

The Adoption and Significance of
Shari'ah in Niger State

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A Research Work Presented to the

Dept of Islamic Studies

NIGER STATE COLLEGE OF EDUCATION
MINNA P. M. B 39

In Partial fulfillment to the Requirement for the
Award of Nigeria Certificate of Education N.C.E.

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TITLE PAGE

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SHARI'AH IN NIGER STATE.

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DEPARTMENT OF ISLAMIC STUDIES

NIGER STATE COLLEGE OF EDUCATION
MINNA, P. M. B. 39



IN FULFILLMENT OF THE REQUIREMENT FOR
THE AWARD OF NIGERIA CERTIFICATE OF
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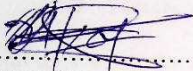
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APPROVAL PAGE

This project has been read and approved being prey next of requirement far the a ward of Nigeria certificate in education (NCE) to be submitted to Niger state collage of education (C. O. E) Minna


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DEDICATION

This project is dedicated to the Almighty Allah the creator of all sources of existent may his mercy continue to guide and protect all mankind and his beloved prophet Muhammad (S.A.W).

ACKNOWLEDGEMENT

Thanks and all praise belong to Almighty Allah the Lord of the universe. He is the one that creates heaven and earth animal and mankind.

Our gratitude goes to Alhaji Legbo Muhammad our able project supervisor for showing great interest and concern in this project work.

Our thanks goes to our beloved parents who assist us in this project work. They are

Mallam Aminu Bello

Mallam Musa Uganda

Mallam Gimba Shuaibu

Alhaji Muhammad Barau

Alhaji Yahaya Shehu

ABSTRACT

The research work intends to look at the adoption and significance of shariah to the Muslim Umm in Niger State.

The research work comprises of five chapters therefore, chapter one deals with scope and delimitation, significance of the study, problem of the study, literature review and methodology;

White chapter two deals with the introduction of Islam in the state the adoption and significant of Shariah in Niger state chapter three a clued role of people before the adoption of Shariah e.g. political life, social life, economical life, religions life. While chapter four deals with the definition of the term shariah the sources of shariah, the significance of shariah to the Muslim Ummah, the reform made after the adoption of shariah in Niger state, and last chapter five will deals with summary and conclusion, then Bibliography.

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CHAPTER ONE

THE THEORETICAL FRAMER WORK

IN TRODUCTION

Thanks be to Almighty Allah, the Lord of world. We introduction this project to our brother and sister in Islam who want to know more about the adoption and significance of shariah in Niger state.

The adoption and significance of shariah particularly in a society like Niger state cannot be over Emphasized the society of Niger state, which is made up people with different culture.

The word shariah in Arabic words, which means a straight path; also shariah is a Devine law sent down to mankind by Allah thought prophet Muhammad (S. A. W) in order to guide us to the right path.

Shariah as we can see, it is very important to the Muslim Ummah, most especial a society like Chanchaga local government, perhaps the significance of shariah provide a complete guidance in the best way how to live in our day to day activities and also it ensure quality of all mankind are equal before the law;

For example now we cause towards the adoption of shariah in Niger state some evil crimes has be do away, when we compare Niger state with some days back now there is no more prostitute (Zina) and also selling and drinking of alcoholic in this society.

The life of the society has totally change to the loyal and peace, these situation occur because the practicing of Shariah in Niger state.



THE AIMS AND OBJECTIV

We have chosen this topic for our project work with the following aims and objective such as

1. Most of the Muslim Ummah today are ignorant on the term shariah, therefore this project is made in order to enlighten the Muslim Ummah in the state.
2. Also the aims and objective of this research work is to see that Islam is practiced in all aspect of life.
3. It also gives direct solution and recommendation on the problem that led to the practice.

SCOPE AND DELIMITATION

This project will only Limit to Niger state, Niger is one of the largest communities among the state of the country.

The term shariah in general it cover so many thing in a large area. In view of this, the researchers will limit them selves to a certain aspect of Islam and that is the adoption and significance of shariah in Niger state. Attempts will be made to give a brief contribution to the adoption and significance of shariah to the Muslim Ummah in Niger state, and we will also try to give details of what Qur'an and Hadith of the Holy Prophet said and the adoption and significance of shariah to the Muslim Ummah in the state.

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THE SIGNIFICANCE OF THE STUDY

This research work should be able to identify the adoption and significance of shariah to the Muslim Ummah in the state.

Therefore, this research is significance due to the following.

1. It help the Muslim Ummah to know that all mankind are equal before the law
2. It also guide mankind to the right path
3. It also provides a complete guidance, in the best way how to live in day-to-day activities.
4. It will help the group and individual who might want to know the adoption and significance of shariah to the Muslim Ummah in the state.
5. It helps in developing the social, moral, intellectual economic aspect of human being in Islam.
6. It also encourages charity (sadaq) in the mine of Muslim Ummah.
7. It bring law and tranquility, peace to the society
8. It sarva as sources of law for the Muslim Ummah in the state.
9. Shariah law is flexible to accommodate all types of problem e.g. spiritual, moral and complet way of life.
10. Never the less it emphasizes they fact that only Allah the creator is the giver of law.

LITERATURE REVIEW

The holy Qur'an contains all the guidelines of Muslim faithful on how to worship and live as a Muslim (those who believe in God) an earth in preparation for their journey to the next world. Therefore the relationship between the Muslim Ummah and the Islamic law is like the relationship between the soul and flesh of our body, each supporting one another.

Through some books that we got some information during our research work the researchers engaged in field work study (interviews) and consulted some books such as: ISLAMIC STUDIES FOR SENIOR SECONDARY SCHOOL: - BY AISHATU LEMU the author give definition of the term shariah and they also explain the adoption and significance of shariah to the Muslim Ummah this shariah can be define as the law sanctioned by Almighty Allah in the Glorious Qur'an to guide or govern the affairs of all Muslim in their dealing and social interaction.

Therefore according to Muslim scholars shariah means a diven law or guideless give by Allah (S. A. W) for his servant so that they will became through believe and work accordly so as to succeed bath in this world and here after. Addition to this, the author give some significant of shariah to the Muslim such as.

- i. It gives freedom of speech e.g in Islam you are free to talk with our leader in a proper manner
- ii. Shariah regulates every aspect of human being e.g ways of drinking, eating, working, dressing, greeting e.t.c.
- iii. It is well organized by Allah (S. A. W) to follow the rules and regulations
- iv. All alone it is peaceful both in this world and her after. The author brought some verses from the holy Qur'an such as we made for you allow then follow it, and not the fancies of those who have no knowledge (Qur'an 65-18) this are the information from this book. It does not explain the shariah on the area of political life, social life, economic life of the people of the Niger state before the adoption of shariah in to the state, which is also very important in this research work.

The researcher also consulted another book title - EDUCATION IN NIGER STATE BY MUHAMMAD JIDO, the author gave how Islam came in to Niger state and Islamic education in the state such as Islam come to Northern Nigerian through economic association with the people of Northern African. Trade cross the Sahara known as the tra - Ns-Sahara trade existed between the ancient empires of westerSudanand Muslim of northern African these empires were Ghana third

Century A D to eleventh century many of the western Sudanese kings of kenan Borno and Hausa state of Katrina, Kano, Daura, Zamfara Gobir, Kabbi, and Zazzau had been concerted to Islam.

Islam became largely the religion of the cities and the traders. In an attempt to find the practice of the religion of Islam holy wars know as jihad were declared in west and central Sudan in early ninetieth century in 1755 Ibn Musa declared the jihad futa Jaro Usman danfodioled his in central Sudan latter the jihad extended to Nupe land among others.

Forther more the researcher consulted another book title – SHARI'AH THE ISLAMIN LAW BY ABDUR RAHMAN I. The author give a recall how the colonial era has pumped a wrong notion in the minds of Muslim intelligention that shariah is outdated and cannot fit in the modern society of ours what is relay needed on the part of all Muslim is a sense of dedication, fear of Allah, Sincerity of purpose and the easily forgotten fact, which Islam so much emphasizes, the life after death and the Day of Resurrection and the Day of Judgment. In order to better our lives in this world as the next world, there is no other course open to us but to readopt shariah.

In conclusion, I would like to quote the message of shaik Abdul Qadir Aduah to the Muslim scholars to awaken them from their deep slumber.

“Muslim scholars for long have disregarded their Islam. They have never censured any attitude violating Islam, nor tried to repel and revoke any injunction than came contrary to the principles of Islam. They have never ever convened a meeting to encourage the re-institution of Islamic jurisprudence. Rulers have committed felonies, allowed the for bidden, shed blood, raped women, spread mischief and transgressed the limits enjoined by Allah, while the scholars have never so much expressed indignation and opposition to such actions. They cratered only the sounds of silence, as if Islam did not require them to invite others to do the good and forbid what is wrong (Amr bil Ma'ruf wa Nahyanil Mukar) and did not make it incumbent upon them to give course to the rulers so that they might apply the laws of Islam.

Man-made laws have been enforced in Muslim countries, though they Contradicted Islamic provision, nullified Islamic commands, allowed what Allah has prohibited and prohibited what Allah has allowed. Yet Muslim scholars were not disturbed by this violation of their religion nor were they perturbed about their own future though they earned

We sincerely hop that fifiteerll century Hijrah which has brought new challenges and opportunities to the Muslim Ummah will est. abolish Islam as a social, political economic and moral reality. which it really is.

Also the shariah law and the western common law cannot be fused together completed nor will it be allowed by the ulama of Islam and well meaning Muslims. This is the reason why the mixed law has not been able to command the respect of Muslim. It is my candid belief that if the process of Ijma, Qiyas, Masahlih al-mursalah, Istislah and Istidlal are property made to work, the shariah will meet the challenges and the necessities of the modern life. After the Second World War, Muslim countries began to gain independence from colonial master of equipped. Some new Muslim states declared Islamic law as their source of legislation Muslim and non-Muslim scholars like Dr. Abdul-Razzaq al-sanhuri and professor Anderson were invited to advise them in the process. Dr. Sanhuri drafted civil codes particularly as regards the law of contract and property for Egypt, Syria, Iraq and Libya.



METHODOLOGY

This reach project work is carried out through interview and consultation of some books concerning the adoption and significance of shariah in Niger state.

Some of the scholar that the research met or have an interview with are :- sheith Muhamamad nabiu, Mallam Muhammad Bello, Mallam mustaph Abdullahi, brother Rasheed Abubakar sacliq.

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CHAPTER TWO

THE ROLE OF PEOPLE BEFORE THE ADOPTION OF SHARI'AH

This is a period where ignorance of shari'ah by Muslim in Niger state was in Existence- and this means the period of ignorance and anarchy in the religious, social, political, and economic life of Muslim in Niger state. This ignorance was all over the state, both it was very common in Nupes. So based on this we are going to examine, the role of people before the adoption of shariah.

-Political life

-Social life

Economic life

Religious life

POLITICAL LIFE

This period was a truth in the life of Muslim in the state. Anarchy prevailed in Nupe political life also. The political life organized by the Nupes, particularly the southern Nupe was dis-integrate. The Nupes were divided into many tribes and the state was divide into numerous tribal priviplities, because of the absence of any political union and organized government in the state, there had been perceptual conflict and warfare among the Nupes. Tribal fends raiding and plundering of one tribe by other were the common phenomenon of the Nupe life at that time.

This condition of Niger state has been termed as is radio example, like the sulcja Emirate council matter, I.e the followers of Bashar and the followers of Alhaji Awwal Ibrahim they fought for short period, the same thing with Agaie Emirate council that is the followers of Alhaji Muhammad Ahahiru and Alhaji Muhammad Bagudu bellow, but their fight took place secretly.

According to M. O. A Abdul in his book, the classical calineta Islamic institution on (1989) said "the predominant type of social organization in the North at this period was nomadic social unity was based on the group kins hip real is a decisive factor there is no hereditary authority, but there may be hereditary influence, there was no established political head, several clans formed at tribe and the head of the tribe was a "SAYYID or SHAYKH" who was elected by a process of discussion within the elders referred by to as ALHALIKLITTYAR - people who are old enough to have the proper choice of decision on. The shaykh was however chose for his experience and wisdom, he was not sovereign but afirc among equals he followed rather than led the opinion of the tribes. He could neither impose duties nor inflict penalties; his authority rested on the consent of the people and this is voluntary rather than command. He was guide and adviser of tribe. He was advised by a council of elders called "MAJALIS" consisting of the heads of families and representative of the clans. The shaikh exercised hospitality and took on in come was provided for him to meet his various obligations. The shaykh was chose from one family of the tribe and his people were known as "AHL AL-BYT." The people the house that is the royal family. They were so called because they were the custodians of the sacred object of the tribe commonly a stone accorded religious hannours.

Similarly, in the south, the leader of that is era (period) do not have respect for the poor people of the same clan they killed them any how and some time, give them difficult punishment which some time led to death and the poor ones have on night to ask the leader on any action talking either good or bad.

Nevertheless, slavery in it's worst from prevailed in the state, Nupe society the master had unlimited authority over the slave. He could ever put them to death they were generally treated by the leaders most inhumanly and after left in the heated sands of the desert bound tort and with eye towards the sun. Infect the nature of government of Nupe land was so because of the nature of the area they lived.

In conclusion, all the characteristics displays by the Nupe most especially the southern Nupes and other discussed fact in political sector nake it not to have a centralized system of government.

SOCIAL LIFE

Greatest anarchy prevailed in the social life of the Nupes; there was no ideal, morality or discipline in the society. Corruption, vices, Superstitions an-re- trained freedom and un-restricted enjoyment, rule supreme in the Nupe society plurality of wives and husband was the order of the day. Adultery was very common among the Muslim in the state, sun could marry their stepmothers and even the brother some time married their own sisters. Men and woman could have full liberty with their opposite human beings were sacrificed to propertics God: were made, father some time killed their female children also for fear of poverty. In the Qur'an Suratul Dani-Isa:il ch. 17:31 said: kill not our children for fear of want we shall provide, substance, for them as for you. Verily the killing of them is a great sin."

The position of the women in those days was very degrading in life of people in the state. The were treated as chattels and with contempt, the birth of a female child was considered as a great curse and she was often throw away alive by the heartless mothers. In a word the woman before establishment of the shariah to the state have on status in the society for example woman during this period, they dance in any important above women are going out to chased male outside rather than their husband.

However, drinking and gambling was the order of the day because lot people drink during era (period).

Garbling was the general characteristic of the noble well to do in the society where by the gamble of wealth and some times even with their mother a

Other. In conclusion, therefore their social life was very terrible and animalistic in nature.

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ECONOMIC LIFE

Economically, before the implementation of the shariah into the state their was very much in the primitive stage, the solid being barren. there was no or litter agriculture in the state, the people generally lived on sheep and cattle rearing. A few of them who carried on trade with neighboring state were well to do in the society.

Furthermore, most of the people of the Niger state were poor and as such in debited to the usurer of the class of the nupes. The Nupe nobles treated their debtors very severely, that is borrowing small amount of money to collect large amount. So they also cave idols for thaw-note Nupes to buy, with this Minna became center of trade.

Conducing, it should be noted that the main source of revenue was trading with neigh boring state like Kaduna, Kano, etc. As the Qumran have these to say " sura ul quraysh 106-:

1. For the familiarity of the quraysh
2. Their femininity with the journeys by winter and summer.
3. Let them worship the lord of this House
4. Who provide them with food against hunger and with security against danger

Filing by this tarsus of burden by Abdul-maid, he stated that Allah {SWT} save the people of Quraysh from all danger of the long trade they under take in Yemen

in the winter and the cooler religion of Syria and the North in summer.

RELIGIOUS LIFE

Prior to the rise of Islam, worst anarchy and confusion prevented in the religions life of the people of the state. But they had because corrupt and demoralized so juda'ism and Christianity could not hold any higher religious ideals to the state except the chiliasm, the rest of them followed the most primitive types of religious belief, they were idol work shippers many gods and goddess, every family, tribe own god and goddesses mosque the house of Allah, was adorned with many idols and converted in to the most sacred sanctuary and center of idolatry in the state many people worshipped pieces of stone, trees and sand heaps the religion of the nupes was however of matter of form only, they followed it because their fore fathers had done so they did not feel any spiritual impulse in the observance of their religious and no genuine devotion to the duty it way more of matter of confidences rather than of conduction of them. A certain Nupe named is said to have kicked down the orate god as it did not respond to his interest.

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CHAPTER THREE

THE INTRODUCTION OF ISLAM IN THE STATE

The coming of Islam to Niger state is very wide but we are going to look at the coming of Islam in one Major tribes in Niger state. And the major tribes are Hausa, Nupe, Gwari and other. We are going to discuss the coming of Islam to Nupes land in Niger state.

The coming of Islam to Nupe land in the state followed the same pattern as in other parts of western and central Sudan. That is to say the Islamic influence came to Nupe people in the state through the merchants immigrants to Nupe people in the state through the merchants immigrants and holy men who came from Islamised state and Ares. Nupe people in the state received Islamic influence from the west {souyhai} stated as early as century when some refugees traders and teachers {holy men} came from these there direction some of the soufflé in Nupe land in the state while others only surfed Nupe land on trading and religion mission.

With this, Muslim Immigrants settled in Nupe land and surer married with the natives, probably they did so out of self-détentes they united under one banner and forced Nupes in the state especially those in the southern part of neutral to obey their authority.

They converted majority of the Nupes to accept the religion of Islam. Some of this Immigrants settler began to carry out their preaching and conversion mission in to the neighboring state as well as trading their goods.

According to Muhammad Jibo, he stated in his books i.e. EDUCATION IN NIGER STATE that Aliyu yaji was the first Muslim king that led a religion in to Afar Igala {Igala-kingdom} and jukun after the death of Aliyaji his army were disorganized some ran back to Land and the neighboring town around Nupe and establish Islam permanently, some entered in to Minna as trader, along with trading, they preach to the other tribe in the state.

Further more, according to Nupes tradition in the state, the fifteenth king after Isoede, Etsu Jibirilu, who reigned above 1746-1759 and died at kutigi, was the first to adopt Islam. The observation we would like to make here is that Etsu Jibirilu was the first Etsu Nupe in the state who thrones in Islamic way and this is why the historians tend to take him as the first Etsu to accept Islam. Etsu Jibirilu really appeared as a Muslim reformer who tried to extend Islam at the expense of tradition polytheistic practices.

More also, there are many sources on how Islam come to Nupe Land but we can only mention some of them such as in Hausa Land the commercial relation with the south became very essential. The traders colonies Land stated in Hausa land was as early as the 11th century. By the early of the 15th century, the traders influence in Hausa land was so strong that it's rulers exerted every effort to make the trader routes safe for the traders.

The first Muslim king of Katsina Muhammad Korau (1492-1541) had struggles with the Nupes in the state, after which a peace treaty was signed probably to keep the route safe for traders. In the 1450s in to Kano have begun importing slaves and Kola nuts from Nupe land in to the state in return for horses and probably potash and armored garment.

However, from the above we could understand that the Nupes in the state received their Islam influence from those sources, from the North {Hausa land} from the west {Songhai} and there you may think of. In shored, by the end of the 15th century Muslims and Ulama from North and other Islamised state and areas like Songhai found their way in to Nupes land in the state most of these Muslim new comers settled among the natives where they practice their religion. Never the less, Etsu Jibirilu aimed at making Islam the religion of the rulers as well as the rule. He succeeded in widely spread in Islam through the following devices.

A He institutionalised Islam from the central to the local level by selecting his representatives from the neighboring villages, who served as village heads and chief initiators for instance, Mallam Chafe the maternal grandfather of shehu Abdulrahman was appointed religious ruler of Abaji, Mallam Alhassan as chief Imam of Dabban, etc.

B He destroyed shrines and ordered Friday mosques to be built at Zima and other surrounding villages.

C He appointed judges and encouraged the common people to accept Islam by ordering the polytheists to pay heavy tribute and exempting the converts.

From then onwards Islam continued to spread all over the state.

In summary it was found that numbers embraced Islam without any ceremony. They just simply decided to pray and to perform the prescribed observance of Islam and seek tuition afterwards many Mallams having such self-made Muslims among their publics.

In acclaim, the coming of Islam to the Nupe land the same major is being taken to other tribes in the state.

THE ADOPTION OF SHARIAH.

Shariah law is the legal system of Islam based on the Quail and Sunnah. Prior to colonial rule it was in full operation as the legal system of Northern part of the country under the Sokoto caliphate.

During the colonial period sharial count were after sometime restricted to handling only cases of family and personal law for Muslims, while criminal and other matters today.

The limited application of Shariah has more over been restricted to the Northern state. Muslim in the southern state who have been appealing for Shariah court have so far not been provided with them, in spite of the provision under the constitution for such courts.

Shariah also is broader than any other know concept of law in that it provides positive guidance and is not just concerned with determining and punishing offences it is therefore both a prophylaxis against wrong-dong a means of dealing with offences if they are committed. For Examplly the positive injection on dress public be havious of men and women are a way of reducing the incidence of the punishable offences of adultery and rape. The prohibition the incidence of whole range of alcoholreleted crime such as assault. Murder – manslaughter adultery, rape, stealing e.t.c.

Therefore Shariah is also broader than any other know concept of law in that it covers every aspect of human life: spiritual and social these aspect include the following.

1. Faith and moral conduct
2. Ibadat (act of worship)
3. Family and interpersonal relation
4. Business and economic life
5. Social and political affairs
6. International law
7. Military affairs.
8. Military Affairs.

CRIME AND PUNISHMENT

According to Abdul Rahaman I Do. Say "Qah't (Homicide) and Qasas (Law of Equality) in another religion in the world human life is considered to be so sacred that one mans murder is considered to be the murder of all the human race, and who ever sauced a life it is as if had sauced the live of all men kind "that if anyone slew a person-unless it be for murder or for spreading mischief in land- it would be as if he (slew) the whole people: and if any one sauced a life, it would be as if he sauced the life of the whole people"

The greatest sine are to asocial something or some one with Allah and to kill human being." One for Feints one's right to life in the following five situations are: -

1. Law of equality (Qas'as) applied for a criminal who killed some one intestinally.
2. In the war of defence (Jihad) against the enemies of Islam, it is natural that some of the combatants with be killed.
3. Punishment of death to the traitors who try to plot to overthrow Islam government (fasad filard).
4. A married man or a woman who is given hadd punishment for adultery (Zina).
5. Those who commit high way robbery (Hirabah) the crime of committing a murder of Muslim is so very horrible that criminal after getting his hadd punishment. Still goes to hell and becomes an object of anger and cause of Allah.

AL-SIYAR INTERNATIONAL LAW

In the ancient times, there was nothing like international law as such whatever elements of international law existed in their legal system, there was nothing international nor law in it. It was considered as a part of politics and solely depended on the mane over and machinations of the statement even the irrigator's had some nation of international law as they sent and received enuoyes, and they knew very well the rights of war and peace but still they continued eating their prisoners. Even the Jahiliyyah Arabs, before the advent of Islam, had some form of international law the Arab chiefs used to visit foreign rulers and sent and received ambassadors, Shariah has enshrined in it self the principle of Islam international law right form it's in inception and as early as 150 years after the Hijrah, it regulated the conduct and be haviour of the Muslim state in war, peace and neutrality they general concept on international law restricts its Jurisdictional application to nation only but the concepts of Islamic international law in the Muslim state with other states, but also the relationship of non-Muslim states, and non-Muslim individual Living in the Muslim state.

THE FUNDAMENTAL HUMAN RIGHTS UNDER SIYAR.

The fundamental human rights of man in Shariah rest on the premise that man is the khalifa of Allah on earth and hence the center of the universe.

The fundamental difference between human rights in Islam and those of the famous Declaration of human rights adopted by the United Nations General Assembly is that the former are binding in every Muslim state while the latter are more declaration binding in no state or country. One of the purposes of the United Nations, according to Article of its Charter, is to provide and encourage respect for human rights. Later the General Assembly adopted two agreements, which are the "Covenant on Economic, Social and Cultural Rights" the former covenant includes the following rights.

1. The right of life and liberty and security of person.
2. The right of primacy
3. The right to marry and found a family
4. The right to education
5. Freedom of movement

TREATY RELATIONS IN SHARIAH.

The prophet was the greatest politician and did not forget to respect the treaties and pledges, but he held on the contrary a great importance to the strict observance of the terms of treaties entered into by Muslims. He had to forego the advantage of his little commonwealth of Islam, which functioned on the principle of Shariah.

CHAPTER FOUR

THE DEFINATION OF THE TERM SHARIAH

According to Abdu-maced Islamic studies department C. O. E. MX.

The word Shariah is a relative term in Arabic, which is explained in many ways. Literally it means straight path. The Qur'an says- "Summa Jahanaka all a Shariah: mininalmri fatabihalu" we have put you in a straight path so follow it as well it implies away heading to a place were there is, water from which animals go to drink.

According to Muslims scholars Shariah means a divine law or guidance given by Allah (SAW) for His servant so that they will become true believers and work according to detect so as to success both in this word end the thereafter as such their divine law or guidance in Islam is rater as Shariah the law is well structured straight forward simple and highly organized system which dose not conflict with natural law.

According to the Holy Qur'an Shariah is the establishment of rules and regulations, as ordained by Allah (SW) Holy Qur'an says Allah Has established law for you in this religions in Islam Allah along is severing and it's he who have the right to established law for the guidance of mankind. Just like a manufactural of medina is in a better position to provide annual regulation for the smooth running of the machine Allah (SWT) the created and sustainer of human being know the weakness and the straight of man and a such provide him with streaks regulations about the duty so as to make the life better and easy for

According to Aisha Lemu defined Shariah as a path to be followed. Shariah is the law regulation the way of life leading towards Allah. This law and way of life were revealed to man by Allah Himself through His prophet Mohamamad (P. B. U. H).

THE SOURCES OF SHARIAH

The sources of Shariah are basically divided in to two groups namely.

- (1) Primary source: - This are Qur'an and sunnah of the prophet Ch'idith
- (2) Secondary sources: - These are Ijma, Ijtihad, Qiyas Istihsan I'slah, Urf and Adat.

Primary sources: - The Qur'an is the principle source of Islam law it contain the fundament at guidance a from almighty Allah (SAW) that constitute a golden guidance for the Muslim Ummah (community) at all time to formulate law and status and the way of controlling and enhancing their activities the guidance contained in the Holy Qur'an covered both spiritual and more aspect in human life relating especially to the does don't the every believe man and woman should observed in their daily activities the Holy Qur'an which is the word of Allah (SWT) recommended some practical rules dealing with different forms of knowledge that come in to human daily exercise activities indeed the provision of Holy Qur'an are not only direction or guidance relating to individual conduct but their also principles regulation all aspect of life be political economically socially cultural aspect of life example.

(1) Family structure Allah (SWT) say in the Holy Qur'an

“And one of His sings is this, that he erected from dust them bechold you are men who more about on the face of the earth”

(2) Civil matters- Holy Qur'an order the general principle governed all the untransfactual agreement or transaction git clarity that the transaction should be based on mutual agreement Allah (SWT) say in the Holy

Qur'an (CH. 4: 29

“Allah desire to lighten your burden for man has been created weak.”

- (3) Crime's and punishment: - The holy Qur'an give or provide directive in which crime and their appropriate punishment could be given Qur'an (42: 40, 46, 96, 42, 40)
- (4) Economic order:- The Holy Qur'an less rule that organized control. The system of the state it recommend the financial commitment between the poor and rich they could clearly be seen in Zakat and Sadaqi international relations (Q1: 60: 89)
- (5) Constitutional matter: - The Holy Qur'an serves as guidance and demonstrated in detail the fundamental human right the avoid of any hypocrisy in the present so called international word-Qur'an (ch. 49:

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THE SUNNAH (HADITH)

Prophet utterance practical deals and silent approval is ratters to all sunnah that are contained in prophetic a health is next to the Holy Qur'an has principles sources of law in Islam, the legislative rule of the sunnah as a sources of law can be seen only in the following.

- (1) It either confirms the directives the Holy Qur'an
- (2) To celebrate particularizes the general principles contained in Qur'an provision.
- (3) Or lays hyection and resolution no matter the Qur'an is lilent unless the sunnah demonstrated the manner in which the prophet Muhammad (SAW) translate the ideology of Islam in the light of Qur'an guidance practical deals the important of sunnah as a legislative sources of law is a certain (confirm) by many verses of the Holy Qur'an also it is the practical application of Qur'anic guidance which deal with venous problem of day to day life.

THE SECONDARY SOURCEES OF SHAAL-IJMA-

The consensus of opinions a part from the Qur'an and the Sunnah, the two primary sources of the Shariah and also there are many secondary sources of Shariah. One of them is al-Ijma the consensus of Juristic opinions of the learned 'Wama of the Ummah r the death of the messenger of Allah.

Ijma can be defined as the agreement reached on the jurists on various Islamic matters, Almighty Allah Himself encourage ages seeking the opinions of others on religious matters as is said in the Holy Qur'an.

His through the mercy of Allah that you are lenient with them if you were to be hard-hearted, would have deserted you, pardon them and seek for the forgiulness for them and seek their opinion in the matters when ever you decide upon something have belied in Allah surely Allah loves those that rely on Him" Almighty Allah has also said.

"Those who answered the call of their lord, and establish regular prayer (salat) and whose affairs are a matter of counsel and spend out of what bestow on them for sustenance."

Prophet Muhammad (SAW) also supported the process of Ijma when he says in a Hadith.

"My people would never agree on whoever leads them astray"

The practice of Ijma can be trace back to the day of the companions of the prophet as can be seen from the following example. Almighty Allah does not state the type of punishment that should be applied to one who drinks alcohol. But the agreement was reached by the consensus of opinions of the sahabah when sayyidna Ali bin Talib said "He who drinks, gets drunk, he who gets drunk raves, he who raves, accuses people falsely, and he who accuses people falsely should be given eighty strokes of cane according to the injunction of the Holy Qur'an. Almighty Allah has said:

"Those that accuse the innocent woman falsely and they do not bring forth four witnesses flog them eighty strokes of cane and do not accept their witnesses, they are the wrong-doers.

Ijtihad: - is the source of Islamic law the terms Ijtihad is technically applicable to a jurist exerting the faculty of mind to the outmost for the purpose of farmy opinion in ease of law about a daubifull and difficut matters which as neither been prescribed in the Qur'an or sunnah the use of Ijtihad is supported in the Qur'an in the following verse. And when they are calm to them of security of fours they spread it about and it had rendered it to the apostle and in all thority among them who can search out the knowledge with have know.

Jihad which as well retiring to as independent reasoning was fully enhance by prophet (SAW) as a means of arriving at a sound judgment when the Holy Qur'an and prophetic teaching does provide clear solution to a particular problem certainly the hadith below is consider by the Muslim jurist as the fundamental bases of Ijtihad in Islam are appointed has govern of Yemmu'adh bn Jabal was ask by the prophet (SAW) at rule by the law of Qur'an, but if you don't find any elirective their in asked.

The prophet them I will act according to the Sunnah of the propl et

But if you don't find directive in the Sunnah, he was ask agin that I will exercise my judgement without his Tatum of the prophet raised his hands and says praise be to Allah who guide the messengers of his a bestle as he pleased.

Al-Mujtahid cone who practice Ijtihad al-mujtahid according to Islamic scholars of two categories.

(a) The complete and perfect mujtahid this type of mujtahid will be found in the first generation of Muslim (the prophet companies)

(b) According to Muslims scholars are as follows: -

1. Deep knowledge of Arabic language – the Muslim scholars have all agreed that it is compulsory for the mujtahid to have proficient knowledge of Arabic language through which will be able to under stand the expression of Arabic and their customary practices which in clued the manners in which ways are used to local expression which will make him to know and understand the expression of the Holy Qur'an and the best manner in which the verse can be interpreted the same principles.
2. Knowledge of al-Qur'an- This condition according to imam shafi'i in his book Al-Risalah in which be competed "Ilm al-Usul fiqh" state that know ledge of al-Qur'an is necessary because it is the greatest pillar of Shariah the Janst recommend that al-mujtahid should be a parted memoriser of al-Qur'an and know as the Alikam (verdict) of every verses as well as cause and place of revelation of every verse.
3. Knowledge of Sunnah (Hadith) – it is mandatory on him to have a comprehensive knowledge of prophet Sunnah which will enable him to apply is analogical deduction perfectly he need to master every hadith that has connection with Ahkar hokum.

4. Knowledge of place of juristic consensus opinion (Ijma) as well as Ikhtilat (differences of opinion)
5. Knowledge about aim and objective of Islamic law (Shari'ah) and why the prophet (SAW) was sent to mainlined so that you will not deviate from the past of juristic analogical deduction.
6. A full knowledge about analogical diction and principles its application.
7. Sound understanding and good ability to know the differences between things and proper order of the arrangement.
8. Good intention and sound creed (Aludah) it very important to have get creed and sound intention so that mujtahid is a lover truth and Islam. It is however mention that Ijtihad is practicable through many truths namely: - Ijma, Qiyas, Istihlad, Istislah, Urt and Adat.

(A) Qiyas- technically it implies reasiung based on enological it is a process of deduction by which a law that has been provided in the Holy Qur'an on the Sunnah is applied to a similar under determines case that associated with it in the same effective reason.

ILAH this mean that whenever under determined case is Submitted before a judge (jurist) it should in the first case look for a reasonable instand which is expressly or clesty provided for either in the Qur'an or the Sunnah there is know that resembling, he may passed a decision concerning the case a clear case of Qyas in Islamic law is that a legate who killed testator will derived of hesitance.

(B) ISTIHSAN- stand for independent judgement not on the bases of analogies this time best in accordance with public goods and internal of justices e.g. chapter 39: 18 exoose of istahan in Shariah

1. Given the divorce and sickness, if the unrevocable divorce it will not appear the life
2. Aversion of hard punishment of cutting of hands incase of chief dunnng the famine farming period.

3. Easting of unlawful food in order to sustain C-ISTISLAH- this is a
4. Process of seaken guidance and prove from the sources linguistically Or literally it mean assignment in application it is similar to artic

D-Urt-Adat- the popular tradition preventing in any situation that are not clear against the general principle of Islam are the emganised is surgically.

THE SIGNIFICANCE OF SHARIAH

Shariah is the law regulating the way of life leading towards Allah. This law and way of life were review to man by Allah Himself through His prophet Muhammad (S. A. W)

According to Aishah she said the significance of Shariah.

Allah as our sovereign Lord is the only one who has the absolute right to prescribe a path to guide mankind following the path of Shariah ensures that we sermon but Allah in all our affairs non human being or group of people, how ever wise, has the ability or absolute right to imforces and enforces their concept of right and wrong on others. Laws made by man must of necessity be subjective in our look the open reflect group in erests they cannot be permanent because with the passage of time the value of society change what was considered important to day may be considered unimportant tomorrow, and uice versa when this happens the politicians change the law to fit in with peoples new life stly there is nothing that is internally up held as good and nothing that is reternally condemned as bad there is no eternal Patten of life designed to lead people on the path to God.

A study of the change in the law in European countries and in the souief union over the past two countries would reveal drastic change in the law all crime were dropped from the statute books of the ruling body, class or clique old punishments were dropped and new forms of punislmnts invented.

Muslim are protect by the Shariah from such changes of fashion and variation moral standards no body has the right to over-rule the basic provision of the Shariah we made for you a low, so follow it and not the fancies of those who have no knowledge. Qur'an (65: 18)

It is therefore the absolute duty of Muslims, both individual and collectively, to know the Shariah and to apply it to themselves.

Further more Shariah is a commonly referring to as "Islamic law" it should be understood that it goes beyond what is the concern of the courts in securing justice. It includes other aspect of command able behaviours such as returning good for evil, assisting people even if they have no lethai claim on you, and doing your moral defies as a good member of society similarly it includes guidance of doing thing that are morally reprehensible or unkind even though they may not be offences caring punishments in a court of law the Shariah looks beyond the limited scope and judgement of the court of this world to the judgement the here after, when.

"Who ever does an atoms weigh of good will see it then, and who ever dose an atoms weight of evil will see if then" Qur'an 999: 7-8)

According to palmed which produced by mosque Da'awah committee
Victoria Island Lagos.

Also explain the significant of Shariah as it guide and selue me to know what is called

"Aqeedah" of faith, and ideological conviction and conception of Allah. His attributes, names action and signs as a corollary to this are faith in Allah. Invisible creation the unseen world such as angle, in life in the grace, day of judgement and conception of denting next important of Shariah is the sources of Ibadah or the path to true worship and devotion. It comprise of those rituals as salat (prayer) Zakat (charity) saum (fasting) Hajj (pilgri nage to macca)

The third important of Shariah relates to the Akhlaaq and Andaab (behaviour and ethics) these include good habits of patience, reliance in God, truthfulness, justice, compassion benevolence generosity and so on the fourth important of Shariah deals with mu'amlaat (social relation) it includes such issues like marriage condition, right and deifies of spouses, polygamy, unlawful forms and so on. Divorces and it's procedures, khul divorce at the instance of the wife Iddah waiting (period) Nafagah (maintenance suckling e.t.c.

The fifth important which is criminal control with punishment with spells out the principles requiting the administration of justice in the areas of criminals and their deterrent punishment the prevention on what constitute crime such as Qati (Homicide) and Qisas law of "Equality) Azzina (fornication) including sexual cohabitation e.t.c the Shariah has held in distribution of hair and disposal of property this comprises of mirath (law of the hairs another important of Shariah, his deal with how Muslim would undertake economic system Iqtisaad it entails such issue, as Tijirah (trade and commerce) including ways and manner, forms main part of the important is the distribution of wealth. The sixth important of Shariah are the lawful (Hadith) and unlawful means of wealth acquisition it also teach us to external relation it deals with such issues as international law, treaty relations human rights, right of the non Muslim.

In conclusion, Shariah is while organized by Allah (S. W. A) to follow the rule and regulation both in this world and the here after.

THE REFORMS MADE AFTER THE ADOPTION OF SHARIAH:

While we have examining all in Niger state, it become quite evident that the reforms are truly made by a departure from the divine injunction contained in the Qur'an and the sunnah of the prophet (S.A.W). based on the implementation restricted by correct needs of individual and societies, and they change in accordance with the revolution of the societies, and adoption of Shariah in the state there is no existence of alcohol and zinah e.t.c

Furthermore, there are some Muslim states again in which efforts are being made to enforce, the Shariah the enforcement of Shariah in zanfara, kano others is a find example, while one is happy about the development, there is still need for cautions optimism. As governor had said on the cover of introduction of Shariah law, efforts have been made to reform the society while is exposed to continuity for a very long time.

The preamble of the prohibition of intoxicant, all bad deed (vices) so as to bring in the holy Qur'an and the Sunnah of the prophet (S. A. W.)

More so, these area laudable attempts and we hope that these laws are fully implemented, so that society will be fully reforms.

Therefore we are going to briefly discuss about some few area: from the Islamic view of some punishment to be translated on some of offenders, especially the ones which scare the non Muslim most which is reforms the state such as.

ISLAMIC LAW OF HOLY QUR'AN – commanded that thief hand should be cut off and allow to live a normal life like any other citizen it say: "As to the thief, male or female cut his or her hands. A retribution for their deed and exemplary punishment from God. And God is exalted in power, full of wisdom" Q. 5: 38.

As contained about, a thief is not to be beaten, disgraced naked or be killed, but to have only his hand cut off, a judge of an approved court after listening to the case with enough evidence and which are not just petty thefts of which are less than "Nisab" of the prescribed amount or work requires by Islamic law to have thief's be cut off.

MURDER: Some people, especially those who possess wealth, power, e.t.c may just feel if they kill any one, money at last can solve the problem. In view of this, there are rampant cases of murder, merciless brutality and inhuman businesses involving human part or blood around us today. They are rampant because the true nature of punishment from the divine book has not been put in place.

CHAPTER 15

Therefore the holy Qur'an spells that any one who kill another must also be readily to put off his life. It is not the street people that will jump on him. Handled him and kill him. But it's similar punishment on him, if found guilty. Not only murder case but, whoever remove the eye, nose, ear, tooth e.t.c of another person must be prepared to face the similar circumstance. It started in the holy Qur'an that: -

"We ordained therein for them: Life for Life, eye for eye, Nose for nose, ear for ear, tooth for tooth, and would equal for equal." But if any one remits the retaliation by way of charity, it is an act of a tenement for himself. Any fail to judge what Allah Hath revealed they are wrong-doers" (Qur'an 5: 45).

ZINAH: - this, refers to sexual leisure between two married person or between two unmarried persons, numerous victims have lost their lives as result. There is no reason for some culprits to be allowed to court adultery freely which victimizes many innocent people to be rendered in to depression, and numerous spiritual and physical diseases. This is because some one whom the law should have property taken care of have been left destroying other people future, plans and hopes for their daughters. In Islam the punishment for fornication caught in the very act are to be flogged while married men caught in the very act are to be stoned to death according to the Sunnah of the prophet (S. A. W)

The holy Qur'an states that "the women and the men guilty of fornication flog each of them with a hundred stripes" it is to be done in public and should be done without any compassion for them because they stand to breed in everlasting diseases in the society. It says "let not compassion move you in a matter prescribed by God, if you believe in God (Allah) and the last day. And let a party of the believers witness and punishment" Qur'an 24: 2 this is how it should be done so that innocent children and their parents will be well protected. More so, Shariah have check corruption, indiscipline, injustice. Fraud, deception, intimidation, tribalism, bribery, alcoholism and for incaution e.c.t as ordained in the Qur'an.

In conclusion, we believe, are some of the dictates of Shariah or Islamic laws, which seem to scare many non-Muslim and even some Muslim who seen to be ignorant about teachings of their religion and it's physical and spiritual values. Now remember that within the very short period of the re-implementation of Shariah in Niger state two of the about mentioned crimes have disappeared in the state, and those are alcoholism and fornication (Zina).

CHAPTER FIVE

SUMMARY AND CONCLUSION

In this chapter we are going to summarize what we have discussed on the past chapter such as the meaning of the Shariah, the significance of Shariah and the adoption of Shariah, the role of people before the adoption of Shariah.

However, first and foremost, Shariah is the law sent down to mankind by Almighty God in the Glorious Qur'an to guide or govern the universe of all Muslims in their dealings and social interaction.

Furthermore, the role people plays before the adoption are the political role, social role, economic role, religion role.

However, the political life of this period was a truth of an age of disintegration, disorganization and anarchy in the life of Muslim in the state. Anarchy prevailed in Nupe particularly the southern Nupe was disintegrate e.g the case of Emir of Sulega and Emir of agaic.

Also in the social life, the greatest anarchy prevailed in the social life of the people of Niger state; there was no ideal, morality, or discipline in the society. Adultery was common among the Muslim in the state son could marry their stepmother. All other bad deed you may think of, there are common at this so-called period.

More so, economic life before the complementation the Shariah in the state, most of the people of the state were poor and as such indebted to the usurer of the class of the Nupes. The Nupe nobles, treated their debtors very severely, that is they are borrowed small amount of money collect large amount.

So also religion life, before the rise of Islam worst anarchy and confusion prevailed in the religious life people of the state. But they had become so corrupt and demoralized so Judaism and Christianity could not hold any higher religious ideal to the state. The rest of them followed the most primitive form of religious belief, they were idol worshippers many Gods and goddesses e.t.c

However, the reforms made after the establishment of Shariah of law in to the state some changes had took place in the state, because there was no existence of alcoholism and fornication (Zina) with the implementation of Shariah in to the state all the above was no more inexistence in the state.

Never the less, the important of the Shariah to the Muslim in the state, was. That, Shariah as an all-embracing divine law, governs, private and public even including the minute detail of his daily life e.c.t.

In addition Shariah is well organize by Allah (AWT) to follow rule and regulation, and it all alone made peaceful both in this world and here after.

In conclusion therefore, all that is discussed in this project will not be possible without establishing of Shariah in to the state. But we believe, are some of the dictates of Shariah or Islamic laws and even some Muslims who seen to be ignorant about the teaching of the their religion and it's physical and spiritual values. New remember that within every short period of the re-implementation of Shariah in Nigcr state and our effort that we made to chase this topic to write project on, would enable the entire Muslim and non-Muslim in the state to lanow what Shariah mean a lot.

RECOMMENDATION

The introduction of Shariah in Niger state influenced the life of Muslim community. Also

From the result of the research project carried out the researchers wishes to suggest that the Shariah should be followed according to the Qur'an and hedith of the prophet Muhammad (S.A.W). Muslim Ummah should not practice customary with Shariah.

Finally there are many problems facing the life of Muslim community toward there way of worship; the recommend the following for the improvement of the Shariah.

Education department throughout all universities in Nigeria and college_of education should formed organization for Muslim Ummah in other to improve the religion of Islam. It is through there the student will be able to know the primary and the secondary source of Shariah.

Government –the Muslim leader should try and elect a good Muslim Government who will assist Muslim Ummah introducing Shariah to the community.

Islamic studies teacher should encourage the student towards success e.g. for a person who worship Allah with a pure heart will have his reward here to face Allah punishment in the hereafter.

Furthermore, if the Muslim community are able to adopt themselves according to the way of teaching Quiran and Hadith of the prophet Muhammad (S.A.W). Some evil crimes will reduce in the society or the state. If the Muslim will totally change e.g. for a person who commute Adulty will be judge immediately according to the Shariah. The Muslim Ummah should form an organization parting Shariah, improve the religion of Islam.

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