

## **Fake Da’wah and Sectarianism: The Aftermath of Book Haram Conundrum on Islamic Education in Northern Nigeria<sup>1</sup>**

Abdulrashid Lawan Haruna\*

*Ahmad Ibrahim Kulliyah of Laws, International Islamic University Malaysia & Faculty of Law, University of Maiduguri, Nigeria*

U.S. Abbo Jimeta

*Faculty of Law, University of Maiduguri, Nigeria*

\*Corresponding author; email: rashid4rash@yahoo.com

### **ABSTRACT**

*Da’wah being an instrument of delivering the message of Islam has been used by some pugnacious self-acclaimed scholars to establish a religious wing in the name of preaching a dogmatic norm of Islam. Northern Nigeria has witnessed the activities of such nefarious elements, which culminated into a religious sect called “Jama’atul Alhul Sunnah Lidda’wati wal Jihad” popularly known as Boko Haram. The article examines the vigorous Jihadist call by the sect for the establishment of an Islamic state in Nigeria, the aftermath of which has led to a deadly war that took more than five years and is still on going. The article examines the impact of the conflict on Islamic education in Northern Nigeria, particularly in the affected states. The research uses both doctrinal and qualitative methodologies in which interviews were conducted with respect to the effect of the Boko Haram on Islamic education. The article posits that the conflict initiated by Boko Haram has negatively affected da’wah generally*

---

<sup>1</sup> The first version of the paper was delivered at the International Conference on Da’wah and Islamic Management (IC-DAIM 2014) “A Path for Wasatiyyah Leadership” held on 20-21 May 2014 at Universiti Sains Islam Malaysia.

*in northern Nigeria as every religious person who stands to preach Islamic precepts is perceived by the Nigerian security outfits as a potential Boko Haram member. This has deterred many Muslims from spreading or enlightening the Muslim Ummah, which consequently affects the dissemination of Islamic knowledge. The article further discloses the horrific consequences of the conflict on local informal and formal Islamic schools that usually teach Muslims' children and youths the knowledge of their religion. All these problems are associated with fake da'wah clerics and proliferation of religious sects associated with Islam. It is recommended that Muslims should stand to their obligation of respecting and protecting the ideals of Islamic religion devoid of personal sentiments. And the parties involved in the conflict should desist from attacking schools and maltreatment of Muslim scholars.*

**Keywords:** *Boko Haram, conflict, Islam, Northern Nigeria, education*

## INTRODUCTION

Nigeria is country that is divided into six geopolitical zones and Northern Nigeria comprises of three geopolitical zones with sum total of nineteen states out of the thirty six states in the country. The Northern states consist of three geopolitical zones of the North-East, the North-Central and the North-West. Boko Haram conflict is a conflict that spread across nearly all the Northern states but the prone states of the conflict are Borno, Adamawa and Yobe. These three states are those that are seriously affected by the conflict. The root cause of the conflict was the resultant effect of the perverted teaching of Islamic education and invention in the spread of the message of Islam. It was the selfish teaching of a self-acclaimed Muslim cleric that led to the emergence of a new sect called Boko Haram whose creed prohibits western education and working as a civil servant in Nigerian secular state. A misunderstanding ensued between the sect members and the Nigerian police, which soured into violence and later culminated to armed confrontation.

The crisis started in 2009 which was subdued and resurfaced in 2010. The sect began to attack security outfits in Maiduguri and subsequently in other northern states. As a result, the government has constituted

a Joint Task Force (JTF) which composed of personnel from the various security institutions in Nigeria. The target of the sect was to destroy government institutions being a secular state and establish an Islamic state in Nigeria. Among the institutions that suffered most in Boko Haram's attacks are the government primary and secondary schools. The sect has destroyed several schools in the affected states by setting classrooms and hotels on fire as well as killing students and teachers. On several occasions, Boko Haram attacked Government Girls Schools and abducted female students to their camps. The deteriorating condition has forced the Government to declare state of emergency in three states of Adamawa, Borno and Yobe. The various attacks on schools have effect on education and learning in these states but what affects Islamic education most was the treatment or fear of the JTF and Boko Haram.

As matter of fact, most of the members of Boko Haram are youths who were mainly *Almajiris* (students of informal Islamic schools). This coupled with population-centric methods of warfare adopted by the sect have made the JTF to consider every male youth in Maiduguri as a potential Boko Haram member. In addition, any appearance that is likely to portray a typical Muslim identity such as growing bear, wearing turban, etc. were dangerous as the JTF would suspect a person with such identity as a Boko Haram member. These factors have made Qur'anic education in Maiduguri very difficult as the major medium of imparting such knowledge is through *Tsangaya* (informal Islamic schools). The *tsangaya* are seen as places for the breeding of Boko Haram. Thus, both the Muslim scholars who own the *tsangaya* as well as their students have to abandon learning for their safety. This has affected Islamic education within the period of the conflict. Additionally, Boko Haram has been attacking Muslim clerics who have criticized their creed or preached against their ideology. Consequently, this has equally impeded Islamic education and decreases the number of Muslim scholars.

In writing this paper, the methodologies adopted in developing the work include both doctrinal as well as non-doctrinal. The doctrinal methodology being a black letter approach to writing is mostly used in legal research and it was used to appraise the concepts involved in the research. As such the research uses materials from both primary and secondary sources of data, which include the utilization of the available literature in the field. In the use of the non-doctrinal methodology, the research uses qualitative method in order to get data on the current

issues on the conflict and its effect on Islamic education. The method of data collection used was based on in-depth interviews conducted with different individuals in the affected area. The researchers used a stratified method of sampling where people from various aspect of life within the affected community were sampled out and interviewed. Direct contact was established with the various interviewees who have agreed to grant the interview and have responded. The research was designed in a flexible manner and unstructured method of interview was adopted in order to give the researchers the opportunity to reflect on individual changing circumstances. In doing so, interviews were conducted with residents of Maiduguri being the headquarters of Boko Haram and the prone area of the conflict. However, all the individuals that granted the interviews agreed to respond under the strict condition of anonymity. This is due to the fact that the interviewees fear for their lives in view of the security challenges posed by the conflict and at the same time anonymity will help to guarantee their safety. The results of the found that the Boko Haram conflict has seriously affected the existing platform for Islamic education in the affected area and has deterred continues development of Islamic education, which rises serious concern about the future of education in general in the affected area.

### CONCEPT OF DA'AWAH

*Da'wah* is an Arabic term which literally means to 'to invite', 'to call' 'to summon' or 'ask to come'. Technically, "*da'wah* is the process of reminding man of his true mission and attempting to bring him back to his origin" (Don, et al., 2012). This definition clearly shows that *da'wah* could mean a mission to remind man of his essence of creation which obviously includes delivering the message to both Muslims and non-Muslims. In essence, "da'wah applies to convey the message of Islam to non-Muslims and inviting them to Allah. Non-practicing and lost Muslims need to be reeducated and motivated to become better Muslims" (Ibid). This paper is concerned with da'wah to the Muslims, which is meant to transform the Muslim ummah through the preservation Muslim individuals and community at large from falling prey to mischievous values Taghut. As Allah said: "And We certainly sent into every nation a messenger, [saying], Worship Allah and avoid Taghut." And among them were those whom Allah guided,

and among them were those upon whom error was [deservingly] decreed...” (An-Nahl: 36)

The main purpose and target of da’wah to the Muslim ummah is to make the ummah better worshippers of Allah and bring them closer to Allah without unnecessary connection with sectarianism. This will assist in inculcating the best teachings of Islam and making them better Muslims in practice as well as in the understanding of the etiquettes of the religion (ElMekki, 2011). Basically, in order to achieve this mission, the necessary form of da’wah has to be adopted which requires the use of the basic concept of ‘enjoining what is good and forbidding what is evil’. It will be in line with the saying of the Almighty Allah: “And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful” (Al-Imran: 104).

Indeed, it is an obligation on part of Muslims to teach and guide one another towards the emergence of the best ummah. This duty of conveying the message is not restricted to a particular class or group of people but it is a general duty of Muslims. In a tradition of the Prophet (PBUH), he said “convey my teaching [to the people] even if it were one verse or sentence” (Bukhari). It is equally encouraging that Islam has made bounteous rewards for every Muslim who is instrumental in making a fellow Muslim to perform good deeds. The Prophet (PBUH) was reported to have said “...verily the one who guides [someone] to good is like the one who does it [in reward]” (Sahih Al-Tirmidhi). With this Prophetic decree, whoever teaches someone how to perform act of ibadat will be given a similar reward with such an individual when the act of ibadat is performed (ElMekki, 2011).

Therefore, da’wah to the Muslim ummah should be considered as *da’wah* that is directed towards Muslim society with a view to deepening their faith, “widen their horizons of Islamic learning, enliven their spirit, and reaffirming their commitment to the Islamic way of life” (Don, et al., 2012). As such da’wah to the Muslim ummah is to be made in good faith with the sole purpose of purifying the ummah in their endeavours and to ultimately get the reward for the good deeds of the entire ummah (Ibid). This requires careful assessment of one’s own intention as a *da’ee*, which needs to be free from ulterior motive or pride and the message to be spread across must not misguide the ummah. According to the tradition of the Prophet (PBUH), the reward of every deed centres on the purity of the intention of the doer (Al-Nawawi). So the aftermath of the good deeds can be harnessed as

well as the consequence of any misguidance must equally be born. Therefore, any propagation of the message of the religion done with ulterior motive or pride may be regarded as fake da'wah and usually leads to proliferation of religious sects, which is unnecessary in Islam. This assertion is supported by the practical situation of the conflict in Northern Nigeria, which was a direct result of the propagation of Islam born out of ulterior motive and pride that led to the establishment of the sect "Boko Haram".

### THE BOKO HARAM DA'WAH

Boko Haram is a sect called "*Jama'atul Ahlul Sunnah Lidda'wati wal Jihad*", which literally means "people committed to the propagation of the Prophet's teachings and Jihad". The sect is however, popularly known in a Hausa language called "Boko Haram", which simply means "western education is forbidden" (Hashim, 2012). It is believed that the sect has been in existence long before it was known and called Boko Haram. According to some literature, the sect was built on a sect called *Ahlulsunna wal'jama'ah hijra*, which was formed in the University of Maiduguri, Borno state by Abubakar Lawan as the leader. The sect becomes Boko Haram when Abubakar Lawan left for Saudi Arabia to study and the mantle of leadership of the group was transferred to Muhammad Yusuf (Abimbola, et al., 2012).

The name Boko Haram emerged from the *da'wah* of the new leader Muhammad Yusuf who has expressed novel and innovative opinions concerning western phenomena. The sect initially faulted the secular state of Nigeria and called for the establishment of Islamic state, which of course, is the dream of every practicing Muslim in Nigeria. The leader as well as the sect became popular when Muhammad Yusuf started to preach that western education is prohibited and western materials are forbidden (Ajayi, 2012). In his da'wah to Muslim ummah, he emphasizes on the obligation of Muslims to shun away western education and that Muslims who are civil servant should resign their positions because Nigeria is a secular state. He reiterates his position by asserting that any Muslim who died as a student of western education or as a civil servant of a secular state, their abode is hell fire. According to him, both western education as well as serving in Nigerian government is service to *Taghut*, which is forbidden upon every Muslim (Salihi, 2012).

Though Muhammad Yusuf has no background of western education, but he criticizes some scientific theories such as Darwinism, theory of evolution, the spherical shape of the earth, formation of rain, etc. He mostly argues based on his understanding of the verses of Qur'an without taking heed to interpretation of the early classical scholars. This *da'wah* of Muhammad Yusuf coupled with the valour of his tongue have earned him popularity among the Muslim youths, particularly those without background of western education to come from all the nooks and crannies of Maiduguri metropolitan to attend his regular *da'wah* (Innocent, 2012). In addition, many students from the University of Maiduguri have abandoned their studies while others tore their certificates based on Muhammad Yusuf's understanding that western education is forbidden. Similarly, some civil servants have equally resigned from the service of either the state or federal government based on the understanding that Nigerian government is Taghut. Muhammad Yusuf continued to intensify his *da'wah* and his popularity and followers continue to grow by the day (Alozieuwa, 2012).

This has prompted many scholars who are respected in Nigeria and abroad such as Sheikh Ja'far Mahmud Adams to engage Muhammad Yusuf in a bid to clarify and explain to him the true position of Islam concerning western education and serving a government that is not an Islamic government. Muhammad Yusuf has claimed to have accepted their position and agreed to use the same medium he used to spray the mischief to alter his position (BM, Interview, 2013). However, Muhammad Yusuf persisted and continued with his *da'wah* by stressing on the prohibited nature of western education and serving a government of Taghut. Other scholars who are contemporaries of Muhammad Yusuf have also tried their efforts by engaging in argumentative debates on the issues he used to criticize but to no avail (JAS, Interview, 2013).

The stand taken by Muhammad Yusuf clearly portrays lack of good intention in his *da'wah* and the absence of the basic objective of *da'wah* i.e. to make the Muslim ummah better worshippers of Allah and at the same time to bring them closer to their creator without unnecessary connection with sectarianism. In an interview conducted with a resident of Maiduguri, the interviewee confirm that Muhammad Yusuf have refused to move from his position simply because he has made firm and he feels exalted. The interviewee based his assertion on the fact that Muhammad Yusuf has one day told his friend that

he should join his sect because there is exaltation in the course. Moreover, Muhammad Yusuf's failure to relinquish his ideology could be link with his fear of losing followers who have readily gone far (SU, Interview, 2013).

Interestingly, this paper is able to figure out the reason for the fake da'wah embarked by Muhammad Yusuf, which has not been made available in other literature. It was astonishing to some scholars like Ja'far Mahmud Adams who has so much believed that Muhammad Yusuf is a promising youth with all the necessary potentials ought not to engage in such misguidance (See Walker, 2012). In an interview with a resident of Maiduguri who has a close contact with Muhammad Yusuf prior to the initiation of the new sect, he said Muhammad Yusuf started the Boko Haram da'wah following a particular event that happened to him. The da'wah began when Muhammad Yusuf was made the secretary of the Shariah Implementation Committee in Borno state but unfortunately he cannot read and write in English as he has no background of western education. As such since a secretary of the Committee must read and write in English, Muhammad Yusuf was forced to step down to ordinary member of the Committee. This event has hurt the feelings of Muhammad Yusuf and consequently he started to curse anything 'western' (BM, Interview, 2013). It is important to also mention that despite the fact that Muhammad Yusuf detested western education and preached against it, until his death, he used things such as computer, handset, flashy cars, etc. (Army, Interview, 2013).

### **THE BOKO HARAM CONFLICT**

The Boko Haram conflict is a violence that began on the 26 July 2009, which was as a result of the maltreatment of the sect members by the Nigerian Police. The sect members were brutalized by police for their failure to wear helmet, which was a new traffic rule the government seeks to enforce against all individuals using motorcycle (Okpaga et al., 2012). The police in an attempt to deal with the members of the sect for the open defiance of the law shot 17 members of Boko Haram with live bullets but they did not die and they were rushed to the University of Maiduguri Teaching Hospital. A week later the sect members felt oppressed by the police and they came out to take revenge against the security forces. This particular event has triggered the conflict in the Northern part of Nigeria (Forest, 2012).

It was on 26 July 2009 that the sect members started their attacks on several police stations in Maiduguri such as Police Mobile College barracks, state police headquarters, Ibrahim Tayo police station, Makera police station as well as the maximum security prison where the inmates were released (Oladimeji, et al., 2012). On the same day, the sect members attacked some churches and primary schools across Maiduguri metropolitan and burnt down classrooms and offices in the school. In no time, the violence has sprayed across the northern states such as Yobe and Kano states. This prompted the government to deploy the Nigerian Army to assist the police forces in suppressing the violence. The sect members have taken Nigerian security forces to ransom for days before the Nigerian Army was able to overcome the situation and captured the leader of the sect Muhammed Yusuf (Danjibo, n.d.; Oladimeji et al., 2012). The armed confrontation between the members of the sect and Nigerian Army lasted for four days and more than 1,000 people were killed in the violence who mostly were members of the sect as well as some few civilian victims (Onuoha, 2012). Muhammad Yusuf was handed over to the police who extra-judicially executed him and they claimed to have engaged in fierce armed battle with him (Forest, 2012).

The killing of the leader of the sect seems to have brought the conflict to an end because Maiduguri and its environs have experienced serenity for certain period (Hashim, et al., 2012). Unfortunately, the period of peace witnessed was an opportunity for the sect to re-organise itself and re-emerged as a formidable sect dedicated to campaign of assassination under the new leadership of Abubakar Shekau (Walker, 2012). The novel assassination activities of the sect started in 2010 with strategic attacks against security forces, government institutions as well as public schools. Sadly, Muslim scholars who were very instrumental in imparting knowledge on potential youths were also made to be part of the target of Boko Haram for the simple fact that such clerics did not support. 'The sect has evolved from a group that waged poorly planned open confrontation with state security forces to one that increasingly uses improvised explosive devices, guerrilla warfare, targeted assassination and suicide bombings in its violent campaign' (Onuoha, 2012).

The sect has intensified its violent campaign through the unconventional methods of warfare. This assisted the sect to take control of some Local Government Areas of Borno state. It is important at this juncture to mention that the President of Federal Republic of

Nigeria has declared state of emergency in three North-Eastern states of Adamawa, Borno and Yobe. The state of emergency was declared in order to enhance the powers and functions of the security forces in tackling the security situation. Despite the state of emergency, the sect persisted in carrying out deadly attacks that spread across virtually all the northern states including Abuja, the Federal Capital Territory (Botelho, 2013; Official Gazette No. 28, vol. 100, 2013).

### **BOKO HARAM ATTACKS ON SCHOOLS**

It is significant at this juncture to mention that the violent campaign of the sect has been extended to destruction of public schools. The sect has attacked primary, secondary and tertiary institutions within the northern states. A detailed data concerning the entire schools burnt by Boko Haram from the year 2009 to date cannot be available as the number of the schools attack is quite large and enormous. However, in the first four months of the year 2014 alone, Boko Haram has attacked several schools in various states in the North-Eastern part of the country. On 12 February 2014, Boko Haram attacked Konduga town in Borno state where more than 120 civilians were killed including students and more than 25 female students were abducted as well as several schools were burnt down. In the same February 2014, Boko Haram has attacked the Federal Government College, Bunu Yadi, where they killed 43 students without any resistance and they went ahead to burnt down the school buildings including some of the students' victims (Eyoboka, 2014).

Similarly, in April 2014, Boko Haram has attacked a secondary school in Gwaram Sabuwa, Gwaran LGA of Jigawa. In the attack, they ordered the people to withdraw their children from school and they threatened to come back if the people did not stop enrolling their children in schools (Sahara Reporters, 9 April, 2014). In the same month of April, Boko Haram invaded Dikwa town in Borno state and they attacked Government Secondary School in Gulumbe where 8 teachers were killed and classrooms were burnt (Marama, 2014; Idowu, 2014; Sahara Reporters, 11 April, 2014). Another sad attack on a school took place on the 15 day of April 2014. The attacked was on Government Girls Secondary School, Chibok where Boko Haram abducted about 239 female students who were writing their senior secondary school exams (Marama, 2014). Another attack was

launched on Government Girls Secondary school, Yana in Bauchi state where a five year old girl was killed and classrooms were burnt (Owuamanam, 2014). The frequency of the Boko Haram attacks on schools across the affected states prompted the Federal Government of Nigeria to officially announce the closure of all federal Government schools in the states (Ogundele, 2014).

This only provides the catalogue of the various attacks of Boko Haram sect on various schools across the North-Eastern states of Nigeria in just four months. The question is how these attacks on western public schools affect Islamic education in the affected states. It is important to point out that Islamic education is basic and part of western public schools in the Northern part of Nigeria based on the influence of Islamic religion on the people of the north. More importantly, we are very much concerned with the consequences and effect of such conflict in general on the propagation of Islamic knowledge within the affected states. The paper may appear to be less concerned with the number of attacks recorded on schools and the number of victims killed but we highlighted the various attacks to show how education has directly suffered from the Boko Haram conflict in the north in order to appreciate the effects of such attacks.

## **EFFECT OF THE CONFLICT ON ISLAMIC EDUCATION**

It is pertinent to start by asserting that the pattern of warfare adopted by Boko Haram such as guerilla warfare and population-centric method of attack as well as using acts of terrorism has been a source of concern. The consequence of employing these methods of warfare is the stringent restrictions the civilian population suffered from the security forces. In other words, the security forces are rigid in their dealings with the civilian population since members of Boko Haram are using the civilian population as a shield in carrying out their attacks. This has influenced the perception of the security forces and they considered every youth and Muslim scholars within the affected states as potential Boko Haram members (BMT, Interview, 2013). The perception of the security forces that every youth is a potential Boko Haram member may not be unconnected with the fact that the majority of the members of the sect are of youthful age. The risk involved in bearing Islamic identity or being a youth with suspicious outlook has forced people to discard their Islamic identity such as

the use of bear, turban, etc. because they can easily be harassed or maltreated by the security forces for simply bearing Islamic identity (KBMB, Interview, 2013). In addition, Boko Haram on its own part is equally killing people including Muslim scholars who oppose the ideology of the sect. Therefore, Muslim scholars in the affected states, particularly Borno state were fixed in double danger of falling a pray to both the security forces and Boko Haram (Hashim, et al., 2012).

Therefore, the effect of the fear installed in the civilian population by the security forces as well as Boko Haram have affected Islamic education as Muslim scholars have abandoned their *tsangaya* (informal Islamic schools), which is the basic medium of imparting Islamic education in most Northern states of Nigeria. The situation of the informal Islamic schools has become worse for the simple fact that most of the members of Boko Haram are the *Almajiris* (students of informal Qur'anic schools who used begging as their means of survival) who are from informal Islamic schools across the affected states (Innocent, 2012). Thus the *Almajiris* and their teachers (Muslim scholars) are the prime suspects and potential Boko Haram members in the eyes of the security forces. Therefore, the circumstances surrounding the entire situation suggest that it is natural for the Muslim scholars to back out in order to save themselves and their students. Additionally, some eminent Muslim scholars were directly killed, which automatically shot down their informal schools and consequently, the pupils of such schools were deprived of Islamic education (BM, Interview, 2013). Other places of acquiring knowledge for the grown up youths were also closed for the fear of the tendency of the security forces linking the youths with Boko Haram. It is significant to point out that the kind of treatment and torture the security forces used to exert on the people they accused of being members of Boko Haram is beyond imagination. On several occasions when the security forces arrested people from the civilian population, the suspects were not seen or heard again by their family members. There are several cases of forced disappearance of civilian who were arrested by the security forces and the various detention centers across the affected states were used to torture people beyond recognition (Amnesty International, 2012).

This attitude of the security forces has really impeded the teaching of Islamic education in the informal Islamic schools as the Muslim scholars as well as the students would not like to risk their lives. It is unfortunate that this sad situation emerged at the time that

the state government of Borno started to initiate a proactive measures toward standardization and institutionalization of the informal Islamic schools in the state. The government has started the process of formalizing the *tsangaya* schools across Maiduguri by providing classrooms and enlisting the Muslim scholars who own the *tsangaya* as civil servants of the state who are entitled to month salary (KMBM, Interview, 2013). However, Boko Haram conflict has shattered the effort and has impeded any positive effort towards promoting Islamic education in the affected states. Indeed, there was virtually a total collapse of Islamic education through the informal Islamic schools, particularly in Maiduguri metropolitan. This failure of Islamic education, especially the informal Islamic schools within the period of the conflict can largely be attributed to the maltreatment and brutality of the security forces against the civilian population.

As earlier mentioned, the various attacks by Boko Haram on several schools and institutions of learning may appear to have less effect on our discussion since we are concerned with Islamic education. However, it has some relevance since Islamic education is part of the western education in the northern states based on the influence of Islamic religion. Therefore, the destruction of secondary schools, the killing of teachers and students as well as abduction of female students by Boko Haram may have its repercussion on feature of Islamic education. Apart from the direct effect it has on education in general, parents will be reluctant to send their children to schools whether western or Islamic in view of the security challenges the conflict has created in the affected North-Eastern states.

## CONCLUSION

The conflict in Northern Nigeria is a violence fueled by the proliferation of *Jama'atul Ahul Sunnah Lidda'wati wal Jihad* a sect popularly called Boko Haram. The emergence of the sect can be attributed to the fake da'wah of a self- acclaimed Muslim scholar who has castigated western education and working as a civil servant in a secular state such as Nigeria. The sect has been calling for the establishment of Islamic state in Nigeria through violent jihad, which may lead to the overthrowing of the government. It was the jihadist movement of the sect that led to the conflict between the sect and the security forces of Nigeria. Boko Haram on its part has left a serious land mark on the

destruction it has done to education in general and Islamic education in particular. This can be collected from the uncountable attacks it has launched on educational institutions such as primary, secondary and tertiary institution in the affected states. Many teachers and students were killed, classrooms and hostels were burnt down and female students were abducted. Muslim clerics who preach against the sect were perceived as enemies and were consequently attacked or killed. This has force many Muslim scholars to suspend da'wah while others have to take exile by leaving the states. Thus, these conducts of Boko Haram have paralyzed Islamic education in the states affected by the conflict. The JTF that was deployed to protect the citizens has greatly impacted negatively on Islamic education in the state. The security forces considered every youth as well as persons bearing the identity of a typical Muslim as a potential member of Boko Haram who can be apprehended. It is to the knowledge of the civilian population that whoever was arrested by the security forces receives ill-treatment. Sometimes people who were arrested were made to disappear without any information to their family members. The maltreatment by the JTF has created fear in the mines of the people coupled with the fact that people were considered as potential members of Boko Haram. Besides the fact that conflicts generally affect education, the study found that the destruction done to public schools by Boko Haram and the assassination of Muslim clerics have serious negative impact on Islamic education. And the fear instilled in the mines of the people and the maltreatment meted against the populace by the JTF have equally been responsible for the setback of Islamic education in the affected states, particularly Borno and Yobe. It is suggested that Muslims should respect the obligations and duties imposed on them by the religion and discharge such responsibility without being selfish or using the religion as an instrument of achieving their worldly desire. And the parties involved in the conflict in Northern Nigeria should avoid targeting schools and maltreatment of Muslim scholars.

## REFERENCES

- Abimbola J.O., & Adesote, S.A. (2012). Domestic terrorism and Boko Haram insurgency in Nigeria, issues and trends: A historical discourse. *Journal of Arts and Contemporary Society*, 4(16).

- Ahmed S. Hashim., & Patte, G. (2012). Western ways are evil: The emergence and evolution of Boko Haram. *Counter Terrorist Trends and Analysis*, 4 (7).
- Ajayi, A.I. (2012). 'Boko Haram' and terrorism in Nigeria: Exploratory and explanatory notes. *Global Advanced Research Journal of History, Political Science and International Relations*, 1(5).
- Alozieuwa, S.H.O. (2012). Contending theories on Nigeria's security challenge in the era of Boko Haram insurgency. *The Peace and Conflict Review*, 7(1).
- Amnesty International. (2012). *Nigeria: Trapped in the cycle of violence*. London: Amnesty International.
- Army. Interview by author. Maiduguri, Borno state, 23 July 2013.
- BMT. Interview by author. Maiduguri, Borno State, 3 September 2013.
- Botelho, G. (2013 May 14). Nigerian President declares emergency in 3 states during 'rebellion'. CNN. Retrieved from <http://edition.cnn.com/2013/05/14/world/africa/nigeria-violence/>.
- Breaking News. (2013 May 14). *Sahara Reporters*. Retrieved from <http://saharareporters.com/news-page/breaking-news-jonathan-declares-state-emergency-borno-yobe-and-adamawa-state>.
- Danjibo, N.D. (n.d.). Islamism fundamentalism and sectarian violence: The "Maitatsine" and "Boko Haram" crisis in Northern Nigeria. Peace and Conflict Studies Programme, Institute of African Studies, University of Ibadan.
- Don, A., Muhamat, R., Hamjah, S.H., Md. Sham, F., Nasir, B.M., Asha'ari, M.F., Tibek, S.R., Ismail, Z., Endot, I., Puteh, A., Ismail, A. & Ghani, M.Z.A. (2012). Da'wah among non-Muslims: A view from Sri Lanka. *Advances in Natural and Applied Sciences*, 6(4).
- ElMekki, K. (2011). Shahada: Fiqh of da'wah. Retrieved from [cdn.durbah.org/media/studysessions/.../Shahadah/Shahadah\\_Notes.pdf](http://cdn.durbah.org/media/studysessions/.../Shahadah/Shahadah_Notes.pdf).
- Eyoboka, S. Yobe massacre: How my mates were killed – Survivor. *Vanguard*. 27 February 2014. Retrieved from <http://www.vanguardngr.com/2014/02/yobe-massacre-mates-killed-survivor/>.
- Federal Republic of Nigeria Official Gazette, No. 28, vol. 100, 20th May, 2013, Government Notice No. 85. Retrieved from [www.placng.org/new/publications/emergencyrule.pdf](http://www.placng.org/new/publications/emergencyrule.pdf).

- Forest, J.J.F. (2012). *Confronting the terrorism of Boko Haram in Nigeria*. Florida: The JSOU Press.
- Idowu, K. Boko Haram kills scores of UMTE candidates in Borno. *Punch*. 12 April 2014
- Innocent, E.O. & Ibietan, J. (2012). The cost of Boko Haram activities in Nigeria. *Arabian Journal of Business and Management Review (OMAN Chapter)*, 2(2)
- JAS. Interview by author. Maiduguri, Borno State, 29 August 2013.
- KBMB. Interview by author. Maiduguri, Borno State, 3 September 2013.
- KMBM. Interview by author. Maiduguri, Borno state, 2 September 2013.
- Marama, N. 24 hours after Abuja blast: Gunmen abduct 100 school girls in Borno. *Vanguard*. 16 April 2014.
- Marama, N. Over 30 killed in fresh Boko Haram attack in Borno. *Vanguard*. 12 April 2014.
- Ogundele, K. FG shuts unity schools in Yobe, Borno, Adamawa. *Punch*. 6 March 2014.
- Okpaga, A. Chijioke, U.S. & Innocent, E.O. (2012). Activities of Boko Haram and insecurity question in Nigeria. *Arabian Journal of Business and Management Review (OMAN Chapter)*, 1(9).
- Oladimeji, A.D., Olusegun, A.C. & Oluwafisawo, A. (2012). Boko-Haram insurgency in Nigeria: The challenges and lessons. *Singaporean Journal of Business Economics, and Management Studies*, 1 (4)
- Onuoha, F.C. (2012). Boko Haram: Nigeria's extremist Islamic sect. A report of Al Jazeera Centre for Studies General Principles of Da'wah. Retrieved from [www.ilaam.net/PDF/HandlingPeople.pdf](http://www.ilaam.net/PDF/HandlingPeople.pdf).
- Owuamanam, J. Gunmen attack Bauchi school, kill five-year old girl. *Punch*, 21 April 2014.
- Sahara Reporters. 11 April 2014.
- Sahara Reporters. 9 April 2014.
- Salihi, H.M. (2012). Governance failure and political violence in Nigeria: The *Jama'atu Ahlis Sunna Lidda'awati wal-Jihad* in perspective. In H. Mohammed, (Ed.), *Nigeria's convulsive federalism: Perspectives on Flash-Points of Conflict in Northern Nigerian*, Ibadan: Cypress Concepts and Solutions Ltd.

SU. Interview by author. Maiduguri, Borno state, 30 August 2013.

Walker, A. (June 2012). What is Boko Haram. Special Report 308 United States Institute of Peace. Retrieved from [www.teachislam.com/.../96/Dawah/What%20is%20Dawah.pdf](http://www.teachislam.com/.../96/Dawah/What%20is%20Dawah.pdf).