leaders with unbelief and anyone else who does not support their call for violent rebellion. In this way, they justify indiscriminate violence against entire Muslim societies.

⁶⁵Elias,A,A, Hasan on Khawarij: Rebels Fight for Sake of the world not Islam,2015, www.abuaminaelias.com retrieved 27th January,2019.

Abu Hurairah reported: The Messenger of Allah, ﷺ said: Whoever rejects obedience to the leader and divides the community and dies will have died upon ignorance (*Jahiliyyah*). Whoever fights under the banner of one who is blind, raging for the sake of tribalism, or calling to tribalism, or supporting tribalism, and is killed will have died upon ignorance (*Jahiliyyah*). Whoever rebels against my nation, striking the righteous and wicked alike and sparing not even the believers and does not fulfill the pledge of security, then he has nothing to do with me and I have nothing to do with him.⁶⁶

On the authority of Ibn Abbas the Messenger of Allah ﷺ said: One who dislikes a thing done by his Amir should be patient over it, for anyone from the people who withdraws (his obedience) from the government, even to the extent of a handspan and died in that condition, would die the death of one belonging to the days of jahilliyya.⁶⁷

This narration briefly describes the characteristics of the *Kharijites* and their terror inclination. They rejected lawful obedience to Muslim leaders and they fight according to their selfish interest, meaning they are not concerned with justice for their victims. They attack both the righteous and the wicked, and they do not honour treaties of security and the protection of civilians.

nowadays, you will see them target markets, bus stations, airports, schools, mosques, churches, security agents, government property and other places frequented by unarmed civilians. The purpose of such attacks is not to achieve any immediate military objectives, but rather to spread terror among the population and destabilise the government. In this way, they follow the same path as the first *Kharijites* in the early period of Islam.

It was narrated from Abu 'Amr, he said: Qatadah narrated to me, from Abū Sa'eed Al-Khudri and Anas bin Malik that the

⁶⁶ Sahih Muslim, The Book on Government (Kitab Al-Imara) Book 20, chap.13, No 1848 Nasrudin Alkhittab Translated 2007 Published by Darussalam Riyadh, Saudi Arabia.

⁶⁷ Sahih Muslim, Book 20, chap.13, No 4560 . . .

Messenger of Allah ﷺ said: 'There will be differences and dissent among my *Ummah*, there will be people who will speak well but act badly. They will recite the Qur'an but it will not go beyond their collar bones, and they will pass out of the religion like an arrow passing through the target, and they will not return until the arrow returns to its nock. They are the worst of people and of creation.'⁶⁸

Indeed, like their predecessors their preaching and propaganda tempt people to join their cause but by their actions are the worst of the creation, even though they recite the Qur'an and call to Islam. They bring forth verses of the Qur'an to bolster their arguments but they used them against the objectives of Islam.

. Narrated 'Itban bin Malik. Once Allah's Messenger ﷺ came to me in the morning, and a man among us said, Where is Mālik bin Ad-Dukhshun? Another man from us replied, He is a hypocrite who does not love Allah and His Messenger. The Prophet ﷺ said, Don't say like that. Have you not seen that he said: Lailahaillallāh (none has the right to be worshipped but Allah), for Allah's sake only? They replied, Yes. The Prophet said, Nobody will meet Allah with that saying on the Day of Resurrection, but Allah will save him from the (Hell) Fire.⁶⁹

Al-Bukhari reported that: Ibn Umar, May Allah be pleased with him, considered the Kharijites to be the worst of Allah's creation and he said: Indeed, they take verses that were revealed about unbelievers (who are in battle with the Muslims) and use them against the believers.⁷⁰

⁶⁸ Abu Dawud, The Book of Legal Punishments (Hudud) Vol. 5, Book 39, chap. 27, No 4765 Translated by Abu Amma Yasir Al-Khdhi, 2008 Published by Darusalam Riyadh, Saudi Arabia.

⁶⁹ Sahih Bukhari, Killing Al-awirij and Al-Mulhidzin, vol.9, book 88, chap. 9, NO 6938 Translated by Dr. Muhammad Muhsin Khan (1997) Darussalam Publishers and Distributors Riyadh-Saudi Arabia.

⁷⁰ Sahih Bukhari: vol.9, book 88, chap. 6, NO 6530 . . .

The purpose of war in Islam is to end religious persecution and to protect innocent people, yet the *Kharijites* use such verses to further persecute Muslims and innocent people and to justify their worldly ambitions of political power.

As such, presently, one could witness a number of conflicts between different governments and *Kharijites*' forces such as *Boko Haram*, ISIS. Muslims are stuck between the spear of the leader and the sword of the rebel. In such cases, one must remain patient and work to reform and improve our communities through education, teaching, preaching, and charity.

Satan intends to use the attractive call of the *Kharijites* as a means to drag us into the hellfire. We have to resist them by keeping to the true teachings of Islam: mercy with the creation, patience with hardship, justice with even our enemies. The *Kharijites* intends to impress us by their outward displays of faith, but inwardly they have no faith. Only by understanding true Islam in both its inward and outward teachings can we protect ourselves, our children, and our communities from their dangerous ideology. What happened in the North-East Nigeria, Borno, Yobe and Adamawa.⁷¹

The only way to overcome this problem of Muslims and terrorism is through educating the Muslim society about the true Islam, seeking true knowledge by reading, understanding and reflecting in our day to day activities.

4.6 Position of *Shari'ah* on *Boko Haram* Terrorism

The *Boko Haram* and its activities as well as any other terrorist act completely contradict general teachings of Islam. Below are some verses and Ahadith (Prophetic Traditions) to that effect:

قَالَ تَعَالَى: ﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ [البقرة: ٢٥٢]

There shall be no compulsion in (acceptance of) the Religion...

(Qur'an 2:256)

In Surat al-Nisa' Allah says:

قَالَ تَعَالَى: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَظِمَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ [النساء: ٩٣]

⁷¹Hilal, Raihana and Lee an Islamic Perspective in Managing Religious Diversity, 2015, p.9.

But whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally and Allah has become angry with him and has cursed him and has prepared for him a great punishment. (Qur'an 4:93)

Allah says in Surat al-Ma'idah:

قَالَ تَعَالَى: ﴿مَنْ أَجَلٌ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ المائدة: ٢٢ - ٣٢

Because of that, We decreed upon the Children of Isreal that whoever kills a soul unless for a soul or for corruption (done) in the land, it is as if he had slain mankind... (Qur'an 5:32).

قَالَ تَعَالَى: ﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾ (١٥١) الأعراف: ١٥١

...do not take the life God has made sacred, except by right. This is what He commands you to do: Perhaps you will use your reason. (Qur'an 6:151).

Ahadith:

Narrated by Abdullahi bin Umar: The Prophet صلى الله عليه وسلم says: One of the evil deeds with bad consequence from which there is no escape for the one who is involved in it, is to kill someone unlawfully.⁷²

Narrated by Abdullahi: The Prophet صلى الله عليه وسلم said: The first case to be decided among the people (on the day of Resurrection) will be those of blood-shed.⁷³

⁷² Bukhari, The Book of Ad-Diyat(Blood-Money) Vol. 9, book 87, Chap..1 No. 6862 Translated by Dr. Muhammad Muhsin Khan (1997) Darussalam Publishers and Distributors Riyadh-Saudi Arabia.

⁷³ Bukhari, Vol. 9, book 87, Chap.1, No. 6863. . .

It was also narrated by Abdullah bin Umar that the Prophet *صلی اللہ علیہ وسلم* said: After me (i.e after my death), do not become disbelievers, by striking (cutting) the necks of one another.⁷⁴

Narrated by Abu Zur'a bin Amr bin Jabir that the Prophet *صلی اللہ علیہ وسلم* said during Hajjatul-wada: "Let the people be quit and listen to me. After me, do not become disbelievers, by striking (cutting) the neck of one another"⁷⁵

From Anas bin Malik, the Prophet *صلی اللہ علیہ وسلم* said: The biggest of al-kaba'ir (the great sins) are: to join others as partners with Allah in worship, to murder a human being, to be undutiful to one's parent and to make a false statement or said "to give a false witness."⁷⁶

Narrated by Abdullah bin Umar, the prophet *صلی اللہ علیہ وسلم* said: Whoever carries arms against us, is not from us.⁷⁷

Narrated by Abdullah bin Abbas, the prophet *صلی اللہ علیہ وسلم* said: The most hated persons to Allah are three (3): A person who deviates from the right conducts i.e. an evil doer, in the Haram (sanctuaries of Makka and Madina)' a person who seeks that the tradition of the Pre-Islamic period of ignorance, should remain in Islam and a person who seeks to shed somebody's blood without any right.⁷⁸

⁷⁴ Sahihul Bukhari, THE Book of Oaths and Vows Vol. 8, book 83, No.7 Translated by Dr. Muhammad Muhsin Khan (1997) Darussalam Publishers and Distributors Riyadh-Saudi Arabia

⁷⁵ Sahihul Bukhari, THE Book of Oaths and Vows Vol. 8, book 83, No.8). . .

⁷⁶ Sahihul Bukhari, The Book of Ad-Diyat(Blood-Money) Vol. 9, book 87. Chap.2 No.9871 . . .

⁷⁷ Sahihul Bukhari, The Book of Ad-Diyat(Blood-Money) Vol. 9, book 87, chap.2 No.6874 . . .

⁷⁸ Sahihul Bukhari, THE Book of Oaths and Vows Vol. 8, book 83, No.21). . .

Based on the aforementioned evidences amongst others are facts revealing the contradiction of Boko Haram activities to the general principles of Islam. In addition, Muslim scholars and organizations worldwide have publically affirmed that the misinterpretation of Islam to justify acts of terrorism against innocent people is completely against the basic teachings of Islam. They have also denounced the terrorist attacks. These condemnations have come from renowned authorities on Islam across the world, including the Nigerian Supreme Council for Islamic Affairs, Islamic Law Council of North America, Grand Mufti of Saudi Arabia, scholars from Al-Azhar University in Egypt e.t.c⁷⁹

4.7 The Brutality of Security Personnel in Potiskum

The effect of security personnel on socio economic life of Potiskum populace cannot be estimated. According to Sufi Mai Crane military personnel surrounded Tandari ward and gathered all male in the area at Juma'at Mosque, they touched all the people except the old age and carried about fifty people for security screening fifteen were released while the rest were taking to Guantanamo Military Deport in Damaturu, Yobe State, leading two third of them to died.⁸⁰

On similar incident, according to Malam Ibrahim Kwardanbai the Joint Tax Force (JTF) operatives killed many innocent people in Yugwanda Ward without investigation.⁸¹

In Danchuwa road, the military JTF raided the area, gathered people in one place and started beating them without any investigation, many people were injured until someone who was not caught called the emir's palace from there the Emir called JTF Commander and informed him about the matter and he (JTF Commander) ordered his people to leave the area.⁸²

Consequently, the Joint Tax Force (JTF) operative raided Danchuwa Road in Potiskum gathered all the people in the in one place and tortured many people without prior investigation. This also supported by Yarima Gimba a prison warder, who said that a mobile Police officer was killed in a fight with the military officer because of a Girl Friend.

⁷⁹ Sanctity of life: The Islamic Position on Terrorism, BY Islamic Circle of North America, 2015. www.whyyislam.com Retrieved from 2018.

⁸⁰ Malam Sufi Tandari Mai Crane 28th August, 2018 interviewed at his place of work in Potiskum.

⁸¹ Malam Ibrahim kwardanbai (SarkinDako), age 56, 20th September, 2018, interviewed at his office in Kasuwar Hatti Potiskum.

⁸² Malam Ibrahim kwardanbai (SarkinDako) 56 20th September, 2018. . .

Thereafter, fake information was reported that he was killed during house to house investigation to fish out *Boko Haram* members. As a result, all residents of that area were arrested and tortured despite their innocence.⁸³

Community leaders said troops broke into people's homes and took away the men from the Moscow Line area of Potiskum, Yobe State, early morning on Wednesday. They said the dead bodies of eighteen, most of them young men, were later deposited by the military in the morgue of the Potiskum General Hospital. "The corpses were brought in by soldiers and they all had bullet wounds," a hospital staff told Daily Trust, requesting not to be named. Residents told our correspondent that troops on a house-to-house search rounded up 18 people from their homes without specifying why they were being taken. "A soldier broke into our house and arrested my brother."⁸⁴

They told me not to worry because they were picking him for an investigation," a man told Daily Trust. "But a family friend who works at the general hospital broke the sad news early morning that his dead body and those of Seventeen others were brought to morgue by soldiers." The man said people in Potiskum had planned to stage a peaceful protest but the Emir of Fika intervened and advised that they should take heart. He said the corpses were released to their families and were all buried according to Islamic rites. He urged authorities to investigate the soldiers' actions so that the community would have confidence in the security forces. Another community resident told the BBC Hausa service: "Soldiers on patrol have been picking up people and killing them without any reason. They take people, who know nothing, to the outskirts of the town and kill them. They have killed eighteen people and these people we knew them as students, carpenters and some of them are tailors. We knew them as law-abiding people, who had no link with the *Boko Haram* group whatsoever. Some residents believed the men were picked up and killed because they were from the Kanuri ethnic group that formed the bulk of *Boko Haram*'s membership."⁸⁵

4.8 The Islamic Solution to *Boko Haram* Phenomenon

The key aspect of any progress in this world is determined by *صلى الله عليه وسلم* dispensation of justice in religious, socio-cultural and political features. In the Glorious Qur'an, Allah says

⁸³Yarima Gimba, a prison wader, age 55, interviewed at his house in Potiskum on 10th November, 2018.

⁸⁴Daily Trust Newspaper Retrieved 9th July, 2018.

⁸⁵Daily Trust Newspaper Retrieved 9th July, 2018.

قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ ءَالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ ءَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ؕ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا ؕ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِن تَلَوْا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ النساء: ١٣٥

O People who Believe! Be firm in establishing justice, giving witness for Allah, even if it is harmful to yourselves or parents or relatives; whether the one you testify against is wealthy or poor, for in any case Allah has the greater right over it; then do not follow your wishes for you may stray from the truth; and if you distort testimony or turn away, then Allah is Well Aware of your deeds.(Qur'an 4:135)

It was reported in Khabarul Al Jaliy, that the Prophet صلى الله عليه وسلم said that: *Justice is Allah's scale on the world whoever retained it will drive him to paradise and who left it will drive to Hell fire.*

In addition, the three tiers of government should join hands to sensitize the youth and enlighten them about the importance of acquiring entrepreneurial skills even before providing employment to the teeming youths. Engagement in dialogue with any deviating and unarmed group is very necessary before military confrontation. Islam encourages a balance between hope in Allah's mercy and fear of His punishment both of which are required to lead a positive and humble life. We are born sinless but have the free will to commit sins. Allah created us and knows we are imperfect and commit sins, but the key is how we react to committing those mistakes.

قَالَ تَعَالَى: ﴿قُلْ يٰٓعِبَادِىَ الَّذِينَ ءَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۚ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِیْعًا ۚ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾ الزمر: ٥٣

Say: O my servants who have transgressed against their soul!
Despair not of the mercy of Allah: for Allah forgives all sins:
for He is Oft-Forgiving, Most Merciful, Qur'an 39:53

Islam teaches that Allah is the Most Merciful and will forgive and pardon those who sincerely repent. The beautiful steps for repentance include being sincere, remorseful, refraining from committing the sin as well as having the intention not to repeat it. Islam encourages a continuous process of self-development and self-purification.

According to Shaikh Albani Zaria, the aggressive approach of the Nigerian government towards *Boko Haram*, rather than dialogue is responsible for the current spate of violence and terror the group is inflicting on the country. “Now where are the government’s security agents? Where are the weapons? Are all the forces able to tackle the present problems? Have all the checkpoints solved the present problems? How many people were caught with explosives at those checkpoints? What about the huge resources which are supposed to be used in developing the country but wasted on security? These were issues we wanted the government to realize but unfortunately they refused to listen, and refused to dialogue.”⁸⁶

There are some first steps that should be taken towards the route of dialogue. On the side of government, there must be agreement on the objectives of the initial phase of talks. Local communities must be consulted and the views of leading voices, as well as victims of terror attacks, must shape conversations. The government should also consult a mix of individuals and groups comprising of the militants’ family members, Muslim scholars clerics, mediation experts, women groups, traditional institutions and civil society organisations. Insight from this cross-section of the population would prove invaluable regarding the approaches, channels and phases that dialogue could adopt. There is a common notion that dialogue should be initiated when terror groups are on the defensive. But governments hardly ever initiate talks at this stage due to the misleading perception that a military triumph is in sight and a final blow is all that is needed. Gauging the mood of the battlefield however remains vital with regards to timing for talks, as is the willingness to make certain concessions when considering dialogue.⁸⁷

According to Zulum, the Borno State Governor you will recall that the Federal Government under the leadership of President Muhammadu Buhari has established what we call operation safe corridor. This is purposely to ensure that the repentant *Boko Haram* insurgents are being reintegrated into the system. “But somehow, I think we have to look into the efficacy of this system. In the last one month, I have been advocating at various local government areas that, let those insurgents who are willing to repent, return so that we shall open up windows for them under the operation safe corridor. This is very important, dialogue is also very important because, those that were forced into insurgency should be given the opportunity to come back

⁸⁶ Rufai ,M.A. Nigeria: Boko Haram Raises More Questions Than Answers, Department of History, Malcolm College Chicago, 2012. www.finalcall.com Retrieved 28th February, 2019.

⁸⁷ kinola ,O. Dialogue with Boko Haram: Back on the Agenda,2019, from Institute for Security Studies, South Africa, Published Daily Maverick.

home. Most importantly, one needs to ensure that there is a robust mechanism on ground to take care of them, to rehabilitate them and to reintegrate them. During our first economic council meeting, the president did mention that the governors should go back to their home and discuss with their traditional rulers and look into the possibility of resolving issues at their own levels. That entails empowering the traditional rulers, the civilian JTF and hunters and ensuring that dialogues are being held between the traditional rulers and repentant Boko Haram. I hope by doing so we can succeed. There is a renewed effort in this direction and very soon I will be having a meeting with the operation safe corridor team to ensure that this is put in place.⁸⁸

Bishop Kukah concluded that there is a need for dialogue and compared the current government's effort with that of its predecessor, Malam Umaru Musa Yar'adua. During the Niger Delta crisis with hijackings and kidnappings, the late President Yar'adua negotiated with the armed group and offered amnesty. I think that is a telling lesson. If you compare them with where we are now, and how *Boko Haram* has been handled, it is not so much a question of whom are we to speak to (although in fairness you might say that the issues of Boko Haram have not been structured in a way and manner that you can identify what needs to be done.) But I don't believe in all the saying that this group is faceless and so on and so forth.⁸⁹

4.9 Consequences of Boko Haram on Islamic Education and Social Peace

Islam is a complete way of life, embracing all aspects of life. Islam is not restricted to economic, political, devotional, legal manners, values, attitudes, customs, and manners in all, reaches of human concern and relationship. Principally, Islam aims at producing a distinct culture based on Islamic ideals and values.⁹⁰ Islamic education ensures a strong basis of a peaceful environment in the society. Islamic teachings provide complete guidance and direction to establish a pacific social life. Islam is also a complete integration of cultural diversity in the society. Islam is a complete faith that had achieved intellectual peak,

⁸⁸ We're developing strategies to reduce Boko Haram attacks – Governor of Borno State Zulum www.vanguardngr.com Retrieved 8th August, 2019.

⁸⁹ Kyari.M. The Message And Methods of Boko Haram: Boko Haram Islamism, politics, security and the state in Nigeria. West African politics and security series, vol. 2, 2014, p.9 published by African Studies Centre Leiden Netherland.

⁹⁰ Hilal and Lee An Islamic Perspective in Managing Religious Diversity journal of Religions Molecular Diversity Presentation International (MDPI) Besel, Switzerland, 2015, p.9.

introduced ethical dimensions, freedom of mind and knowledge for meaningful actions⁹¹. The Glorious Qur'an and the *Sunnah* mainly focus on protection of Muslims and non-Muslims. The teachings of the Qur'an and the sayings of Prophet صلى الله عليه وسلم has ostered a society of peace, harmony, tolerance, and forgiveness which through his character eventually won the hearts of people.⁹²

Islam offers a number of comprehensive principles for the problems of human societies in different ages. Generally speaking, Islamic education promotes good ethics, including: repentance, love, patience, hope, honesty and trust, control of desire, unity, hospitality, and humbleness, fulfillment of promises, forgiveness and dialogue. At the same time, Islamic education forbids bad manners, including: bad use of tongue, useless talking, anger, falsehood, wickedness, jealousy, greed, hypocrisy, religious controversy, false deposition, disputes, pride, backbiting, flattery, and dissensions, disclosure of secrets, sorcery, unethical jokes, immoral songs, name calling, and deceit. By putting social etiquettes into practice, a society free from wickedness, hatred, ill-will, tension, conceit, greed, pretension, envy and numerous other social evil could be established.

⁹¹ Tahir. M and Zubairi. S Towards the Role of Islamic Education in Promoting Peace and Harmony in a Society: An Analysis. Tahdib al-Afkar, Research Journal of Islamic Studies, Abdul Wali Khan University, vol.4, p.25, 2017.

⁹² Ahmad,K and Kasim,M,E, Dialogue in Islam Qur'an - Sunnah- History, by Islamic Circle of North America, www.dialoguesociety.org Retrieved 9th July, 2018.

CHAPTER FIVE

SPECIFIC RESEARCH FINDINGS

This chapter points out the psychological, intellectual, social, economic, religious and scholarly consequences which will give an inside of the whole work.

5.1 Social Consequences of *Boko Haram*

Boko Haram destroyed a total of fourteen schools, seven primary schools, four government secondary schools, two Islamic oriented secondary schools (private) and one tertiary institution, Races Course Primary School, Angulu Primary School, Arikime Primary School, Babut Primary School, Mai Umar Primary School, Sabonlayi Primary School Dorawa Primary School, FikaGSS, GSS mamudo, GSTC potiskum, Fecot Demonstration Secondary School, Alfurqan Islamic Academy, Iqra Model Secondary School and College of Administrative and Business Studies (CABS)

All these schools were burnt, some of the students were slaughtered and bomb were set up by the insurgents which lead to killing of innocent lives and destroying properties which made students to vacate from the school hostel for the fear of what happened to other students. For a number of times, boarding schools were turned to day, schools which students would leave school immediately after class hours. No student would enter school without proper checking. The *Boko Haram's* attacks on education and misuse of schools for IDP accommodation purposes, has had a devastating effect on education in the northeast. It has dramatically affected hundreds of affected thousands of school children at various levels of education, and thousands of teachers and also education administrators.

Public and private schools reduced their school hours from 7:30 they had shifted it to 8:00 or 8:30 to ascertain normalcy in the town before children were allowed to go to school, so also the closing hours especially the evening session to allow children to return home before the darkness started. Some schools were merged together as a result of destruction by *Boko Haram*; this seriously affected the curriculum which was reduced to accommodate only the major subjects. Teachers were also demoralized being target, this makes some to be reluctant in discharging their duties especially those that are far from their working place.⁹³

⁹³Malam Zanna Khalil, civil lecturer and Director Garu Hira Academy, age 35, interviewed in his office at Potiskum, interviewed on 8th September, 2019.

Boko Haram has targeted and killed many teachers, education workers and students. At least six hundred and eleven teachers have been deliberately killed and nineteen thousand have been forced to flee since 2009. More than two thousand people, majority of them are females, have been abducted by the group, from their schools from the beginning of the conflict. Thousands of students and teachers have been injured, as a result of deadly suicide attack in the same period. Between 2009 and 2015, attacks in northeastern Nigeria destroyed more than nine hundred and ten schools and forced at least one thousand five hundred schools to be closed. By early 2016, an estimated nine hundred and fifty two thousand and twenty nine school-age children have fled; they have little or no access to education, to brightening their future for years ahead.⁹⁴

5.1.2. Economic Consequences of *Boko Haram*

Military formations were located at strategic business areas which forced people to leave their businesses and find other places to begin from the scratch, this led them into hardship situation whereby most of them had to leave the town to ease their living. Kwanar Dan-Ja, Texaco Area, Gadar Talakawa, Socol Area, Rimi Beside Police Station, Tsohuwar Tasha, Tashar Danborno, Ibal Filling Station, Cattle Market, Kasuwar Jagwal, have become a death centers, people were not coming to the town regularly for the fear of the insurgents.

Banks were destroyed like Bank PHB, Intercontinental, FIN Bank, Zenith, FCMB and Unity Bank, only First Bank was safe, in fact only two banks are operating now and they do not operate normal banking hours, instead of 8 am to 4 pm they are operating from 9am to 2pm. Most of the customers that had bulk money, kept it in their shops or homes which gave another room to armed robbers come under the guise of *Boko Haram* to be attacking people in their residences or break their shops and go with the money. Civil servants also find it difficult to get their salaries they must either travel out or use (point of sale) POS centres which attract some extra charges.

The ban on use of motor cycle in Potiskum led to thousands of people losing their jobs, motor cycle owners, riders, mechanics, spare part sellers and distributors were seriously affected this created a new room for job seekers which at the end many of them had to flee from the town to seek livelihood. On the side of the farmers, it became very difficult for most of them

⁹⁴They set the Class room on fire: attacks on Education in Northeast Nigeria 2018, Human Rights Watch Report.

because of the mobility and to access the farms, the farmer must either trek or to find any other means which makes most of them to stop farming.

5.1.3. Psychological Consequences of *Boko Haram*

Disunity was spreading amongst Muslim *Ummah* due to the bomb blast in Emir of Fika palace and Alkali Kalli mosque, people were told that nobody would enter the mosque without being searched and if a new face came he must be introduced to the security, otherwise he would not be allowed to enter the mosque. In the case of Gwani Sule mosque, military check point was set in front of the mosque and they made the mosque their room no one is allowed to pray. We were forced to promote individualism no unity between Muslims, no trust between family and friends everybody fears to give asylum to strangers irrespective of relationships.

Fear was inculcated to general public once people hears a sound of anything the next thing that would come to their mind is *Boko Haram* attack. For example, after the cattle market attack, one car got faulty the driver called a mechanic to repair, while repairing a heavy sound came out of the car, people started running out from the market without knowing what was exactly happening and that was the end of the market on that very day.

Many people were killed including Muslim scholars (*Alarammomi*), lecturers, civil servants and other people with different background. As a result of this, panic was increasing among Potiskum populace to the effect that which create when two people were discussing anything about insurgency or insurgents once they saw a third person who that is not well known to them they either stop that discussion or disappear because they think he should be either *Boko Haram* secret agent or security personnel.

5.1.4. Intellectual Consequences of *Boko Haram*

Tsangaya schools became suspected places in Potiskum, for instance *Lakka* is a place where *Almajirai* made their temporary rooms behind the General Hospital Potiskum and it is in existence for many years without any suspicion but with the coming of the insurgency security personnel declared it *Boko Haram* place which was later burnt to ashes, they lost all their properties while few of them lost their lives.

Another incidence of *Tsangayar Alaramma* Goni Madu of Nahuta the security personnel invaded his house and searched everywhere including his roofing they found no any exhibit

and this makes most of his students to run away. He said that before the students were in hundreds but now they are not up to one hundred.

In *Tsangayar Alaramma* Dan Bindigi according to Malam Iliya Danbindigi, 20 September, 2019 interviewed in his house said that the students were around two thousand five hundred but due to this insurgency they are now one thousand five hundred.⁹⁵

A commonly held belief is that traditional Islamic *Tsangaya* schools serve as an informal, for *Boko Haram* recruitment. *Almajirai* is the name of students of transfer Islamic education system in which children or youth are often sent to stay with the teachers are already stigmatized in Nigerian society and assumed to be violently predisposed because their upbringing differs from others. While a few youths had been drawn into the teachings of *Boko Haram* through their *Tsangaya* teachers, we found no relationship between experience in either *Tsangaya* or more Islamiyyah schools and participation in *Boko Haram*. This reinforces the growing body of evidence that refutes the *Almajirai-Boko Haram* link.⁹⁶

Many *Majalis* and *Makarantun zaure* were stopped altogether or reduced their school hours, even *Tafsir* during *Ramadan* was changed to evening session, *Tahajjud* prayer was stopped, no *I'tikaf*, growing beard cause looking suspicion which made them either to shave it totally or reduce beard the to some level, due to panic of security agencies and this made many people not dress like Muslims. This affect even some of the Muslim scholars in so many instances they used to hide the real meaning of some verses of the Qur'an during their *tafsir* due to the fear of either *Boko Haram* or security personnel because they don't want to be committed or killed like sheikh Jafar, Shaikh Albani Zaria, Malam Ibrahim Gomari and others.⁹⁷

For example, Shaikh Auwal Musa Chief Imam of Tinja Fuya mosque used to give lectures in that mosque and other places in the town had to be suspended for several months. Malam Abdallah Mahmud Adam also used to deliver lectures on Fridays and Saturdays at tsohuwar kasuwainTasiu Samaila Nagoma house he was also suspended for several months. Malam Ali Shuaibu (Malam Ali Korama) too was giving weekly lectures and people from nearby villages were attending it but it was suspended to date. There are scholars who were giving

⁹⁵ Malam Iliya Danbindigi, 20th September, 2019, interviewed at his house in Potiskum.

⁹⁶ Rufai, M.A. Nigeria: Boko Haram raises more questions than answers 2012.

⁹⁷ Mallam Aliyu Shuaibu (Malam Ali Korama), a Daily Iman of Korama Jumat Mosque, interviewed inside the Mosque 8th September, 2019.

routine lectures in the town had to either reduce the time of the program, reschedule the time or suspend it at all.

5.1.5 Religious Consequences of *Boko Haram*

Disunity between Muslim and non-Muslim was on the increase because Muslims were thinking that Christians were aware of what is happening, while Christians were suspecting Muslims of attacking them. This brings serious argument within the Potiskum Local Government Area in which indigenous Christian Leader John Janga stated in a BBC Hausa programme that none of the community leaders or Imams in the town was either sympathized or took any necessary action on their affairs which makes them aggrieved and flee to Jos for asylum.⁹⁸ There were many Christians who were ready to convert to Islam but due to the insurgency made them change their minds. For instance, my friend who was a corps member from Delta State named Happy Chukudi had interest in Islam but due to the *Boko Haram* insurgency he left the town.

Saint Peter Anglican Church Shop was burnt, ECWA Church Jigawa in Potiskum was also bombed and as they were all compensated by Federal Government this made Muslims to think like the Christians did all these things by themselves for that matter.

According to Shaikh Sani Yahaya Jingir, Western powers have predicted that Nigeria would break up in 2015, so they are sponsoring violence to justify their predictions. Some religious leaders recently were saying that since security agents cannot protect them they should be given chance to protect themselves, these are leaders who do not want Nigeria to remain one. What is surprising is that whenever Muslims are killed, people will sometimes say those who perpetrated the act are unknown. It was clear that whenever Muhammad Yusuf, the Boko Haram leader, was arrested during his lifetime, it was some key politicians in this country, Christians for that matter, who usually went to bail him. Apart from that, there was a former president in this country, a Christian too, who, while in power, visited Muhammad Yusuf. I think there is need to look at these issues critically as a basis of finding solution to the *Boko Haram* crisis.”⁹⁹

⁹⁸ BBC Hausa. Retrieved 5th Mach, 2013.

⁹⁹ Kyari.M. The Message And Methods of Boko Haram: Boko Haram Islamism, politics, security and the state in Nigeria. West African politics and security series vol. 2, published by African Studies Centre Leiden Netherland, 2014, p.9.

According to Shaikh Dahiru Bauchi, the problem is the country's lawlessness. We are in a lawless society, a Christian is committing crime without fear of government, and a Muslim commits crime without fear that there is law and order in the country. Shaikh Bauchi cited the killing of Muslims, during the *Eid-el-Fitr* (at the end of Ramadan) celebration when Christians in Jos surrounded Muslims and killed them while they were praying. "Government was silent on the issue. No Nigerian or American government or anybody said anything on the killing of those Muslims and no one was punished.

Why should Muslim go to churches and kill people? We are not happy with the way Muslims were killed during the eid in Jos. We are equally not happy with the way Christians were killed in their churches during Christmas celebration.¹⁰⁰

Jonah Jang, the former Governor of Plateau State, some years ago, the first in a series of religious killings began in Jos, recently revealed that he was always surprised when those arrested for their link with what is happening in his state end up being released when taken to the nation's capital Abuja. It came out that most of those arrested by security agents in relation to bomb blasts end up being drug addicts, sponsored by some prominent people most of whom are not Muslims.¹⁰¹

Bishop Mathew Kukah, the Head of the Catholic Diocese of Sokoto, believes that what we call insecurity is more or less an external agency that is not really in keeping with who we are. It does not define us as a society. I do not believe the problems of insecurity in Nigeria are purely and simply the result of Boko Haram. The point I was trying to make is that, it is a problem with many faces; we have not done much to look very closely at it. Many grievances have been left unattended to; too many people left unpunished.

The terror group of *Boko Haram* is not real initially, it was much easier to have been curtailed, but in its current form, it is a proxy for outside powers and interests. Politicians have entered the scene; people with various grievances over one thing or another have joined in. The international community, especially those who stand to gain from greater insecurity with sale of outdated security and intelligence materials, have also cashed in. A high ranking

¹⁰⁰ Kyari.M. The Message And Methods of Boko Haram. . .

¹⁰¹ Kyari.M. The Message And Methods of Boko Haram. . .

security officer told me during my visit, that it has been established that some of the bomb blasts in the country were not actually done by Muslims.¹⁰²

5.1.6 Muslim Scholars' Description of Terrorism and Insurgency

Muslim scholars have unanimously agreed that all the activities of the militant groups, including their series of attacks and bomb explosions, mostly carried out in the name of *Jihad* and Islam are criminal acts that have no slightest connection with Islam.

They have also given lectures about the movement, written publications and articles about them, debated them regarding their approach. Yet the movement accuses the '*Ulama* in Nigeria of being lazy and not working for islam. The '*Ulama* have reiterated that the affair of *da'wah* needs wisdom and good preaching and not the manhaj of bloodshed and language of arms, for these events are *fitnah* and thus calm and supplication is necessary. As a result, *Qunūt* is being done in the *Masajid* of *Ahlus-Sunnah* in Nigeria. The stance of the common people is the same as that of the scholars in Nigeria. Muhammad Yusuf, who radicalized the group's position, in an attempt to persuade him to lower his tone, he was met by various Muslim scholars for dialogue.¹⁰³

It is important to look at the content of the speech; the following summary is based on a recording of the speech which, as always happened with the speeches of the popular imam, was widely circulated in audio files among his extensive following. The speech started by addressing the content of Muhammad Yusuf's controversial pronouncement (*fatwah*) on government education from the point of view of the Islamic law, and describing it as baseless. While agreeing that there are certain aspects of the present educational system which are clearly wrong, like the mixing of boys and girls of post-pubertal age in the same classrooms, argues Shaikh Ja'afar Mahmud the benefits of education are clearly greater than its disadvantages.

Government should, therefore, improve the educational system by influencing the political sphere in the country, rather than withdraw from schools and from politics. Moving to the more explicitly political aspect of Yusuf's pronouncement, Shaikh Ja'afar's speech highlights the contradictions of a scholar who refuses to recognize the Nigerian government, but travels

¹⁰² Kyari,M, "The Message And Methods of Boko Haram: Boko Haram Islamism, politics, security and the state in Nigeria". West African politics and Security Series, vol. 2, published by African Studies Centre Leiden, Netherlands, 2014 p.9.

¹⁰³ Ahmad,K and Kasim,M,E, Dialogue in Islam Qur'an - Sunnah- History by Islamic Circle of North America, www.dialoguesociety.org Retrieved 9th July, 2018

around the country with a car displaying a Nigerian registration number; who travels in and out of Saudi Arabia with a passport printed in the name of the ‘Federal Republic of Nigeria;’ who teaches his students to reject education at public schools but takes his wives to government hospitals when they have to deliver, in one case being even forced to see his semi-naked wife delivering a baby into the hands of a doctor who is a male stranger, due to the absence of female staff on duty on that day. But it is less the content of the teaching that seemed to worry Ja‘far Mahmud, than the motives behind the activities of the group itself, and the undercover support that they seem to be receiving.

After all, he has personally sat on many occasions with members of the group, convincing them to repudiate their wrong doctrines in private; yet, they still continued to preach the same doctrines in public without shame. It is for this reason; he then concludes in the most emotional part of his speech that he has finally come to question the good faith of Muhammad Yusuf and his associates. One of them has come to tell me: “All religious scholars are government’s lackeys; they work for the government.” I told him: “*Jamil jiddan*. But now, what about this man [Muhammad Yusuf] whom you follow? I know he has three wives and a number of children. He has gathered considerable followers and students in his house and he regularly feeds them, he neither works for the government, was he a business man. Who is sponsoring him? So let him explain where his money comes from. When you have hope that somebody will correct himself, you must give him time to correct his behavior, for the essence of preaching is to correct the behavior of people. But when the evil of a man starts to override his good, you must say publicly everything that you know about him. But I swear, I have no doubt that most of the youth who have been dragged into this matter are: for the most part, in good faith, and are only acting according to their own understanding of religion. But as for the people who are dragging them into this matter, they have a hidden agenda of their own. There are intelligence services which are collaborating with them, and which are not from our country. For you know, when America wants to find an excuse to put her nose into the business of a country, she creates some enemies among your ranks who do not exist before; makes him known through the media, until she gets control of your lives, your business, your blood, your everything. Its part of their politics: to create something that did not exist before, to establish it well in a country. They take

somebody on their payroll to do the dirty job and then use it as an excuse to get control of your affairs. Therefore, I advise you to be extremely careful.¹⁰⁴

Why am I saying this? I know that once, one of them traveled to Saudi Arabia [when he was wanted by the police], and stayed out of the country for a long time, refusing to come back. He traveled for *umrah* and did not return until after *hajj*. I know that we had a discussion [in Saudi Arabia] with him and with some representatives of the government of Borno state. We tried to convince him to write down a formal declaration in which he would repudiate all the doctrines that were being attributed to him. He accepted to write that declaration. I told him not to write that declaration on his own, but to find a lawyer who would help him to write it in a formal way, to avoid unintentionally saying things that would compromise his position and give [the government] an excuse to arrest him. He searched for a lawyer among the group of [Nigerian] pilgrims. By the way, was not the lawyer [according to his beliefs] a profession of unbelievers...? [laughter]. The lawyer wrote the letter, which was duly submitted [to the authorities]. So why am I saying that there is something strange going on in this country which might surface in the future only God knows when? Because at that time, every airplane that would land [in Nigeria] was being searched; but when he landed, no action was taken. That was why I'm saying that there is something strange going on in this country.¹⁰⁵

Shaikh Muhammad Auwal Adam Albani, one of the leaders of the *Salafiyyah* group in Nigeria said, I sat with him and his students, and on other occasions, just the two of us to convince him that since he claimed to be a follower of *Sunnah*, the idea of *Boko Haram* is contrary to those teachings, but all our efforts fell on deaf ears,. But Muhammad Yusuf arguments clearly wipe out what many Muslims scholars had said hundreds of years ago with regard to Western education. One of those arguments has to do with the theory of evolution in Western educational textbooks. The second is in regard to blaming Western education for corrupting our young men and women because they commit sins such as adultery.¹⁰⁶

Debate between Shaikh Isa Ali Pantami and Muhammad Yusuf took place at Bauchi. The main points of discussion of the debate are the core issues that make up the pillars of the *Boko Haram* group, the issue of Western Education and working under the Nigerian system

¹⁰⁴ Brigaglia, A. Ja'far Mahmoud Adam, Mohammed Yusuf and Al-Muntada Islamic Trust: Reflections on the Genesis of the Boko Haram phenomenon in Nigeria, 2012, [University of Cape Town].

¹⁰⁵ Brigaglia, A. Ja'far Mahmoud Adam, Mohammed Yusuf and Al-Muntada Islamic Trust. . .

¹⁰⁶ Rufai, M.A. Nigeria: Boko Haram Raises More Questions than Answers, Department of History, Malcolm College Chicago, 2012, www.finalcall.com Retrieved 28th February, 2019.

of government, which includes joining the civil service and holding political appointment. Right from the beginning of the debate, Pantami had established a safe platform for Yusuf to feel at home and not to ever think the debate was called to throw anyone into disgrace or shame. That is why while introducing his co-debater, he (Pantami) clothed his name with honour by prefixing the scholarly title of Ustaz and suffixing it with the heartfelt prayer of well-wish “hafizahu Allah” (may Allah protect him). Muhammad Yusuf, however, did not care to reciprocate the gesture when his turn to start talking came. This clearly showed his arrogance which later on manifested into a disaster.

On Western education responding to a question about his position on western education, Yusuf intelligently gave an interesting background in which he classified knowledge into three. According to him, all forms of knowledge fall into one of these categories: -

- a. Knowledge that conforms to what has been established by the Glorious Qur'an and *Sunnah*. In other words, this refers to the knowledge that is either found in the Qur'an or *Sunnah* or supported by either or both of them.
- b. Knowledge that contradicts what has been established by the Qur'an and the *Sunnah*.
- c. Knowledge that neither contradicts the Qur'an and *Sunnah* nor affirms any fact that is found in either or both of them.

Muhammad Yusuf said the Prophet صلى الله عليه وسلم said in a *Hadith* relating to the People of the Book, “If they bring to you anything agreeable to the Qur'an, accept it; but if they bring anything that contradicts Islam, reject it; and if they bring anything that neither contradicts nor supports the Qur'an, it is your choice to accept or reject it.” Well, this is the perspective I accept. If any form of knowledge is to be pursued for its sake, not following the structure of any government form of education, then I have my own reservations. Muhammad Yusuf is clear about the non-Islamic of Western education. He argues: Western education is body of knowledge that came to us through European colonialists, and includes medicine, technology, geography, physics and so on, and of course the English language. They can all be used if they do not clash with the teachings of the Prophet Muhammad صلى الله عليه وسلم, we can teach these subjects to our own children in our own schools, so long as they do not contradict Islamic teachings. If they do, then we should discard them. (Youtube, Pantami-Yusuf Debate, 2006).

In line with the above submission, Yusuf agreed that modern sciences like medicine, chemistry, physics, engineering, agriculture and many other forms of knowledge may not in themselves be forbidden provided that they do not contradict the Qur'an and the *Sunnah*. However, the issue he had with those sciences was that they were based on the Western-Model. In other words, what made them 'prohibited' was the fact that they were fashioned according to a Western system. He then added that there are subjects that are built on conjectures that categorically contradict the Qur'an. He, in particular, identified some of these facts. For example, he said in Geography, there is the popular theory of Darwinism, the theory of evolution (which he was confusing with the 'theory of revolution'), the big-bang theory, geographical time scale, etc. Yusuf said that the entire Western education in Nigerian context was, therefore, prohibited. When responding, Pantami argued that whether the existence of some conjectures that contradict Islamic viewpoints would render the system completely *haram*, despite that Muslims are aware of them and do not in any way accept them as true facts. Islam prohibits people to talk on things about which they have little or no knowledge (Q 17: 36). That is why the *Boko Haram* leader was almost made an object of risibility when he answered in the negative the question of whether he attended even a primary school or not. How would then someone without even the background knowledge of something, especially as critical as this subject matter, come to say it is prohibited.

As it is known with all debates, proofs are the major ingredients with which to dress up one's points, both Pantami and Yusuf presented some proofs. The first proof advanced by Pantami was a *fatwa* issued by Al-Islam al-Yaumiyy — a scholarly body made up of two hundred and ninety highly acclaimed Muslim scholars drawn from various Muslim countries in the world. The *fatwah* was addressing the question of the Islamic ruling on acquiring modern education on the ground of the Western system. The fatwa not only resolved on the permissibility of studying under the modern system, but also insinuated the necessity of active societal investment in and commitment to it for the collective interest of the Muslim community. Meanwhile, in an effort to turn the table, Yusuf drew the attention of his co-debater that the *fatwah*, though speaking particularly about the Nigerian context, was not literally talking about Darwinism, as if the debate was organized to deliberate not on Western education but Darwinism. Admittedly, Pantami said Muslims really must have issues with Darwinism and that he knew no Muslim who submitted to the theory. But then that could not be the yardstick to prohibit the acquisition of knowledge believed to be more than fifty percent significant and religion-friendly. Moreover, a lot of Muslim scholars have written extensively to refute the

theory. Yusuf himself was not without ‘proof’. He read a fatwa issued by the Permanent Committee on Research and Fatwa based in Saudi Arabia, which resolved that the acquisition of knowledge brought by the *ajnabi* (i.e, alien, foreign, etc.) is *haram*. Taken at face-value, one may think the *fatwah* was against the acquisition of knowledge by foreigners i.e., the West, the Jews, etc. However, as Yusuf read the ensuing notes, it could be discerned that the *fatwah* was emphasizing on what is entirely contrary Islam.

Moreover, the *fatwah* was referring to the types of schools and colleges (which it described in Arabic as *zatussabagha al-ilhadiyyah*, meaning: those that are designed with a deviant mission) that were purposely established in order to enhance missionary activities and persuade Muslims to deviate from their pure religious path. The contradictory path Yusuf forgot to have been stepping on was that the same committee gave a *fatwah* encouraging Muslims to go to non-Muslim dominated environments like America to study. Perhaps he was oblivious of the historic fact that the Prophet صلى الله عليه وسلم himself had sent one of his companions to go and learn in the Jewish land. This, Pantami kept on spotting as Yusuf was summoning more courage to amplify the voice of his group by mounting upon ambiguous proofs to the extent that the latter never ceased to see institutions like Bayero University, Kano and the University of Maiduguri as deviant and faith damaging despite that no amount of the stretch of imagination could say they were established to. In fact, Yusuf condemned even institutions in which Islam is purely taught like higher Islamic schools.

When pressed again and again to consider his stand on western education, Yusuf resorted to a commentary of Shaikh Abubakr Mahmud Gumi about a certain verse in the Glorious Qur’an, which he (Yusuf) concluded that *Boko* is *Haram*. However, he was put to order by the simple fact that Gumi himself had championed the course of creating wide network of awareness for Muslims to acquire western education as well as work in the civil service. On Nigerian Government and its Institutions, the other sensitive point of the debate was the verdict of working in the Nigerian civil service. Yusuf had already put across his stand that since Western education is largely the gateway to joining the civil service, it must be *haram* also. He then added that the Nigerian system of government was established not based on Islamic principles. This and other connected factors would ‘make’ working under it not only a mere ‘sin’ but also ‘disbelief’, since registering loyalty to any system other than the *Shariah* is tantamount to worshipping *tagut*. Pantami took a long time pointing out to his fellow debater the Qur’anic direct reference to the permissibility of playing a role in a government established by systems other than that of the *Shariah*. Notable among that is the Qur’anic

account that establishes the fact that Prophet Yusuf (A.S) accepted a ministerial appointment to work in a government of idolaters, and not even the People of the Book whose promiscuity to the fact Islam never hesitates to affirm.

Perhaps, had Yusuf inwardly rejected this strong proof? He would have called his opponent to order and reminded him that Prophet Yusuf's case might be different, since, as the Qur'an says about Prophets, "for every one of you We have ordained [a different] law and an open road"(Qur'an 5:58). But he was from all indications carefully aware that differences and peculiarities in the messages of earlier revealed religions were confined to minor and subsidiary issues of life and not concerning supreme matters like registering loyalty to a system founded completely by people that used to commit shirk. As the Qur'an (42:13) affirms in other places, Allah's Messengers all have one and uniform belief system. Interestingly and at the same time ironically, it was Yusuf who was pointing out other proofs in the Qur'an which might have overstepped the conscience of his opponent but only at the end to say that not all scholars had reached consensus about the proof's final implication and without bothering to say who among the scholars had upheld the view. For example, he quoted Q 11:91 where the people of Prophet Shu'aib (A.S) were saying that they were only sparing him from stoning out of consideration of his tribal affiliation. Though Pantami was shrewd enough to point out that the verse, as the Qur'anic commentator Nasir as-Sa'di expounded, implies that Muslims as in Nigerian case could live and work in a republic comprising people of different beliefs and faiths (as-Sa'di, 2000:388), Yusuf's evading strategy was to pretend not to have read that portion of the verse commentary.

Yusuf moved further to make clear his case that loyalty and obedience to any system not based on the *Shariah* are synonymous to shirk by relying on Q 26: 151-152. His apparent conclusion was that working under the Nigerian bureaucratic system amounts to *kufr*. Thus, if loyalty to the system is equal to disbelief, then the group itself cannot escape the *kufr* label. This is because, as aptly captured by Pantami, despite its amplified voice that Muslims should shun Nigeria as a state and all that associates with it, the group never disowned the use of Nigerian currency – the coins or the notes. There was no time Yusuf was heard calling his followers to disregard the Naira, which carries the effigies of Nigeria's celebrated heroes, and begin to produce a currency compatible with the group's ideology.

Moreover, Yusuf was known to have undertaken frequent travels abroad following the necessary protocols and processes enshrined in the acts of the Nigerian Immigration Service.

Nowhere was he heard denouncing the use of passport for travel nor was there any record of his non-compliance with the airport authority or security officers. Whatever excuse he might have devised for himself must have been applicable to other Nigerian Muslims on other incidences and occasions. These are some of the points on which Pantami could have cornered Yusuf and insisted that the latter settle before allowing him a space for breathing, as he did on the much-contended concept of *ajnabi* (alien) institutions where Yusuf was plainly thrown into psychological devastation. The debate ended while leaving a lot of carry-over questions for Yusuf to answer. But since Pantami maintained the highest sense of respectability and acted with deep diplomatic spirit, whereby he tried to avoid subjecting his opponent to public shame, Yusuf and his followers, as could be read from their body language, wanted to pretend that the debate had ended with a win-win.

The charge of *Kharijism*, labelled against them by the *Sunnah* scholars in Maiduguri, was the most painful and apparently distasteful to *Boko Haram*. The spirited attempt to repudiate this charge was perhaps the main reason that compelled Muhammad Yusuf to write his book *Hazihi Aqeedatun wa Minhaju Da'awatuna*. Both the charge and the repudiation did not seriously enter the debates, since most of the debates took place in 2006, three years before the allegations became public knowledge. The allegations of *Kharijism* emerged in the debates and audio-taped responses in the run-up to July 2009, eruption of violence in Maiduguri. It is remarkable to note that the charge of *Kharijism* was mainly a local affair. However, the ease with which they label other Muslims as unbelievers, the lack of distinction between sin and unbelief, the quarrelsome nature and predisposition to easily kill for even minor infractions, all these mirror *Khariji* inclinations. By early 2009 Muhammad Yusuf had openly attacked the *Sunni* scholars for hobnobbing with the corrupt and kleptocratic government of Governor Ali Modu Sheriff of Borno State. Yusuf had on numerous occasions addressed Governor Ali Sheriff as *taghut* and condemned the excesses of the government as unIslamic and autocratic. The *ulama* that were patronised by and in the good books of the government were equally chastised for serving the *kuffar* (non-believing) government. Essentially, for this reason, the *Sunni* scholars, led by Mallam Bashir Mustafa (A.K.A Kashar'ra), called *Boko Haram* as *Kharijite*, especially because they easily label any sinner as an unbeliever. Since the killing of Muhammad Yusuf, the targeted killing of Muslim Scholars and many others seem to have confirmed *Boko Haram's Kharijite* tendencies.¹⁰⁷

¹⁰⁷ Brigaglia, A. Ja'far Mahmoud Adam, Mohammed Yusuf and Al-Muntada Islamic Trust: Reflections on the Genesis of the Boko Haram Phenomenon in Nigeria, 2012, [University of Cape Town].

Muslim scholars and organizations worldwide have publically affirmed that the misinterpretation of Islam to justify acts of terrorism against innocent people is completely against the basic teachings of Islam. They have also denounced the terrorist attacks. These condemnations have come from renowned authorities on Islam across the world, including the Nigerian Supreme Council for Islamic Affairs, Islamic Law Council of North America, Grand Mufti of Saudi Arabia, scholars from Al-Azhar University in Egypt.¹⁰⁸

The Union of African Muslim Scholars also described the actions in the same detestable and repugnant tone. It regarded their perpetrators as criminal and tyrannical, irrespective of their claim. The Council of Senior Scholars (*Hai'at Kibar al-Ulama'*) in the Kingdom of Saudi Arabia has described the activities as tyrannical, criminal acts, and betrayal as well as defiance to the cardinal principles of Islamic teachings. The activities trample over the rights of people towards life, possession of property and living in peace and social stability. The scholars have added that these militant activities pose a threat to sanctity of life and stand as a stumbling block to peace, social stability and the life of people and all their struggles and life endeavours. The situation represents a big challenge that eases the realization of essential and inevitable public goals without which life would be insupportable to people. They further condemned the murder, noting that they fall within the universally disliked acts such as killing of minors and innocent people, destroying properties and public institutions and razing public establishments. The International Union of Muslim Scholars, through its Secretary Shaykh Muhyiddin al-Qarah Dagiy described these operations as criminal, violent, terrorist, villainous and cowardly acts.¹⁰⁹

5.2 Conclusion

This study explores the of *Boko Haram* insurgency in Potiskum Local Government Area its' development and menace from Islamic perspectives. No doubt the activities of Boko Haram have destabilized the peace, unity and economic status of the country. Security challenges cannot be addressed without all stakeholders collaborating to put an end to it. Nigerians must put away religious sentiments and tackle the *Boko Haram* insurgency with strength and

¹⁰⁸ Sanctity of life: The Islamic Position on Terrorism. www.whyyislam.com Retrieved 27th January, 2018.

¹⁰⁹ Rijiyar-Lemo, S.U. The Position Of Muslim Scholars On Violent Conflicts And Transgression, 2018, a paper presented at International Conference on Insurgency and the Phenomenon of Boko Haram in Nigeria, Bayero University, Kano.

determination. It is only through the united force of Nigerians and Nigeria alone that *Boko Haram* insurgency and other security and national issues can be addressed.

Islam is a comprehensive and universal religion for all races and classes of people aimed at addressing the needs of humanity with its spiritual, moral, social, legal, political, and economic systems, it is also requiring and moderation and sincerity in all aspects of worldly and religious life. It is clear that Muslim scholars are important partners in deradicalizing insurgents and address the spread of extremist ideologies in Nigeria. Therefore, government should seriously assist Muslim scholars' efforts in tackling the group intellectually. It should attempt placing the intellectual leadership of the group on a dialogue and debate table, so that through the engagement, more fruitful results as regards bringing them back to order could be achieved.

Islamic education ensures a strong basis of a peaceful environment in the society. Islamic teachings provide complete guidance and direction to establish a pacific social life. Islam is also a complete integration of cultural diversity in the society. Islam is a complete faith that had achieved intellectual peak, introduced ethical dimensions, freedom of mind and knowledge for meaningful actions. The Glorious Qur'an and the *Sunnah* mainly focus on protection of Muslims and non-Muslims.

5.3 Recommendations

Keeping in mind the significance of the issue at hand, the following recommendations are suggested to promote peace and harmony in Nigeria.

- i. A special attention should be given to Muslim homes in teaching and developing Islamic education related to peace from childhood and the later stages of life.
- ii. Family life should present a real picture of peace and harmony by practicing Islamic teachings and showing healthy family lifestyles.
- iii. The members of society should encourage Islamic values, norms and Islamic principles of social justice in order to establish a strong connection among social members.
- iv. Muslims should exhibit the best character by showing kindness, tolerance, forgiveness and justice in all societies.
- v. Scholars should deliver the message of peace and harmony for all people without any discrimination of race, sect, or religion.

- vi. Universities, institutions of learning and religious groups should promote a peaceful dialogue for understanding each other in a respectful way.

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INFORMANTS

Abali Mele (Civil Servant), age 39, 31st August, 2018, at his office who is residing in Fika Emirate, Interviewed in his office at Potiskum.

Alhaji Garba Shala a butcher, age 38, 10th July, 2018 interviewed at his business place in Potiskum Grains Market.

Alhaji Muhammad Yunusa Dan Auta, age 43, 15th July, 2018 interviewed at his house in Potiskum.

Alhaji Sani Kukuri, age 65, a businessman in Potiskum Cattle Market interviewed on 01st July, 2018.

Aliyu Salihu Auwal, Son of district Head of Ngojin, (Civil Servant), age 33, 27th August, 2018. Interviewed at his house at Potiskum.

Malam Abbas Dikwa, Vice Principal, School for Higher Islamic Studies Potiskum, age 45, 12th August, 2018 interviewed in his office.

Mallam Ali teacher, a neighbor of Malam Ali Mailittafi, age 45, 30th August, 2018, interviewed at his business place in Potiskum Grains Market.

Malam Hamza Sulaiman, the Former Director of Aliyu Ibn Abi Talib Islamic Center Potiskum, age 44, 16th November, 2018, at his house in Potiskum.

Malam Ibrahim kwardanbai (SarkinDako), age 56, 20th September, 2018, interviewed at his office in Kasuwar Hatsi Potiskum.

Malam Sufi Tandari Mai Crane, age 55, 28th August, 2018, interviewed at his place of work in Sabon Tasha Potiskum.

Muhammad Damagum Civil Servant, age 43, 20th November, 2019, Interviewed at his House in Potiskum.

Nasiru Muhammad Sani Dumbulwa, age 36, 13th September, 2018 interviewed at his repair garage in Potiskum.

Rabi'u Munkaila, a lecturer at College of Administrative and Business Studies Potiskum, age 40, interviewed 12th July, 2018 in his office.

Sabiu Ahmadu, the Neighbour of Mallam Ali and son of Wakilin District Head of Dambua, age 35, 31st August, 2018, interviewed at his business place in Potiskum.

Yarima Gimba, a Prison Wader age 55, interviewed at his house in Potiskum on 10th November, 2018.

Appendix 1

4.8 The History of *Boko Haram* Attacks in Potiskum

S/N	DATE OF ATTACK	STATE	LOCATION OF ATTACK	IMPACT
1.	July 27 th , 2009	Yobe	Potiskum Police Division Headquarters	4 People Killed
2.	May 3 rd , 2012	Yobe	Potiskum Cattle Market	200 peoples killed and more than 150 people were injured
2.	August 3 rd , 2012	Yobe	Potiskum Central Mosque	More than 100 non-injuries and 1 killed.
3.	July 30 th , 2014	Yobe	Saqafa Mosque Potiskum	17 Killed.
4.	July 30 th , 2014	Yobe	Alkali Kalli Mosque Potiskum	8 Killed.
5.	November 3 rd , 2014	Yobe	Tsohuwar Kasuwa Potiskum	30 People Killed
6.	November 10 th , 2014	Yobe	Government Science Technical College Potiskum	50 Students killed
7.	December 28 th , 2014	Yobe	Arikime Primary School, Potiskum	1 Boy Killed
8.	January 10 th , 2015	Yobe	Potiskum Police Divisional Headquarters	2 Policemen killed
9.	January 11 th , 2015	Yobe	Twin Blast at Potiskum Kasuwar Waya	7 People killed
10.	January 15 th , 2015	Yobe	Maiduguri Road, Potiskum	No Casualties
11.	January 18 th , 2015	Yobe	Ibal Filling Station Bauchi Road, Potiskum	8 People
12.	February 1 st , 2015	Yobe	Hon. Sabo Garba residence, Potiskum	5 people Killed
13.	February 11 th , 2015	Yobe	Tsohuwar Kasuwa, Potiskum	1 person Killed
14.	February 17 th , 2015	Yobe	Al-Ameen Resturant, Potiskum	3 people Killed
15.	February 22 nd , 2015	Yobe	Kasuwar Waya, Potiskum	7 people Killed
16.	February 24 th , 2015	Yobe	Tashar Dan Borno (Motor Park) Potiskum	15 people Killed
17.	April 20 th , 2015	Yobe	Sakafa Mosque Potiskum	1 Person Killed

Source: Ibrahim El-Tafseer Archive (freelanceJournalist)