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# ISLAM AND WORLD PACE

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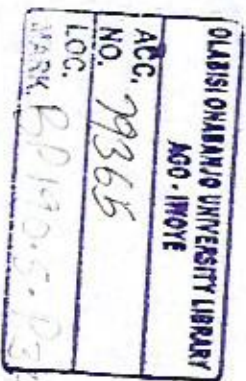
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# Islam and World Peace

*The Vice Chancellor,*

*Principal Officers of the University,*

*Provosts of Colleges and Post graduate School,*

*Deans of Faculties,*

*Colleagues, Friends from sister Universities,*

*Gentlemen of the Press,*

*Great OOLITES.*

## **Preamble**

I am greatly honoured to have been given this unique opportunity to deliver, on behalf of the Faculty of Arts, the second in the series of the University Inaugural lectures from that Faculty. Incidentally, this lecture is the second from the Department of Religious Studies. The first ever titled, 'A Religious But Criminal Society... Any Remedy?' was delivered by Prof. E. A. Odumuyiwa, on 27<sup>th</sup> February, 2010. Today, Mr. Vice Chancellor, I stand before you to speak on an issue of contemporary interest and concern. The title of my lecture is *I and World Peace*. I believe, and sincerely too, that there is no better time to dwell on this topic than now, given the prevailing world situation and the centre stage held by terrorism which has made people believe



that terror is part of our lives. 'To believe otherwise', observes Abiola (2005:7) 'would be to ignore the vigour and persistence of the "invincible enemies" who had struck, killed and maimed mostly bystanders, across the world.' The significance of the lecture lies in the fact that violent breaches are rampant in the Middle-East, which according to Adegbite (2005) happens to be the homeland of Islam. It has therefore become convenient especially in the Western world to equate terror with Islam.

To properly contextualize this lecture, let us start by answering the question: what is an inaugural lecture? An inaugural lecture is an address which is given to mark the inauguration or installation of a University professor on a formal occasion. On important subject matter, the regulations governing the conditions of service of staff No.1 of 1984, approved by Ogun State University Council on 10<sup>th</sup> May, 1984 formalizes the Olabisi Onabanjo University procedure in paragraph 1a and b). It reads:

- (a) "It shall be a requirement for a professor to deliver an inaugural where he has not delivered such a lecture elsewhere since becoming a professor.
- (b) A professor should endeavour to deliver his inaugural lecture within five years of his becoming a professor".

The position of this University on the subject as quoted above, is that a professor is required to deliver his/her inaugural within a specified time frame. In some other universities, the time to deliver an inaugural lecture is left to the discretion of the professor who knows when he/she is mature enough to deliver what will confer recognition and respectability on a university for the chair he/she occupies in the academic subject which he/she 'professes'. Mr. Vice-Chancellor sir, our distinguished audience, I would like to recommend that the straight-jacket time limit of five years within which a professor should deliver an inaugural lecture should give way to a more liberal policy which allows a professor absolute discretion as to the time he/she wants to deliver the

lecture provided he/she delivers it before his/her retirement from the University.

Mr. Vice-Chancellor sir, permit me to observe further that inaugural lectures have been used to serve many ends: five objective are apparently discernible. Some of the lectures address contemporary issues which are germane to the progress of society; in some, the topics selected encapsulates most of the research activities of the lecturer; some use inaugural lectures as opportunities to address the academic community on important issues of corporate concern, while some other use the lectures as a means of highlighting the contributions of particular disciplines to human civilization; yet some inaugural lectures have been used as fora for presenting the progress of activities in specific disciplines and the manner in which these represent contributions to knowledge and society in general.

After much thought and search, I have decided to address a contemporary issue which is germane to the stability and progress of the society at large, for without peace there will be no stability and progress.

## Information on the True Nature of Islam

### The Meaning of Islam

The word 'Islam' is derived from the Arabic root 'SLM' which means among other things, peace, purity, submission and obedience. In the religious sense, the word 'Islam' means submission to the will of God and obedience to His law. Noting the relationship between the original and the religious meanings of the word, AbdAlati (1986 p.7) observe that the connection is strong and obvious because only through submission to the will of God and by obedience to His Law can one achieve true peace and enjoy lasting purity.

According to Rana (p.12) Islam is an attributive title signifying that whosoever possesses this attribute, irrespective of his race, clan, community or country, is a Muslim. He observes further that 'Islam' is a condition of the heart, an attitude of mind, a way of thinking and a mode of life. The semantic value of the word 'Islam', it must be noted



is, and will always remain, the key to the understanding of the Muslims' way of life, their culture, customs and practices as well as the issues and problems that may arise at the level of cross-cultural contacts. That Islam is not merely a religion, but a guide and a way, affecting the totality of human existence – spiritual or physical, individual or societal – has been the most important factor in shaping the Muslim community.

Mc Dermott and Ahsan (1979:11) counsel that 'the crucial role of Islam in Muslim life must be properly understood by all those who are involved in any relationship with Muslims in the world'.  
Regrettably, however, even in this era of global village, there are still some misconceptions about Islam and Muslims. There are people who still believe that Islam is Arabia and Arabia is Islam! For example, a startling number of Westerners still imagine that Muslims are Muhammedans and many Yoruba-speaking people of South Western Nigeria call Muslims "Ymale". Balogun (1977) observes that misconceptions regarding the nature of Islam are bound to adversely affect non-Muslims' attitude to Islam and consequently their relationship with Muslims. Misconceptions promote wrong attitudes and wrong attitudes breed disharmony and avoidable conflicts. It might be appropriate to say a few things on what Islam is not.

**What Islam is Not**

**(a) Islam is not Arabia**

Although Islam started in Arabia, the common assumption that Islam is synonymous with Arabia has no basis in the sacred texts. The Holy Qur'an informs us that the Prophet Muhammad (S.A.A.S) was sent as a mercy to the entire human race.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

'We sent thee not, but as a mercy for all creatures' (Q.21 v 107)

From this piece of information we can infer that Islam is not only a comprehensive spiritual guide and a complete social system but

also a divine path revealed by God for the benefit of all mankind. Affirming the global vision, mission and spread of Islam, Atison (2002:78) using statistical data remarks:  
*Of the over one billion Muslims dispersed throughout the world, the combined population of all the Arab-speaking countries is only about 130 million (roughly 15%). From this brief outline of the global spread of Islam, the cultural, ethnic and linguistic diversity of Islam becomes clearly apparent.*

See Tables I which indicates the countries with a Muslim majority.

**Table I: World Muslim Majority Countries**

S/N	Geographic Location	Countries	Area (sq. km)	Population	Islam Religious Bodies	Overall % of Muslims
1		Algeria	2,381,741	33357089	99	01
2		Eritrea	121114	4447367	56	44
3		Gambia	11295	1546848	90	10
4		Guinea	245857	9246462	85	15
5		Libya	1757000	5631585	97	03
6	<b>Africa</b>	Mali	1240192	11956788	80	20
7		Mauritania	1031000	2998583	100	00
8		Morocco	32209101	45,530	98.7	1.3
9		Niger	1267000	11360538	95	05



10		Senegal	196722	10852147	90	10
11		Somalia	637700	8304601	99	01
12		Sudan	2505800	39148162	70	30
13		Tunisia	63482	10032050	98	02
14		Western Sahara	252120	2558177	100	00
15		Comoros	1862	651901	99	01
16		Djibouti	23200	466900	97	03
17		Egypt	997739	176117421	94	06
18		Afghanistan	652,225	29547078	99	01
19		Indonesia	1904443	238452950	87	13
20		Kazakhstan	2717300	16798552	47	53
21		Kyrgyzstan	198500	4965081	70	30
22		Malaysia	329758	23522482	58	42
23		Maldives	298	339330	100	00
24		Pakistan	796095	153705280	97	03
25		Azerbaijan	86600	7868385	93.4	6.6
26		Tajikistan	143100	7011556	80	20
27		Turkmenistan	488100	4863168	85	15
28		Uzbekistan	447400	26410416	88	12
29		Bangladesh	143998	141340480	80	10
30		Brunei	5765	365251	67	23
31	Europe	Turkey	779452	68893918	99	01
32		Iran	1648000	69018924	99	01
33		Iraq	438317	25374691	97	03

Asia

34	Jordan	89556	5611202	95	03
35	Kuwait	17818	2257549	85	14
36	Lebanon	10452	377218	70	36
37	Qatar	309500	2903165	54	44
38	Middle East	11427	840290	95	00
39	Saudi Arabia	2240000	25100425	100	00
40	Syria	185180	18016874	73	22
41	Bahrain	707	677886	85	00
42	United Arab Emirates	83600	2523915	96	00
43	Emirate	527970	20024867	80	22

(b)

Islam is not Mohammedanism

As we noted earlier, Islam is sometimes incorrectly referred to as 'Mohammedanism' and Muslims as 'Mohammedans'. This distorted view of Islam is a notion apprehended and extended from other religions which bear the names of their purported founders. Noting that this view is induced by ignorance, Balogun (1987:44) has observed:

*Other religions of the world have been named after their founder or after the community in which the religion prospered e.g. Christianity has been named after Christ, Buddhism after Buddha and Judaism after the tribe of Judah. This is not so with Islam. God himself named the Muslims as contained in (Q.22 v 78; 5 v 3).*



وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ  
عَيْنَكَ فِي الْإِيمَانِ مِنْ حَرَجٍ قَوْلَهُ آيَاتِكُمْ آيَاتُهُ يَوْمَ تَحْمِلُونَ  
الْمُسْلِمِينَ مِنْ قَبْلِ هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ  
وَيَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ...

**Translation:**

And strive hard in Allah's cause as you ought to strive (with sincerity and all efforts that His name should be superior) He (Allah) has chosen you to convey His message of Islamic monotheism to mankind by inviting them to His religion of Islam) and He has not laid upon you in religion any hardship. It is the religion of your father Abraham. It is He (Allah) who has named you Muslims both before and in this (the Qur'an) that the messenger (Muhammad) may be a witness over you and you be witnesses over mankind...(Q.22:78)

The latter reads:

الْيَوْمَ اكْتَمَلَتْ لَكُمْ دِينَكُمْ وَارْتَمَسْتُمْ  
عَلَيْكُمْ يَوْمَئِذٍ وَمَنْ يَتَّبِعْكُمْ لَكُمْ آيَاتُ اللَّهِ يَوْمَئِذٍ

*This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion. (Q.5v3)*

So, ladies and gentlemen, it is wrong to call Islam "Modammedanism" and Muslims "Mohammedans".

**(c) Islam is Not "Esin Innale"**

It is interesting to note that the Yoruba traditional oral poetry contains some notions concerning the practice of Islam as recognized by Ifa. This is evident in the following *Ifa*:



Islamic purity, cleanliness and chastity. Besides, the movement of the bird from one tree to another symbolizes the movement of Muslims from one place to another for teaching, preaching and propagating Islamic knowledge. On the origin of Islam in Yorubaland, available evidence from various sources suggests that Islam came to Yorubaland from the Hausa country in the North as well as from Mali empire in the North West.

According to Adam Abdullah (1976) it is most probable that Islam came to Yorubaland through 'white men' from Mali and that explains the sobriquet (Imale) given by Yoruba to anyone who professes Islam. Peter Morten - Williams as quoted in his book (1967) also holds the view that the word 'Imale' means a person from Mali. He suggests that the Yoruba people's first contact with Islam might have been either through itinerant preachers from old Mali or through the Mande Colony around Bussa. The advent of Islam in Yorubaland, as generally believed by historians, ushered in the study of the Qur'an as well as the Arabic language and literature as attested to by the *ese Ifa*:

*A ma fi gbogbo ara kewu elewu kiri.*

Ladies and gentlemen, now that it has been established that those who worshipped in the past in the manner of Malians were called 'Imale', it will be totally outlandish to continue to call Muslims 'Imale' in the 21<sup>st</sup> century.

### What is Peace?

*The Chambers 20<sup>th</sup> Century Dictionary* defines 'peace' as "freedom from hostilities, freedom from civil commotion, freedom from disorder, freedom from mental or spiritual disturbance or confusion or conflict arising from passion or sense of guilt, freedom from war, cessation of war". One may be tempted to assume, on the basis of the above definition of peace, that absence of war is synonymous with peace. But the unfolding events in the world actually indicate that there are many tensions all over the globe pointing to the absence of peace.

The installation of elaborate, sophisticated and seemingly invincible security devices does not in itself guarantee peace and security. The successful attack on New York and Washington on September 11, 2001 and the terror visited on London in July 7, 2005 bear witness to the fact that peace and security are not just a matter of technological devices. The situation is even worse in Africa, Asia and the Middle East. Pope John Paul II, in his message for the celebration of the World Day of Peace on 1<sup>st</sup> January, 2005, described the world situation in the following terms:

*If we look at the present state of the world, we cannot help but note the disturbing spread of various social and political manifestations of evil: from the social disorders to anarchy and war, from injustice to acts of violence and killing. (2005:5).*

Since the Pope painted that gloomy picture, wars and other forms of horrendous evil seem to have escalated beyond human control. We know that our situation in the world today is like the fowl of the Yoruba adage that perches on a clothline which causes discomfort both for itself and the clothline. (*Ara o r'okun ara o r'adie*).

But, if we may ask, will absolute peace ever be attainable in this war-ravaged world of ours, a world of man's exploitation of man and man's inhumanity to man? Are there principles in Islam which guarantee and foster world peace? The rest of this lecture will be devoted to attempting answers to these momentous questions.

### The Pillars of Islam and Peace

Mr. Vice Chancellor sir, distinguished members of the informed audience, permit me to draw your attention to the meaning and import of the 'pillars'. Islam has five basic duties which Muslims must perform. These duties are known as the five pillars of Islam. Prophet Muhammad (PBOH) says:



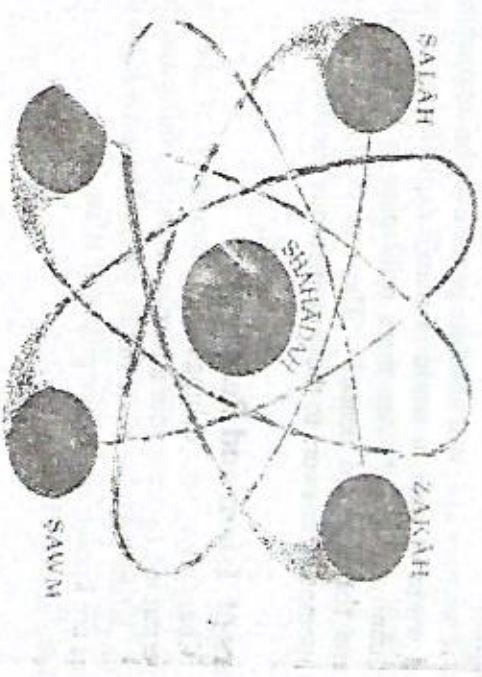
بنى الإسلام على خمس: شهادة أن لا إله إلا الله وأن  
 محمداً رسول الله، وإقام الصلاة، وإيتاء الزكاة، وحج  
 البيت، وصوم رمضان "البخارى"

Translation:

Islam is based on five things: declaring that there is no god but Allah, the establishment of salah, the payment of Zakah, the Hajj – pilgrimage to Makkah – and sawm – fasting in the month of Ramadan. (Sahih al-Bukhari, 1996:59)

I shall not bore my audience with elaborate theological exegesis regarding the interpretation of the pillars of Islam. Rather, I shall attempt to show that these basic duties, when conscientiously observed, can be a viable solution to the problem of turbulence and insecurity plaguing our world. In this regard, let us dilate on the first pillar of Islam.

Fig. 1: The Basic Duties of Islam



Ash-Shahadat

لا إله إلا الله محمد رسول الله

Translation:

There is no god but Allah, Muhammad is the messenger of Allah.

This declaration is called Kalimat shahadat and it concerns belief in the oneness of God, our Creator and Sustainer, on whom the entire universe depends, and the messengership of the Prophet Muhammad. (S.A 'A.S. In the Qur'an, we read declarations like the following concerning the Oneness of God:

وَاللهُ يَكْفِيكَ إِنَّهُ وَيَجِدُكَ اللَّهُ أَلَمَّا هُوَ الرَّحْمَنُ الرَّحِيمُ  
 Your God is One God; there is no god save Him,  
 the Beneficent, the Merciful. (Q.2 v 163)

One of the shortest and the earliest chapters of the Qur'an contains the doctrine of the unity of God. It goes thus:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝  
 Say, He Allah is One  
 Allah is He on whom all depend;  
 He begets not, nor is He begotten,  
 And there is none like unto Him. (Q.112: 1-4)

Suspecting that the Qur'anic passages above may fail to convince some skeptics because these are the revelations coming from an "unschooled" Arabian prophet, I shall now quote from the Holy Bible which conveys the same thought, predating the Qur'an by some thousand years. The ancient call to Israel says:



*Listen O Israel. Jehovah our God is one Jehovah!*  
(Deuteronomy 6:4).

It is not by chance, if I may add, that Jesus Christ repeated this same command about six hundred years before Muhammad started his mission in Saudi Arabia! The Bible says:

*The first of all the commandments is Hear, O Israel, the Lord our God is One Lord: And thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength: this is the first commandment.*  
(Mark 12: 29-30; Exodus 20:3 and Isaiah 43: 10-13)

From this piece of information, one can infer that the whole world has One God, one Creator.

In the world today, one major cause of internecine wars, holocausts, pogroms and other forms of savagery against fellow human beings is tenuous doctrinal differences. People parade their religious doctrinal differences as if the belief-system of one religion endangers, undermines or neutralizes the belief-system of the other (Dopamu, 1984:216), whereas the revealed religions have scriptural injunctions that make it imperative for their adherents to respect one another's religions. The two great religions, Christianity and Islam, emphasise the Oneness of God. Chaos and anarchy result from inappropriate and inadequate response of some adherents of religion to this fundamental divine revelation.

By the same token, if the belief in the messengership of the Prophet Muhammad is properly understood by non-Muslims, the way the Muslims believe it, there would be better understanding, peace, harmony and unity among the different races of the world. This is not an exaggeration. The Muslims are taught by the Qur'an to show great respect for all the prophets of God, to believe in them and to pray for them whenever their names are mentioned. It is a common practice among Muslims that when the name of any of the prophets of God is mentioned in their presence, they say:

*Peace and Blessings be upon him.*  
Muslims must believe in all the Prophets of God. Let us read what Qur'an says about the prophets:

قُلْنَا يَا مَعْشَرَ الْبَشَرِ إِنَّا  
أَرْسَلْنَا رُسُلًا فِيكُمْ أَنْ يَقُولُوا لِلَّهِ عَدُوًّا  
وَاللَّاتِ وَاللَّاتِ وَاللَّاتِ وَاللَّاتِ وَاللَّاتِ وَاللَّاتِ  
مِنْ رَبِّهِمْ لَا تَقْرَبُوا بَيْنَ أَيْدِيهِمْ وَلَا جُنُوبِهِمْ

**Translation:**

Say, 'O Muslims' we believe in Allah and that which has been sent down to us and that which has been sent down to Abraham, Ishmael, Isaac, Jacob, and to the Al Asbar (the offspring of the twelve sons of Jacob) and that which has been given to Moses and Jesus, and that which has been given to the prophets from their Lord. We make no difference between any of them, and to I we have submitted. (Q:2: 136)

The point of this verse is that no Muslim can lay claim to true belief in Allah if he/she does not believe in the message delivered by other prophets of God, and accords all of them the same respect he gives the prophet of Islam, Muhammad. If we allowed this go rule to apply to all religions of the world, would we still be talking religious crisis in the world today? Could there be peace when non-Muslims either through ignorance or bigotry paint Muhammad his religion in the darkest colour as evident in the publication of Cartoons of the prophet in the Danish newspaper *Jyllands-posten*, (*Guardian*, 2006:31).

One of the cartoons depicted the Prophet Muhammad as having a bomb in his turban (*Washington Post*, February 19, 2006).



editorial misjudgement caused an international storm of protest in Europe, Asia, the Middle East and Africa. If the respect Muslims are taught to give to all the prophets irrespective of their religion had been reciprocal would the world not enjoy peace? Would non-Muslims' refusal to respect the prophet of Islam in any way render ineffectual the beliefs of the Muslims? Distinguished audience, these are the issues we have to face sincerely and with open minds and sympathy. It is imperative to respect one another's religions so that we may promote peace and prosperity.

The most important effect of the first pillar of Islam, as we have seen, is that it produces a high degree of respect for and confidence in all the Prophets of God. It is against this background that we insist that the ethical and philosophical ground on which the arguments of the Fleming Roses of this world (who published the offensive cartoon of the Prophet Muhammad) are rested, namely the appeal to freedom of speech and other fundamental human rights, is dubious and unacceptable, and can only be productive of avoidable controversies and conflicts. Any freedom or right that jeopardizes peaceful co-existence, social or communal security and prosperity of the world or entrenches upon the rights of other people fails to serve any useful purpose. It is unfair to seek to enjoy or exercise that kind of freedom or right.

▪ *Salah*, the second pillar of Islam, refers to the five compulsory daily prayers observed individually or in a congregation at fixed times. Allah says in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا الصَّلَاةَ وَقَدِّمُوا لَهَا وَأَطِيعُوا أَمْرًا مُؤْتَمِرًا

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا الصَّلَاةَ وَقَدِّمُوا لَهَا وَأَطِيعُوا أَمْرًا مُؤْتَمِرًا

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يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا الصَّلَاةَ وَقَدِّمُوا لَهَا وَأَطِيعُوا أَمْرًا مُؤْتَمِرًا

Translation: ...set up regular *Salah* (prayers) for such with we are enjoined on believers at fixed times. (Q:4:103)

'But of what relevance is *salah* to world peace?' one may ask. Bal (1991:152) observes that *salah*, whenever it is observed, repeats emphasises equality of all human beings, enhances unity brotherhood, and can promote unity among various races of the world. An analysis of its symbolic and spiritual contents and gestures will serve to illustrate the point more concretely. Reciting *Fatihah* first chapter of the Qur'an, is compulsory in observing *salah*. Many read this *surah* but fail to grasp its message. In this *surah*, one prays to God and declares that one worships none but God and promises supplicate to none but Him.

Translation

*Thee alone do we worship and thee alone do we beseech for help (Q:1:5)*

إِلهًا غَيْرَكَ فَاعْبُدْ وَرَبَّكَ فَتَسْجُدْ

*Guide us to the straight path (Q:1:6)*

This is the core of the *surah*. It denotes the worshipper's recognition of his needs for Divine Guidance.

After reciting the *fatihah*, the worshipper submits to the will of God by bowing and prostrating. These two postures remind the worshipper of the limitedness of his own capabilities and God's omnipotence. On rising from the bowing posture, the worshipper declares:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allah listens to who praises Him

An interesting hint dropped by this declaration is the fact that the worshipper proclaims, at least twenty times a day, his belief in the fact that God is ever present, hears whatever he/she says and sees what he/she does.



Furthermore, *salah* develops the sense of self-discipline in a believer. For instance, the *Imam* is to lead the congregational prayer while others follow. The observance of this duty emphasises symbolically and practically the universal brotherhood of man and the equality all human beings, factors that can be fruitfully harnessed for the promotion of peaceful co-existence; there is no special place for the white or the black, the rich or the poor, the king or the servant. Artificial walls erected on the basis of pigmentation, wealth, power and influence cease to exist. A king or a millionaire who comes late to the mosque takes his place in the rear row, perhaps behind a servant or pauper who arrived earlier.

Distinguished audience, we are not unaware of the existence of some Muslims who have betrayed religious ideals and the commitment to peace even though they pray five times a day. This is by no means peculiar to Islamic worshippers. It is indeed a universal phenomenon. Our argument is that the lapses that are evident in some irreverent and even sacrilegious Muslims pale into insignificance when we consider the spiritual and social benefits of the all-important duty – *salah*. Allah says in the Qur'an:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

and establish regular (*salah*) prayer: for *salah* restrains from shameful and evil deeds (Q29 v 45).

If we look at the state of the world today, we cannot help but note the disturbing spread of various social and political manifestations of evil: social disorders, anarchy, war, injustices, rapes, violence, and killings. In the logic of the Qur'an, *salah* helps to overcome evil and when good overcomes evil, love prevails and where love prevails, peace prevails. This is the teaching of the holy Qur'an, restated by the Prophet in one of his traditions:

If there was a river at the floor of anyone of you and he took a bath in it five times a day, would you notice dirt on him? They said: Not a trace of dirt would be left. The prophet then added 'that is the example of the five *salahs* with which Allah boots out evil deeds' (Sahih al Bukhari, 1996:200).

No good-natured man or woman can renounce the struggle to overcome evil. The war against evil can be fought effectively through the art of *salah*. The extent to which we win that war determines the extent which we experience love and peace in the world.

▪ *Zakah* – alms giving or welfare contribution - is the third duty of Islam. It is to be paid once a year on savings at the rate of two and a half per cent. This rate applies to cash, savings and gold and silver jewellery. The rate for agricultural produce is different. (See the table of scheduled *Zakah*).

Table 2: Schedule of *Zakah*

Schedule of <i>Zakah</i>		
Wealth on which <i>Zakah</i> is payable	Amount which determines the payment of <i>Zakah</i> (NISAB)	Rate of <i>Zakah</i>
1 Agricultural produce	5 Awsuq (653 Kg) per harvest*	5 per cent produce in case of irrigated land; 10 per cent of produce from rain-fed land.
2 Gold, Silver, ornaments of gold and silver	85 grams of gold or 595 grams of silver*	2.5 per cent of value
3 Cash in hand or at the Bank	Value of 595 grams of silver*	2.5 per cent of amount
4 Trading goods	Value of 595 grams of silver*	2.5 per cent value of goods
5 Cows and	30 in number	For every 30, one 1-year-old



6	Goats and sheep	40 in number	for every 40, one 2-year-old One for first 40; two for 120 three for 300; one more for every 100
7	Produce of mines	Any quantities	20 per cent of value of produce
8	Camels	5 in number	a Up to 24, one sheep or goat for each five camels b 25-35, one 1-year-old she- camel c 36-45, one 2-year-old she- camel d 46-60, one 3-year-old she- camel e 61-75, 4-year-old she- camel f 76-90, two 2-year-old she camel g 91-120, two 3-year-old she ca- mels h 121 or more, one 2-year- old she-camel for each additional 40, or one 3-year- old she-camel for each additional 50

\*Fithuz Zakah-Yusuf Al-Qaradawi, Vol. 1, Page 260, 273 (Beirut, 1977).

The compulsory payment of *Zakah* is one of the main principles of an Islamic economy through which the gap between the rich and the poor is narrowed. It helps to achieve fair distribution of wealth and it is a form of social security. The implication of this scheme for world peace is unambiguous. The Qur'an instructs us as follows:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْمُعْتَمِرِينَ وَالسُّؤْمَاءِ وَاللَّذِينَ فِي  
 ذُرِّيَّتِهِمْ حُرْمٌ وَالْبَنِينَ وَالنَّسَاءَ وَالرِّبَاةِ وَالْحَائِضَاتِ وَالسَّائِلِينَ وَالْمُهْتَاجِينَ  
 وَفِي الرِّقَابِ وَالْكَائِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ  
 وَاللَّهُ عَلِيمٌ حَكِيمٌ

*Zakah* are only for the poor and the needy and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt and for Allah's cause, and for the wayfarer (a traveler who is cut off from everything a duty imposed by Allah. And Allah is All-Knower, All-Wise. (Q.9 v 60).

The message contained in the above verse is that *Zakah* is an Islamic programme which seeks to bridge the ever widening gap between the few rich and the many poor. It seeks to alleviate the sufferings of the majority by providing for the sick, the hungry, the homeless and the needy with that which they lack but need for survival and comfort. Balogun (2003:5) observes that *Zakah* is a divine scheme to fight against poverty; it is for the promotion of peace and security; it is indeed an effective approach to the challenge of poverty which the international community, at the beginning of this millennium, set the priority of reducing by half by the year 2015. The graphic picture of how this can be achieved is shown below:

The graphic picture of how this can be achieved is shown below:



Figure 2: Capitalist World

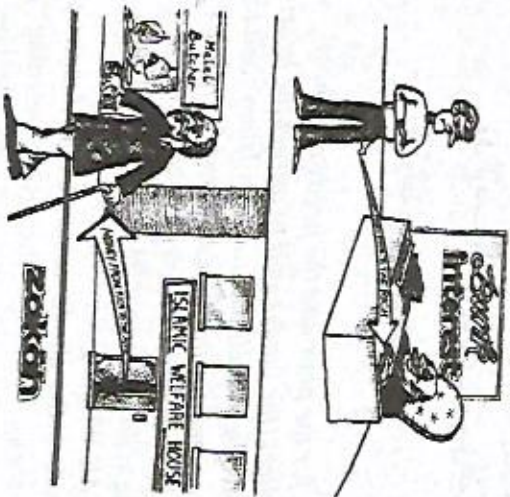


Figure 3: Islamic Welfarism

I recall with great delight and a genuine sense of indebtedness how I benefited from the Islamic Welfare Scheme in Libya and Saudi Arabia in 1975 and 1979 respectively. As an undergraduate in Cairo in 1975, I decided to spend a month in Libya during the long vacation. For the sake of adventure, I travelled by land. On getting to Libya, I discovered that my luggage had been mistakenly taken by a co-traveller who had alighted before our final destination. With the exception of my travelling documents all my belongings had gone. My ordeal did not last more than one hour. I narrated my experience to the driver who brought us to Libya showing evidence of the lost luggage. He simply took me to the nearest Welfare House where its operatives, having established the veracity of my claim and the genuineness of my identity, unceremoniously authorized the release of a handsome sum of money that would take care of my feeding, accommodation and other expenses.

Four years later after my graduation at Al-Azhar University my friend, Mr. (now Prof.) A.G.A.S. Oladosu and I were given admission to American University in Cairo (AUC). However, because we could not pay the school fees in hard currency, we travelled to Saudi Arabia to seek financial assistance. Our first contact was with an individual Sheikh Muhammad Baglaf, who operated his own educational welfare scheme. Having been satisfied that we had a genuine case, he gave us a letter in which he undertook to sponsor our Master's programme which would last two years.

Zakah, as evident from the two instances above, can be used to foster peace, on the principle of the universal destination of the earth's goods. Allah admonishes that wealth should not be monopolized by the rich alone.

... لا يملكها رجلان ولا رجلان

... in order that it (wealth) may not become a fortune used (that is rotated and controlled) by the rich among you... (Q59:7)

The good of peace in our world today must be seen as being closely related to the principle of the universal destination of the earth's goods. Appropriate mechanisms should be evolved at the international, national and local levels to guarantee that the goods of the earth are shared in accordance with the principles of Zakah.

▪ Sawm (fasting), the fourth pillar of Islam, is another act of worship performed by the Muslims in the month of Ramadan the ninth month of the Islamic calendar. It is an annual training programme designed by God to develop self-control in the worshippers. The implication of this pillar for world peace is not far-fetched. From the beginning, humanity has known the tragedy of evil and has struggled to grasp its roots and to explain its causes. 'Evil', observes Pope John Paul II (2005:4) 'is not some impersonal, deterministic force at work in the world; it is the result of human freedom'. It is the freedom that distinguishes human beings from every other creature on earth and it is ev



present at the heart of the drama of evil. That explains why the Qur'an says: (Q.2:183).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَأَسْأَلَنَّكُمْ تَتَّقُونَ

**Translation:**

*O you who believe, fasting is prescribed for you as it was prescribed for those before you, that you may become self-restrained (Q.2:183).*

The universal demand of the moral law requires self-restraint on the part of all the people of the world today more than ever before, given the evils of the social and political nature which afflict our world. From America to Africa, Europe to Asia and the Middle East, the troubling phenomenon of terrorist violence appears to be driving the whole world towards a future of fear and anguish.

Balogun (1986:50) believes that, to attain the good of peace, there must be a clear and conscious acknowledgement that we can put our freedom under perfect control and this is the foundation on which the *Ramadan* fast is based. Again, in 1991 Balogun corroborated this fact in another research work where he established that the discipline involved in the exercise of *Ramadan* is unmistakable. Remarkably, no policeman mentions the Muslims when they are fasting to ensure that they do not break their fasting. Yet, they must not break it as many people would break man-made laws when they feel they are not likely to be caught (Balogun, 1991:50).

The need for discipline and self-restraint as required by fasting is clearly seen when we consider the many difficult problems standing in the way of development in the world: numerous armed conflicts and political instability leading to wide-spread insecurity. These are tragic situations which call for a radically new direction as recommended in the fourth pillar of Islam.

▪ **Haji:** The last but not the least pillar of Islam is *hajj* which symbolizes the unity of mankind. Perhaps the most important implication of *hajj* for the global situation is unity and peace. A Makkah, all pilgrims stand on an equal footing, whether Arabs or non-Arabs, rulers or the ruled, black or white. All men and women assemble around a single centre which inspires them with a sense of unity. More importantly, their views and aims are unified and their resolution is strengthened to work cooperatively for the attainment of a general good.

Recalling his experience during his pilgrimage, Malcolm X (Maududi, 98:22) observed that he saw the Muslims of Asia, America, Africa and Europe all wearing dresses of the same type and were all hurrying towards the same place -- Ka'bah and were all offering prayers standing on the same spot at Arafat. It was then he realised that what he saw was the practical solution to the problem of colour and race, and not the solution he had been trying to offer in America.

The good of humanity as a whole, including future generations, calls for true international cooperation, brotherhood and unity as enshrined in the duty of *hajj* and enjoined by the following verse of the Qur'an:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَهَكُمْ عِنْدَ اللَّهِ أَشَدُّكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

**Translation:**

*O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily the most honourable of you with Allah is the most pious. Verily, Allah is All-Knowing, All-Aware (Q.49:13)*

The above quotation draws attention of the human race to their division into nations, races and tribes for the sake of distinction, so that people of one race or tribe may meet and be acquainted with people belonging to



another race. The division should not be the basis for racial discrimination, exploitation and oppression of one another. When the spirit of common good and brotherhood is promoted at every level, peace will definitely be promoted among peoples, communities and nations.

## Jihad and Peace

*Those who interpret jihad only in terms of defensive war or as a personal moral striving, are denying the Qur'anic evidence as well as the history of orthodox sunni doctrine. (Hans Vocking, 1991)*

The above quotation summarises the mistaken belief of many people all over the world that the only possible definition of jihad is 'holy war' against non-muslims. For instance, Segun Odunuga (2005) while commenting on the new dimension of religious conflict in Nigeria observed that:

*The appearance on September 20, 2004 of a band of religious adventurists, labelling themselves as Taliban, in Bornu State, added a new dimension to the worrying issue of religious conflicts in Nigeria. These young men apparently got inspired by what the Taliban did in Afghanistan and escapade of Osama bin Laden a few year ago and thought they had a role in the jihadist notion of Islamising the country... (emphasis ours)*

The perception of Islam as a religion that urges its adherents to engage in ceaseless conflict with their fellow human beings has become the norm among many non-muslims especially in the wake of the terror bombings of September 11, 2001 in America. But the truth of the matter is that jihad in Islam has nothing to do with the grave charge of "aggressiveness" and readiness to do 'violence' at all times. The protagonists of such view as represented by Volking rest their arguments on the following verses of the Holy Qur'an:

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاتَّقُوا اللَّهَ إِنَّكُمْ بِنِعْمَتِهِ كُنْتُمْ مَوْجِدِينَ  
وَاتَّقُوا اللَّهَ إِنَّكُمْ بِنِعْمَتِهِ كُنْتُمْ مَوْجِدِينَ  
فَاتَّقُوا اللَّهَ إِنَّكُمْ بِنِعْمَتِهِ كُنْتُمْ مَوْجِدِينَ

- (i) ...And when the sacred months are over, kill the disbelievers wherever you may meet them, and take them captive, and besiege them, and lie in wait for them in every suitable ambush... (Q.9:5)

- (ii) ...Now when you meet in battle those who disbelieve, strike their necks... (Q.47:4)

Those who have been portraying Islam as a religion of force have been extracting individual verses of the Qur'an as quoted above without regard for their contexts, the circumstances surrounding their revelation and their interpretation by Muslims. Many observers seem unable to escape the misjudgement that it is a religious duty in Islam to wage aggressive war. This penchant for quoting out of context is at best a demonstration of ignorance and at worst, a hypocrisy or mischief founded on religious prejudice.

Let us draw an insight from the Bible to corroborate our position. In Matt. 10:34 Jesus is reported to have said:

*I came not to send peace but the sword*

If one were to interpret Jesus' words out of context, one might construe them as urging Christians to take up arms against their neighbours. This would be easier still, observes Hofmann (1999, 142) "If we were to use martial quotations from Martin Luther King." What then is the Qur'anic basis for jihad? Throughout the Qur'an one finds verses either reflecting a duty to uphold peace or permitting only wars of defence. Below are their logical and sequential revelations:



established, jihad is obviously a fundamental duty of Muslims through which peace can be maintained.

لَا يُكْرَهُ فِي الدِّينِ قَدْ بَدَأَ الرَّسُولُ مِنَ الْكَيْفِ وَمَنْ يَكْفُرْ بِالْظُلْمِ  
وَيُؤْمِرُ بِاللَّهِ فَدَامَ أَمْنُكُمْ يَا مَعْزُومِي لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ

Translation:

*There is no compulsion in religion. Verily, the right faith (truth) has become distinct from the wrong path. Whoever disbelieves in Taghut (false gods) and believes in Allah, then he has grasped the most trustworthy hand fold that will never break. And Allah is All-hearer, All-knower (Qur'an 2:256)*

Mr. Vice-Chancellor, sir, the question that would come to the minds of members of this informed audience would be, if jihad could also serve as a means of achieving peace, why is it that most Arab/Muslim states are engaging in incessant wars? This question naturally leads us to the next segment of this lecture.

### **What are the Obstacles to Peace in the Muslim World?**

So far, we have made the point that violence or belligerence, as a fundamental religious principle is alien to the core doctrines of Islam. As a corollary, we have also noted that the popular mindset that associates global terror, aggressiveness and militancy with the Qur'anic concept of *Jihad* represents a gross misinterpretation or distortion of the concept.

But in practical terms, could Muslims be described as peaceful or peace-loving given the situation in the Middle East and the States in the Persian Gulf where terrorists are attacking various targets almost on a daily basis? Let us note that these happenings are limited to the Muslim world. Indeed, what we are witnessing are politically motivated acts of terrorism that have religious appearances. (Wohmann (1999,65) makes the point quite persuasively when he observes that such political



regions across many regions of the world. He mentions some of them which include:

- (a) The supporters of "Liberation Theology" in South America
- (b) Northern Irish IRA guerrillas
- (c) Members of the German "Red Army Faction"
- (d) The French Action Directe and the Italian "Brigate Rosse"
- (e) The Italian "Brigate Rosse"

In view of the above, terrorist activities of a few Muslims in the Muslim world could not be justifiably used to link Islam to global terrorism. The truth of the matter is that there is more to the violence in the Muslim world than meets the eye. The Yoruba says, "Ese ki lase, lase" (Everything has a cause). We should like to state that the conflict in the Muslim community is a legacy of an extremely complex historical problem whose origins lie in the Western subtle diplomacy, American dominant disposition and the situation is aggravated by the extremism exhibited by many adherents of all the three religions of the world regions. Although this lecture is not about international relations, it may be worthwhile to comment briefly on some events around the world that border on violence and conflicts involving the Muslims and the rest of the world.

### 1.25 The Western Factor

The West plays a crucial role in the Perpetual conflicts being experienced in the Muslim world today. John J. Cofer (2002) describes the relationship between the Muslim world and the West in a vivid manner:

Arab Muslims have a love/hate relationship with the West. Muslims view western culture as being decadent, and are distressed that western governments have intruded into Muslim lands since World War I. Virtually all of the countries of the Middle East today are the result of artificial borders drawn up by Western powers following the great war.

Israel is viewed as a Western thorn in the Islamic heartland, an intolerable cancer that ultimately must be dealt with. The question in the Islamic (Sec. Muslim) mind is not how much land Israel holds; it is the fact that it holds any land at all in what was formerly Muslim territory. This is one core reason why the Middle East can never have peace unless it is imposed from without, and once external pressure is removed, war will return. Still while deploring Western Culture, Muslims love Western technology and money. They use e-mail, cell phones, faxes and the like.

We should like to mention at this juncture some historical factors which make the Arab Muslims believe that the West is the architect of today's conflicts in all the Arab World. Followers of history would recall that during the first World War while the Ottoman Empire entered the war on Germany's side, the Arabs - led by Sherif Hussein of Makkah - agreed to side with the Allies (Britain France and Russia). They did so because of an agreement known as the Hussein - McMahon Correspondence in which the British promised independence to what is now Syria, Palestine (Israel), Jordan, Iraq and the Arabian Peninsula should the Allies win the war. That was not to be because unknown to the Arabs, Britain had also signed the Sykes-Picco Agreement with France later in 1916. The content of this agreement was a detailed plan to split up most of the Middle East region between Britain and France should they defeat the Axis powers. There was even a third conflicting agreement which Britain made: the Balfour Declaration of 1917 in which the British promised to help create a national home for the Jews in Palestine.

The last agreement appears to be the last stroke that broke the camel's back. This is because the Arabs in the Middle East perceived the Balfour Declaration as an act of dishonesty on the part of the British; they believed the British had promised to help with the establishment of a United Arab country reaching from the Red Sea to the Persian Gulf.



return for their support during the World War I. Since the birth of Israel, it must be noted, peace has become elusive in the Middle East.

## 2. The American Factor

The seed of conflict which the British sowed in the Middle East has been watered and nurtured by the U.S.A. As a matter of fact, America has been described as the brain behind the present-day global terrorism. This point has been eloquently presented by Gen. Saighal (2003: 86-87) in his book: *Dealing With Global Terrorism: The Way Forward*. We quote fairly extensively:

...Unknown to the American public and Congress, President Jimmy Carter on July 3, 1979 had secretly authorized \$500 million to create an international terrorist movement that would spread Islamic fundamentalism in Central Asia and 'destabilise' the Soviet Union. The CIA called it Operation Cyclone, and in the following years, poured \$5 billion into setting up Islamic training schools in Pakistan. Young zealots were sent to the CIA's spy training camp in Virginia, where future members of Al Qaeda were taught 'Sabotage skills' - i.e. terrorism...

Saighal continues:

...The Al-Qaeda training camps are kindergartens compared with the World's leading University of terrorism at Fort Benning in Georgia known until recently as the School of the Americas; its graduates include almost half the cabinet ministers of the genocidal regimes in Guatemala, two-thirds of the El Salvadoran army officers who committed, according to the UN, the worst atrocities of that country's Civil War, and the head of Pinochet's secret police, who ran Chile's concentration camps. There is a terrible irony at work here!

He goes on:

*The humane response of people all over the world to the terrorism of September 11 has long been hijacked by those running a rapacious great power, with a history of terrorism second to none. Global supremacy, not the defeat of terrorism, is the goal. Only the politically blind believe otherwise.*

We should like to mention at this juncture some manifestation of American inordinate ambition to maintain her supremacy at all cost in the Arab/Muslim World at the expense of peace of that region. A few examples will illustrate this point.

i. It is on record that 'Operation Ajax', coordinated by the British M16 and the American CIA, toppled the democratic government of Muhammad Mussadeq in Iran on August 19, 1953. If that coup against Mussadeq - a charismatic leader who enjoyed massive support in Iran - had not taken place, observed Saighal (2003: p.102), Iran would have been an Island of stability in the Middle East.

ii. It is also on record that before September 11, 2001 the USA had built up a network of military facilities in several Persian Gulf states after the Gulf War. It had a formal 'status of force agreement' with over ninety countries. Since September 11 2001 she has established new arrangements with Uzbekistan, Tajikistan, Kyrgyzstan and Pakistan. There may be others in the pipeline. The USA has this urge to expand overseas, under the sea and into all available space in the Muslim world. To do what? 'To 'destabilise' the Muslim world' (Saighal, 2003: 86).

Thirdly and finally, one cannot but mention the unilateral interventionist approach of the USA in the Muslim world. Examples of such flying-in-the-face-of the world abound: A direct military intervention in Afghanistan and Iraq by Anglo-American forces without



a mandate from the UN Security Council speaks volume on how the USA has been consistently violating national sovereignties in one form or another in the name of fighting terrorism which she planted. The Yoruba say "Ai tete n'ole, Ole n mo'loko" ("Because we did not confront the thief swiftly enough, the thief dared to confront the owner of the farm").

### 3. The Jerusalem Factor:

Jerusalem remains a stumbling block to peace in the Middle East; it is the heart and soul of the Muslims and the Jewish nation and religion. It was once the great capital of King David and the site of Solomon's temple. The Muslims consider Jerusalem a holy site where the Al-Aqsa mosque was built in 687 A.D. to commemorate the making of Mi'raaj or the Night Journey into the Heavens (Q.17:1) by Muhammad (Pboh).

سُبْحَانَ الَّذِي أَسْرَى بِرَبِّهِ وَيَتْلَاهُ مَا الْأَنْبِيَاءُ لَمْ يَسْعَوْا بِهِ السُّبْحَانَ الَّذِي أَسْرَى بِرَبِّهِ  
مَنْ أَسْرَى بِرَبِّهِ يَسْعَى  
مَنْ أَسْرَى بِرَبِّهِ يَسْعَى  
مَنْ أَسْرَى بِرَبِّهِ يَسْعَى

#### Translation:

*Glorified and Exalted is He (Allah). Above all the evil they associate with Him. Who took is His slave (Prophet) Muhammad (PBOH) for a journey by night from Al Masjid al Haram (at Makkah) to farthest mosque (in Jerusalem) the neighbourhood whereof we have blessed in order that we might show him (Muhammad) of Ayat (proofs, evidences, Lessons, signs, etc.). Verily, He is the All-hearer, the All-seer. (Qur'an 17:1)*

The city is now the greatest source of conflict between the Israelis and the Arabs. Meanwhile, it is the common people on both sides who are suffering the devastating effects of the constant violence. Israelis cannot feel safe in any public place, for the fear that a suicide bomber might strike, while the Palestinians fear that Israeli reprisals will spill over into their neighbourhoods as the world has experienced the

merciless destruction of Southern Lebanon by the Israelis a few months ago.

### Concluding Remarks

Mr. Vice-Chancellor, sir, this lecture has attempted to draw attention to the alleged paradoxical involvement of Islam as a religion of peace, the conflicts and terrorist activities around the globe. As a means of gaining insights into the situation, we have examined both the doctrine and practice of Islam and related them to the vexed issue of world peace.

We have identified and examined some major obstacles on the way of peace in the Muslim world in particular and in the world in general. We have noted that the self-same socio-historical and material factors which have shaped the Muslim world and turned the Middle East into a terror-prone-zone have, in turn, occasioned restlessness in the world at large. It becomes imperative, therefore, for us to identify the root causes sincerely and as honestly as we can the root causes of terrorism so that our world can experience peace and stability once again.

We wish to propose the following points as crucial factors to attainment of global peace:

- a. There is the need to establish a new world order which would be a matter of urgency address the disturbing issue of injustice wherever they may exist. Today, this appears to be the sound basis for bringing about cultural stability and global peace.
- b. The rest of the world should be persuaded to change its distorted perception of and hostile attitude to the Muslim countries. The effect of the world turning its back to what is going on will be fully felt by the next generation. There can be no peace in the world if this trend is not reversed. The Yoruba say: "Agba ba ke' in s'oro, A k'etan sare". (An elder who would not strident his aged voice to admonish the erring youth, should be prepared to strain his aged legs as he flees in emergency).



c. We need to find a lasting solution to the Middle East problem which has been aptly described as a family squabble. Rosen (2004) says:

*We see ourselves coming from a common father (Abraham), but we do not necessarily see ourselves coming from a common mother.*

We dare say that the world peace cannot be guaranteed until peace returns to the Middle East. The apparent displacement of priorities which has characterized the world's pursuit of peace has made Madunagu to describe the war against global terror as unwinnable until:

*exploitation, oppression, big-power violence, humiliation, impoverisation (sic) and gross inequality – the root causes of terrorism - are banished from the face of the earth.*  
(The Guardian, 2005:65)

One cannot agree less with Madunagu because we have left undone those things we ought to have done and we have done those things which we ought not to have done. And now there is no peace on earth.

### Recommendations

Mr. Vice Chancellor, Sir, Our elders have said it all in one of their wise sayings when they say: "Aki ifina s'ori orule sun" (One does not go to bed and leave fire (burning) on the roof).

The search for world peace should not be left in the hands of the proverbial four people, namely, Everybody, Somebody, Anybody and Nobody. We are told that there was an important job to be done and Everybody was sure that Somebody would do it. Anybody could have done it, but Nobody did it. Somebody got angry about that because it was Everybody's job. Everybody thought Anybody could do it, but Nobody realised that Everybody wouldn't do it. Finally, Everybody blamed Somebody when Nobody did what Anybody could have done.

The important job we are referring to here today is world peace. This job is beyond the capability of the opposing forces in the Middle East. Nor is it the sole responsibility of the United Nations serving us with resolutions. It is the West that created the chaos around the world and it is the West that must take on the responsibility of restoring peace. The world peace is a task that must be accomplished by all.

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رَبِّهِمْ أَزْجَحُهُمْ كَرِيمًا صَفِيحًا

'My Lord! Bestow on them Thy mercy even as they cherished me in childhood'. (Q.17:24).

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