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9.

Arabic Teachers' Assessment of Islam as a Religion of Security and Social Development in Saki West LGA, Oyo State, Nigeria

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Abstract

Islam is a religion of peace. It gives directives on how a Muslim is expected to live, relate and behave in all aspects of human endeavour. Muslims are bound by Islamic laws, and consequently, they cannot behave the way they like but in accordance with Allah's commandment. The purpose of this study is to assess Arabic teachers on: (a) the tenet of Islamic religion, (b) Islam as a religion of security, and (c) Islam as a religion of social development. This research is historical and descriptive in nature. It is historical because it surveys how Islam serves as a religion of security and social development. The population for this study is all the teachers of Arabic studies in Saki West Local Government Area, the target population is all the senior and junior secondary school Arabic studies teachers, while the study sample comprises 100 Arabic studies teachers purposively selected from fifty secondary schools. Three research questions are developed and tested, using percentage, mean and standard deviation. The instrument used for data collation is questionnaire, with four linker scales of strongly agree, agree, disagree, and strongly disagree, and scores of 4, 3, 2 and 1. The validity is carried out, and reliability with a value of 0.7 that corresponds to high reliability is tested. The result shows that: (a) teachers' assessment of the tenet of Islamic religion is high, (b)

Islam advocates security of humans' life and property, and (c) Islam influences social development. From the results above, it could be concluded that as a religion, Islam is all-encompassing, as it leaves no issue unaddressed. It could be recommended that enlightenment be given to the ignorant Muslims that Islam does not allow human bloodshed and that proper understanding of Islam must be the culture of every Muslim.

Introduction

Religion can be defined from numerous perspectives such as philosophy, cosmology, ontology, anthropology, sociology, politics, ethics, sciences, and archaeology. A more general definition of religion spreads over the concepts of the system of faith, belief, worship and practice, impacting human life. Religion is derived from "religio", which means 'to bind.' It is that which binds man to the truth.

Islam is a universal religion that appreciates and recommends knowledge acquisition for social and human development and the recognition of Almighty Allah as the creator of the cosmos. The religion started with the first man who was not given birth to, but created by Allah in the mould shape of an adult and subsequently given life by Him. Islam is uncompromisingly a law of peace and a religion of mercy. Only he who is ignorant of its teachings, hostile to its system, or arrogant enough not to accept clear evidence will dispute this fact. The word Islam is itself derived from the word peace (i.e. Salaam). And Muslim is the best description of those who believe in this religion: "It is the religion of your father Abraham, it is He (Allah) who has named you Muslims both before as in this (The Quran), and that the messenger be a witness over you and you be a witness over mankind" (Q22:78). The essence of this religion is a peaceful submission to the lord of the worlds.

"Yes, but whoever submit his face (himself) to Allah (i.e. follow Allah's religion of Islamic monotheism) and he is a good doer, then his reward is with the lord, on such shall be no fear, nor shall they grieve! (Q2:131) "and we are ordered to submit to the lord of the worlds" (Surat-Q6:71). Even the greetings between Muslims are

'May the peace and blessing of Allah be upon you.' Prayer itself is concluded with the announcement of peace once to the right, once to the left and once to the front if there is an Imam in front.

Security in Islam

According to the Oxford Advanced Learner's Dictionary, security means safety, freedom from danger or anxiety. Security is sometimes seen as the whole range of measures affecting the economic and social welfare of a population and their protection against internal or external aggressions. Today, the security of nations, societies, and individuals is of great concern to all, as criminals have developed modern scientific methods to executing their crimes against humanity. It has been established that many Islamic scholars use their Dawah(admonitions) in curbing social vices threatening societal security.

Security is a vital component of a society without which the individual and the community's development is not possible. Islam has given people a happy and prosperous life, upholding human life's sanctity and absolute value. "Islam supplies the best ways for virtuous conduct and effective prevention of evil intentions, malicious activities through its moral and ethical directions on security" (Hasan, 1962, p.23). The Qur'an and the Sunnah devotedly advocate individual and communal security. In essence, the life of each individual is comparable to that of a whole community: "we ordained for the Children of Israel that if anyone slew a person unless it be for murder or for spreading mischief in the land it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind" (Qur'an, 5:32).

There is religious diversity as part of God's divine plan. Allah says in Quran 5:48-49 that "Unto every nation we have appointed (different) law (Shariah) and a way of life (Minhaj), and if God had so willed, he could have made you all one single community, but (He willed it otherwise) in order to test you by means of what he has revealed unto you, compete, then, with one another in doing good works. Unto God you all must return, and then, He will make you truly understand all that on which you

differed." Quran(2:14) also says similar things to the above. The Quran says, "let there be no compulsion in religion. Truth stays clear from error." Quran (2:26) also says: "The truth has come from your sustainer let he who wills believe in it, and let he who wills reject" (Qur'an 18:29).

Islam should be spread peacefully. The Quran says: "invite (all) to the way of your lord with wisdom and beautiful preaching." Quran (16:125) also says: "Do not argue with the people of the book (Christians and Jews) except in a most kindly manner" (Quran 29:46). This verse of the Quran emphasises that Islam must not be spread by bloodshed but by peace. One could see that Allah advocates human security.

Aside from that, human life is generally sacred irrespective of faith, Allah says: "if anyone kills a human being unless it be (in punishment) for murder or for spreading corruption on earth, it shall be as though he had slain all mankind; whereas, if any one saves a life, it shall be as though he had saved the lives of all mankind" (Quran 5:32). "Anyone who kills a peaceful non-Muslim (Mu-ahid) will not smell the fragrance of paradise, even though its fragrance can be perceived from a working distance of forty years" (Haddith in sahil Bukhar).

This paper aims to see how Arabic teachers assess Islam as a religion of security and social development in Saki West Local Government Area (LGA), Oyo State, Nigeria. Social vices such as terrorists' bombing of homes, streets, offices, and places of worship and killing innocent people in Nigeria are unlawful acts against which Islam preaches.

Another critical aspect of security is the issue of welfare. For a nation to enjoy peace and security, it must pay serious attention to the welfare of its citizenry. So that human society might attain peace and security, those in authority must provide for the overall well-being of the individuals within the society. Both Imam Ghazali and Ibn Taimiyah (144;159) have submitted that promoting the welfare of the people and safeguarding their faith, their life, their intellect, their posterity and their property are the objectives of Ash-Shariah - whatever ensures the safeguard of these five things serves public

interest and is desirable. The reigns of Umar I and Umar II as documented by Ibn Abdul Barr (3/167, 186) are, in Islamic history, vivid examples of how Muslim leaders exemplify the teachings of Islam regarding welfare. During the caliphate of Umar II, everyone in the Muslim community was comfortable such that Zakat (alms) was collected, and there was no one single needy to receive it.

Islam also recognises that security will be elusive in a society where there is injustice. It, therefore, lays great emphasis on justice and fair play. It enjoins those in authority to deal justly with every individual and every state section. The implication is that no section should be marginalised or treated as second-class citizens. In this regard, Qur'an (5:8) admonishes thus: "and not let the hatred of others make you swerve to wrong and depart from justice". Therefore, it is instructive to know that peace and security will remain elusive as long as there is injustice. Allah has categorically stated that peace and security will not be attainable with faith alone but in conjunction with justice (Q6:82).

In addition to the above enunciation, Islam emphasises creating God's consciousness in people's minds. God's consciousness (Taqwallah) breeds the fear of God and righteousness. Anyone who is God-conscious and righteous will, in public and in private, act rightly even in the absence of law enforcement agents. Such a person will not do anything that would undermine the peace and security of other individuals and the nation at large.

Furthermore, the confidence of victims or citizens will be restored by implementing capital punishment, which is called "hadd" (pl. Huduud) in As-Shariah. Crime will reduce if capital punishment is applied to serve as a deterrent for potential criminals. Lastly, admonition and guidance counselling (Da'wah) could, in addition to an emphasis on the worship of God, be used by Muslim clerics to tackle the menace of insecurity. One instance among others, cited by Imam Ahmad (2/256, no. 22265), when the prophet employed admonition and guidance counselling as a means of reformation, was when a young man came to him (the prophet) seeking permission to commit zina . The companions present were astonished and condemned the young man. The prophet, instead,

drew him close to himself and asked the following questions: "how would you feel if you see someone fornicating with your sister?" The man replied that he would abhor it. The prophet then went further. "What if it is your wife, or your mother or your daughter?" For each of these questions, the man showed his abhorrence. The prophet then remarked: "do you know that when you commit *zina*, the woman involved is either a sister, a daughter, a wife or a mother of someone and; why would you do to others what you would not like them to do to you?" The young man became sober and thereupon, the prophet prayed for him that Allah should make *zina* hateful in his sight.

Islam and social development

The term "social" means different things to different people. Therefore, there have been divergent opinions about what constitutes social development between economists and social scientists. The emphasis is that development for economists is not the same for agriculturalists. For instance, economists emphasise an increase in per capital income, while agriculturalists accept an increase in agricultural output for measuring development. Development in any human society is a multi-dimensional process having racial implications on the economy and society's political, socio-cultural, and administrative aspects. Based on this assertion, the researcher would examine possible areas in which Islamic religion has contributed to social development.

Social development is an essential issue in the contemporary world. It has a religious appeal in Islam. Without social development, human society is embroiled in different types of conflicts and corruption. Islam is a total and comprehensive way of life. This Islamic ideal is reflected in the development of Islamic law that encompasses a Muslim's duty to Almighty Allah and duties to one's fellow men.

Islam fully recognises man's material and spiritual needs and maintain social harmony by implementing various socially just orders. In fact, the name "Islam" is intimately related to society's welfare and social development. According to Quth (1978, p. 23),

social development has a secular and religious appeal. Islam is not only the combination of some laws but it permanently wants to educate human beings through the attainment of self-purification and through the formation of good character so that they would willingly surrender to the law not only because of any fear of the government but because of their own moral initiative from within.

The concept of social development in Islam cuts across political, religious, social or economic consideration and is regarded *asibada*, service to the Almighty Allah (Rahmamn, 1966, p. 241). In this regard, Qur'an (28:77) says: "use whatever provision Allah granted to thee to search for last abode, and do not forget your portion there in life (social development) and do good to others as Allah does it to you. Do not transgress on the land; Allah does not love the transgressors."

Social justice is the precondition for social development. In this regard, the Islamic principle of justice ensures righteousness and creates a peaceful and harmonious society. The concept of justice is a commandment of Allah in the glorious Quran, and justice is opposed to oppression and inequality. There are many verses that emphasise on social justice in the Holy Qur'an. Abdullahi Bn Amir narrated that- Allah's prophet was asked by a group of people: "Whose Islam is the best (who is a very good Muslim)?" The prophet responded that "A Muslim is the one who avoid harming people with his tongue and hand" (Sahih Bukhari, Hadith no 10). In the context of justice (*Adl*) and goodness (*Ihsan*), the Quran says "verily, Allah enjoins *Adl* and *Al-ihsan* and giving help to near relatives (kin) and forbids *alfahsha* (i.e all that is prohibited by Islamic jurisprudence) and *al bhaghy* (i.e all kinds of oppression). He admonishes you that you may take heed" (Quran 16:90).

Social harmony is an inevitable element for securing social development in a society. Islam has directed man to respect others in order to establish social harmony because Allah himself has given the special status to human beings as the best of all creations (Quran 17:70). Being an essential need of all human beings, education is given the utmost attention in Islam. There can be no good Muslims without education. There are several provisions in the Quran where

Allah says: Are they comparable, those who know and the ignorant? The prophet of Islam urges Muslims to search for knowledge wherever it may be, even as far as in China. Wisdom is also the lost property of every Muslim; wherever you see it, grasp it. Without education, there are no social developments. Without education, no nation can prosper in its personal, social, national and international life. "As the modern civilising force of the world, Islam offers solutions to most of the problems which confront mankind today" (Ali, 1973, p. 9).

Knowledge has been at the core of the Islamic worldview because from the very beginning of the Quran, Allah puts the highest emphasis on the importance of acquiring knowledge as evident in the first revelation received by Prophet Muhammad: "Read! In the name of your lord who has created (all that exists), created man from a clot of congealed blood" (Quran, 96:1-5). Harmony and brotherhood are two fundamental principles of Islam based on which social welfare is primarily dependent. "The ethical ideal of Islam is to maintain harmony between religion and life in order to satisfy both spiritual and the worldly desire of man" (Rahman, 1956:52). Quran has promoted the idea of brotherhood among people to reduce the social and economic inequalities in society: "Surely all believers are brothers. So, make peace between one another and fear Allah that mercy may be shown to you" (Quran, 49:11).

Family is a vital institution of society in Islam. Family is the core of society and it enjoys a high status in Islam (Talukdar, 2003:9). According to Islam, both men and women are equally responsible for making a peaceful society. It is stated in the Qur'an: "The believers, men and women are helpers, supporters, friends, protectors of one another; they all enjoin the doing of what is right, and forbid the doing of what is wrong; they keep up prayers, render the purifying welfare dues (Zakat) and obey God and conveyor of his message. It is they upon whom Allah will bestow His grace; surely, God is All-mighty, All-Wise" (Quran 9:71). Islam provides any individual with a sense of self-respect and family values and promotes a unified society by establishing brotherhood and social

responsibility. This is contained in Quran 49:10.

Poverty is a state where financial needs and social, political, psychological, and even spiritual needs are not met. In the contemporary world, poverty alleviation has become a challenge for every nation. Each and every Muslim is obliged to contribute to the welfare of society. Allah, the Almighty has reminded people about their responsibility towards alleviating poverty: "And Allah has favoured some of you above others in the worldly gifts. But those more favoured will not restore any part of their worldly gifts to those whom their right hands possess. So, the poor have a share in them. Will they deny the favour of Allah" (Quran 16:71).

Zakat, is one of the five pillars of Islam. It is the major economic means for establishing social justice, leading a Muslim society to prosperity and security. Zakat, the most benevolent institution of Islam, has been mentioned in eighty-two places in the holy Quran. Poverty is one of the greatest social maladies in any society and Zakat is the best attempt of Islamic tradition to solve it. "The main purpose of Zakat is to discourage accumulation of wealth by a group of society and also to weaken the tendency of irregular distribution of wealth in society" (Engineer, 1980:42). According to the Quran (30:39), "Those who practice usury do not gain anything from Allah. But those who invest in zakat, seeking Allah's countenance are the ones who receive their reward manifold." 'According to Islam, wealth should not be condensed in society, so that other people may remain hungry. Islam says much on spending in the way of Allah' (Hai, 1983:51). Spending in the way of Allah means making good efforts towards the betterment of society, the betterment of all the creatures of Almighty Allah. If an Islamic state receives zakat from Muslims and distributes it among the needy, poverty rate will certainly be reduced in that country. Therefore, by introducing zakat, Islam plays the most vital role in developing a society.

Sadaqah, which means charity is not an obligatory religious duty but has a special importance in Islam. Islam considers all good deeds as *Sadaqah* and good deeds solely strengthen our faith and lead toward the betterment of human society. *Sadaqah* comes from the

word *Sidq* (sincerity). So, it is a sign of sincerity of faith of the person who gives it. Regarding *Sadaqah*, the Holy Quran declares: "Those who in charity spend night and day, in secret and in public have their reward with their *Rabb* (the Almighty God and Sustainer of the universe). On them shall be no fear nor shall they grieve" (Quran, 2:274).

Sadaqah may be given to the people of other faiths: "And they give food, despite their love for it (or for the love of Him), to the *miskeen* (the poor), the orphan, and the captive" (Quran 76:8). Here, the *miskeen* and non-Muslims have been mentioned as captives. According to the Quran (57:18), "Verily, those who give *Sadaqah*, both men and women, and lend unto Allah a goodly loan, it will be doubled for them, and theirs shall be an honorable good reward."

Trade, agriculture, and commerce play a vital role in human life. They have a central role in the progress and betterment of every society globally. As a complete code of life, Islam has given importance to commerce. Our Holy Prophet Muhammad (SAW), was a trader. The Almighty Allah has also highly appreciated commerce. "It is He who has made the earth subservient to you; so, walk in the paths thereof and eat of what He provides you. And to him will be the resurrection" (Quran, 67:15). The expression "seeking the bounty of Allah" in the Holy Qur'an refers to trade (Quran 73:20).

According to Islam, involvement in business is a symbol of religiosity: "Men who neither buy nor sale can divert from the remembrance of Allah, from regularity in Salat or from giving Zakat" (Quran 24:37). It is also stated in the Quran: "O you who believe eat not up your property among yourselves unjustly except it be a trade among you, by mutual consent. And do not kill yourself - surely Allah is the most merciful to you" (Quran 4:29). Agriculture is an essential sector for the development of a society. Islam encourages people to engage in agriculture as they benefit in this world and hereafter. To promote agriculture, the Quran has reported: "And it is He who sends down water from the sky. With it we then bring forth vegetation of all kinds; from some we produce green (crops) from which we bring forth thick clustered grain"

(Quran 6:99; Quran 80: 24-28).

Similarly, Islam has prohibited some businesses such as the selling and buying of alcoholic drinks, intoxicants, drools, statues, etc. It imposes some restrictions on commerce so that it can be used for the betterment of people, not for the exploitation of human society. The Arabic word '*aman*' denotes security, peace, safety and protection. There are many instances of the words '*aman*' and; *amanat*' in the Quran: "God commands you to render back your trusts (*amanat*) to those to whom they are due" (Quran, 12:64). Allah has promised the security and peace of mankind: "God has promised those amongst you who believe and do righteous deeds, that He will, of security, grant them in the land inheritance of power as He granted it to those before them; that He will establish in authority their religion the one which He has chosen for them; and that He will change (their state) after the fear in which they lived, to one of security and peace (*aman*)" (Quran, 24:55).

Every religion in the world encourages the life of honesty, but Islam emphasises more on the right livelihood and guarantees the rights of the peasant workers. Human beings' dignity is tied to work, and any sort of physical work is highly respected in Islam. Islam teaches that workers should be treated with Him in His divinity. This is contained in (Quran 4:26-36). Right measurement and weight are also included in Islamic values, the evidence of which could be found in (Quran 7:8).

Research design

This research is a descriptive survey type. It is a descriptive survey because it assesses Islam as a religion of security and social development, using Arabic teachers in Saki West LGA of Oyo State as the case study. According to Gay (2006), descriptive research describes and reports the educational phenomenon as it is. This type of research is also undertaken to describe the situation, community, phenomenon, outcome or programme. Its goal is to describe the data and characteristics of what is being studied (Deepak and Neena, 2011). Hence, this study describes information and characteristics of teachers' assessment of Islam as regards security

and social development.

Purpose of the study

This work aims to find out Arabic teachers' assessment of Islam as a religion of security and social development. Specifically, it examines Arabic teachers' assessment on:

- a. The tenets of Islamic religion as viewed by the Arabic teachers of Saki West LGA of Oyo State;
- b. The opinion of Arabic teachers regarding Islam as a religion of security;
- c. What Arabic teachers think of Islam as a religion of social development.

Research questions

This study is guided by the following questions:

1. What are the views of Arabic teachers on the tenets of Islamic religion?
2. Do the Arabic teachers think that Islam is a religion of security?
3. Do Arabic teachers see Islam as a religion of social development?

Instrumentation

The instrument for this study comprises 29 items that cut across the tenet of Islam, Islam as a religion of security and social development. Each of the questions has four options of a liker scale comprising Strongly Agree, Agree, Disagree and Strongly Disagree with corresponding scores of 4, 3, 2, 1, respectively. Percentage, mean score and rating are used to answer the research questions. 100 Arabic teachers were purposively selected for the assessment.

Population

The population for this study is all the Arabic teachers in Saki West Local Government, while the target population is the teachers of Arabic Studies at both senior and junior secondary school levels in the local government area. The study sample is 100 Arabic teachers comprising 56 males and 44 females purposively selected across 50 secondary schools offering Arabic Studies in Saki West LGA.

Results

Answering the research questions

Research question 1: *What are the tenets of Islamic Religion as assessed by Arabic teachers in Saki West LGA of Oyo State?*

Table 1: Ranking Order of tenets of Islamic Religion as Assessed by Teachers in Saki West LGA of Oyo State

S/N	Islam is a religion of:	Mean	Rank
1	Peace	4.00	1 st
3	Islam teaches universal love	4.00	1 st
4	Islam teaches mutual respect	4.00	1 st
5	Islam teaches abstinence from violence	4.00	1 st
6	Islam means submission to the will of God	4.00	1 st
7	Islam rests on five cardinal principles	4.00	1 st
8	Quran is the primary source of Islamic law	3.91	7 th
9	Islam is about welfare of individual	3.52	8 th
10	Hadith is the secondary source of Islamic law	2.95	9 th
11	War	1.50	10 th

Source: Field Survey, 2018

Table 1 indicates that 100 respondents participated in this study. The main tenets of Islamic religion as assessed by Arabic teachers in Saki West Local Government Area of Oyo State are peace, universal love, mutual respect, abstinence from violence, submission to the will of God and five cardinal principles which have a mean score of 4.00 (1st) respectively. The statement that Quran is the primary source of Islamic law has a mean score of 3.91 (7th). The statement that Islam is about welfare of individual has a mean score of 3.52 (8th). The statement that Hadith is the secondary source of Islamic law has a mean score of 2.95 (9th), while other statements have mean score below 2.50 benchmark.

Research question 2: *What is the assessment of Arabic teachers on Islam as a religion of security in Saki West LGA of Oyo State?*

Table 2: Average Mean Assessment of Arabic Teachers on whether Islam is a Religion of Security in Saki West LGA of Oyo State

S/N	Security	Mean
1	Welfare of citizenry alley security threat	3.85
2	Importation of capital market brings about security of citizenry	4.00
3	Admonition (Da'wah) solves the problem of social vices	3.33
4	God's consciousness bring about security in Islam	3.03
5	Justice brings about security in Islam	3.28
Average mean score		3.51

Source: Field Survey, 2018

Table 2 indicates that 100 Arabic teachers participated in this study. Responses to items that sought information on the assessment of Arabic teachers on Islam as a religion of security in Saki West LGA of Oyo State reveal that the assessment of teachers in Saki West Local Government Area of Oyo State on whether Islam is a religion of security is high because the benchmark weighted mean score stood at 2.5 and their average mean score is 3.51 which is above the benchmark weighted mean score.

Research question 3: *What is the assessment of Arabic teachers on Islam as a religion of social development in Saki West LGA of Oyo State?*

Table 3: Average Mean Assessment of Arabic Teachers on Islam as a religion of Social Development in Saki West LGA of Oyo State

S/N	Social development (Islam Encourage)	Mean
1	Islamic education	3.54
2	Western education	3.50
3	Eastern education	3.48
4	Education that brings about wisdom	3.29
5	Companion	3.26
6	Social harmony is an establishment for seeing social development in a society	3.23
7	Islam recognises new things as human rights	3.07
8	Harmony leads to social development	2.81
9	Brotherhood leads to social development	2.79
10	Family values lead to social development	2.43
11	Poverty alleviation leads to social development in Islam	2.59
12	Zakat is a means of social development in Islam	2.65
13	Sadaqah contributes to social development in Islam	2.53
14	Marriage is a means of social development in Islam	2.10
15	Agriculture contributes to social development in Islam	1.92
16	Insurance in Islam contributes to social development in Islam	3.43
17	Right to livelihood is a tool for social development in Islam	3.45
18	Gambling is a tool for social degradation in Islam	3.50
19	Intoxication is the cause of moral decadence in Islam	3.24
Average mean score		2.97

Source: Field Survey, 2018

Table 3 indicates that 100 Arabic teachers participated in this study. Responses to items that sought information on the assessment of teachers on Islam as a religion of social development in Saki West LGA of Oyo State reveal that the assessment of teachers on Islam as a religion of social development is highly positive because the benchmark weighted mean score stands at 2.5. Their average mean score is 2.97, which is above the benchmark weighted mean score.

Discussion of the findings

This study investigates Arabic teachers' assessment of Islam as a religion of security and social development in Saki West LGA of Oyo State. Findings reveal that the practice of Islamic religion as assessed by Arabic teachers in Saki West LGA of Oyo State is based on peace, universal love, mutual respect, abstinence from violence, and submission to the will of God. Islam rests on five cardinal principles.

In addition, the findings reveal that the assessment of teachers on Islam as a Religion of security in Saki West Local Government Area of Oyo State is highly positive. Furthermore, findings reveal that the assessment of Arabic teachers on Islam as a Religion of social development in Saki West LGA of Oyo State is also highly positive.

Conclusion

From the findings in this study, it could be concluded that the tenets of Islamic religion, which include peace, love, respect, abstinence from violence, submission to the will of God and welfare of individuals, are assessed as very high and positive. Islam is assessed as a religion of security and social development.

Recommendations

The following recommendations are hereby made:

1. Misconception about Islam as a religion of violence should be discarded;
2. Proper Islam should be taught by teachers of Islamic studies at various institutions to ensure peace, security and welfare in Africa;
3. Quran and Hadith must be properly taught by knowledgeable teachers to avoid ignorance and indoctrination;
4. There should be no compulsion in religion;
5. Muslims should live in peaceful co-existence with people of other faiths.

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