

and makes only passing reference to non-European nationalism. Therefore, his findings cannot be generalized to countries outside the European continent.

Anthony Smith can also be faulted for making selective use of the history of Europe, considering mainly the period when nationalism and nation states have emerged. If his colleagues had erred in selecting the fall of the Berlin Wall, or the post-World War II era as points of departure in their studies of nationalism, Smith too has erred in arbitrarily selecting the French revolution as a point of departure for the study of European history. This led him to conclude that the project of the European Union has no future as it lacks a common European culture, myths, symbols, and shared experience (see chapter 5). This argument could be questioned on two grounds. Firstly, it ignores ten centuries of Europe's being wholly or partially united under the Holy Roman Empire and its successor states up to 1648. The legacy of these long centuries could provide some basis for a common European culture. Secondly, the author undermines the power of the modern revolution in communications media, and the growing interdependence to create a common European culture, symbols, and vision needed to forge a union. Also, in his criticism of the European project, the author has completely ignored the results of the plebiscites which were recently held in western Europe about the European Union. Although some of these were only in favour of a united Europe by the end of this century by a narrow margin, the results of the plebiscites in all countries were in favour of the European Union.

The book, on the whole, can still be recommended as a standard text on modern European nationalism. Specialists and University students alike would certainly benefit from it. It is a daring defense of nationalism at a time when most scholars consider it dying.

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Islam in Africa

Islam in Africa: Proceedings of the Islam in Africa Conference, edited by Nura Alkali, Adamu Adamu, Awwal Yadudu, Rashid Moten and Haruna Salihi. Ibadan, Nigeria: Spectrum Books, 1993. Pp. 454. ISBN: 978-246-123-7.

This work, as the title indicates, is a collection of papers presented at the "Islam In Africa Conference" held at Abuja, Nigeria, from 24th-28th November 1988. The deliberations centred around such multifarious themes as education, economy, information, *sharīah*, history, *da'wah*, and issues relating to Muslim minorities. This compendium contains the edited version of 28 papers by many distinguished scholars including Ali A. Mazrui, Sulayman Nyang, Rashid Moten, Sulaiman Kumo, Omar Jah, Nur Alkali, and Jibril Aminu, among others.

Sulaiman Kumo's paper entitled "*Sharīah* Under Colonialism: Northern Nigeria," is concerned with the place of the *sharīah* under the British colonial administration. The paper examines the pre-colonial Sokoto *khilāfah* which, as Kumo rightly argues, was the complete politico-legal system of Northern Nigeria. The intentions of the leaders then were pure and were imbued with the spirit of selflessness and the zeal to work for Islam, and to uplift the image of the *ummah* both spiritually and otherwise. It is this kind of leadership that Nigeria specifically, Africa in general (and the Muslim Ummah for that matter), woefully lack in contemporary times.

The Sokoto *khilāfah* soon degenerated into autocracy. Oppression of the masses and all forms of anti-Islamic demeanour crept into the system. Suleiman Kumo does not gloss over these. Hence, he argues that, "The British colonial conquerors were virtually liberators of the masses in almost the whole of Northern Nigeria" (p.4). Kumo carefully analyses Lord Lugard's Indirect Rule in relation to the operation of the *sharīah*, examines how *sharīah* administration under colonial systems elsewhere in the Muslim World compares with the case of Northern Nigeria, and evaluates the status of the *sharīah* in pre- and post-independence Nigeria. In the conclusion Kumo asserts that:

...*Sharīah* did not fare badly in the hands of the colonial administration of the northern region of Nigeria nor in the hands of the region's political leaders of the first Republic (p. 20).

He attributes the lack of confidence in the system in the post-independence period to the total lack of pious and learned administrators.

Justice Muri Okunola's paper "The Relevance of *Sharīah* to Nigeria," makes interesting reading. He offers a brief history of *sharīah* in Northern Nigeria and the Southern Region focusing on Yorubaland. Emphasizing the place of *sharīah* in the Muslim polity, the author insists that judicial administration in Nigeria stands to be revolutionalized for the better if *sharīah* is applied.

Auwalu Hamisu Yadudu takes up the discussion further and looks at the "Prospects for *Shari'ah* in Nigeria." He examines the apparent divergent interests of the various groups in Nigeria vis-à-vis the *shari'ah* debate especially among the conscientious Muslims, the nominal ones, the raging Christians, the opportunistic politicians, the leftists and others which make the debate quite passionate. He suggests that:

Without doubt, the *shari'ah* issue has to be de-constitutionalized and de-politicized, in order to remove it as a pawn in the manipulative game of politics. The actors involved in the debates, particularly the intransigent opponents of the *shari'ah*, ought to moderate their behaviour and adopt an attitude of live and let live". (p.55)

He stresses the need for clear provisions to be made for Christians to choose not to submit to the *shari'ah* law. He rightly points out that if the Christians adopt the attitude of constantly objecting to the *shari'ah*, they are being unduly unjust to the Muslims because they are asking them (the Muslims) to submit to "Anglicized laws" which have a lot of Judaeo-Christian elements.

H.M. Maishanu explores "Certain trends and issues in the history of Bilad al-Sudan," focusing on the Sokoto *khilāfah*. Muhammad Bakari shifts the *shari'ah* debate to East Africa and concludes that under the heavy yoke of the dominant effects of the colonial-cum-Christian missionary enterprise "...the prospects of popularizing *shari'ah* Law appears dim." (p.86)

The next four chapters (6 through 9) centre on education with contributions from Jibril Aminu, S.A.S. Galadanci, Nurudeen Alao and al-Amin Abu Manga. The "Impact of Jihad on the Senegambian Society" by Omar Jah is interesting. Trends and issues in the history of Islam in Ethiopia, one by an Ethiopian academic, Hussein Ahmed, and the other by Rashid Moten, are incisive in their analysis. They examine the undeniable historical antecedents of Abyssinia and Islam and the attempts by some modern non-Muslim scholars to play down the impact of Islam on this part of the continent.

Ali Mazuri criss-crosses the continent examining various themes like Islam and the imperative of expansionism, Islam and foreign policy in Africa, and the hidden Christian agenda. Papers by Tijani el-Miskin and Bilkisu Yusuf are on *da'wah* (chapters 19 and 20), with the latter being a Nigerian case study of *da'wah* and contemporary challenges facing Muslim women in secular states. Muhammad Haruna's "Media and Imperialism in Africa" reads well and his conclusion that "...Islam would

only meet this challenge in any meaningful way by venturing and maintaining a virile and independent mass media" (p.303), is instructive.

Hamid al-Gabid, the Secretary General of the OIC, as expected, deals with the OIC (chapter 22), as it affects the development of Africa. He puts special emphasis on the activities of the IDB in Africa with statistical details to boot. He recognises the significance in addressing the deep-seated issues in the manifold problems of the continent, instead of only the symptoms. However, whether the OIC itself is doing exactly that, and how efficiently, is anybody's guess.

The next three papers (chapters 23-25) are on economic issues specifically addressing problems of investment and banking. Abdullah Sulaiman el-Awwad examines the growing threat of the problem of refugees with some startling statistical information on the issue. The last two papers offer a trans-Atlantic flavour to the proceedings with Sulayman Nyang writing on Islam and the Black experience in the USA and Abdullah Hakim Quick looking at Islam in the Caribbean: past, present and future.

There are 7 appendices in all, comprising the addresses by General Ibrahim Babangida, the then President of Nigeria, H.E Alhaji Ibrahim Dusuki (Sultan of Sokoto), Salem Azzam (the Secretary General of the Islam Council, London), the Communiqué, and a resolution to establish the Islam in Africa Organization (IAO).

This conference was perhaps the most wide-ranging of all conferences having to do with Islam in Africa. The organisers and the paper presenters deserve commendations. With such brains in the continent, and in the Muslim world for that matter, Muslims in Africa have no excuse to fail. It is hoped that the text of the communiqué and the formation of the IAO would spur into action the necessary attainable objectives. The ideas presented in the book should become implementable goals so that the continent as a whole and Islam specifically could be rescued from the doldrums it has been under in the past decades. Students or specialists on Africa, and Islam in Africa for that matter, will certainly find in this publication a mine of ideas to explore.

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