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The Hudaibiyah Treaty and Its Relevance to the Contemporary Muslim Community in Nigerian¹

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Abstract

The Treaty of Hudaibiyah was a landmark event in the mission of Prophet Muhammad (SAW), exemplifying his role as a man of peace. Although he was forced to migrate from his homeland in Makkah to Madinah a few years prior, his attempt to return to Makkah was thwarted by his kinsmen, who rejected him and his message out of arrogance and ignorance. Nevertheless, the Prophet (SAW) remained calm and patient, trusting in Allah's assurance that this situation would ultimately lead to a great victory for Islam. This paper aims to reflect on the Prophet's willingness to compromise for peace in seventh-century Arabia and to draw relevant lessons for the Muslim community in Nigeria, who often find themselves needing to compromise in favor of religious counterparts with greater influence. Historical and analytical research methods are employed to achieve this objective, followed by recommendations and conclusions highlighting the Treaty of Hudaibiyah's relevance to the Nigerian Muslim community.

Keywords: Hudaibiyah, Lessons, Muslim Community, Nigeria

Introduction

The Treaty of Hudaibiyah stands as a landmark historical example in international relations, demonstrating unparalleled compromise and tolerance by the Prophet Muhammad (SAW) to establish peace and stability in 7th-century Arabia. As a central figure in the peace accord, the Prophet (SAW) displayed remarkable leadership, embodying the qualities of a true messenger of Allah and a universal symbol of peace. In a world troubled by religious crises, cultural clashes, and tribal conflicts, the Hudaibiyah Peace Accord offers timeless guidance for achieving peace and stability in divided societies.

Building on this context, this paper examines the Hudaibiyah Peace Accord to draw valuable lessons for today's Muslim community in Nigeria. Although Muslims form a majority in Nigeria, they often make significant compromises, positioning them practically as a minority in various spheres. Similar to the lessons from Hudaibiyah, Muslims in Nigeria are encouraged to remain peaceful and patient, trusting that victory can be attained without conflict or bloodshed.

The paper is divided into three sections: the first section gives background information on the treaty of Hudaibiyah. The second section narrates the story of Hudaibiyah. The third section highlights the relevance of lessons of the treaty of Hudaibiyah to the Muslim community in Nigeria. These three sections are sandwiched between Introduction and Conclusion.

Background to the Treaty of Hudaibiyah

The Treaty of Hudaibiyah marked a pivotal moment in the prophetic mission of Prophet Muhammad (SAW), which began in 570 AD in Makkah, located in the Arabian Peninsula. At

that time, the socio-religious, economic, and political landscape was marked by widespread anarchy and corruption—conditions that deeply troubled the Prophet Muhammad (SAW). In response, he often retreated to the solitude of the Cave of Hira, located two miles north of Makkah, seeking respite from the prevailing disorder.² During these retreats in the cave, he would spend the entire month of Ramadan in meditation, reflecting on the happenings in his environment and the nature around him. It was during one such retreat that the first revelation came to him, delivered by Angel Jibril, who commanded, "Read." As an unlettered man, Muhammad (SAW) responded in surprise, "What shall I read?" Feeling an intense pressure, as though the angel was grasping him, the command was repeated three times, and each time, he gave the same response.

Read in the name of your Lord, the Creator, Who created man of a clot of blood.
Read! Your Lord is most gracious. It is He Who taught man by the pen that which he does not know.

The first revelation left the Prophet (SAW) in the state of worries, but his caring wife, Khadijah was readily available to allay his fear. She had to consult her uncle, Waraqah ibn Nawfal, who assured her that what her husband experienced was a sign of prophethood. The Prophet's experience when he arrived home asking his wife to cover him, was alluded to in the second revelation, *Suratul Muddaththir*. In addition, the second verse of this chapter contains a direct order and an instruction for him to embark on the prophetic mission. This is contained in verses 1 and 2 of the chapter:

O Thou wrapped up (in the mantle)!
Arise and deliver Thy Warning!

Arising from the above verse and subsequent ones, the Prophet (SAW) assumed the duty of calling to the new faith, starting with his kinsmen as commanded in *Suratul Shu'ara*: verse 214 thus:

And admonish Thy nearest kinsmen.

In the first meeting with his kinsmen of the Quraysh tribe at the hillock of al-Safa in Makkah, the Prophet (SAW) invited them to the new religion. But one of his uncles Abu Lahb, responded by insulting and cursing him (SAW) using unprintable words saying: "May you be doomed"! In defence of the Prophet (SAW), Allah revealed *Suratul Masad*.⁴

The hostility displayed by Abu Lahb heralded a long chain of hostilities and persecutions directed by the Makkan unbelievers at the Prophet (SAW), and his companions who accepted his message. The spate of hostilities reached the peak when the Makkan unbelievers boycotted the Prophet (SAW) and his followers. Earlier, they had launched calumny campaigns against the Prophet (SAW) by commissioning the poets to produce abusive poems and lampoons satirising and ridiculing him.⁵

As the persecution of the Quraysh grew in intensity, the Prophet (SAW) advised some of his followers to migrate to Abyssinia, the ruler of which country was known for his justice and tolerance. This migration took place in 615 CE as the Muslims migrated in two batches. Despite the efforts of the Quraysh to poison the mind of the king Negus against the Muslims, the king was very much impressed with the soundness of the new faith as eloquently explained by Ja'afar son of Abu Talib, who could be considered as the first Ambassador of Islam. This development attracted many Christians of Abyssinia to Islam, thereby making the new faith more popular even outside the Arabian Peninsula.⁶

On returning to Makkah, the success recorded by the Muslims in Abyssinia further made the Quraysh unbelievers more ruthless in the persecution of the Prophet (SAW) and his followers. This and other circumstances like the death of his wife, Khadijah and his uncle Abu Talib, made the Prophet (SAW) turn to Taif with the aim of inviting the people to the new faith. But he was turned down and things became gloomy!⁷

But all hope was not lost as in the year 619 CE some people from Yathrib visited the Prophet (SAW) and few of them accepted Islam. On the demand of the new converts in Yathrib, the Prophet (SAW) sent Mus'ab b. Umayr to go to Yathrib for the purpose of teaching them about Islam. Subsequent years saw a larger number of new converts from Yathrib in the first and second Aqabah. Later, he also left Makkah for Madinah after all of his Companions had left. It was Ali who was left behind in Makkah for a great mission, namely to return all things kept with the Prophet (SAW) in trust to their owners. The journey to Madinah was a difficult one for him and his bosom friend, Abubakar. After spending three days hiding in a cave in Mount Thaur with his friend, together with another three days on the road, they eventually reached Quba, a suburb of Yathrib on the 23rd of September 622 CE.⁸

Thus, the Prophet (SAW) was received with funfair in Madinah. He was also accepted as a leader and thereby played a pivotal role in settling age-long disputes especially the one between Awz and Khazraj. The news of good condition of the Muslims in Madinah did not go down well with the Makkah unbelievers, as they could then intercept the caravan traffic between Makkah and Syria any time. Not satisfied with this rising influence of the Muslims in Madinah which affected their commercial interest, the unbelievers planned to attack the Muslims in Madinah. But in defence, the Muslims rose against them with just a force of 313 men against about one thousand men from the unbelievers' army. As the Prophet (SAW) and his companions were facing the infidels in this battle which later came to be known as *Badr*, he prayed to Allah thus:⁹

O Lord! I beseech Thee to fulfil the promise Thou hast given to me. O Lord if Thou allowest this band of the Muslims to perish, there will be none to worship Thou on the earth.¹⁰

Despite their numerical disadvantage, the Muslims won the battle, mainly due to the divine intervention. Seventy persons from among the Quraysh of Makkah, including their chiefs, were killed, and an equal number was taken captives. On the Muslim side, only fourteen persons met their martyrdom. The battle of Badr was a decisive event in the history of Islam. The victory achieved in the battle placed the Muslims far above the unbelievers as Islam gained more popularity. Had it been lost by the Muslims; the future of Islam would have been very dark.¹¹ After the defeat of the unbelievers in the battle of Badr, they reinforced to retaliate. Thus, a series of battles were fought between the army of truth and the army of falsehood. At the long run, Muslims gained more influence and popularity arising from those battles most of which were won by them. The hostility of the idol-worshippers against Islam was brought to end with the Hdaybiyah treat which first appeared to be a defeat for the Muslim community. But it turned out to be a deserved victory. Thus, the Muslim community gained an enduring triumph over non-Muslims, and Islam became more popular and influential in the Arabian Peninsula and beyond.

The Treaty of Hdaybiyah

The story of the treaty of Hdaybiyah is told by many Muslim and non-Muslim historians. The event remains the most glittering example of assurance and re-assurance of Muslims' victory

against all odds, and despite the hostility of unbelievers towards them. As it was in the past, so it shall remain as long as Muslims of succeeding generations stay faithful to their religion. It shall continue to be a glittering reference point for Islam being a religion that stands for peace in all situations. In his preface to the translation of *Suratul Fath*, Muhammad Asad discussed the event at Hudaibiyyah in a beautiful manner. It happened towards the end of the sixth year of Hijrah when the Prophet (SAW) intended to perform the lesser pilgrimage ('Umrah) in company of some of his followers. He had left his birthplace six years earlier, to de-escalate tension in Makkah. It was in the month of Dhul Hijjah which is one of the four sacred months wherein hostility was outlawed based on the Arabian custom. So, the Prophet (SAW) did not expect any hostility from the Makkans more especially in and around the Holy City. Some allied Bedouins turned down the invitation from the Prophet (SAW) to participate in the lesser pilgrimage. Yet, the Prophet (SAW) was able to mobilize 1400-1500 men, all of them dressed in the pilgrim's garb (*ihram*) and, apart from their sheathed swords, unarmed.¹²

As soon as the Makkans got wind of the plan of the Prophet (SAW), they decided to deny the Muslim delegation the entry into Makkah in defiance of the time-honoured Arab culture. They unleashed about two hundred horsemen under the command of Khalid Ibn al-Walid (who embraced Islam two years later) to intercept the Prophet's party. There were also several thousand heavily-armed men in different strategic positions around Makkah. But since the Prophet (SAW) was not out to engage in any war, he turned westwards from Bir 'Usfan and headed towards the plain of al-Hudaibiyyah where he and his followers remained for some days. While at Hudaibiyyah, negotiations were opened between the Muslims and the Makkan oligarchy with 'Uthman representing Muslims because of his influential status in Makkah. As the negotiations were on going, the rumours that 'Uthman had been murdered prompted the Prophet (SAW) to assemble his followers under a wild acacia tree. With enthusiasm, every member of the Muslim group pledged to fight on in defence of Islam. And after the revelation of verse 18 of this Chapter, this "Pledge of the tree" became known as *Bay'ah al-Ridwan* (the Pledge of God's Goodly Acceptance).¹³

Subsequently, the rumours of 'Uthman proved to be false. The fallout of the negotiations was the readiness of the Makkans to conclude a truce and enter into a treaty with the Muslims. Among other things, the treaty provided that all warfare between Muslims and non-Muslims should be suspended for ten years. The most sensational part of the treaty, however, was that the Prophet (SAW) and his companions would not be allowed to enter Makkah that year; rather, they should postpone their visit to the following year. It also stated that no non-Muslim whether minor or adult would be admitted into the fold of Islam without the approval of his guardian. But a Muslim could decide to leave Islam and become an unbeliever without any opposition from the Prophet (SAW). This last provision appeared at first glance to be unfavourable to the Muslims. Yet, the Prophet (SAW) agreed to it in pursuance of the principle that: "there shall be no coercion in matters of faith" [Baqarah: (256)]¹⁴

For the sake of emphasis, it is apposite here to highlight the terms of the treaty as follows:¹⁵

- i. That, there would be no war between the two parties for at least ten years
- ii. That, any Quraysh that joined the Muslims without the permission of his guardian should be sent back.
- iii. That, any Muslim that decided to go back to the Quraysh should not be returned.

- iv. That anybody or party that wanted to enter into covenant with either party is free to do so.
- v. That Muslims should not enter Makkah that year.
- vi. That they should come back the following year with the condition that they would stay for three days only, while the Makkans would vacate the city for the entire period of their stay.
- vii. That, while in Makkah, no arms other than the swords in the scabbards and arms of the riders should be carried by the Muslims.

The compromise accepted by the Prophet (SAW) in the treaty of Hudaibiyah was made under the divine guidance. On the surface, the provisions of the treaty appear to be disadvantageous to the Muslim community. Despite their belief in the Prophet (SAW), some companions were at some point sceptical and could not make sense of such a huge compromise. The companions were reported to have shown his dissatisfaction with the terms of the truce because its terms were not favourable. Their grief increased, most especially when Abu Jandal came forth to embrace Islam at the point of writing the terms of the treaty, and his father, Suhayl protested against it. Though, the agreement was not ripe for implementation, the Prophet (SAW) conceded, and Abu Jandal was returned to the camp of the unbelievers, leaving him in anguish. In spite of all this, the Prophet (SAW) reassured his followers that the truce would turn out to be a resounding victory for the Muslim community.¹⁶

The truce of Hudaibiyah was to constitute the greatest importance to the future of Islam. For the first time in six years, peaceful contacts were established between Makkah and Madinah, and thus the way was opened to the penetration of Islamic ideas into the bastion of Arabian paganism. The Makkans who had occasion to visit the Muslim camp at Hudaibiyah returned deeply impressed by the spirit and the unity of Muhammad's followers, and many of them began to have a rethink about their hostility towards the Muslims. As soon as the perennial warfare came to an end and people of both sides could meet freely, new converts rallied around the Prophet (SAW) first in tens, then in hundreds, then in thousands- so much so that when the pagan Quraysh broke the truce two years later, after its conclusion, the Prophet (SAW) could and did occupy Makkah almost without resistance. Thus, in fact if not in appearance, the truce of Hudaibiyah ushered in the moral and political victory of Islam over all Arabia.

The revelation of Suratul Fath is a commemoration of this extraordinary historical event. The chapter details the actions and reactions as well as circumstances of the event, ranging from the Prophet's calmness, to the companions' anxiety, and the unbeliever's mischief and betrayal.

Verily we have granted Thee a Manifest Victory;

That Allah may forgive Thee Thy faults of the past and those to follow; fulfil His favour to thee; and guide Thee on the straight way;

And that Allah may help Thee with powerful help. [Fath: 1-3]

Relevance of the Hudaibiyah Peace Accord to Muslims in Nigeria

The treaty of Hudaibiyah contains a lot of lessons for any human society that is desirous of peace and stability. This is against the background of the exemplary personality of the Prophet (SAW), who was the main hero of the treaty. Lessons derivable from the treaty can be discussed below.

One of the lessons that could be taken from the treaty of Hudaibiyah is the exemplary leadership quality of the Prophet (SAW). This has been observed by Muhammad Fathullah Gulen when he said:

He was a man of action. He never hesitated about putting his plans or decisions into action, for that would confuse and demoralize his followers. The Messenger always acted with deliberation and consulted others. But once he had decided or planned something, he carried it out immediately and had no second thoughts or a reason to regret his decision. Before acting, he took the necessary precautions, considered the probabilities, and consulted available experts. The ensuing finality of his decisions was an important reason for his victories and why his Companions followed him so completely.¹⁷

Muslim leaders at all levels should imbibe the pragmatic leadership qualities exhibited by the Prophet (SAW) especially when in messy situations when they need to take a decisive decision and a concrete action. Though, he was very popular and had gained a large followership at the time, the Prophet (SAW) did not allow his sense of judgment to be beclouded by heroic pursuits as to command his ever ready followers to enter into the battle which could plunge them into massacre at the hands of better positioned Quraysh army. So, leaders should be strategic and calculative in dire situations in order to achieve success and victory.

In Nigeria, leaders at all levels of leadership need to imbibe the leadership qualities of decisiveness and consultation with the populace. This is more important in sensitive matters that will have far reaching impacts on lives and property of the people. It is against this prophetic style of leadership for leaders to implement economic policies that only seek to serve their selfish at the expense of the wellbeing of the citizens.

The lessons of Hudaybiyah are especially relevant to the Muslim community living in a hostile environment despite their numerical strength and their ability to fight back. A case in point is Nigeria where Muslims, despite being the majority, always make compromises for peaceful co-existence with the non-Muslims, especially the Christians. There is no conflict in historical accounts that Islam predated Christianity into Nigeria. The country was not yet conceived talk less of being birthed in the ninth century when Islam was introduced into areas which later came to be known as Nigeria. This historical fact is also acknowledged even by non-Muslim authors.¹⁸ This singular factor is enough to place Muslims over the Christians in all ramifications. But the reverse is the case due to the colonial factor whereby the colonial masters placed the Christians at the advantaged position ahead of the Muslims despite having been, hitherto, a force to reckon with for many centuries under a formidable Caliphate system established by Sheu Uthman Dan Fodio (1803-1904). The combined efforts of colonialism and evangelism ensured that the Muslim community in Nigeria is inferior to their Christian counterpart. The western education brought by the colonial power is Christian in form and contents. And this has placed the Christians over Muslims as those educated in the western system of education were predominantly Christians living in the southern part of the country, while Muslims who live in the north came behind much later.¹⁹ The country's constitution, the public holidays (Saturday and Sunday), and western education system are some examples of the colonial heritage in Nigeria which largely favor Christianity. But Muslims have never agitated for making Friday a work free day, despite the fact that it is a day for special prayer. These and many more examples are realities that are evident in the country.

However, more than two decades ago, in 1999 precisely, some northern states decided to apply Shari'ah in line with the constitutional provisions. Zmefara State, under the leadership of Alhaji Ahmad Yerima as Governor, blazed the trail, and was followed by several other northern states. Though the application of this divine law affects Muslims only, Christians in the country raised

a false alarm of Muslims attempts at Islamizing the country. This has been the pattern of the Christians in the country as they react negatively to any legitimate move by Muslims to allow their laws to regulate their affairs. This Islamophobic tendency dates back to the 70s and 80s when the Shari'ah was debated at the national level and when the country applied for and obtained the membership of Organization of Islamic Corporation (OIC) respectively. There was also a stiff objection by non-Muslims to the introduction of Islamic banking system in Nigeria which after its approval by the Central Bank of Nigeria under former Governor Lamido Sanusi Lamido. It is, however, important to note that the idea was nurtured during the tenure of Lamido's predecessor, Charles Soludo, a Christian from the south-eastern part of Nigeria.²⁰ It remains a strategy for the Christians to blackmail Muslims of Nigeria at any given time. Christians are quick to read political meaning into any legitimate steps taken by Muslims in Nigeria. And this is one of the factors that fuel religious tension in the country.²¹

While the Muslims in Nigeria generally make compromises to maintain peace and stability in the country, compromises that the Muslims in the South-western part of the country make are specifically extraordinary. This is in spite of the numerical advantage of the Muslims in that region which is popularly known as Yorubland. There are many instances to show how Muslims in the Yorubaland suffer marginalization, even as a majority group of people in the area. Over the years, Muslims, in some of the states in the south-west, have been clamoring for the establishment of Shari'ah Court of Appeal. But their efforts are yet to bear desirable fruits. This yearning is justified given the large population of the Muslim community and in view of the fact that the existing courts dispense justice using common law which is not suitable for Muslims who only desire that their cases be adjudicated upon in line with the Divine Law i.e. Shari'ah. Historically, the Shari'ah is even not alien in the region; before the colonial period, Shari'ah was in practice in major Yoruba towns such as Iwo, Ikirun, Ede, Ibadan, Lagos and Epe. It was patronized by paramount rulers i.e. Oba in the above mentioned towns and was, as such, popular among the masses. However, the colonial forces worked and succeeded in replacing the divine law with the English law which has remained operative even after the independence. Despite this, the demeaning policy of the colonial masters towards the Shari'ah practice did not deter the Yoruba Muslims from clamoring for their rights to be restored. Despite many obstacles, they remain ever committed to this religious cause. But in the interim, they have set up Shari'ah panel which entertains cases from Muslims and adjudicates on same in line with the principles of Islamic law. This is but a temporary measure as the Muslims in some of those states are still anxious to have Shari'ah Court of Appeal like what is obtainable in Kwara State and other core northern states like Niger, Kebbi, Kano, Sokoto, Zamfara etc.²²

Another instance is the perennial case of the use of Hijab in some public schools in some states in south-west and in Kwara State as well. Some public schools, formerly owned by the missionaries, are bent on barring Muslim female students from using Hijab, which is a stark infringement upon their fundamental human rights as guaranteed in the Constitution. A few years back, November 2018 precisely, there was a celebrated case of this Hijab saga at the International Secondary Scholar in the University of Ibadan. It happened that the Principal of the School prevented a female Muslim student from entering the School premises just because she was wearing Hijab. The school suspended the innocent Muslim girl. But Muslim organizations such as MURIC²³ and others took up the issue legally by approaching the Oyo State High Court sitting in Ibadan for justice. In May 2022, the court granted the female Muslim

students at the University of Ibadan International School the right to wear Hijab on top of their school uniforms.²⁴

Also, in many south-western states, Muslims hardly occupy influential political positions such as Governor. More often than not, Muslims in the Yorubaland, with a few exceptions such as Lagos, Osun, and Oyo Muslims are always made to occupy subordinate positions such as Deputy Governor. This inferior political status of the Muslims in the Yorubaland is largely due to factors such as lack of religious awareness on the part of many Muslims- the elites and the masses- as well as lack of unity.²⁵ Once these two factors are addressed, the political status of the Muslim community in the Yorubaland would surely improve. Democratic system of government is anchored on votes where the majority have their way. Since Muslims occupy the majority position in most states in the Yorubaland, it is, therefore, logical to assume that superior political positions should be occupied by Muslims in those states. But the two factors mentioned above have rendered this aspiration a mirage.

Despite being marginalized, Muslims of south-western Nigeria remain calm and unperturbed. Rather than going violent, they always choose the peaceful means to get their rights. They keep engaging the relevant authorities and showing the public the logic in their courses. The peaceful agitations of Muslim Rights Concern (MURIC) are gradually yielding as Muslims are now more aware of their religious duties and the need to defend the course of Islam.²⁶ At the same time, non-Muslims must by now have come to realize the enviable numerical advantage of the Muslim community in the Yorubaland.

From the instances highlighted above, one may assume that Muslims in Nigeria generally, and in the south-western part of the country particularly, are consciously or unconsciously influenced by the peaceful approach of the Prophet (SAW) in addressing a similar situation at Hdaybiyah. Like the Prophet (SAW), these Muslims continue to make such compromises with the sole purpose of maintaining peace and order. With sincerity and resilience, there shall be victory for Muslims at last in a peaceful manner.

Perhaps, the fruits of compromise are now sprouting steadily in view of the current political realities in the south-west specifically, and in Nigeria generally. For the first time in the history of Nigeria, both the President and Vice President are Muslims: Ahmad Bola Tinubu and Kashim Shetima respectively. Expectedly, this did not go down well with non-Muslims who strongly kicked against the idea of Muslim/Muslim ticket before the last general election in 2023.²⁷

In addition, the success story of Islamic banking system in Nigeria is also a remarkable achievement for the Muslim community in the country. Despite the spirited antagonism to it by non-Muslim bodies especially Christian Association of Nigeria (CAN), the Islamic financial system is waxing stronger in the country. There are now many Islamic banks such as Jaiz, Taj Bank, Lotus, etc. which are favorably competing with conventional banks that have been in operation since the time of independence, and which are based on interest. Generally speaking, the Islamic financial system has been making positive impacts on the infrastructural development in the country through the introduction of Sukuk bond.²⁸

These political and economic influences of the Muslim community in Nigeria as alluded are necessary steps towards the restoration of the glory of Islam in Nigeria. This is more reassuring when we factor in the recent development in the oil sector where a Muslim business mogul, Dangote, just built a big refinery on which all Nigerians -Muslims and non-Muslims- will now have to depend. While all this signifies a remarkable advantage for the Muslim community in Nigeria, what is more important is the proper use of the opportunities at the disposal of the

Muslim leaders to advance the course of Islam, without necessarily violating the constitutional rights of non-Muslims.

Conclusion

The treaty of Hudaibiyah was a novel historic event in the history of diplomacy which was characterized with rare compromise made by Prophet Muhammad (SAW) in favor of peace. It was a phase in the turbulent history of Islam which heralded the eventual breakthrough of the most populous religion in the world. It is gone by, though, but its lessons will continue to resonate and reverberate in the minds of the Muslim community which is ever determined to restore back the lost glory of Islam. Since that epoch-making event, Muslims, in the subsequent centuries and in different places, have also had to make such compromise with the sole goal of maintaining the peaceful character of Islam. Ever since the independence, Muslims of Nigeria have been making huge compromises despite their richer history and numerical advantage as against adherents of other religions. Christians in the country continue to hold sway almost in all aspects. The Muslims in the southern part of the country are more affected by this in comparison with their brothers in the Northern part of the country. They have been agitating for the establishment of Shari'ah Court of Appeal which will be deciding cases involving Muslims in line with the Divine Laws. With this, they hope to be liberated from the shackles of common law which is established on principles that are contrary to their professed religion, and to which they have been subject since. Also, their children in the public schools have been victimized in violation of their fundamental rights with respect to the use of hijab as enjoined by their faith. To get their rights, they have been employing peaceful means such as court litigation and advocacy. This compromising stand is necessary in order to achieve peace and stability which was the goal of the Prophet (SAW) during the treaty of Hudaibiyah.

Like the Hudaibiyah compromises eventually led to victory, one is also optimistic that compromises being made by Muslims in the southern part of the country in particular, and by the entire Muslim community in the country generally, would also lead to the restoration of the glory of Islam all over Nigeria as a whole. Nevertheless, this may not be achieved without the unity of the Muslim community. Generally, Muslims in Nigeria should be united under the Nigerian Supreme Council for Islamic Affairs (NSCIA) which is the umbrella body for Muslims in the country. At the regional level, Muslims in the northern part of the country should work together under the umbrella of Jama'ah Nasrul Islam (JNI), while those in the Yorubaland should operate under the auspices of Muslim in the South-West of Nigeria (MUSWEN) to achieve common goals. Also, Muslim leaders must demonstrate high sense of responsible and quality leadership that is based on honesty, transparency, and social justice that will enable them manage the affairs of the people well.

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