



## CHAPTER ONE.

### General Frame work of the Research.

#### 1.1 Introduction: -

There are many Islamic organizations with different aims and objectives in Kano State. Spreading of Islam in Kano State is as old as the history of the introduction of Islam in the area.

Allah (SWT) has created human beings and sends His messengers to proclaim and preach His message to them. They have always guided the human beings towards the obligatory duties in order to purify their conduct and behaviour on earth.

Islam is the chosen religion for the human beings and Prophet Muhammad (PBUH) is the last Prophet of Allah (SWT) sent to propagate Islam and to deliver Allah's message to the people. It also educates them on how to worship Allah (SWT) in the right way which will eventually grant them a right to achieve the final salvation. Propagation of Islam brings the people out from the darkness to the light of Islam.

Islam is the origin of *Da'awah* and Prophet Muhammad (PBUH) has delivered the message of Allah (SWT) in the best way. Now that Islam has spread all over the world and is attracting more believers from Europe, America and Asia, therefore the missionary life of the prophets of Allah

(SWT) in general and that of the Prophet Muhammad (SAW) and his companions (RA) should be emulated.

The following verses have been a motivating factor to every muslim to have courage and desire in answering the call of Allah (SWT).

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَحَدِّثْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾ النحل: ١٢٥

Invite (all) to the way of thy lord with wisdom and beautiful preachings; and argue with them in ways that are vest and most gracious. For thy lord known the best, who have strayed from his path, and who receive guidance. <sup>1</sup>

The Second verse read as follows:-

﴿ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ آل عمران: ١٠٤

let there arise out of you a band of people inviting to all that is good, enjoying what is right, and forbidding what is wrong; they are the ones to attain felicity. <sup>2</sup>

In Kano State, efforts were made both individually and within organizations in order to answer the call of Allah (SWT) in the propagation of Islam.

## 1.2 Statement of the problem: -

Despite the fact that Kano State is popularly known to be an Islamic State because ninety five percent of its citizens are Muslims and even the civilian Governments have been practicing Shari'a legal system since they

<sup>1</sup> A. Yusuf Ali – The Holy Qur'an Text, Translation and commentary by Islamic Foundation copyright 1975 p. 689 Surat An-Na'hl – 16 – verse 125

<sup>2</sup> Ibid p. 149 – Surat Al-Imran – 3 verse 104

were elected into power in 2003 up to date, but unfortunately there are still pagans who are yet to embrace Islam in some Local Governments of the State.

Another problem is that some pagans after embarrassing Islam for some time, they later change their faith to other religions. This may be attributed to the little progress achieved in terms of the Islamization of the area, the few local pagans converted to Islam were left uncared for, and very little religious education was given to the new converts. Lack of motivation with some social amenities is another factor.

Kano State is blessed with many Islamic organizations but only few of them engage themselves in the field of *Da'awah*, but lack of coordinated programmes and good leadership are some of the factors which contributed to the slow progress of their activities in the affected areas.

It is hoped that this research work will be an attempt towards examining the roles of some Islamic organizations towards the development of Islam in Kano State (1985 – 2010). It is also hoped that, the work will shed more light on the current state of affairs in relation to the subject matter and suggest some solutions to improve the situation.

### **1.3 Objectives of the study: -**

In view of fact that the researcher has not come across any documented work made solely to asses and review the contributions of some Islamic organizations towards spreading of Islam in some areas of Kano State (1985 – 2010), this encourage the researcher to conduct the research with the following objectives as stated below: -

- a. To examine critically and to trace the historical backgrounds of Islamic propagation in the selected areas in Kano State.
- b. To review the system of *Da'awah* being used in Kano State by some of the selected Islamic organizations.
- c. To critically analyze the role and contributions of some Islamic organizations towards spreading of Islam through the field of *Da'awah* in some areas of Kano State.
- d. To examine the problems being faced by some of the Islamic organizations in conducting Islamic propagations in some selected areas of Kano State and offer some suggestions and recommendations with regards to its findings on how to improve the quality of Islamic propagation in the selected areas and Kano State in general.

#### **1.4 Significance of the study: -**

The significance of a research of this nature in the development of Islam is unique and can not be over emphasized. This is imperative when we take in to consideration the status of Kano state in the history of the spread of Islam and the appearance of some pagans at present in some areas of the State.

The study is very significant because it will enlighten the Muslim community about some fundamental principles of *Da'awah* and ways to move forward.

In addition the research is significant because it will unfold the history of coming of Islam in to the selected areas that are yet to be Islamized which is hoped to be useful for the up coming generations and the ones yet unborn. The research will also encourage other Muslim organizations to intensify efforts in spreading Islam not only in Kano State but in Nigeria in general. The work will suggest areas for further research.

#### **1.5 Justification of the study: -**

The justifications of the research are so many. The study will serve as a guide to understanding the true situation of spreading of Islam in Kano State as well as in some areas with regard to their Islamization. The work could be useful to Islamic propagators, benevolent individuals and Islamic

organizations for the propagation of Islam. It will also contribute in making comprehensive *Da'awah* programmes.

The research will also contribute through mobilizing and motivating the Islamic organizations, preachers and the community activists to ginger more efforts towards propagation of Islam in the required areas. The success in spreading Islam depends on a well documented study, real facts and correct information.

It is hoped that the work will be a document of significant importance to Islamic preachers, and it will also serve as reference to students and researchers.

#### **1.6 Scope and limitations of the study: -**

The study will mainly concentrate on the contributions of some Islamic organizations towards the development of Islamic propagation in some areas of Kano State (1985 – 2010).

The activities of Four Islamic organizations namely: *Ummatu Wasṭan* Organisation Kano, *Munazzamatul Fityanu al Islam* Kano, *Jundillah* Organisation Kano and *Hudaibiyya* Organisation Kano will be assessed in at least five local governments where pagans are found in the state.

The research will briefly discuss about the coming of Islam into Nigeria and Kano State and methods used in spreading Islam in the early

periods of Introduction of Islam in Kano State and the methods being used at present.

The role of some individuals, foreign Islamic organization and the state government which has been practicing Islamic legal system in the state will also be assessed.

The work will try to take in to consideration the physical, social, economic, educational and religious nature of the people in the selected areas.

### **1.7 Research Questions: -**

1. What are the roles of Islamic organisations in spreading Islam in Kano State.
2. Did women participate in converting the Pagans to Islam.
3. Did Missionary activities affect the performance of Islamic organizations.
4. Why did the converts changed their minds and return to their former religion.

### **1.8 Glossary: -**

*Ulama:* - Is an Arabic word meaning: Those who have knowledge as stated in *Surah Faṭir* verse 28 of the Glorious Qur'an:



﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾ فَاطِر: ٢٨

Those truly fear God among his servants who have knowledge.<sup>3</sup>

Propagation: - According to shorter oxford English dictionary propagation can be described as follows: -

1. The action of propagation, procreation, generation, reproduction.
2. Increase: enlargement, extension in space or time.
3. Dissemination diffusion of some principle, belief, or practice.
4. transmission of some action or form of energy as motion, light, sound e.t.c <sup>4</sup>

Convert: - According to shorter oxford English dictionary convert means: -

1. To turn about, direct.
2. To turn back
3. To invert, transpose. To transpose the terms of proposition.
4. To reverse the course of opposite contrary.
5. To turn or apply to (another use) to divert.<sup>5</sup>

Missionary: - Shorter oxford English Dictionary describe missionary as follows: -

1. Of or pertaining to missions engaged in a mission: proper: occupied in or characterized by mission work.
2. That is sent out or forth.
3. A person who comes on missionary work among the heathen.
4. A person employed to labour in the spiritual instruction of the poor.
5. A person employed to attend a police court and to work for the spiritual and moral benefit of those brought before it.<sup>6</sup>

<sup>3</sup> A. Yusuf Ali, (1975) The Glorious Qur'an, Text, Translation and commentary published by Islamic Foundation p. 1161 Surah No. 35 verse 28.

<sup>4</sup> William little The shorter oxford English Dictionary, Third edition volume 11 N-Z p. 1599. published at Clarendon press, Great Britain (1970)

<sup>5</sup> William little The shorter oxford English Dictionary Third edition volume 11 N-Z p.387 published at Clarendon press Great Britain (1970)

<sup>6</sup> Ibid., p. 1599.

Ameer: - According to oxford. Advanced learner's Dictionary the word Emir means:

The title given to some Muslim rulers.<sup>7</sup>

Pagan: - Oxford Advanced learners Dictionary describe the word pagan as

A person who holds religious beliefs that are not part of any of the world's main religions.<sup>8</sup>

---

<sup>7</sup> A S Hornby – Oxford advanced learners dictionary fifth edition published by Oxford Uni. Press(1995) p. 377.

<sup>8</sup> Ibid. P. 834.

## **CHAPTER TWO.**

### **Theoretical Frame work and Previous Studies.**

#### **2.1 Introduction:**

This chapter will discuss and review some of the related literature to the topic. Other methods of Islamic propagation used by some Islamic organizations in Kano especially spreading of Islamic education will also be discussed. Activities of some Islamic organizations based in Kano will also be analysed, this will shed more light on areas of relationship between the local and international Islamic organizations and the subject under study.

The appearance of pagans in some local governments of Kano State is quite disturbing, this has called the attention of the researcher on the subject requiring in – depth study.

#### **2.2 Literature Review:**

Efforts have been made by the researcher to study related literature on Islamic propagation in order to find out areas of relationship between the topic under study and the available literature.

**1. According to Maimadu Barma Mutari in his M.A thesis titled: “Islamic propagation activities in Borno State, A case study of the Hill Top people of Guduf”.**

Islam reach the western Sudan, first through Borno in the eleventh century by way of Da'awah. This trend extended Islam in to the present day of Borno. It consequently, penetrated in to almost every nook & cranny of Nigeria and beyond through the application of Da'awah. Except that certain areas of Nigeria did not benefit from the full thrust of Da'awah until the middle of the 20<sup>th</sup> century. Our concern is how ever with the still pagan areas at Gwoza, which is also part of Borno.<sup>9</sup>

It can be noticed from the above submission that the researcher is more concerned with the situation of *Da'awah* in Gwoza, Borno State.

**2. Muhammad Dal'at stress the importance of *Da'awah* in his book titled: - “Islamic Propagation and its Propagators”.** The author mentioned that, the best duty to perform is the propagation of Islam: He quoted this verse from the glorious Qur'an.

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴾ فصلت: ٣٣

Who is better in speech than one who calls (men) to Allah, works righteousness and says “I am of those who bow in Islam.”<sup>10</sup>

The author continues to say that: - Propagation is compulsory on all and is a continuous obligation. Determination and cooperation will create joint efforts to continue spreading the mission of messengers of Allah (SWT) peace be upon them, to worship only one God, Allah (SWT) through the propagation of Islam by establishing facts to man kind. The result of

<sup>9</sup> Mai Madu Barma Mutari. Unpublished M.A Thesis Bayero University Kano) Islamic Propagation activities in Borno State, A case study of the Hill Top people of Guduf p.29 (2000).

<sup>10</sup> A. Yusuf Ali – The Holly Qur'an, Text, Translation and commentary by Islamic Foundation copyright – 1975 – p.1296 – Surat Al-Fusilat – 41 – verse 33.

*Da'awah* is that it will direct people to the right path and deeds, and it will forbid them from doing the bad things. It will also educate the people and bring them out from the darkness of illiteracy to the light of literacy.<sup>11</sup>

Muhammad Dal'at concentrates more in elaborating the significance of *Da'awah* to mankind and the need to emulate the messengers of Allah (SWT).

**3. The National Amir of Islamic congress, Abu 'Umar admitted in an article written in a magazine titled: - “*Al-Qiblah*” International,**

That it is true that Islamic Da'awah is being threatened by many factors, the biggest of these problems he said, is that of those who associate themselves with Da'awah due to their lack of knowledge of what they are calling people to, and you can not go to war without adequate sound knowledge of field craft and how to handle small or big arms. It would amount to suicide said the Amir, to face the enemy in the battle field without arms and how to handle them in a situation when there are weapons. Poor orientation of the Alfas or Mallams whose sole responsibility is to call people to Islam. Some of those Alfas he said, lack Da'awah methodology and could not express themselves fully in other languages than theirs, Arabic language inclusive.<sup>12</sup>

The national Amir focus his attention to some of the issues threatening *Da'awah* in Nigeria. He didn't mention the impact of some Islamic organizations with regards to solving such problems.

---

<sup>11</sup> Muahammad Dal'at Islamic propagation and its propagation (Arabic, published by Al-azhar university – p. 6 – 7.

<sup>12</sup> Article by Abu 'Umar in Al-Qiblah International magazine – vol.1 No.2 published in Safar 1418Ah – June/July 1997 – p. 15 – 16.

4. **Peter B. Clarke in his book” West Africa and Islam”** describe the situation of Islam in Kano in the 15<sup>th</sup> century. He observed that:

Prior to the second half of the 15<sup>th</sup> century Islam made a very little progress in Kano. Indeed there is some indication that muslims may have met with a considerable amount of opposition from the adherents of the traditional religion, and that there was great reluctance on the part of the local. Inhabitants to support or recognize the authority of a Muslim ruler. This may explain why Sarki Kanajeji (1390 – 1410) revived the cult of Tsumbururai, the sprit of Dala Hill and the adjacent grove of Jakara.<sup>13</sup>

Peter B. Clarke mentioned that, Islam and *Da’awah* met with some resistance at the early introduction of Islam in Kano. This is obvious because initially the inhabitants of the area were pagans. The author did not mentioned the contributions of some Islamic organizations if any at that time towards the development of Islamic propagation in Kano.

**5.Yahaya Musa Kassa in his M.A thesis titled: - “Historical analysis of Islamic proselytisation activities among the mumuye people in Taraba State”** described the role of some Muslim groups and organizations in propagating Islam among Mumuye people in Taraba State.

He mentioned that: -

Before the assassination of the Sardauna in 1966 the Jama’atu – Naşru al Islam had participated and succeeded in one way or the other, in Islamizing many Mumuye especially during campaigns against nudity and nakedness and later conversions headed by Modibbo Hamman Adama Halilu and Dabang

---

<sup>13</sup> Peter B. Clarke. West Africa and Islam. First published 1982 (by Edward aarnold publishers) LTD London, p 61.

Salihu Dankum. After accepting Islam the converts were provided with clothes rosary (Tasbih) and copies of Holy Qur'an etc. the JNI also took care of the teachers and preachers by giving them some remunerations or allowances. The JNI received its assistance from the Arab Muslim States, especially Saudi Arabia and Kuwait.<sup>14</sup>

It can be observed from the above submission that the author's attention was focused on the contributions of Jama'atul – Naşru al Islam in Islamizing the Mumuye people in Taraba State before the Sardauna of Sokoto the first premier of Northern Nigeria Sir Ahmadu Bello was assassinated.

The most recent literature which has some relationship with the researcher's work is an M.A thesis in Islamic Studies written in Arabic from Department of Islamic Studies Bayero University, Kano Titled: -

**6. “The impact of Islamic organizations in Islamic *Da'awah* in Ilorin Emirate (1960 – 2000) by Muhammad Jumat Dasuki (2004).**

In this work Dasuqi has discussed about Islamic propagation and how it was facilitated by Islamic organizations in the Emirate. He mentioned that: -

Islamic organizations contributed immensely in propagation Islam in Ilorin. If we look at these Islamic organizations we discover that some are more determined than others, some of them concentrate more in *Da'awah*, putting the Muslims in the right path and building Mosques in different parts of the state, while some of them concentrate in *Da'awah*, reforming the curriculum

---

<sup>14</sup> Yahaya Musa Kassa – Historical analysis of Islamic proselytisation activities among the Mumuye people in Taraba Stat. (Un-published M.A thesis B.U.K 1999),p83.

of Arabic education and establishing of Arabic and Islamic schools. These organizations have contributed a lot in serving Islam and Muslims in most parts of Nigeria.<sup>15</sup>

In the light of the review of the existing literature this study makes the following observations: -

5. Most of the literature under review discussed the nature, importance, development and factors threatening *Da'awah* in some parts of Nigeria in particular and the world in general.
6. None of the above mentioned literature has discussed the role of some Islamic organizations in the spread of Islamic creed and ideas in some areas of Kano State (1985 – 2010), therefore there is need to fill the existing gap in the literature.

It is very important after reviewing some of the literature that have some relationship with the topic to study and review the activities of some Islamic organizations whose propagation of Islam is through the spreading of Islamic knowledge.

**A.** Abdullahi Mai Masallaci Islamic Foundation was launched on 28 – 5 – 2000 and registered with Corporate Affairs Commission Abuja on 7<sup>th</sup>

---

<sup>15</sup> Muhammad Juma'at Dasuki. The impact of Islamic organizations in Islamic *Da'awah* in Ilorin Emirates (1960 – 2000) Un published M. A Thesis written in Arabic, 2004. P. 47.



August 2000.<sup>16</sup> The Foundation (Named after late Alh. Uba Ibrahim Ringim's grand father) took over the administration and development of the *Waqf* left behind by late Alh. Uba Ibrahim Ringim for the benefit of Islam and Muslims. The *Waqf* consist of Fadimatu Islamiyya and Primary, Abdullahi Mai Masallaci Institute for Qur'anic Studies Junior Tahfeez section in Kano, Uncompleted Abdullahi Mai Masallaci Islamic Secondary School in Ringim, Jigawa State, his house at No. 178 Unguwar Gini, Kano City, which is presently the Foundation's secretariat thousands of collections of rare Islamic books, Islamic audio and video cassettes and Mosque.<sup>17</sup>

The Foundation has the following as its aims and objectives:

1. To establish educational institutions and training centers with a view to promoting all aspects of Islamic teachings for the benefit of the Muslim community.
2. To establish and maintain Islamic library and research centers.
3. To maintain the Mosque under the Foundation for the use of Muslim community.
4. To award scholarship to most deserving students to further their education both in Nigeria and abroad particularly the Muslim Countries.

---

<sup>16</sup> Interview with the vice chairman of the Foundation Alh. Banna'i Ibrahim on 6 – 11 – 2010.

<sup>17</sup> Baba Uba Ibrahim Contributions of Abdullahi Mai Masallaci Islamic Foundation to the development of Islamic education in Kano City 2000 – 2010 (unpublished PGDE project NTI Kaduna April 2010) p.6

5. To host the visiting Islamic sheikhs who come for the various Da'awah lectures at the Mosque under the Foundation.
6. To cooperate and work hand in hand with other Islamic organizations in and out side the country having similar aims and objectives with the foundation.
7. To import Islamic Books and other teaching equipments for the upliftment of the library and research centers under the Foundation.<sup>18</sup>

There are two organs responsible for the administration of the Foundation these include the Board of Trustees which has thirteen members, and the executive management committee which comprises of Managing Director, Legal Advisor, Public reaction officer and Secretary. Various sub-committees were also established by the Board of Trustees to ensure the effective running of the Schools, Research Centre/Library and Mosque.<sup>19</sup>

According to the secretary of the Executive management committee of the Foundation the proprietor of the Foundation late Alh. Uba Ibrahim Ringim first establish Fadimatu Islamiyya and Fadimatu Islamiyya Primary in 1992, Fadimatu Islamiyya started with 40 students. The school has at present 1,138 students male and female. It has graduated 534 students from

---

<sup>18</sup> Baba Uba Ibrahim Contributions of Abdullahi Mai Masallaci Islamic Foundation to the development of Islamic education in Kano City 2000 – 2010 (Unpublished PGDE project NTI Kaduna April 2010) p.6-7

<sup>19</sup> Interview with the Vice Chairman of the Foundation Alh. Banna'i Ibrahim on 6 – 11 – 2010.

1996 to 2009. the curriculum of the school consist of Qur'an, knowledge of *Tajweed* and Islamic subjects. The school operates in the evening. The Islamiyya Primary section which operates in the morning started with 40 students also. The school has at present 268 students male and female. It has graduated 480 students from 1997 to 2009. the curriculum of the school is a combination of Islamic studies, Qur'an, *Tajweed* and western education subjects.<sup>20</sup>

After a tremendous development in Fadimatu Islamiyya and Primary Schools the state ministry of education approved the request of the proprietor to establish Abdullahi Mai Masallaci Institute of Qur'anic Studies (Junior *Tahfeez* Secondary School) in 1997. The school started with 80 students male and female and it was up graded to a Senior *Tahfeez* Secondary School in the year 2000 after the Foundation has provided all the necessary structures for its take off. The school has at present 509 students and it has graduated 372 students from 2003 – 2009. The curriculum of the school consist of Islamic studies subjects Qur'an, *Tajweed* and western education subjects. All the curriculum of these schools is approved by the various regulatory bodies under the auspices of the state ministry of education. A graduate of the secondary school is expected to memorize the

---

<sup>20</sup> Interview with the Secretary of the Executive Management Committee of the Foundation Baba Uba Ibrahim on 7 – 11 – 2010.

whole Qur'an with *Tajweed*.<sup>21</sup> Abdullahi Mai Masallaci Islamic Secondary School Ringim is another school under the Foundation which was founded by the proprietor and launched by the Foundation in 2005. The school is at present operating a senior Islamic secondary section and a junior *Tahfeez* section which was established in 2008. It is situated in Ringim local government of Jigawa State. The school started operating with 80 students male and female and it has 570 students at present. A number of 218 students have graduated from the school from 2008 to 2010. the curriculum of the school consist of various Islamic studies subjects as well as other western education subjects and is approved by the Jigawa State ministry of education.<sup>22</sup>

Another department under the Foundation is an Islamic Research Centre named after the proprietor of the Foundation (Alh. Uba Ibrahim Ringim). The centre comprises of a research library, Archives section, Audio visual section and bookshop. It provide research materials for researchers in form of books, documents and Audio/Visual items. The Research centre has the following functions:-

1. Conduct of research on Islam for the use of Muslim *Ummah*.

---

<sup>21</sup> Interview with the Secretary of the Executive Management Committee of the Foundation Baba Uba Ibrahim on 7 – 11 – 2010.

<sup>22</sup> Interview with Mal. Sulaiman Umar principal Abdullahi Mai Masallaci Islamic Secondary School Ringim Jigawa State on 11 – 11 – 2010.

2. To educate Muslims through seminars, workshops, conferences and public lectures,
3. To retrieve, store and disseminate information on Islam for the use of researchers.
4. To suggest or present proposal on means of getting finances through donations, gift, leasing, renting, bookselling, Photostatting and computer services.<sup>23</sup>

**B.** Sheikh Dahiru ‘Uthman Bauchi Foundation is one of the Islamic Foundations whose main activity in Kano State is imparting the knowledge of Qur’an and other Islamic knowledge to the Muslim *Ummah*.

According to Abubakar Tahir ‘Uthman the Foundation was launched in the year 2000 and it is directly linked with the personality of Sheikh Dahiru ‘Uthman Bauchi the patron and the Founding father of the Foundation. It is a known fact that Sheikh Dahiru ‘Uthman Bauchi has spent almost all of his life rendering selfless services to the Muslim *Ummah*. This was what gave birth to an important Islamic school (“AL-MARKAZUSSAKAFIYIL ISLAMIIYYI”). The school is blessed with prominent Islamic scholars and Qur’anic memorisers. It extends to about 15

---

<sup>23</sup> Baba Uba Ibrahim Contributions of Abdullahi Mai Masallaci Islamic Foundation to the development of Islamic Education in Kano City 2000 – 2010. (Unpublished PGDE project NTI Kaduna April 2010) p.11.

states with over 110 branches. Preparations are also on for opening its branch in Ghana. Sheikh Dahiru ‘Uthman Bauchi has spent more than 50 years in educating people through various means of communication.<sup>24</sup>

The Foundation is registered with Corporate Affairs Commission Abuja and some of its aims and objectives are stated below:

1. To provide Islamiyya schools, rehabilitate the existing ones and improve the learning environment.
2. Construction of Mosques for the five daily prayers, *Juma’at* prayers and rehabilitation of the dilapidated ones.
3. Securing admission and giving scholarship to the deserving students both within and outside the country.
4. Giving assistance to victims of some natural disasters like flood, fire outbreak, refuges and accidents.
5. Assisting the less privilege: The Foundation sees it as a challenge to carry the less privilege along. These include women children and aged persons who are vulnerable to some social factors like food and shelter.
6. Compilation of the Sheikh’s *Tafsir*: Sheikh Dahiru ‘Uthman Bauchi is a prominent Islamic scholar, preacher and an experienced Qur’anic

---

<sup>24</sup> Interview with Abubakar Tahir Usman Secretary of the Foundation on 14 – 11 – 2010.

translator. The Foundation therefore, states as one of its cardinal objectives to engage in gathering and compilation of the *Tafsir* delivered by Sheikh. Consequently, annual *Ramaḍan Tafsir* conducted by Sheikh would be compiled and documented on Audio, Radio, C.D plates and Internet.

7. Translation of the *Tafsir*: The Foundation is hoping to translate all compiled documents in to 3 international languages Arabic, English and French.
8. Provision of Libraries: The Foundation hopes to establish libraries for our schools and the general public. The libraries will consist Islamic books and books on western education.<sup>25</sup>

In order to boost Islamic propagation, a Qur'anic recitation and memorization school was established by the Foundation in *Rijiyar Zaki* area of Kano State in the year 2000. The school initially started with 50 students at *Rijiyar Zaki*, and at present it has three other branches in Kano these are: - *Yan kaba*, *Mariri* and *Tudun Murtala*. The schools have a total number of 1420 students. A student of these schools is expected to memorise the whole Qur'an in four years. The curriculum comprises of Qur'an, Islamic and western education subjects. The school is registered with the state

---

<sup>25</sup> Interview with Abubakar Tahir Usman Secretary of the Foundation on 14 – 11 – 2010.

government and local government authority and it offers a primary school certificate. It has so far graduated 164 students. The headquarter of the foundation is situated at wunti street Bauchi State.<sup>26</sup>

In the same vein the researcher has discovered that business opportunities, peaceful atmosphere and the cordial relationship that exist between Kano people and the non indigene of the state made a number of people from the south west of the country that belongs to one of the major tribes in Nigeria the Yoruba tribe to migrate to Kano and settle in an area called *Sabon gari*. Meaning new town is situated out side the fence that surrounded the old Kano city. The area consist of the non indigenes of the state especially people from the south and eastern part of the country.

However this development made the *Yuruba* community to establish branches of their home based Islamic organizations in Kano as a means of widening the scope and extending the influence of Islam in *Sabon Gari* area as done by several Christian missionaries.

C. The *Anşaru al-Din* society of Nigeria was formed after a meeting was held between forty two young Muslim enthusiasts in Alhaji Alawiye's residence at 11 balogun street Lagos west and according to another narration, the formation of the society took place at *olowo – ogbomo*

---

<sup>26</sup> Interview with Abubakar Tahir Usman Secretary of the Foundation on 14 – 11 – 2010.



Quarters Lagos on the 21<sup>st</sup> of December 1923. The name *Anṣaru al Din* was derived from the host of the Meccan emigrants in Medina: *Al-Anṣar* meaning: the helpers of the *din* (Religion). The Society's branch was formed in *Sabon Gari*, Kano when the number of the home based members increased in 1928. A Mosque and Secretariat were built by the society in 1971 and are situated at No. 16 Ilorin street *Sabon Gari*, Kano. The society establish an Arabic and Islamic Elementary school in the premises.<sup>27</sup>

According to Abdurrasheed Adeyemi the aims and objectives of the society as stated in its constitution is that, the society shall found, build and maintain educational institutions to pose a challenge to the activities of the Christian missionaries such as the Holy Trinity Anglican and St. Elizabeth Roman Catholic who have initially founded primary schools where Muslim children were taught a long with the other Christians under cultural, traditions and environment of Christianity. *Anṣaru al-din* society built the institute for western Education in *Sabon – Gari*, Kano in 1944 to rescue the Muslim children from Christian orientation. Welfare package of the society include giving assistance in cases of natural disasters, accidents and a sum of money is also given to orphans and widows.<sup>28</sup>

---

<sup>27</sup> Abdurrasheed Adeyemi Alfanla, Muslim organizations in Kano Sabon - Gari as a case study un – published M.A Thesis, B.U.K 2005 – p.56 – 57.

<sup>28</sup> Abdurrasheed Adeyemi Alfanla, Muslim organizations in Kano Sabon - Gari as a case study un – published M.A Thesis, B.U.K 2005 p.57 – 59.

**D.** Among the Islamic organizations functioning in the south west of the country and later extend its services to Kano State is *An-şarul – Islam* society of Nigeria. It was established in 1943 by his Eminence *Sheykh* (Dr.) Alhaji Muhammad Kamaluddin Habibullah (MFR). He established the society because of the following reasons: -

- a. To promote the Islamic education towards meeting the challenges posed by modern science and technology.
- b. To patronize the efforts of other Islamic organizations in the south west in developing the Islamic and western education.

The organization was formally launched in January 1946 under the leadership of late *Alfa omoda*, Alhaji Salman Ake and late Alhaji Yahya Horobe among others. The first life patron was his Royal Higness late Alh. Abdulkadir the Emir of Ilorin (1919 – 1959). The aims and objectives of the association are as follows: -

- a. To propagate Islam through public lectures and publications.
- b. To promote the teaching of Arabic and Islamic studies in schools.
- c. To encourage Muslims to learn western Education
- d. To establish Islamic schools where Muslim children can obtain religious and western education.

- e. To put an end to forceful conversation of Muslim school age children by the Christians.
- f. To break Christians monopoly of western education.
- g. To organize exhibition classes and conferences for promoting education.
- h. To encourage cordial relationship among other Islamic organizations.<sup>29</sup>

*Anşarul Islam* society of Nigeria, Kano branch was brought to Kano in 1947 by the associates of its founder who settled at *Kasuwan Kurmi* in the city. The headquarter of the society is situated at No.25 free town / Minna street, *Sabon Gari*, Kano. Its Chairman was Malam Salman Kolobo. Other members are settled in *Ayagi* Quarters. *Makarantar Allo* was established by members of the society where their children are taught Qur'anic recitation and Islamic rudiments by a voluntary member of the society. The association have constructed an ultramodern complex which is being used as central mosque as well as for daily congregational prayers. The place is used as a centre of learning for both adult and children. *Ansarul Islam* society of Nigeria is the only Muslim organization in *Sabon Gari* that has a branch in

---

<sup>29</sup> Abdurrasheed Adeyemi Alfanla, Muslim organizations in Kano Sabon - Gari as a case study un published M.A Thesis, B.U.K 2005 – p.77 – 79.

the city, at *Gwammaja* Quarters. The society's Arabic schools both in *Sabon Gari* and the city have been graduating Qur'anic memorisers for years.<sup>30</sup>

**E.** The study have come across another Islamic organization named: *Jama'atu Ibadur-Rahman* society of Nigeria, Kano which contribute a lot in spreading Islamic knowledge in Kano State. According to Abdurrasheed Adeyemi the society was founded by Alhaji Sulayman Bello with the assistance of some students of school for Arabic studies (S.A.S) Kano and other Diploma students of Arabic and Islamic studies at Bayero University, Kano. The idea started in 1972 but it could not function until 1973. Initially the house of one of the founding fathers of the organization Alhaji Sulayman Bello at *Kantin Kwari* was used as a secretariat and it was later moved to his other house situated at Warri Road, *Sabon Gari*, Kano. The society has the following as its aims and objectives: -

- a. To propagate Islam in accordance with the commandments of Allah.
- b. To establish schools, colleges, Universities and other Institutions of higher learning with a view to promote Arabic and Islamic studies.
- c. To promote the advancement of Islam generally by publication of pamphlets, books, Journals and through radio or television broadcasting.

---

<sup>30</sup> Abdurrasheed Adeyemi Alfanla, Muslim organizations in Kano Sabon - Gari as a case study unpublished M.A Thesis, B.U.K 2005 p. 79 and 84.

- d. To promote understanding and unity among all Muslims and Islamic organizations and societies in Nigeria and throughout the world.
- e. To exchange views and idea on matters affecting the religion of Islam by way of delivering, lectures, conferences, seminars and symposia.

The members of the society agreed in a meeting held in 1975 to register the names of the fifteen founding fathers as trustees of the society. The Qur'anic recitation schools which include a women wing and evening adult education class all established by the society have graduated many Qur'anic memorisers and reciters. The Mosque built by the organization was burnt down and an appeal fund was raised for the purpose of rebuilding it on 6<sup>th</sup> December 2003.<sup>31</sup>

The emergence of these various Islamic organizations and societies in Kano State and their efforts in developing and spreading Islamic creed and ideas in various ways encouraged and attracted some of the International Islamic Organizations, especially those from the Arabic Countries to assist in the propagation of Islam in the state. One of these organizations that opened a branch in Kano is world Islamic call society. The society is a voluntary Islamic organization not owned by Government. Its main aims and objectives are exposing Islamic civilization and knowledge, setting

---

<sup>31</sup> Abdurrasheed Adeyemi Alfanla, Muslim organizations in Kano Sabon - Gari as a case study unpublished M.A Thesis, B.U.K 2005 – p.86 – p. 90.

programmes for Islamic propagation in the world and challenging various attempts to block Islamic knowledge.

**F.** World Islamic call society was founded in 1972 as an implementation of a congress resolution which was decided at a meeting held in *Ṭرابلس*, Libya in 1970. The Libyan leader Mu'ammār Gaddafi and the participants at a congress meeting call for the establishment of such a society that will protect the interest of Islam and Muslims all over the world. As a result of the congress decision law No.58 of 1972 was promulgated to enable the organization have legal backing with its headquarters in *Ṭرابلس*, Libya.<sup>32</sup>

Other aims and objectives of the society are as follows: -

- a. To sponsor propagation of Islam in different parts of the world.
- b. To build mosques and Islamic schools in different parts of the world.
- c. To train Islamic preachers and equip them with enough working materials.
- d. To give medical assistance to refugees especially in the event of war and disasters.
- e. To build Hospitals and medical centers in different part of the world.

---

<sup>32</sup> Article by Mujtaba Adam in an Arabic Journal *Dirasat Arabiyya BUK New series* Department of Arabic Language BUK volume 2 October 2007, p. 208- 209.

- f. To sponsor world Islamic conferences every year, where various Islamic scholars from different parts of the world will meet and exchange views on different matters of importance to Islam and Muslims.<sup>33</sup>

There is no doubt that, the presence and activities of world Islamic call society in Nigeria and Kano in particular have contributed immensely in the development of Arabic, Islamic Education, and Humanitarian Services in the State. Below are some of their activities and contributions in the propagation of Islam in Kano State: -

- a. Assisted Departments of Arabic and Islamic Studies of Bayero University, Kano with Libyan lecturers and important books on Arabic and Islamic Studies.
- b. Sponsored the printing of the Glorious Qur'an translated into Hausa Language by Sheikh Muhammad Naşiru Kabara and distributed many copies free of charge to various Muslim communities in different parts of Nigeria.
- c. Established Arabic and Islamic schools in Nigeria and renovation of the existing ones, for Example the society constructed staff room and classes at *Al-Isra'i* Islamic School in *Unguwa Uku* Kano State.

---

<sup>33</sup> Article by Mujtaba Adam in an Arabic Journal *Dirasat Arabiyya* BUK New series Department of Arabic Language BUK volume 2 October 2007, p. 212 – 214.

d. Sponsored and conducted training and seminars for Arabic teachers.

The participants who passed the end of training exams were employed by the society and send to teach in various Arabic and Islamic schools in the State. At present more than 44 schools in Nigeria enjoy the services of the society. The total number of the students in these schools is 15,704, while the number of the teachers sponsored by the organization is 204.

e. Built, furnished and renovated Mosques across the state.

f. Assisted some Islamic organizations that have similar aims and objectives with the society in the propagation of Islam.<sup>34</sup>

From our analysis of these Islamic organizations operating in Kano, we have discovered that, they concentrate more in spreading Islamic creed and ideas through establishing and assisting of Arabic and Islamic schools, construction of Mosques, offering humanitarian services, giving training to some Arabic and Islamic studies teachers and sponsoring the education of some deserving students. This triggered the researcher to study the role and approach of the other Islamic organizations in spreading Islamic creed and ideas publically or individually. This type of propagation is the process of Islamizing pagans and other non Muslims through preaching and lectures.

---

<sup>34</sup> Article by Mujtaba Adam in an Arabic Journal, *Dirasat Arabiyya BUK New series*, Department of Arabic Language BUK v.2 October 2007. p. 222, 223 and 225.



Subsequent chapters will elaborate more on the methods and techniques used by some of the selected Islamic organizations in their approach towards Islamising the non Muslims which is different from the method of Islamic propagation used by the organizations analysed in this chapter.

## **CHAPTER THREE.**

### **Research Procedures.**

#### **3.1 Introduction:**

This chapter will discuss the research procedures and briefly discusses the introduction of Islam in Kano State. It will also shed some light on Islamic propagation in the selected areas of Kano State under study. An attempt will also be made to describe the culture and belief of those who did not profess any religion.

Kano is one of the thirty six states of the Federal Republic of Nigeria. It is situated in the central part of the Northern Nigeria and shares its borders with Jigawa to the east, Bauchi to the South east, Zaria and Kaduna to the Southwest and Katsina to the Northwest.

#### **3.2 Research Methodology: -**

For the purpose of realizing the objectives of this research the study will use the conventional method of data collection, which is by review of the available written materials on the subject and area of study. These include relevant Arabic sources and materials and also other relevant English sources, seminar papers, manuscripts, journals, news papers, and other un published works will also be examined and analyzed in the course of this study.

Similarly the use of different categories of sources and materials is very imperative. Research centres and libraries of some universities and centres of learning would be visited.

Authentic oral interviews, distribution of questionnaires when the need arise will also be taken into consideration during the field work.

Critical observation, evaluation and assessment of various sources consulted will be analysed and arranged accordingly.

### **3.3 Brief History of Kano State before Islam:**

According to Abdallah Uba Adamu the first City State of Kano was noticed probably about four hundred years after the death of Prophet Muhammad (P.B.U.H). It was unanimously agreed that *Bagauda* who lived in the year 389 A.H was the leader of Kano. The earliest settlers of *Dala* and neighbouring hills were hunters and gathers. They were under the leadership of *Barbushe* and they worship a Spirit called *Tsunburbura* at *Dala* hill. A group of *Abagayawa* black smith clan from *Gaya* were said to be the first settlers and founders of Kano. Other

settlements present at that time include, potters, farmers and hunters. Soon the settlement at Dala grew and expanded and social activities developed leading to the emergence of other occupational groups.<sup>35</sup>

For many centuries Kano has been a centre of attraction and a very important city in Hausa land. It was a terminal of long distance Trade routes from Agadez and Tripoli and it was situated on pilgrimage route from western Sudan through Borno to the eastern Sudan.<sup>36</sup>

Today, Kano can be described as a dynamic and naturally sustainable state. It has never been a national or regional capital but the dynamism and determination of its people and environment makes it a centre of trade and Islam. These attitude and business opportunities encourage foreigners from in and outside the country to come and settle in the State.

The new democratic system has placed Kano on its proper stance. The state has Forty four Local Governments chaired by politically elected representatives to manage the affairs of the Local Governments. District heads were also appointed by the Emir to assist in some aspects of administration of their Local Governments.<sup>37</sup>

---

<sup>35</sup> Abdallah Uba Adamu – (ed) etal, Perspectives on Kano, Printed and Bound by Tellettes Consulting Coy Ltd p.111. (2010)

<sup>36</sup> Suleman Abubakar Yusuf, The activities of Islamic Foundation of Nigeria Kano un publish B.A project, BUK 1998 – p.1.(See an attached map in Appendix 1 showing Saharan trade routes.).

<sup>37</sup> . Refer to the attached Map of Administrative areas of Kano State in Appendix 2

### **3.4 Culture and belief of the pagans: -**

Traditional religion is associated with worshiping of idols. Pagans believe that worshiping of idols is the only way that will lead them to success in their life. The first people that settled in this world were the initiators of the traditional religion and it was adopted by the subsequent communities. This kind of religion was counter attacked by the Prophets of Allah (SWT) through their preaching. Despite the efforts of the prophets of Allah (SWT) in guiding mankind to the right path, traditional religion can still be found among some tribes and communities in this world. Therefore, this type of religion can be referred to as all tribal religions practiced in African continent other than Islam and Christianity. There is no belief in angels nor in the life after death. Magicians as well as herbal doctors provide leadership in these religions. They receive most of their teachings from oral traditions and customs. They don't have written scriptures. It therefore, contains feelings and belief in spirits which appears to be the black spirits of magic. The spirits support their followers only in this world and do not give any promise of salvation in the hereafter. Some of these religious practices include the human sacrifices to appease the gods. A tribe that fails to perform such sacrifice may suffer the wrath of a god leading to poor harvest. Most of the followers of this religion came from the peasants,

nomads and shepherds. The spirits including black spirits replace the position of the angels in their hearts. They do not have a popular and convincing centre of ritual practices. They also do not make any effort either to propagate their religion or use any instrument of politics to properly spread or depend their faith.<sup>38</sup>

It is expected that there are reasons that made human beings adopt traditional religions to achieve their personal gains. One of these reasons is that human beings believe that when you please a creature in this world it will also please you in return. For example, if farmers could get enough water from the river for their irrigation and farming, they may think that they have disobeyed the river, they will therefore start thinking of a way to please that river so that it will provide them with enough water for their farming and irrigation. It is in that process a clever person will emerge from the community and inform his people that the river has told him that he needs some sacrifices that will please him before they get enough water. When they took the sacrifices to a place near the river, that clever person will go and pick them for his own personal use. It by coincidence a heavy rainfall is experienced in the following year the clever man has succeeded in deceiving

---

<sup>38</sup> Amadi E. et(ol) Ethics in Nigerian Culture. Article titled: The meaning of African Traditional religion and its beliefs published by NTI, Kaduna, Nigeria 2000 p. 14 – 15.

his people. The incidence will encourage the people to start worshipping that river. The case of diseases that were difficult to cure could also be among the reasons of adopting traditional religion by some communities, for example, when a person who has been sick for a long time and had tried different kinds of medicines and drugs but the illness persist. After his relatives have given up, an extraordinary person with special qualities and methods of curing sick persons will come and treat that sick person from his long term illness. This local herbalist will then claim to be dealing with the spirits from whom he collects medications for crucial illness. Unfortunately some people will believe in the local herbalist and start worshipping the spirits.<sup>39</sup>

It is very important to know the origin and identity of the pagans *Maguzawa* as they are called in Hausa language.

According to Al-Qaḍiy Ḥusaini Ṣufi *Maguzawa* originated from Ethiopia (*Al Ḥabasha*.) Some people were of the view that they are decedents of *Sayyada Bilqiss* Queen of Theiba. Their religion before the arrival of Prophet Isa (AS) was worshipping the sun. It was later they travelled and settled in different parts of the world. Some people called them

---

<sup>39</sup> Muhammad Sani Ibrahim *Dangantakar Al'ada Da Addini, Tasirin Musulunci akan Rayuwar Hausawa* unpublished M.A Thesis "Sashen harsunan" Nigeria Bayero University, Kano. 1982 p. 28 – 29.

*Habashawa* because they came from *Habasha*, and the word *Hausa* which is referred to Hausa language is also derived from *Habasha*.<sup>40</sup>

**Who is *Bamaguje*? (Pagan):**

According to Al Qaḍiy Şufi *Bamaguje* is a person who adopts magic as one of the aspects of worship in his religion. He also has the following habitats: -

1. He likes farming that is why he always likes residing near river.
2. He does not disregard people unless if he is disregarded.
3. He has the habit of giving gifts.
4. He is a patient person and respect the authorities, unless if there is misunderstanding.
5. He has the habit of drinking alcohol and keeping many women as his wives.
6. The children of the Pagans respect their parents.
7. He likes trading and sells his commodities at a cheaper rate.
8. He likes wearing good dresses and riding horse.
9. He does not allow any activity to prevent him from going to farm.
10. The Pagans do not accept strange ideas, unless if they were introduced to them by their leaders.

---

<sup>40</sup> Paper titled: How to call *Maguzawa* to the religion of Islam presented by Alkali Husaini Sufi at a Seminar organized by Islamic Propagation Committee Kano State in 2001 p.2



11. The Pagans accept somebody to lead them if he is expert in magic, elderly, very rich or somebody who has many children.
12. He listens and follows up reasonable discussions.
13. He protects his traditions and respects the tradition of others.
14. He does not forget an encounter with his enemy and believe in superstitions.
15. They keep to their promise.
16. They like hunting.
17. They do not disregard their Hausa Muslim colleagues. Some of them even join the Muslims in fasting the month of Ramadan.<sup>41</sup>

We have discovered from the above submission that, the *Maguzawa* interact and share some ideas and attitudes with the Muslims, but unfortunately up till now a lot of them have refused to accept Islam as their religion. This can be attributed to the following: -

1. Lack of interest by our Islamic scholars to propagate Islamic religion to the *Maguzawa*.
2. Lack of fair justice to them by some court judges in cases between themselves or between them and the Muslims.

---

<sup>41</sup> Paper titled: How to diminish *Maguzawa* paganism and the spread of Christianity in Kano State, presented by Al Qadliyy Husaini Sufi to the Islamic Propagation Committee in 1999 - p. 5 – 6.

3. Christian missionary activities in the areas of *Maguzawa* and the incentives they receive from the missionaries made it difficult for them to accept the religion of Islam easily.<sup>42</sup>

It has been discovered that most of the *Maguzawa* who live in the rural areas of Kano State were neglected by the authorities in terms of provision of social amenities. They are also not in good terms with some Muslims, the rich people, *Ameers* and district heads. The following are some of the problems confronting the *Maguzawa*:

1. Lack of a potable drinking water.
- 2 Lack of good roads.
- 3 Hospitals and dispensaries are not provided to them
- 4 Lack of assistance to secure fertilizers at a controlled price from the authorities.
- 5 The general attitude from the Muslims
- 6 Lack of schools in their areas.
- 7 Lack of assistance to them in case of disasters in their areas.
- 8 Lack of assistance to those who accept Islam.<sup>43</sup>

---

<sup>43</sup> Paper titled: How to diminish *Maguzawa* paganism and the spread of Christianity in Kano State presented by Al Qaḍiy Ḥusaini Ṣufi to the Islamic Propagation Committee in 1999 – p. 7.

According to ‘Abdurrahman I. Doi as mentioned earlier by Abdallah Uba Adamu in page 33 a group of Hausa speaking people known as *Abagayawa* were the first inhabitants of Kano. In oral tradition these people were the descendants of a black smith called Kano who resided close to Dala hill. The area was later named Kano. Their leader was named Barbushe who appeared to be skilful in the practice of magic. *Tsumburbura* was the main and respected idol worshiped by the pagans in those days. Barbushe was its caretaker and he was the only person who could enter its cave. The pagans believed that whoever enters the shrine apart from Barbushe would die. *Barbushe’s* house is situated on the Dala Hill, and he came down once in a year to receive different kinds of gifts and offerings like black doves and goats from Kano people who used to appear naked regardless of sex. After surrounding the shrine, *Barbushe* will then enter the cave of *Tsumburbura* and spend the night in side. He later came out from the shrine and predicts what will happen during the year to come as he was briefed by the idol. One of the predictions was that a group of people would come and conquer them, and it will happen later in the year as the Hausa speaking people called the *Maguzawa* came and conquered the *Abagayawa*. At a later time when Islam

was introduced in the area the *Maguzawa* were conquered by Muslim rulers, who are up to date ruling the city of Kano.<sup>44</sup>

Most of the *Maguzawa* people depend on farming, selling of traditional medicine and working as labourers in sustaining their families. They marry many wives because they assist them in the farm. Rich people among them marry up to thirty wives, and an average person usually marries from seven to eight wives. The *Maguzawa* believe in magic. *Bamaguje* (singular) became an authority as a result of his ability to perform a wonderful magic. Some of them even claim to have a magic formula which transferred the farm produce of others to his farm. A locally brewed alcohol called *Burkutu* is one of their favourite drinks, it is made up of guinea corn. Children are not left out in drinking wine. It is sometimes difficult to identify *Maguzawa* from the Hausa speaking Muslims because they almost use the same dress and communicate in the same language, but you can differentiate between them when in simple conversation you said to a Pagan may Allah forgive the learned Muslim, if he is *Bamaguje* he replies I am an unbeliever. But it is easy to differentiate between their women and Muslim

---

<sup>44</sup> Abdurrahman I. Doi, *Islam in Nigeria* “published and printed by Gaskiya Corporation ltd, Zaria 1984, p. 86 – 87.

women because Maguzawa women leave their bosom exposed no matter how young or old the woman is.<sup>45</sup>

According to Muhammad Uba Adamu, before *Dala* arrived Kano and introduced the strategies of worshiping idols and building special shrine for them, the people he met in the area were worshiping water and the caves surrounding it. This water was constantly in one place and is black in colour because of the leaves that fell inside. This type of water is called *Shuumi* meaning something you cannot predict what is inside. Some people believe that whoever falls in to this water will definitely be killed by the spirits or unidentified creatures. Example of some of these waters existing at present are *Gulbin Auyo*, *Tafkin Dankwai* and *Kurmin Bakin-ruwa*.

After Islam, this attitude was abandoned and a care taker for the pond was nominated. His duty was to make way for the water to pass to avoid floods. As we have mentioned earlier the people of *Dala* are made up of different groups who are famous in farming and trading. They use to transact through trade by barter. Some of them exchanged raw materials to produce different products. They are therefore referred to uncivilized society.<sup>46</sup>

---

<sup>45</sup> Abdurrahman I. Doi, *Islam in Nigeria* “published and printed by Gaskiya Corporation ltd, Zaria 1984, p. 86 and 88.

<sup>46</sup> Muhammad Uba Adamu, *Kano daga Dutsen Dala* published and printed by Government Printing Press, Kano 2007, p. 81 and 97.

According to a retired *Shari'a* court judge Husaini *Sufi* who is well known in Islamizing *Maguzawa* in Kano State, the *Maguzawa* believe in various daities, superstition, magic and cults.<sup>47</sup> The following can be cited as example of some of them: -

**The *Bori* activity (Spiritual possession): -**

The *bori* group constitutes of men singers and women dancers. The *Maguzawa* believe that most of the women dancers and some of the men singers possesses a spirit. The group is invited to perform their activity especially during wedding and naming ceremonies. The *Maguzawa* seize the opportunity at the occasion to consult members of the *bori* group on various issues such as medication for cure and ways to solve difficult issues in their society. After singing and dancing for some time, the *bori* women will jump up and fall on their bossom several times, they will not stop jumping until a spirit who cannot be seen physically speak through the voice of one of the women dancers. In the case of a sick person the spirit tells which spirit has caused the sickness and what sacrifice is to be given and the medication to be used to cure the illness.<sup>48</sup>

---

<sup>47</sup> Interview with *Al-Qadiy* Husaini *Sufi* Chairman of the organization on 7 – 2 - 013

<sup>48</sup> Interview with Dr. Mansur Ibrahim Mukhtar a Historian, Former Director History and Culture Bureure, Kano and Former Permanent Secretary office of the Head of Civil Service, Kano 25/1/13.

### **Belief in Spirit: -**

According to ‘Abdurrahāman I. Doi *Maguzawa* believe in spirit *Al-Jinn* as the Muslims also do. The Muslims believe that Allah (SWT) create human beings, spirits, angels and all the creatures in this world. The *Jinn* is mentioned several times in the Glorious Qur’an and *Ahadith* sayings of the Prophet Muhammad (P.B.U.H). There is also a chapter in the Glorious Qur’an called *Surat Al-Jinn* .

Spirits are an invisible order of creation. The Glorious Qur’an has mentioned that among them are believers and non believers. Devil is the leader of the unbelievers. Majority of them are unbelievers and they are harmful to human beings. The *Maguzawa* believe that spirits have great influence in their life, that is why some of them worship them and slaughter animals as sacrifices for them.<sup>49</sup>

### **The attitude of *Maguzawa* towards some creatures: -**

Some *Maguzawa* believe in toteism, they assume that they were protected from accidents and anything that will harm them by some creatures. These creatures can be plants, trees, lizards, crocodiles . They

---

<sup>49</sup> Abdurrahāman I. Doi, *Islam in Nigeria* published and printed by Gaskiya Corporation ltd Zaria, 1984, p. 90.

take good care of these creatures, they do not allow any body to harm or kill them. Each of these creatures is called *Kangida*.<sup>50</sup>

**Belief in Magic and worshiping of idols and spirits: -**

According to Dr. Mansur Ibrahim Mukhtar between 1988 and 1994 when he was a staff at Kano State History and Culture Bureau he led a delegation of researchers to Bagwai Local Government to conduct a research on one of the *Maguzawa's* belief. They were able to meet the *Maguzawa* at that time celebrating one of their magic episodes *Babban Daki* which is repeated after each two years. We discovered that *Maguzawa* came from different parts of the state to converge and spend between two to three days in that area for their celebrations. The most important activity in their celebrations where they perform different kinds of magic, is the building of a room named *Babban Daki*. They used water, grass, and sand to construct the room in one day. The women and their children went out naked to collect white sand from a river in a silver coloured aluminum dish. The sand was used in flooring the room. After finishing, the size of the room look like a hens cage. The leader of the *Maguzawa* who was a woman at that time went round the room backwards three times with her hands and legs tied up with

---

<sup>50</sup> Interview with Dr. Mansur Ibrahim Mukhtar a Historian, Former Director History and Culture Bureure, Kano and Former Permanent Secretary office of the Head of Civil Service, Kano 25/1/13.



rope and she entered the room after the third round. The participants from different towns, villages and houses came along with different kinds of sacrifices, such as hens, goats and rams. Each sacrifice was slaughtered in that room by a Muslim scholar after giving approval by the women leader. When the slaughtered sacrifices were thrown out of the area some Muslims spectators would pick them for their consumption because they were slaughtered by a Muslim. After finishing slaughtering the sacrifices in that room, the women leader of the *Maguzawa* then came out of the room and start predicting and informing her counter parts the expectations of the year. She would predict the outcome of the rainy season and the harvest, she will also predict the houses that will lose their relatives and those houses that will be blessed with children, and those houses that will travel to another places. The *Maguzawa* by conviction would believe in all these predictions and the activity will not be repeated until after two years. After the occasion we ask some questions but we couldn't get reliable answers. There were four incidents that surprised us and we were unable to get specific answers and reasons for their happenings.

These were:

1. In corporation of a Muslim scholar by the *Maguzawa* to slaughter their sacrifices at the occasion.

2. When we came back to our office we wanted to view what we recorded at the ceremony but unfortunately we found the cassette to be blank. May be the recording mechanisms of the recording system was not set properly.
3. Thirdly, the Muslim spectators that took the slaughtered sacrifices for their consumption.
4. The language used by the women leader to predict what will happen in the two years to come to her people and were these predictions correct or not? These were issues that need further investigations and clarifications.<sup>51</sup>

From another viewpoint Muhammad Sani Ibrahim mentioned in his submission that traditional religion has different ways of worship. Some pagans construct and worship idols which look like human beings, animals or birds. In some instances some of these pagans worship spirit which according to their belief resides in mountains, caves of trees or rivers. Most of the *Maguzawa* people in Northern Nigeria worship spirits through magic or *Bori* cult. They do not construct idols and worship them as it is done by some tribes in some parts of the world. The following are some of the methods of traditional religion in Hausa-land: -

---

<sup>51</sup> Interview with Dr. Mansur Ibrahim Mukhtar a onetime staff of History and Culture Bureure, Kano State and former Permanent Secretary Office of the Head of Civil Service, Kano on 25 – 1 – 13.

(i) **Magic:** - Magic is one of the methods of worship in traditional religion of Hausa people. In this kind of religion there is one idol usually being worshiped. Even though most of the Hausa people have embraced Islam, it is the remaining unbelievers known as *Maguzawa* who are still practicing this religion. It is through Magic *Maguzawa* worship spirit, who according to their belief, resides in mountains and caves of trees. Most of this Magic is being celebrated yearly. On the celebration day *Maguzawa* from different places and areas will come along with sacrifices mostly animals to be slaughtered and, according to their belief, the blood is being utilized by the spirit. It is during this occasion that *Maguzawa* present their needs to the spirit, they usually request for a good rainy season, good health and safety of their towns. After presenting their requests, the spirit will inform them through its care taker who is among them, the expectations of the new year. This kind of Magic or worship is being practiced by all the members of the community. Each family has their own type of magic. The most popular among the houses of *Maguzawa* is known as magic of *Uwar Gona*. They believe that *Uwar Gona* is the mother of black spirits and she lives in a particular area of the house. Whoever believes in this type of Magic must sacrifice the blood of an animal. Usually red goat

or red cock to the spirit, and they believe that *Uwar Gona* provide them with a bumper harvest and protect it from being stolen. Whoever stole it will die.

Some *Maguzawa* keep a stone in front of their houses and they call it the Magic of our house. Whenever they have a desire or ambition, they slaughter an animal on top of the stone and forward their request to it. When a wine is prepared in the house part of it must be poured on the stone for his blessings before drinking or taking it to the market.

**(ii) *Kan Gida* (Totem) symbol of a household: -**

This is another tradition which prevents *Maguzawa* from eating the meat or using the skin or blood of a particular animal they choose as their *Kan Gida*. Some of them choose monkeys or hyenas as their *Kan Gida*. While others choose lizards or snakes or birds as their *Kan Gida*. If a *Bamaguje* want to officially choose *Kan Gida* for himself and his family he gather all the members of the family in front of a stone in the house or in a place in the house which is expected to be the settlement of spirits called *Dutsen gida* and *Uwar Gona* which were mentioned earlier. After confirming the presence of members of the family he will inform them that he has chosen for example monkey to be one of their

brothers, therefore they should recognize him as their *Kan gida* and from today no body among the family members should kill, harm or eat the meat of the above mentioned animal. Even if the animal was killed by somebody they should not eat the meat or utilize any part of the animal. If any member of the family violates these rules he will face bad consequences and the magic of this house stands as witness.

**(iii) Bori cult or worshiping of spirits: -**

*Bori* is among the various types of traditional religion of Hausa people. Worshiping of spirits *Bori* is an old tradition of Hausa people. They have been practicing it before Islam arrive their areas. There are still some Hausa Muslims who associate themselves with this cult. Hausa people especially the unbelievers *Maguzawa* believe that beside the human beings there are other hidden creatures who have similar customs with the human beings in this world. They call them *Mutanen Boye* (The hidden people) and in Islam they are called *Al-jin*. The Glorious Qur'an has discussed about them in the following verses: -

﴿ وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يُعَوِّدُونَ رِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾ وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا ﴿٨﴾ ﴾ [الجن: ٦ - ٨].

True, there were persons Among mankind who took shelter with persons among the Jinns, But they increased them in

folly. And they (came to) think as ye thought, that God would not raise up any one (to judgement). And we Pried to the secrets of heaven, But we found it filled with stern guards And Flaming Fires.

(Qur'an 72: 6 – 8).

These spirits are popularly known as *Iskoki*. Human beings cannot see them but they can see human beings, and their population is more than that of the human beings. *Maguzawa* believe that Allah (SWT) has given *Iskoki* special qualities which are not given to human beings. Therefore, they have the ability to assist, cheat or even kill humans. *Iskoki* are found everywhere in this world, their capital city is called *Jangare*. Their emir and his councilors are based in the capital. They have similar traditional titles with the Hausa people.

Muhammad Sani mentioned that *Iskoki* are divided into two categories, there are the white *Iskoki* who assist human beings by making them rich, giving them traditional titles and they provide them with medications of critical illnesses caused by the black *Iskoki*. The second category comprises of the black *Iskoki* who are criminals and wicked in nature, they don't assist the human beings, they sometimes give medicines that will kill a person or to complicate his brain and later became insane or mad. *Maguzawa* believe that these *Iskoki* use to associate themselves and became friends to some human beings and they inform the human beings

medications of various type of diseases and what will happen in the future. These people are known as *Yan bori* they act as an intermediary between the *Iskoki* and the human beings especially *Maguzawa*. A person can become *Dan bori* that is somebody who associates himself with the *Iskoki* through inheritance. Example after the death of *Dan bori* the *Iskoki* may transfer and became associates of any of his sons. Sometimes some body may became *Dan bori* if the *Iska* singular or *Iskoki* plural likes to associate themselves with that person.<sup>52</sup>

---

<sup>52</sup> Muhammad Sani Ibrahim *Dangantakar Al'ada Da Addini, Tasirin Musuhunci akan rayuwar Hausawa* un-published M.A thesis "Sashen harsunan" Nigeria Bayero University, Kano. 1982 p. 30 – 37.

### 3.5 Brief history of Islam in Kano State:

There are different opinions from historians on how and when Islam came to Hausa land.

According to Muhammadu Uba Adamu Islam was introduced in to Kano from Mali empire during the reign of *Ameer* Mansa Kan Kan Musa (A.H. 706 – 719) who took power at the same time with the *Ameer* of Kano Tsamiya Dan Shekarau (A.H. 706 – 743). *Ameer* of Kano Tsamiya was the father of Emir of Kano ‘Ali Yaji who destroyed a popular idol of Dala named *Tsumburbura*. This action made it easy to Islamise the people of the area. It was therefore believed that Islam arrived Kano during the reign of Emir ‘Ali Yaji.<sup>53</sup>

Emir of Kano ‘Ali Yaji (749 – 786AH.) was the first person to embrace Islam from *Wangarawa* scholars who arrived from Mali and ordered his followers to accept Islam. He gave the *Wangarawa* scholars accommodation in different areas of the city. Their leader ‘Abdurrahman Zaite was given a house at a place called *Madabo*. When he arrived there, he destroyed a tree of an idol called *Tsumburbura* and built a mosque at the site where they use to pray congregational prayers every day with the rest of the *Wangarawa* scholars. His house became a centre for learning Islamic

---

<sup>53</sup>.Muhammadu Uba Adamu, *Kano daga kwazazzabon yar Kwando littafi na biyu* published by Government Printing Press, Kano 2007, p. 5-6.



Studies. The rest of the *Wangarawa* scholars were also given houses in different places in the city like *Mandawari*, *Sheshe*, *Jujin* ‘*Yanlabu* and *Madatai*. They later established Islamic Schools where they taught the royal family and the rest of the inhabitants *Fiqh*, *Ḥadith*, Prayers and *Shari’ah*.<sup>54</sup>

*Sheikh* Maghili was said to have arrived Kano during the reign of Emir of Kano Muhammadu Rumfa and assisted in the transformation of the City. He was also credited with the writing of a constitution for the ruling class in Kano. Two historians of Kano have different ideas on the contributions of *Sheikh* Maghili towards the development of the constitution and *Shari’a* during the reign of Muhammadu Rumfa. Hasan Gwarzo was of the view that Islam was introduced in Kano before the arrival of Maghili, but there was no *Shari’a* system of appointing a central *Imam* for the town and Islamic system of administration. He, therefore, advised Emir Muhammadu Rumfa to introduce these institutions in his bid to reform the town in to a full Islamic state. If we accept Hasan Gwarzo’s view it means that the *Wangarawa* scholars were not the first to introduce the above institutions during the reign of Emir of Kano ‘Ali Yaji. It also shows that Emir Muhammadu Rumfa didn’t start anything regarding the Islamic transformation. Barkindo didn’t accept Gwarzo’s view; as such he said that

---

<sup>54</sup> . Muahhammadu Uba Adamu *Kano daga Dutsen Dala littafi na Daya*, published by Government Printing Press, Kano 2007, p. 143 – 144.

Emir Muḥammadu Rumfa has almost finished his transformations before the arrival of *Sheikh* Maghili to Kano. What *Shiekh* Maghili did was to write an Islamic constitution that depended purely on al Qur'an and *Ḥadith* of Prophet Muḥammad (PBUH.) *Sheikh* Maghili wrote two books on administration of Kano, these are "*Taj-al-din fima yajibu 'alal Muluk*" and "*Waṣiyyat al-Maghili ila Abi 'Abdullahi Muḥammadu b. Yakub*".<sup>55</sup>

'Abdurrasheed Adeyemi Alfanla was also of the view that Islam was brought to Hausa land in the early fourteenth century by traders and scholars. A group of about forty *Wangarawa* traders were believed to be responsible for introducing Islam to Kano during the reign of 'Ali Yaji who ruled Kano from 749 – 786AH.<sup>56</sup>

According to 'Abdurrahman I. Doi, majority of scholars were of the view that Islam arrived Hausaland through Mali. Mande merchants were believed to be the first to propagate Islam in Hausaland in the fourteenth century during the reign of Muhammadu Korau Emir of Katsina (736 – 822 AH.) Emir of Kano Yaji also accepted Islam in the same century with Emir Korau of Katsina. History has revealed that during the reign of Emir Yakubu (855 – 867AH.) some prominent scholars from Mali visited Kano, and come

---

<sup>55</sup>.Muhammadu Uba Adamu, *Kano daga Dutsen Dala, littafi na Daya* published by Government Printing Press, Kano 2007, p. 138 – 140.

<sup>56</sup>.Abdurrasheed Adeyemi Alfanla *Muslim organizations in Kano, Sabon Gari as case study*. Unpublished M.A Thesis, B.U.K 2005 p. 22.

along with books on *Fiqh* and etymology. Kano was fully Islamized during the reign of Muhammadu Rumfa (867 –904AH.) Forty *Wangarawa* traders and at the same time Islamic clerics were said to be the first to introduce Islam in Kano. The group comprised people like ‘Abdurrahāman Zaiti, Kebe, Mutuku, Yakasai, Sheshe and Auwalu, the Imam of Madatai.<sup>57</sup>

From another vantage point Tahir Abdu Fagge mentioned in his submission that a considerable number of traditional scholars were of the view that Islam was present in Kano as it was in the Arabian peninsula during the life time of the four rightly guided caliphs of the Prophet (PBUH). Islam was said to be introduced in the area during the reign of Caliph ‘Uthman bn ‘Affan (23 – 35 A.H.) when his forces under ‘Abdullah bn Sa’ad bn Abi Sarha had extended the religion of Islam to Africa. However historians found it difficult to provide evidence of contact between Kano or the West African region and Arabia during the time of the Prophet (PBUH) or his companions.<sup>58</sup>

Modern historians also have different views about when and who introduced Islam in to Kano. Some of them have the opinion that Islam was introduced to Kano during the reign of Emir Bagauda. They defended their

---

<sup>57</sup>.Abdurrahman I. Doi, *Islam in Nigeria* published and printed by Gaskiya Corporation limited, Zaria 1984, p. 20.

<sup>58</sup> Abdullahi Uba Adamu, (ed) et-al, *perspectives on Kano*, printed and Bounded by Tellettes consulting coy Ltd p. 113. 2010.

view on the assumption that the real name of Bagauda is Daud which is a Muslim name. This assumption may not be accepted because bearing Muslim name is not enough to suggest that some one is a Muslim or presence of Islam in the society he arrives or lives, this is because there are some people who bear Muslim names and at the same time are not Muslims. For instance, in Nigeria there are many Christians bearing Muslim names like Muḥammad, Ibrahim, Musa, Aisha and Fatima. Another historian suggest that Islam was introduced in the 15<sup>th</sup> Century by the *Wangara* immigrants and *Sheikh* al-Maghili. This opinion is questionable because ‘Abdurraḥaman the leader of *wangara* scholars and al-Maghili were reported by many historians to have arrived and lived in Kano in different times. Many sources revealed that *wangara* clerics arrived Kano in the 14<sup>th</sup> century while al-Maghili in the 15<sup>th</sup> century during the reign of Muhammadu Rumfa.<sup>59</sup>

### **3.6 Brief history of Islamic propagation in Kano from 1926 to 1966.**

Introduction of Islamic propagation into the affected areas under study can be traced back to the times of Emirs of Kano Alh. ‘Abdullahi Bayero (1926 - 1961) and Alh. Muhammadu Sanusi (1953 – 1963).

---

<sup>59</sup> Abdullah Uba Adamu, (ed) et-al, perspectives on Kano, printed and Bounded by Tellettes consulting coy Ltd p. 114 - 116.

According to Al-Qaḍiy Ḥusaini Ṣufī he was informed by one of the *Maguzawa* people living in Tudun Wada Local Government of Kano State that, there was a time when *Ameer* of Kano ‘Abdullahi Bayero (1926 - 1961) sent *Chiroman* Kano Muhammadu Sanusi to launch the payment of *Kharaji* taxes on his behalf in their town, Muhammadu Sanusi instructed the village heads and district heads to be inviting the *Maguzawa* into the religion of Islam, he even addressed a group of *Maguzawa* and invited them to the religion of Islam. After that some *Maguzawa* and a Muslim scholar Malam ‘Abdullahi who were residents of Kuki a town in Bebeji local government informed *Al-Qaḍiy* Husaini Sufi that a prominent Islamic scholar Malam ‘Abdullahi Salga (1319 – 1382 AH ) used to visit their town to inspect his big farm. As a result of his frequent visits to the area he became a friend to the leader of the *Maguzawa* and he was able to propagate Islam to him and his followers, and they eventually accepted Islam. He continued converting the *Maguzawa* into the religion of Islam up to the time of his death. This process continued up to the time when Malam Na’ibi Sulaiman Wali was appointed Chairman of the Adult education committee of Kano State between 1975 and 1976 he seized this opportunity to convert many *Maguzawa* into Islam when they toured some local governments of the state. Malam Naibi Sulaiman Wali and his close friend Dr. Hasan Ibrahim Gwarzo

who were judges at the *Shari'a* court of appeal used to propagate Islam to the *Maguzawa* after the court sessions. They later established an organization named Islamic Foundation of Nigeria in 1973. They converted a big amount of *Maguzawa* from Karaye local government to Islam. Their organization trained some selected Islamic scholars on methods of Islamic propagation and later sent them to various local governments to Islamise the *Maguzawa*.<sup>60</sup>

Sir, Ahmadu Bello the *Sardauna* of Sokoto was the first and only premier of Northern Nigeria who served between 1954 and 1966 and was killed on 15 January 1966 by dissident army officers. He contributed a lot in converting the non-Muslims in to the religion of Islam.

According to John N. Paden Ahmadu Bello's frequent visits to Mecca and his meeting with other Muslim leaders at the international level fundamentally motivated him and influenced his thinking. He started to make consultations on the need to establish an Islamic organization in the north which will take care of religious issues in the area. At this juncture, Ahmadu Bello discovered that there were many Islamic organizations in the southern part of Nigeria; therefore it was embarrassing for him to travel abroad and be asked who speaks for Islam in Nigeria. Ahmadu Bello's role

---

<sup>60</sup> Interview with Al-Qadiy Husaini Şufi a prominent Islamic preacher in Kano State, a former Shari'a Judge and Chairman Alkali Sufi Organisation on 6 – 1 – 013.

as vice-president of the world Islamic League brought him into close association with Saudi Arabia.

Later in 1962 after Aḥmed Bello returned from pilgrimage, an organization was formed called the society for the victory of Islam (*Jama'atu Naṣril Islam*). The organizations main aims and objectives are as follows:

- (a) To give a voice externally on behalf of all Nigerian Muslims.
- (b) To coordinate Islamic activities within Nigeria and try to educate the people.

*Waziri* Junaidu was the Chairman of the organization and later the emirs and chiefs, including the Sulṭan were incorporated in to it. The Sultan of Sokoto, as spiritual leader became the first president of the organization. But Aḥmadu Bello was the backbone. Aḥmadu Bello would spend whatever time and money he had on the spread of Islam. He contributed immensely towards the propagation of Islam through the society for the victory of Islam. There was no public money in the organization, but private contributions by individuals and organizations, including assistance from other countries, such as Saudi Arabia, for scholarships and educational activities. Sir Aḥmadu Bello used to participate in the conversion of the unbelievers to the religion of Islam in different towns and villages of

Northern Nigeria. After the 1964 elections Ahmadu Bello toured Kano, concentrating on small areas of non – Muslim population. Other Northern politicians began to emulate their leader in their home towns.<sup>61</sup>

---

<sup>61</sup> John N. Paden Ahmadu Bello Sardauna of Sokoto, Values and Leadership in Nigeria, published by Huda Huda Publishing Company, Zaria 1986, p. 548, 559 and 566.



## CHAPTER FOUR.

### Statistical Analysis and Discussion.

#### 4.1 Introduction

Messengers of Allah (SWA) have always reminded the believers of their duties so as to regulate their conduct as well as the collective life of human beings. Islam is the chosen religion for all mankind and generation. It was through *Da'awah* the prophets of Allah (SWT) from Nuḥ through Ibrahim, Sulaiman, Musa and Isa up to the last prophet of Allah (SWT) Muhammad (may peace and blessings of Allah be upon them all) preached the message of Allah to mankind. *Shari'a* is convenient and applicable for all Muslims to follow where ever they might be. It directs and guides the human beings in their social cultural, economic and educational life. Therefore, *Da'awah* contributes in achieving this Islamic civilization, which is suitable in all dispensations.

Islam is already instinctively present in man. To have a religion is to have access to a whole hierarchy of values. These values are ultimate, they concern the ultimate dimensions of existence and life.

Nothing is more important than what religion teaches about these values that includes first of all, how to know God, and His control of the lives of human beings, knowledge, adoration and love of Him, obedience to Him,

fulfillment of His will, these are the ultimate values. Therefore, *Da'awah* is the call for man to return to himself, to what is innate in him, and it is based upon the Islamic doctrine that primeval religion or monotheism which is found in every man, and that all he needs is to be reminded of it.

Monotheism is as old as creation, the religious life of man, with all its variety across the ages, is rehabilitated under this view not as a series of vagaries, but as true religion. *Da'awah* starts by confirming this ultimate base as sincere and genuine. It is, also, ecumenical because it tries to relate and bring together the Muslims and the non-Muslims.<sup>62</sup>

The situation of the world and the Arabs before the coming of Islam warranted the divine intervention and there by, arose the need for the coming of Islam and its civilization through the mission of Prophet Muhammad (P.B.U.H) to bring light to humanity. During that period there was no nation that had a society with good ethics, and no authority was established on sound foundation based on justice, mercy and good leadership that depended on knowledge and wisdom.

The Arabs believed in worshiping idols, Angels, Spirits and Planets. They believed in the power and influence of the spirit and therefore worshiped them. In terms of ethics, alcohol and gambling were common

---

<sup>62</sup> Isma'il Raji al – Faruqi Islam and other Faiths published by the Islamic foundation, 1998. P. 288, 311312, 313.

practices, while dealing with usury was a common phenomenon among the Arab's business transactions. The pre-Islamic women had no freedom, value or status in the society. They had no right of inheritance. This briefly was the situation in the Arabian peninsula before the arrival of the messenger of Allah Muhammad (P.B.U.H). Without an iota of doubt it should be taken into cognizance that Islam had produced one of the greatest civilizations the world has ever seen. While Europe was in dark ages, Islam has advanced in various human endeavours.<sup>63</sup>

The companions of the prophet had emulated the prophet in spreading Islam. They explored every opportunity to propagate Islam to the world. The companions of the prophet (*Tabi'un*) like their predecessors also spread Islam through *Da'awah* and they transformed the people into a better living society. It is noted here that Islam has been identified as a permanent dimension of reality, therefore, the solid foundation laid down by our Muslim religious leaders has to be maintained and developed by the present and future generations of Muslims, and humanity in general.

---

<sup>63</sup> Ragheb' Elsergany, The World before Islam <http://en.islamistory.com/theworldbeforeislam.html>

## 4.2 WAYS AND DEFINITION OF *DA'AWAH*:

*Da'awah* activities are going on every where, in every mosque and in every Muslim community. But it is a casual activity in almost all places. No regularity is maintained. Emphasis over the training of the propagators and producing effective *Da'awah* literature which are the integral parts of *Da'awah* are missing. The causes of this lop- sided growth of *Da'awah* work may be many, but the prime cause can be attributed to lack of clarity about the concept of *Da'awah*. It differs from person to person from mosque to mosque and from institution to institution. Everyone is involved in *Da'awah* activities to the extent it is understood by him or her or by the institution he or she represents.

According to Shamim A. Siddiqi, ways of *Da'awah* can be described in a nut shell as follows:

1. To make sure Islamic message is delivered through individual contacts or through lectures in public. *Da'awah* in prisons falls in the same category. Some times *Da'awah* is limited to distribution of literature, personal talks and lectures. There is no arrangement of education and purification of the new Muslims and to take care of them when they came out of jail. Some essential facilities to make them good muslims and rehabilitating them in the society are totally missing.

2. Distribution of essential pamphlets on Islamic literature at public gatherings and play grounds.

**Definition of *Da'awah*: -**

Shamim A. Siddiqi had to study the life of prophet Muhammad (P.B.U.H) and its various aspects in depth for over forty years as well as his *Da'awah* efforts before he arrived at the following definition of *Da'awah*.

*Da'awah Ilallah* is an organized, a determined and a continuous effort to call the people of the land to the fold of their creator and sustainer Allah (SWT), as priority number one (of the *Da'ee*), towards accepting Islam as a way of life and convincing them to the need and urgency of establishing the *Deen* of Allah in the body politics of the country, with the sole objective to get the pleasure of Allah.<sup>64</sup>

According to 'Ali Mahfouz *Da'awah* literally means to demand or request something that is striving to get what you want. This meaning can be derived from the glorious Qur'an. Allah (SWT) says:

﴿ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ﴾ [يوسف: ٣٣].

He said: 'O my lord! The prison is more to my liking than that to which they invite me. (Qur'an: 12:33)

And *Da'awah* in peoples customs and traditions can be referred to requesting people to be generous in their behaviour and be guided, it also

---

<sup>64</sup> Shamim A Siddiqi <http://www.dawahinamericas.com/di-cnps.html>.

means requesting people to do good and avoid evil deeds so that they can succeed in their endeavours in this world and the world after.<sup>65</sup>

From another perspective Maimadu Barma mentioned in his submission that *Da'awah* is an Arabic word meaning to call or to preach and it is initially derived from the verb – *Da'a* which refers to request or demand or to call.

**Literal meaning of *Da'awah*: -**

However in the first place as mentioned earlier the term *Da'a* is referred to invite. It has various meanings like many of the words in the Arabic language.

The semantic analysis of this term nicely presented by the famous Arabic linguist called Ibn Manẓur in his book entitled, *Lisan al- Arab* Ibn Manẓur's reference to usage of this word in the Qur'an in many places including suratul Baqarah (2:23, 186), four words spring out from this root and are all used interchangeably. These are *Da'awah*, *Di'aya*, *Du'au* and *Da'awah*. They all imply the same meaning to call, to request, to demand or to invited.<sup>66</sup>

The person responsible of *Da'awah* is referred to as *Da'i* meaning the actor or somebody who makes *Da'awah* or invite people.

And by extension any actor or cause for action is called *Da'i*.

---

<sup>65</sup> Ali Mahfouz, *Hidayatul Murshidina* published by Madba at Daral kitab al Arabi 5<sup>th</sup> edition 1952 P.17.

<sup>66</sup> Maimadu Barma Mutari, Islamic propagation activities in Borno State a case study of the Hill Top people of Guduf. Unpublished M. A thesis, B.U.K 2001, P. 29, 30.

While *Da'iyah* is the feminine gender of *Da'i*, but it is sometimes used as a neuter – referring to both genders.<sup>67</sup>

After analyzing and examining all these related words, we have concluded that *Da'awah* literally means calling people's attention to a certain thing or inviting people to the way of Allah.

### **Technical meaning of *Da'awah*:**

Technically *Da'awah* refers to an act of preaching and propagation of the religion of Islam. It originated from the individual's piety that would urge him to proclaim the absolute unity and sovereignty of Allah.

It is to call people and enlighten them towards the Islamic doctrine and ideology. Furthermore, every good word and every good action or activity by a Muslim and in the cause of Islam is regarded as an act of *Da'awah*.

These can be call to prayers, recitation of the glorious Qur'an, readings from the *Hadith*, delivering speeches and lectures, attending seminars and workshops. Displaying of virtuous characters are also works of *Da'awah*.

These may appear in areas of social services, generosity, sacrifices and charitable services and they may be acknowledged as act of *Da'awah* if they are pursued with a sense of Islamic mission.<sup>68</sup>

---

<sup>67</sup> Maimadu Barma Mutari, Islamic propagation activities in Borno State, A case study of the Hill Top people of Guduf. Unpublished M. A thesis, B.U.K 2001, P,31.

<sup>68</sup> Maimadu Barma Mutari, Islamic propagation activities in Borno State: A case study of the hill to people of Guduf Unpublished M.A thesis B.U.K 2001 P. 31, 32, 33

*Da'awah* has been defined by the majority of the Muslim scholars as an act of inviting or calling a person or persons to Islam. It also refers to taking up responsibility of enjoining good and prohibiting evil deeds.

It is believed that all these definitions are in line with the meaning of the word *Da'awah*. However, the researcher is convinced that a more precise and comprehensive definition of *Da'awah* is:

The act by word or deed of inviting people to Islam and establishing its rules on earth.<sup>69</sup>

#### **4.3 TYPES OF *DA'AWAH*:**

Some Islamic scholars have elaborated the types of *Da'awah* in wider perspective, while others have summarised them.

According to 'Ali Maḥfouz there are three types of *Da'awah*, and he describe them as follows:

1. In this type of *Da'awah* the generation of Prophet Muhammad (P.B.U.H) invited other generations to the religion of Islam, so that they enjoy the wisdom and guidance of Islam. This is a compulsory duty on Muslims because they are the best generation on this earth, because they abide by the good deeds and restrict themselves from the evil deeds.

---

<sup>69</sup> Maimadu Barma Mutari, Islamic propagation activities in Borno State: A case study of the hill to people of Guduf Unpublished M.A thesis B.U.K 2001 P. 33



2. Muslims should call their brothers Muslims to implement the teachings of Islam by being generous to one another. And this obligation is vested on the prominent and experienced Muslim scholars who have a vast knowledge of Islam and the *Sharia*.

Allah (SWT) has said in the Glorious Qur'an:

﴿ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾ [التوبة: ١٢٢].

If a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them that thus they (may learn) to guard themselves (against evil).

(Qur'an: 9: 122)

3. The third type is the individual *Da'awah*, a person should call a person to practice the teachings of Islam by encouraging him through a reasonable debate and wisdom.<sup>70</sup>

According to Abou 'Uthman Muḥammad there are two types of *Da'awah* he summarized them as follows:

1. *Al- Da'awah al - Shar'iyah* is concerned with the guidance of mankind to obedience to Allah and adherence to his law. This type of *Da'awah* looks to the Muslim for what is apparent, and that verily he

<sup>70</sup> Ali Mahfouz *Hidayatul Murshidina* published by *Madba'at Dar alkitab al Arabi* 5<sup>th</sup> edition 1952, P. 17.

is from among the Muslims, as such he should be addressed with the name of Islam.

2. The second type of *Da'awah is al - Da'awah al Siyasiyya* which is concerned with the achievement of appeasing the people if the party succeeded in the polls, and they will put pressure on the government to meet their demands and fulfill its obligations.

Therefore this type of *Da'awah* looks to the Muslim for what is of benefit to the party and the organization.<sup>71</sup>

From another vantage Maimadu Barma has discussed in a wider perspective some of the various kinds of *Da'awah* as follows:

1. Self *Da'awah*: This type of *Da'awah* is relevant and very important in any successful programme of Islamization. It deals with self discipline acquired through knowledge, faith and conviction. It is therefore recommended to train one self to a standard personality.

Because the quality of any society depended on the capability, nature and behaviour of its citizens.

For any successful *Da'awah* the actor needs motivation exhortation and self discipline of his soul and body. If you want to participate in

---

<sup>71</sup> About Uthman Muhammad bin Uthman al-Au Tareee – <http://islamicarticles.wordpress.com/dawah>

*Da'awah* you have to be ready to face spiritual, moral, economic and socio political challenges.

Prophet Muhammad (PBUH) and his companions were faced with many calamities, but with the help of Allah (SWT) they were able to scale through and they were victorious at the end. Some of the major difficulties faced by a preacher were mentioned in the following *Hadith*:

"المؤمن بين خمس شدائد: 1. مؤمن يحسده، 2. منافق يبغضه، 3. وكافر يقاتله، 4. وشيطان يضلّه، 5. ونفس تنازعه"، [أخرجه أبو بكر من حديث أنس في مكارم الأخلاق].

The true believer faces five delicate and serious difficulties against him: 1. His colleagues envy him 2. The hypocrites hate him. 3. The unbelievers fatally fight him. 4. The devil *Satan* attempts to misguide him. 5. His own soul scandalously challenges him.<sup>72</sup>

(Compiled by Abubakar from the collections of Anas, chapter of good behaviours).

One of the biggest challenges on a preacher is the attack of devil on him. He is the root of all evil, flowing like the blood in the human body. He causes bad feelings, evil thinking, misery, materialistic desires, immorality, selfishness, conspiracy and delusion. The Holy Prophet Muhammad is our

---

<sup>72</sup> Maimadu Barma mutari, Islamic propagation activities in Borno State: A case study the Hill top people. Unpublished M. A. thesis B.U.K. 2001. P. 35.

best example in this direction. He over comes the devil and gained reputation from early period of his life.

2. Individual *Da'awah*: - This is the type of *Da'awah* usually performed by an individual Muslim by way of oral invitation. The individual is expected to address one or few persons. This type of *Da'awah* has a positive effect because it is usually the beginning of propagation. Sometimes it may appear very slow but its effective results play the basic original role in Islamic propagation, thus it allows the propagator and the invitee to have a very close contact with each other.

The individual *Da'awah* is sometimes more effective than the collective *Da'awah*. It has some special characteristics. In most cases it appears to be casual, informal and volunteered by the most serious individual in the community. This type of *Da'awah* is usually undertaken in spiritually concealed manner and accepted by the audience with maximum sincerity. It gives chance for free and mutual exchange of ideas more than the other types of *Da'awah*. By dialogue and affectionate discussion between the two individuals, doubts and uncertainty are cleared and in return love, and brotherhood are strengthened. It continues advancing in confidence, even under very hard circumstance. Through this kind of

*Da'awah* ideas are developed and series of connections are found. Visiting the sick, condoling the deceased family, ushering admonishes on happy occasions and providing ample opportunity to make *Da'awah*.

This type of *Da'awah* appears to become simple and convenient to any person who has faith and develop interest in propagating Islam. However, one basic factor makes the individual *Da'awah* very complicating and therefore, it becomes difficult to most people. It simultaneously become difficult to understand the people's inclinations towards virtues and vices. Some people appear to be willing to accept while in reality they are indomitable and indulgent in worldly affairs.

3. Public *Da'awah*: - This type of *Da'awah* is addressed to the general public by the Islamic propagator. Addressing the public is not an easy job, it has to be accompanied with confidence, courage and determination.

Imam abu Zahra in his *Funun al- Khitaba* agrees with Ibn Sina in relating this type of *Da'awah* to a branch of logic for providing an argument. Lectures or talks play significant role in shaping the minds and behaviour of the audience. Prophet Muhammad (SAW) is the best example worthy of emulation in the act of *Da'awah*. He educated people on Islam orally and

practically. The last sermon he gave on mount ‘Arafat was the best example of *Da’awah* in living memory.<sup>73</sup>

It has been noticed that public *Da’awah* is sometimes difficult because of the different nature of the members of the group listening to the preacher, therefore there is the need for the preacher to be courageous and be very careful in handling the audience. Other principles of public *Da’awah* however requires from the preacher to have purity of aims, novelty of choice, good approach, modesty and he should put the message the way it will satisfy the audience.

4. Literary *Da’awah*: This type of *Da’awah* is calling people to Islam through writing and publications. This method involves composition, compilation, translating Arabic sermons into the various languages. Using of published materials, journals, periodicals and daily papers are all possible means of propagating Islam. Seminars and conferences can also be used in that direction. Publishable questions and answers on Islam will also serve as good avenues for making *Da’awah*.

---

<sup>73</sup> Maimadu Barma mutari, Islamic propagation activities inborn State: A case study of the Hill Top people of Gudup. Un-published M.A. thesis B.U.K. 2001, P. 38 and 39.

Writing plays a significant role in propagating Islam. Letters written by Prophet Muhammad (P.B.U.H) to Kings *Kisra* of Iran, *Hiraql* of Rome and others serve as a good example of delivering message through writing.

Libraries can be utilized in procuring manuscripts, rare Islamic books and relevant literature which will assist the preachers. Educational institutions and mosques help in disseminating the message of *Da'awah* through Islamic scholars, Imams and instructors. The first Islamic university Al-Azhar University is a good example to such agencies that produced *Da'awah* materials and well trained Islamic propagators. The university is famous in offering scholarships to students from different parts of the world. Professional preachers are also sent to different parts of the world by the university to assist in *Da'awah*.

It is pertinent to note that the glorious Qur'an is the origin of all *Da'awah* works for the whole world. Allah says in the glorious Qur'an:

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا  
وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴾ [الأنعام: ٩٢].

And, this is the book we have sent down, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn (preach) the mother of cities and all around her.

Those who believe in the here after believe in this (book) and they are constant in guarding their prayers. (Qur'an 6: 92)

5. Charismatic *Da'awah*: Noble characters help a lot in propagating Islam.

Inspiring moral conduct attracts others to admire and emulate.

A Propagator should teach by example. His good actions, devotion enthusiasm, and behaving as a gentleman will encourage people to accept his call. Prophet Muhammad's (PBUH) trust, worthiness, generosity and fairness made his people, including the un-believers, to have confidence in him. His people even invited him to mediate and solve disputes among them, as such they gave him the title *Al-amin* meaning the truth worthy.

Inspiring moral conduct by the preacher automatically changes the general attitude of his audience and becomes more and more honourable in their eyes.

It is through a gentle propagator that Islam teaches good character like modesty, truthfulness, humility, integrity, generosity, patience, keeping promises and sacrifice of self interest for the general interest. The glorious Qur'an says:

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامِنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ﴾<sup>(١٦)</sup>  
الضَّالِّينَ وَالضَّالِّينَ وَالضَّالِّينَ وَالضَّالِّينَ وَالضَّالِّينَ وَالضَّالِّينَ وَالضَّالِّينَ وَالضَّالِّينَ وَالضَّالِّينَ وَالضَّالِّينَ  
﴿[آل عمران: ١٦ - ١٧].﴾<sup>(١٧)</sup>



(Namely) those who say, Our lord. We have indeed believed: forgive us, then our sins and save us, from the agony of the fire. Those who show patience, firmness and self control, who are true (in word and deed) who worship devoutly, who spend (in the way of God) and who pray for forgiveness in the early hours of the morning.  
(Qur'an: 3: 16 – 17)

In the above verses the best pattern of attitudes in the personality of Prophet Muhammad (P.B.U.H) were described.

6. Communal *Da'awah*: - This kind of *Da'awah* is usually undertaken by a group of people. It requires and also combines all the other qualities of Islamic propagation mentioned earlier. Thus, communal *Da'awah* is the type of *Da'awah* practiced by the organizations and other Muslim groups towards inviting the non Muslims to the religion of Islam.

Allah (SWT) Says in the glorious Qur'an:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾﴾ [آل عمران: ١٠٤].

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain facility. (Q3: 104)

By exhibition of good Islamic moral character a competent and disciplined community is produced on earth. Travelling and migration to

distant and near places to address the unbelievers is one of the characteristics of communal *Da'awah*.<sup>74</sup>

It can be recalled that this research work is trying to outline the contributions of some Islamic organizations in propagating Islam in Kano state, and their activities fall in to this category of *Da'awah*.

#### 4.4 TECHNIQUES OF *DA'AWAH*:

Before embarking on Islamic propagation, the propagator must possess some qualities and have knowledge on the techniques of *Da'awah*. These techniques are divergent due to the components and different types of *Da'awah*. Therefore, it is important to have a good approach towards the activity. Below are some of these techniques in some chapters of the Glorious Qur'an:

﴿وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ

وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ﴾ آل عمران: ١٥٩

That thou dost deal Gently with them Wert thou  
Severe or hash- hearted they would have broken  
Away from about thee: so pass over (their foult)s  
And ask for (Gods) Forgiveness For them, and  
Consult them in affairs (of moment).  
(Qur'an 3: 159).

---

<sup>74</sup> Maimadu Barma Mutari, Islamic propagation activities in Borno State. A case study of the Hill Top people of Gudup. Un-published M. A. thesis, B.U.K 2001 P. 49.

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُم بِالَّتِي هِيَ أَحْسَنُ ﴾ النحل: ١٢٥

Invite (all) to the way of thy lord with wisdom

And beautiful preaching, and argue with them In

Ways that are best And most gracious.

(Qur'an 16: 125).

Ibn Kasir in his commentary on the first verses from Chapter *Al- Imran* said that Allah (SWT) is telling the Prophet (PBUH) had it been he was harsh hearted the people will not listen to him and his companions would have scattered from around him, However, Allah (SWT) gathered them and made him kind and soft with them, so that their hearts congregate around him. That was the habit of Prophet (PBUH) he always forgives and pardons. The Messenger of Allah (PBUH) consulted his companions on various matters. For example he consulted them before the encounter of *Badr*, for if the Muslims should intercept the caravan led by Abu Sufyan and they endorsed the idea. The Prophet (PBUH) also asked his companions their opinion about where they should set up camp at *Badr*. Al- Mundhir bin 'Amr suggested to camp close to the enemy, for he wished to acquire martyrdom.<sup>75</sup>

---

<sup>75</sup> Saifur- Rahman Al- Mubarakpuri, *Tafsir Ibn Kathir* published by *Darul Salam, Riyadh* (2000) Vol- 2, P304 and 305.

In the second verse from chapter *Al- Nahl* Ibn Kasir mentioned that the prophet (PBUH) was commanded by Allah (SWT) to invite people to Islam with wisdom and fair preaching., and to tell them stories of the past generations as stated in the Glorious Qur'an, listen to their responses and answer them in the best manner, with kindness, gentleness, wisdom and good speech.<sup>76</sup> The actions of Prophet (PBUH) made his people to feel free and encouraged the non believers to come closer to him.

‘Ali Maḥfouz discussed about some of these techniques in his submission as follows:

1. A clear and undisputable evidence: This is a very important feature for every Islamic propagator. Prophet Muhammad (PBUH) based his propagation on clear and undisputable evidences. He convinced his audience with strong evidences which can be seen and be accepted by common sense. His miracles were real and unchallenged. The prophet (PBUH) called his people to look at the world and the creatures inside, and he later informed them that there is only one God Allah who created the world and what was inside and arrange things to move in order and accordingly.

---

<sup>76</sup> Saifur- Rahman Al- Mubarakpuri, *Tafsir Ibn Kathir* published by *Darul Salam, Riyadh* (2000) Vol- 2, P545.

2. Wisdom and good approach: Justice, good faith and conviction are expected to be practiced by every individual. But unfortunately some human beings were misguided by the devil. Good methods and wisdom in calling people to Islam will wipe out the irresponsible acts practiced by some individuals. Some of the methods and wisdom used by prophet Muhammad (PBUH) in propagating Islam are described as follows:

- Going straight to the point. A good example of such an approach is the letters written by Prophet Muhammad (PBUH) to kings and other non Muslims calling them to Islam.
- Always encourage people to be kind: Prophet Muhammad (P.B.U.H) mentioned in one of his traditions:

"من دل على خير فله أجر مثل فاعله".

‘Whoever encourages somebody to do good, he will be rewarded the same thing with the person who obeyed his call to do good’.

(Narrated by Muslim, Abu Dawud and Tirmidh, compiled by Ibn Mas’ud).

In the above tradition, Prophet Muhammad (PBUH) has informed his people that advising others to do good things attracts a lot of reward from Allah.

- Giving examples: By giving examples while inviting your audience to Islam they will have confidence in your call because you are making the reality to be much more clearer to them, and it will also make them to understand and recognize some of the issues that were rigid to them to understand.

3. Steadfastness in performing righteous deeds: Accordingly, the propagator has to put in to practice all that to which he call people so that his examples might be followed and that he might be thought well of. The propagators invitation to Islam can be supported with reason and good evidences, but lack of internal reform of oneself may result to a failure in his mission.

Allah (SWT) mentioned some of the qualities of Prophet Muhammad (PBUH) in the glorious Qur'an as follows:

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ [القلم: ٤]. ﴾

And thou (standest) on an exalted standard of character.  
(Qur'an: 68: 4)

4. Wisdom in leadership: An Islamic propagator should emulate the prophet (P.B.U.H) by showing wisdom in leadership. He must be diplomatic while dealing with various communities. Below are some of the

prophet's (P.B.U.H) good characters that encouraged his people to accept Islam.

- The prophet (P.B.U.H) use to addressed his people in their free times and when the need arose. These are some of the specific occasions which a preacher can win the attention of his listeners.
- He also distributed wealth to the needy and new comers into Islam. This kind of gesture will assist and motivate them in performing their religion accordingly as most of them were molested and tortured by their people.
- He forgave at a time when there was need for revenge, and he gave assistance to those who betrayed him.
- He sometimes became lean to those who disobeyed him. These are some of the prophet's (S.A.W) good qualities in leadership that made him to capture the minds of his people.<sup>77</sup>

In addition to the above techniques an Islamic propagator should equip himself with beneficial knowledge derived from the Qur'an and the sayings of the prophet (P.B.U.H). He must also have a clear perception of the five pillars of Islam.

---

<sup>77</sup> Ali Mahfouz *Hidayatul Murshidina* published by Madba'at Daral kitab alArabi, 5<sup>th</sup> edition 1952 P. 26 – 36.

There is need for the propagator to have a continuous study of Islam. This is because above every learned person there is a more learned scholar.

The propagator should know how to organize and implement his *Da'awah* activities properly. He must undertake a survey and have strategies to get information about the state of Islam in the territory. He should consider the language and culture of the audience. He should also be ready to face some implications and possible counter measures.

If you want to invite people to Islam you must endure and must be patient enough on what might befall on you. Prophet Muhammad (P.B.U.H) contained all the misbehavior, rudeness, abuses, harassments and he was even stoned at *Taif* by unbelievers, but with all these happenings he did not stop calling people to Islam and he was the winner in the long run.

#### **4.5 DA'AWAH IN THE LIFE TIME OF PROPHET MUHAMMAD (P.B.U.H):**

*Da'awah* was introduced together with faith, noble character, worship and total submission to Allah (SWT).

Islamic propagation started and was introduced to Prophet Muhammad (P.B.U.H) in the first chapter of the glorious Qur'an revealed to him by Angel Gabreal (AS) in cave of *Hirah*. Allah (SWT) says:



﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝٥﴾ [العلق: ١ - ٥].

Read in the name of your lord, who created man from a clot, read and the lord is the most Bountiful who teaches by the pen. Teach man that which he knew not.  
(Qur'an 96: 1-5)

Knowledge in the name of Allah (SWT) is the foundation of a prosperous life for human beings.

According to A. Rahim Prophet Muhammad (P.B.U.H) was born on Monday the 12<sup>th</sup> of *Rabiul Auwal* 53BH into the home of one of the noble families of the *Quraish*. Aminah the daughter of Wahab bin Abd-Manaf of Zuhra family was his mother. His father was Abdullah ibn Abdul Mutṭalib of the *Banu Hashim* family and he died before the prophet was born.<sup>78</sup>

The prophet (P.B.U.H) was chosen by Allah (SWT) in the year 24BH when he was forty years old to be his Apostle. He sent him as a warner and bearer of good tidings to people. This historic occasion happened in the month of Ramadan and the above mentioned verses were revealed to him as mentioned earlier. Prophet Muhammad a unique and match less being was sent by Allah (SWT) to the entire world to save it from savagery and

<sup>78</sup> A. Rahim Islamic History Islamic publication Bureau Lagos, 1981 retrieved from WCE/DLS course book on Islamic studies cycle 1 produced by NTI, Kaduna P. 49, 54.

barbarianism. He came with Islamic civilization which rose and its light shone proving the right guidance for humanity.<sup>79</sup>

Before we study about *Da'awah* in the life time of the prophet (P.B.U.H) there is need to mention some of the strategies used by him in calling people to Islam. Below are some of these strategies:

1. Calling on to the way of Allah (SWT) by wisdom.
2. Inviting on to the way of Allah (SWT) by goodly exhortation.
3. Propagating on to the way of Allah (SWT) by arguing in the best possible manner.
4. Delivering Allah's message through a noble character.
5. Using knowledge to invite people to the way of Allah (SWT).

### **How did the prophet Muhammad (P.B.U.H) started *Da'awah*?**

After the first revelation that confirmed the prophethood instructing him to invite his close associates into Islam.

Allah (SWT) says in the glorious Qur'an:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [الشعراء: ٢١٤].

And admonish thy nearest kinsmen, and lower thy wing to the believers who follow thee (Qur'an: 26:214 – 215).

---

<sup>79</sup> A. Rahim Islamic History Islamic publication Bureau Lagos, 1981 retrieved from WCE/DLS course book on Islamic studies cycle 1 produced by NTI, Kaduna P. 49, 54.

Among the earliest to accept Islam were Khadijah, ‘Aliyu bin Abi Talib Abubakar Siddiq, Zaid bin Harisah, ‘Uthman bin ‘Affan, Talha, Zubair and many others. The Qur’an, which became a great source of influence, continued to be an instrument capturing the hearts of those ready to submit to Allah, and the strongest evidence of prophetic mission of Muhammad (P.B.U.H).

The prophet (P.B.U.H) took three years preaching silently to his close relatives. After these years he was commanded to preach openly and invited everybody in the following verse:

﴿ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴾ [الحجر: ٩٤].

There expound openly what thou art commended and turn away from those who join false gods with God (Qur’an: 15:94)

From this moment the Prophet (P.B.U.H) started to meet with leaders of the various tribes and interest groups of the *Quraish*. He invited about thirty to forty members of these groups to attend a dinner session with him three times. The prophet didn’t expose his mission to them until they met for the third time, he stood up among them and delivered the following sermon:

I have never seen a person from the Arab who brought the best to his people except me. I have brought to you what will benefit you in this world and here after.

Allah (SWT) directed me to invite my closest people and you are the closest to me from the *Quraish* tribe. I am not requesting anything from you, but to say there is no God but Allah, and I will use what you said to depend you in front of your God. Who will support me among you in this mission?<sup>80</sup>

After the above speech, ‘Abdul ‘azeez Almakani popularly known as Abu Lahab, stood up and abused the Prophet (P.B.U.H) and said “is that the reason why you invited us for a dinner.”

We have learned from the above the prophet’s wisdom and diplomacy in trying to sell his idea to his people.

He didn’t inform them about his mission at once, but gradually. The prophet (P.B.U.H) was not discouraged with the bad attitude of Abu Lahab, as such he continued to deliver the message of Allah (S.W.T). At that time people like ‘Abdurahman bin ‘Auf, sa’ad bin Abi waqas, Abu ‘Ubaida ‘Amir bin Al-jarraḥ, Abu Salama (Abdullah bin Abd Al- Asad), Abdulahi bin Mas’ud, ‘Ubaida bin Al-Ḥarith bin Abdul Muṭallab, Sa’id bin Zaid and Al-Arqam bin Abi Al-Arqam embraced Islam.

The prophet (P.B.U.H) used to teach the above companions the glorious Qur’an at the house of Al-Arqam bin Abi al Arqam for about three years, after which he was directed by Allah (SWT) to come out in public and

---

<sup>80</sup> Adam Abdullahi Ilori *Tarik al – Da’awah Ilallah* published by *Maktabat Wahbah*, second edition, 1979. P144.

call everybody to Islam and at that time ‘Umar bin al-Kattab and Hamza have embraced Islam.<sup>81</sup>

### **Beginning of the Public *Da’awah*:**

The prophet (P.B.U.H) came out publically and condemned idol worshiping and all acts of superstition. In his first open proclamation of the message and from the point of view of technique, this was a highly significant strategy. The prophet (P.B.U.H) selected for this purpose the platform of mount *Şafa*, which was a strategic place used for important activities by people of Mecca. He went there and called his people in the manner recognized in an emergency situation, to make them realize that they were being invited to something significant and important. And by the time they came, he did not start by telling them that he was a prophet, and that they should accept him, but he delivered the following speech to them:

If I tell you that there is an aggressive force behind these mountains out to crush you, would you believe that? And they answered yes, we shall, because we have found you to be truthful and honest.  
I want to warn you against the fires of hell, invite you to the obedience of one God and to ask you to shun the worship of false gods.<sup>82</sup>

---

<sup>81</sup> Adam Abdullahi Ilori *Tarik al Da’awah Ilallah* published by *Maktabat Wahbah* second edition, P. 144, 145.

<sup>82</sup> Article published in a magazine Titled: *Da’awah highlights*, published by *Da’awah academy* international Islamic University, Islam Abad, vol. XI Issue – v – Muharam/Safar, 1421 – May, 2000 – P. 43.

If we look at the above speech we will discover that the prophet (P.B.U.H) had built up basis for communication between them to dislodge them as far as argument is concerned. He had also made them to realize that if he was to warn them against a threat or a penalty, they would accept this warning. The reaction was of course ridiculous. But look at the technique of the propagator, how he approached the problem, how he gradually developed his mission, how he totally disarmed his opponents, what so ever be their reactions.

### **Reaction of the *Quraish*:**

The prophet (P.B.U.H) continued his call to Islam by visiting markets, having discussions with various groups that came to perform pilgrimage and made contacts with leaders of different communities. Unfortunately, they refused to answer his call. When the *Quraish* realized that the prophet (P.B.U.H) and his followers were serious they vehemently tried to stop them from exercising their mission by all means. They persecuted the Muslims especially the slaves. They tied their hands and feet in the scorching heat of the sun and denied them food and water. The Prophet (P.B.U.H) was usually protected by his uncle Abu Ṭalib who was highly respected by the *Quraish*. He, therefore, was less harassed.

From the above we learned and discovered how the prophet (P.B.U.H) stood firm. He did not succumb to pressures from the idol worshippers nor did he compromise with them in their demand of him to stop the attack on their idols. Therefore, Muslims should learn from the actions of the prophet (P.B.U.H) and always stick to the truth and help the weak without compromising the Islamic ideological stand. And in times of difficulties an Islamic propagator should be patient and endure.

### **The first Muslims migration to Abyssinia:**

According to Hayat Haykal when the *Quraish* intensified their persecution on the Muslims, the prophet (P.B.U.H) had to urge sixteen Muslims men and women to migrate to Abyssinia for asylum in the year 8B.H. They were led by Ja'afar bin Abi Ṭalib, the cousin of the prophet (P.B.U.H). The ruler of Abyssinia who was a Christian welcomed the Muslims warmly and allowed them to stay. When the *Quraish* learnt about the migration they sent a delegation to convince the king to release the Muslims to them. Ja'afar the leader of the delegation informed the king that, they were ignorant people worshiping idols and eating the flesh of dead animals and committing major sins, but prophet Muhammad (P.B.U.H) called us to worship Allah alone and reject the stone and idols which we used to worship. But our people harassed us, molested us and we were

subjected to various types of punishments in order to make us surrender upon our religion. We, therefore, came to seek shelter and protection from you and hope not to disobey in your country. When Ja'afar finished presenting their case, he was requested by the king to recite to him some verses of the glorious Qur'an. He recited some verses from chapter Maryam to the king. After the recitation from Ja'afar the king started to weep and said indeed this is what Jesus brought to us. It came from one source. The king told the delegates from *Quraish*, go back by Allah will never hand them over to you.<sup>83</sup>

We have learned from the above submission that intelligence is one of the important qualities of an Islamic preacher or leader. Ja'afar showed his intelligence by choosing to recite chapter Maryam to show to the king the position of Jesus and his mother in the Qur'an. This impressed the king and made him to turn down the request of the *Quraish* delegate. The migration of the Muslims to Abyssinia has confirmed the commitment of the Muslims to their faith, therefore, they were worthy of emulation by all the Muslims.

---

<sup>83</sup> Hayat Haykal The life of Muhammad: Lagos Academy press ltd 1982 retrieved from NCE/DLS course book on Islamic studies cycle 1 produced by NTI Kaduna, P. 61 – 63.



### **Circumstances That led to Migration to Medina:**

The *Quraish* adopted a strategy of not having any affair with the family of prophet (P.B.U.H) and the Muslims in their bid to frustrate the prophet, but he remained more determined to propagate Islam. In his efforts to propagate Islam in other parts of Mecca, the prophet (P.B.U.H) went to *Tai'f* hoping to get converts from his relations, *Banu Thaqif* but he was disappointed. The people of *Tai'f* stoned him and he had to seek refuge in an orchard. But never the less the prophet never returned empty handed because a group of spirits accepted Islam after they heard his recitation of the glorious Qur'an in the orchard. On his return to Mecca he met Muslims being terrorized seriously by the unbelievers. He was also subjected to a similar attack, that he had taken cover in the house of Muṭ'im ibn 'Adi who protected the prophet (P.B.U.H) from the humiliation of the unbelievers.

In the process of migrating to Medina the prophet (P.B.U.H) met with some people of the *Khazraj* tribe of Medina when they came to perform pilgrimage in the year 3B.H and called them to Islam and they subsequently answered his call. In the following year the converts from Medina brought Twelve people along with them to the prophet (P.B.U.H). Ten from the *Khazraj* tribe and two from the tribe of *Aws*. It was after these developments the prophet sent his companion Mus'ab ibn 'Umayr to teach the converts

from Medina Islam and explained the Qur'an to them. Later a group of seventy three people of both *Aws* and the *Khazraj* came to sign an agreement with the prophet (P.B.U.H) on peace, cooperation and protection of each others interest, life and property. This agreement paved the way for prophet's migration to Medina.<sup>84</sup>

### ***Da'awah* in Medina:**

In Medinah, after migration, along with *Da'awah* efforts, the formation of the Islamic society and the state became prominent. This shows that *Da'awah* was an organised, a determined and a continuous effort till the prophet (P.B.U.H) fulfilled his mission and the religion of Allah (S.W.T) was dominant everywhere.

According to Adam Abdullahi Ilori the first thing the prophet (P.B.U.H) did was to build a mosque in Medina with the assistance of his companions. The mosque in the civilization of Islam will serve as the center of religious, social and political activities of Muslims. The Muslims could now perform their Friday and the five daily prayers in the prophet's mosque in Medina because they were far away from their enemies. The prophet (P.B.U.H) continued to discharge his duties effectively with courage and determination. He used to receive delegations from within and outside

---

<sup>84</sup> Hayat Haykal, The life of Muhammad, Lagos Academy press Ltd, 1982 retrieved from NCE/DLS course book on Islamic studies cycle, produced by NTI, Kaduna, P. 67, 68.

Medina who came to know more about Islam. The number of converts was increasing rapidly and the companions of the prophet (P.B.U.H) were assigned by him to teach the new comers in to Islam the Qur'an and other Islamic injunctions.<sup>85</sup>

### **The Battles of *Badar and Uḥud*:**

The prophet (P.B.U.H) and his followers were forced to migrate to Medina quietly in the night, leaving behind their families, houses and wealth in order to save their religion and faith. After they settled in Medina the unbelievers of Mecca continued to use various ways to intimidate and destabilize the Muslims in Medina. They put more pressure on the non Muslim Medinan population especially the Jews, to expel the Muslims from their city.

The Muslims were faced with financial problems in Medina because they were forced by the unbelievers to leave all their belongings at Mecca. Their houses, farms and businesses were confiscated by the Meccan pagans. Having this in mind, the Muslims learnt about a group of Meccan pagans passing through the route of Medina on a business trip to Syria. The prophet (P.B.U.H) suggested to the Muslim refugees in Medina to use this opportunity and stop the Meccan unbelievers from passing through the

---

<sup>85</sup> Adam Abdullahi Ilori *Tarik al Da'awah Ilallah*, published by *Maktabat wahbah* second edition, 1979. P. 154.

Medinan route, perhaps Allah (SWT) will assist them in getting some of their confiscated wealth back from them. However, Abu sufyan the leader of the group of the Meccan businessmen was informed about the Muslims plan. He immediately ordered his people to change the route and as well sent a messenger to his people at Mecca requesting them to come and rescue their wealth. After receiving these news the Meccans planned not only for a rescue operation but for a war against Islam and Muslims in Medina. The two factions therefore met at *Badr*, and it was the first physical encounter between Muslims and the Meccan unbelievers. The Battle took place in the second year after *Hijrah*. A small number of Muslim soldiers with limited war weapons defeated a large number of Meccans and well equipped soldiers. The Muslims by the grace of Allah (S.W.T) killed seventy Meccan pagans and another seventy were captured.<sup>86</sup>

The victory of Muslims in the battle of *Badr* is important in the history of Islam. The Muslim's success in the battle had boosted their morale in establishing a strong Muslim community in Medina. The war had confirmed the prophet and his companions confidence, faith and belief in Allah (SWT). The Muslims were all out to defend their religion with a small number of fighters despite the fact that they were yet to settle fully in

---

<sup>86</sup> Muhammad Ibrahim El-gayoushi *The life of the Muhammad* vol. 1: Islamic publication bureau Lagos, Nig, 1982. Retrieved from NCE/DLS course book Islamic studies cycle 2, produced by NTI, Kaduna, P. 82, 83, 84.

Medina. Therefore whoever is working in the field *Da'awah* should be a brave person and always put Allah (SWT) in his mind.

### **The Battle of *Uhud*:**

The defeat and humiliation suffered by the unbelievers of Mecca in the hands of Medinan Muslims at the *Badr* encounter made the Meccan pagans to start preparing for a revenge mission.

One year after the battle of *Badr* the *Quraish* mobilized a large force of about ten thousand soldiers and moved to a place near Medina called *Uhud*. The war took place on the 10<sup>th</sup> of *Shawwal*, three years after *Hijra*. The Muslims entered this encounter with only one thousand soldiers. As a result of a small number of Muslims soldiers participating in the battle, the prophet (P.B.U.H) applied a war strategy by ordering fifty archers from his men to stay on the *Uhud* mountain. He warned them not to leave the place even if the Muslims were victorious or facing defeat. Unfortunately when the fifty archers placed on top of the mount of *Uhud* by the prophet (P.B.U.H) noted the Muslims were about to defeat the Meccan pagans they left the place they were assigned to cover by the prophet (P.B.U.H) and rushed down to the battle field to collect the war dividend, when they saw the Meccan unbelievers fleeing. As a result of this action, the pagans use the opportunity to attack the Muslims from behind after surrounding them,

thereby killing ‘Abdullahi ibn Jabir leader of the Muslim army and many Muslims were martyred including the prophet’s uncle, Ḥamzah ibn ‘Abdulmuṭalib. The prophet (P.B.U.H) was injured in the battle. The Muslims victory was reversed to a defeat.<sup>87</sup>

We have learned from above that, the Muslims fought the battles of *Badr* and *Uḥud* to depend themselves and their religion, and it is great offense to act contrary to the decision of the prophet (PBUH) because the consequences may be unfavorable.

Battles of *Badr* and *Uḥud* were not the only encounters that took place between the Muslims under the leadership of prophet Muhammad (P.B.U.H) and the Meccan unbelievers and the Medinan Jews. He had several battles with them and with the help of Allah (SWT) he was able to scale through and became the winner in the long run.

### **The treaty of *Ḥudaibiyyah*, letters to Kings and the fall of Mecca:**

#### **The treaty of *Ḥudaibiyyah*:**

The prophet (P.B.U.H) continued his *Da’awah* campaign within and outside Medina and with Allah’s support he was able to gain more support.

The Muslim’s psychological stability and spiritual assurance was boasted.

The treaty was written and signed in the 6<sup>th</sup> year after *Hijra*.

---

<sup>87</sup> S. Muhammad al – Hudari, *Nural – Yeqin* Cairo 7<sup>th</sup> edition, 1963. Retrieved from NCE/DLS course book, Islamic studies cycle produced by NTI, Kaduna. P. 84, 85.

The treaty looked disadvantageous to the Muslims and gave more autonomy to the unbelievers. Briefly the treaty reads as follows:

1. The war between the two factions should be stopped for four years.
2. Whoever, embraced Islam from the *Quraish* unbelievers and migrated to Medina should be returned back to his people in Mecca, while any Muslim who apostatized and return to Mecca should be left alone.
3. The prophet and his companions should go back to Medina without performing ‘*Umrah* this year, but they may perform it the following year on condition that, they will be allowed to spend three days only in Mecca and they should not carry weapons with them.
4. Whoever, wants to embrace Islam from another tribe not the *Quraish* tribe should be allowed to do so and the same apply to whoever wants to practice the religion of the unbelievers from the Muslims should be free to do so.

The prophet’s companions were not happy with the terms contained in the treaty. However, despite their opposition to the treaty the prophet (P.B.U.H) accepted it because it was a success for the Muslims for the following reasons:

1. The unbelievers of Mecca for the first time having realized the strength of the Muslims agreed to sit with them and write an agreement.
2. The peace agreement for a period of four years had enabled the prophet (P.B.U.H) to pay more attention on other matters related to *Da'awah*.<sup>88</sup>

### **Letters to Kings:**

The prophet (P.B.U.H) has taught us through his tradition various ways of inviting different categories of people to join the religion of Islam. Among his strategies was writing to kings and leaders of various communities notifying them about his mission.

After the prophet and his companions have returned from *Hudaibiya* in the last part of the 6<sup>th</sup> year after *Hijrah*, he seized the opportunity of the peaceful atmosphere to expand his contacts and *Da'awah* to different parts of the world. He wrote letters to some leaders of other parts of the world calling them and their people to Islam. Among them were:

1. *Hirqal* of Rome, when he receives the prophet's message he advised his people to accept Islam, but he as a person cannot answer the call because he wanted to protect his leadership.

---

<sup>88</sup> A. Rahim Islamic History Islamic publication Bureau Lagos, 1981 retrieved from WCE/DLS course book on Islamic studies cycle 1 produced by NTI, Kaduna P. 97 and 98.



2. *Najashi* of Ethiopia he accepted Islam.
3. *Kisra* of Iran, he tore the prophet's letter and said he will not accept Islam. When the prophet (P.B.U.H) was informed about the attitude of *Kisra*, he prayed to the Almighty Allah to destroy his leadership, and Allah (SWT) answered the prophet's request.
4. *Maqauqas* of Egypt, he didn't accept Islam, but he assured his total support to the messenger of Allah (SWT) and sent to him two female slaves Mariya and Syrin.
5. Munzir bin Sawi of Bahrain, he accepted Islam.
6. Jaifar and Abdi Kings of Oman, they accepted Islam.
7. Huzatu bin 'Ali King of Yamama, he accepted Islam.<sup>89</sup>

### **The Fall of Mecca:**

The time had now come for the pagans of Mecca to move out of Mecca and allow the Muslims to perform 'Umra as it was agreed in the treaty of *Hudaibiyyah*. The prophet and his companions ambition was fulfilled by the grace of Allah (SWT). The Muslims had realized the importance of the treaty and they had secured great success. They performed their 'Umra and returned to Medina peacefully.

---

<sup>89</sup> Ali Mahfouz, *Hidayatul Murshidina Madba'at Dar-alkitab al Arabi* 5<sup>th</sup> edition 1952, P. 49 - 57

The unbelievers of Mecca were the first to violate the treaty of *Hudaibiyya* when they joined forces with their associates from the tribe of *Banu Bakr* and attacked the tribe of *Khuza'ah* who were the supporters of prophet (P.B.U.H). When the prophet (P.B.U.H) and the Muslims learned about this attack, they immediately mobilized their forces numbering over ten thousand soldiers, and they went straight from Medina towards Mecca. And that was in the second year after the treaty of *Hudaibiyyah*. The prophet (P.B.U.H) wanted the encounter to be peaceful without bloodshed, but due to the resistance of the *Quraish* on the southern front of Mecca which led to a physical combat as a result two Muslims were killed and twenty six unbelievers were martyred. The prophet and his forces entered Meccah victorious on Friday, the 20<sup>th</sup> of *Ramadan*, eight years after *Hijrah*. The prophet went a head and broke all the idols and the Holy Mosque of *Ka'abah* was purified and he thanked Allah (S.W.T) for making his return to Meccah a reality after they were forced to migrate to Medina. As a result of this victory many leaders of the pagans embraced Islam, among whom were, Abusufyan, Mu'awiyah, al 'Abbas the prophet's uncle, Abu Quḥafa the father of Abubakar al- Siddiq and Abdullah ibn Abi Umayyah.<sup>90</sup>

---

<sup>90</sup> Hayat Haykal, The life of Muhammad. Lagos, Academy press Ltd 1982 retrieved from NCE/DLS course book, Islamic studies, cycle 1 produced by NTI Kaduna, P 100, 101.

The messenger of Allah (P.B.U.H) had been conducting his *Da'awah* strategically and at the same time teaching his companions the pillars of Islam.

In the year 10<sup>th</sup> after *Hijrah* the prophet (P.B.U.H) performed the farewell pilgrimage which is the last pillar of Islam with his companions. The summary of his famous and historic sermon reads as follows:

1. He emphasized the inviolability of humans except on just cause and cancelled the receiving of usury on loans.
2. He talked about the rights and obligations of women.
3. He requested the Muslims to hold on to the glorious Qur'an and the *Sunnah* practices and declared that the property of a Muslim is inviolable.
4. He stressed the importance of Muslim brotherhood and equality regardless of race, and colour what differentiate them is their faith in Allah (S.W.T).<sup>91</sup>

The above sermon was the prophet's last general address to all the Muslims which will remain valid to all Muslim communities up to the end of the world. After the historic event, Allah (S.W.T) revealed the following verse:

---

<sup>91</sup> Hayat Haykal *The life of Muhammad*. Lagos, Academy press Ltd 1982. Retrieved from NCE/DLS course book on Islamic studies cycle 1, produced by NTI, Kaduna. P. 104.

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾  
[المائدة: 3].

Today, I have completed your Din (Religion) for you and have fulfilled my favours unto you and have chosen Islam to be your religion.  
(Qur'an: 3:5)

The prophet (peace be upon him) died on Monday 12<sup>th</sup> of *Rabi'ul Auwal* eleven years after *Hijrah*.

There is no doubt that Islam spread in the life time of prophet Muhammad (P.B.U.H), because of its sincerity and loudable objectives, it was therefore, accepted by the hearts of many people. The prophet (P.B.U.H) had no weapons, power or money to give to the people. Most of his followers were the less privileged. His battles with the unbelievers were as a result of invasion threats from the pagans of Mecca. The prophet's believe in Allah and his determination to depend Islam with the assistance of Allah (S.W.T) made him to defeat the unbelievers in the long run. Therefore, Islam didnt spread with weapons as some orientelist were agitating.

#### 4.6 *DA'AWAH* IN THE LIFE TIME OF THE COMPANIONS OF PROPHET (P.B.U.H):

Propagation of Islam continued during the reign of the companions of the prophet (P.B.U.H) the way it was designed by the prophet (P.B.U.H). The companions of the prophet raised the flag of Islam high as they spread the religion out of the Arabian Peninsula. Religion of Islam is the origin of *Da'awah* and its aim is to answer the call of Allah (SWT). The companions of the prophet have sacrificed their lives for Islam before and after the death of the prophet (P.B.U.H). Allah (SWT) describes them in the glorious Qur'an as follows:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا  
يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ﴾ [الفتح: ٢٩].

Muhammad is the Apostle of God, and those who are with him are strong against unbelievers (but) compassionate among each other. Thou wilt see them how and prostrate themselves (in prayer) seeking grace from God and (His) Good pleasure. (Qur'an: 48:29)

## **Tenure of Caliph, Abubakar Al-Siddiq (10 – 12) A.H.**

After the death of the Prophet (P.B.U.H) on 632, AD, Abubakar was elected as the first successor of the prophet (P.B.U.H). One of the serious problems faced by Abubakar was the issue of secession among the Arab tribes. Soon after the prophet (P.B.U.H) has passed away some of the Arabs started to claim prophethood, among them were Musailama of the tribe of Banu Ḥanif and Ṭulayḥa of Asad tribe who eventually started to gather some support. The other internal problem was the refusal of some Muslims to pay *Zakat*. These problems led to the war of Apostacy which was led by Khalid bin Walid. After a fierce battle with the rebels many of them answered the call of Abubakar and returned to Islam. The success of Abubakar in this episode saved Islam from a great calamity. Having successfully dealt with the internal problems, Abubakar now concentrated on developing strategies to spread Islam in Syria and Palestine who were under the control of Roman Empire. The Romans were posing a great threat to Islam and Muslims in Medina because their next target was to move forward and conquer Medina the seat of caliphate. This was the situation in Syria at that time, until when caliph Abubakar sent the Muslim army under the leadership of Abu ‘Ubaida to liberate the people of Syria from the intimidation of the Romans. A letter from the Christians of Syria was submitted to Abu ‘Ubaida at his camp in

*Natil* in which they showed their total support to Islam despite having the same religion with the Romans. The two armies met in the year 633 A.D and the Romans were defeated by the Muslims. <sup>92</sup>

Adam Abdullahi Ilori mentioned in his submission that, *Da'awah* in the life time of the companions of the prophet (P.B.U.H) was strengthened through the following methods:

1. Using sermons in Mosques, gatherings and other occasions to direct and encourage the Muslims to always apply the *Shari'a* law in their daily life activities.
2. Propagating Islam to the non-Muslims through the easiest way without confrontation or going to war, but if the unbelievers attack the Muslims then the Muslims fights back in the cause of Allah (S.W.T).
3. Encouraging the Muslim soldiers to be more determined in defending Islam, their lives, territories and belongings. This is done by reciting verses of the glorious Qur'an that mentions the reward of those who sacrifice their lives for the sake of Islam. <sup>93</sup>

Prominent among the companions who preaches to the Muslim army are:

---

<sup>92</sup> Thomas W. Arnold *Al Da'awah Ilal Islam* 3<sup>rd</sup> edition, published by *Maktabatal Nahadah al Misriya* 1970, P. 73.

<sup>93</sup> Adam Abdullahi Ilori, *Tarik al Da'awah Ilallah* 2<sup>nd</sup> edition *Maktabat wahbah* 1979, P. 179, 180.

1. Al – Miqdad bin al Aswad, he used to recite to the Muslim soldiers chapter 8 of the glorious Qur'an which contains verses that motivate Muslims to participate in battles against the unbelievers.
2. Abu Hurairah, used to read to the Muslim army the prophet's traditions that contains the importance of fighting in the cause of Allah and sacrificing life for the sake of Allah (S.W.T).
3. Abu Sufyan bin Harb who used to read to the Muslims soldiers stories of war champions and their incredible performances in battle fields.<sup>94</sup>

Caliph Abubakar (R.A) did his best in consolidating the Muslim state until it became capable of resisting any form of threat militarily.

It is pertinent to mention here that, the companions of the prophet (P.B.U.H) had answered his call on the acquisition and dissemination of knowledge as another aspect of *Da'awah*. The converts need to be taught how to read, memorize and write the glorious Qur'an. They needed to know how to conduct other Islamic rituals. One of caliph Abubakar's contributions in this field was his effort in ensuring that the glorious Qur'an was properly preserved and compiled. Zaid bin Thabit was assigned to collect and compile the glorious Qur'an in a book form. The compiled copy

---

<sup>94</sup> Adam Abdullahi Ilori, *Tarik al Da'awah Ilallah* 2<sup>nd</sup> edition *Maktabat wahbah* 1979 P. 180.



was kept safely by caliph Abubakar (R.A) to ensure continuity in the spread of Islamic learning for future Muslim generations to come.<sup>95</sup>

### **Reign of Caliph ‘Umar b. al-Khattab (12 – 23) AH:**

Abubakar the first caliph (R.A) nominated ‘Umar (R.A) to be his successor. After Abubakar died in the year 11 A.H, ‘Umar (R.A) was unanimously acknowledged as the second Caliph of Islam. He operated an administration which favours decentralization, he assigned various responsibilities to other companions of the prophet (P.B.U.H)

‘Umar (R.A) continued propagating Islam from where Abubakar (R.A) stopped. He went ahead to conquer the non-Muslim empires in order to spread and expand *Da’awah*. The most powerful empires at that time were Roman and Persian who were posing a great threat to Islam and Muslims.

The Romans were the first to offend the Muslims during the life time of Prophet Muhammad (P.B.U.H) when they killed prophet’s envoy on the order of a Christian monarch called Surahbil. By this action the Romans had violated the rules governing the conduct of a state diplomacy. Syria one of the states dominated by the Romans was significant to the Arabs economically and strategically. After the Romans have realized about the

---

<sup>95</sup> Ahmad Moyi Gada Islamic scholarship in Hausa land, Un-published Ph.d thesis, usmanu Danfodio University, Sokoto, 200, P. 26.

good trade links existing between the Muslims in Medina and the Syrian province they became afraid of this rising power and began to restrict the trade with the Arabs. After this development the Romans provoke the Muslims to a battle. The Muslim empire under the leadership of Caliph ‘Umar (R.A) was able to conquer the most powerful empires at that time Roman and Persian empires. And, it was during his reign empires such as Egypt, Jerusalem and Madain were also conquered and became under the Muslim empire.<sup>96</sup>

The companions of the prophet (P.B.U.H) had never intimidated or forced the unbelievers to accept Islam when their empires were captured by the Muslim soldiers. We had noticed that as far as Islam is concerned, the un-believer’s status and belief is acknowledged in an Islamic state provided they will abide by the peace treaty. Below is a summary of a peace treaty between Caliph ‘Umar (R.A) and the Christians of Najran, treatment of the Jews and Christians of Byzantium after their conquest.

In the name of Allah the beneficent the merciful.  
This is the guarantee granted to the inhabitants of Aelia by Umar servant of God, commander of the believers.

He guarantees for them the safety of their persons, of their goods, of their churches whether in good state of repair or otherwise and generally of their religion.

---

<sup>96</sup> Ibn Khalli Kan, *Wafayat al-a yan*, Cairo 1275 A.H. retrieved from NCE/DLS course book on Islamic studies cycle 2, produced by NTI, Kaduna.

Their churches will not be changed into dwellings, nor destroyed. Neither they nor their other properties will suffer any damage whatever.

No Jew shall be authorized to dwell in Aelia with them. The inhabitants of Aelia shall pay the Jizya like those of other cities. It shall be their duty to eject the Byzantines. The citizens of Aelia who wish to leave with the Byzantines may do so and may carry with them their goods, properties and crosses.

Witnesses: Khalid ibn al walid, Amr ibn al – aş, Abdulrahman ibn Awf, Mu'awiya ibn Abi. Sufyan who wrote it with his own hand in the year 15 AH.<sup>97</sup>

The above terms were normally presented by the Muslim conquerors to the citizens of other cities brought under the flag of Islam. Notably, Damascus, al-Hirah and Anat by Khalid ibn al Walid, Ba'alback, Hims and Hamat by Abu 'Ubaida ibn al-jarrah.<sup>98</sup>

From another aspect of *Da'awah* Caliph 'Umar (RA) had put great emphasis on learning Islamic education. He directed the governors of his time to teach their children the art of swimming, horse riding and make them memorise current proverbs and good poetry. By learning how to swim and horse riding a Muslim will be able to master some arts of warfare so that he could participate in the activity of the *Jihad*. And memorizing proverbs and

---

<sup>97</sup> Isma'il Raji Al- faruq, Islam and other faiths. Islamic foundation, England, 1998: p. 295, 296

<sup>98</sup> *Ibd*,

poetry will assist the Muslims in interpreting the correct meaning of the glorious Qur'an and *Sunnah*.<sup>99</sup>

Caliph 'Umar (RA) sent some clerics to different parts of Arabia to teach their citizens the Qur'an and to familiarize with the fundamental principles of writing. He also instructed his lieutenants to make teaching of Islam a continuous process in their mosques.<sup>100</sup>

Caliph 'Umar (RA) like his predecessor had achieved a great success in expanding the Islamic empire, and he would always be remembered as the one behind the introduction of the Muslim calendar. After ten years of leadership Caliph 'Umar (RA) was assassinated by a Persian slave named Abu Lulu'ah while praying.

### **Tenure of Caliph 'Uthman ibn Affan (23 – 35A.H).**

Before Caliph 'Umar (RA) died of his injuries, he selected six senior companions of the prophet (P.B.U.H) and directed them to appoint a new caliph from amongst themselves within three days. After two days of consultations and meetings the companions could not come up with a new caliph.

'Abdurrahman bin 'Auf a member of the group withdrew from the race and campaign for consensus between the remaining contestants. After

---

<sup>99</sup> Ahmad Moyi Gada, *Islamic scholarship in Hausa land*. Un-published Ph.d thesis Usman Danfodiyo university, Sokoto, 2000, P. 26, 27.

<sup>100</sup> *Ibid.*, p. 27.

series of discussions, the choice was limited to either ‘Uthman or Ali. Uthman was finally elected as caliph.<sup>101</sup>

Caliph ‘Uthman(RA) continued to propagate Islam by expanding the Islamic empire. He faced many challenges which made him to act quickly and always make sure that the Muslim soldiers are battle ready.

‘Uthman (RA) ruled for about twelve years and recorded many achievements during his tenure. The Persians and Romans continued to be a threat to the Islamic empire, therefore caliph ‘Uthman (RA) had to expand the borders of the Muslim empire. A naval force was established for the first time in his regime to repel several attacks from the Romans launched from the Syrian coastal region.<sup>102</sup>

According to Abdulwahab al- Najjar the first directive given by caliph ‘Uthman to all civil and military officers was that they should be just in their under takings, honest in money transactions and tolerant towards non-Muslims, and they should consider themselves as servants and guardians of their subordinates and not their masters.<sup>103</sup> In the year 26 AH during the reign of ‘Uthman (RA), Mu’awiyah the then governor of Syria led an army into Anatolia which was still under Byzantium and conquered

---

<sup>101</sup> Ahmad Shalabi, *Mausu'at al- Tarikh al- Islami*, Maktabat al- Nahdha al- Misriya, 9<sup>th</sup> edition 1980, p.423.

<sup>102</sup> Ali Ibrahim Hasan, *Al Tarikh al- Islam al A'm*, Maktabat al- Nahdha al- Misriya, p.247.

<sup>103</sup> Abdulwahab Al-Najjar, *Al-Khulafa al-Rashiduna* Darul Kutub al-Ilmiyya Beirut 1979, p.286, 287.

the city of ‘Amuria. In the year 28AH the governor of Egypt and Mu’awiyah join forces and prepared a fleet of ships and they eventually invaded Cyprus. They encountered some resistance from the occupants of the island, but they were victorious in the long run. A peace agreement was designed between the two parties, the Muslims agreed to depend the island on condition that they would use it as their military base.<sup>104</sup>

‘Amr bin Aṣ was the first Muslim governor of Egypt, he was replaced by ‘Abdullahi bin Saraḥ. After this change Byzantium created and supported an uprising in Alexandria. The rebellion was later crushed down by Muslim forces. ‘Uthman (RA) directed Abdullahi bin Saraḥ the governor of Egypt to advance into North Africa. He entered Tripoli with the assistance of additional soldiers sent by caliph ‘Uthman from Medina. Conquering of North Africa became necessary for the Muslims because the presence of the Byzantine military bases was causing threat to Egypt.<sup>105</sup>

Caliph ‘Uthman bin Affan (RA) did not restrict himself to conquering and spreading Islam in different parts of the world, he also contributed in *Da’awah* on various aspects of Islam.

Aḥmad Moyi Gada mentioned in his work that, one of the caliph ‘Uthman’s achievements was the standardization of the glorious Qur’an.

---

<sup>104</sup> Abdulwahab Al-Najjar, *Al-Khulafa al-Rashiduna* Darul Kutub al-Ilmiyya Beirut 1979, p.286, 287

<sup>105</sup> Ali Ibrahim Hasan, *Al-Tarikh al-Islam al A’m*, Maktabat al-Nahdha al-Misriya, p.247.

Immediately he assumed power, it was noticed that as a result of the expansion of the Muslim empire different styles for the Qur'anic recitation were being used in different parts of Arabia. As a result of this problem 'Uthman (RA) decided to quickly solve it so that the purity of the text can be preserved. He, therefore, set up a committee under the leadership of Zaid bin Thabit to do the work. Zaid was assisted by 'Abdullahi ibn al- Harith. The committee succeeded in producing a standard copy and several copies were produced and sent to different parts of the Muslim world. This development made the Muslims everywhere in this world to use the same copy and that the recitation is based on it. Signs were also assigned to the alphabets of the glorious Qur'an to facilitate its easy recitation. In addition to the above more Islamic learning centers were established in the conquered provinces during the reign of Caliph 'Uthman (RA).<sup>106</sup>

'Uthman bin 'Affan a pious and noble caliph was the longest serving of the rightly guided caliphs. Towards the end of his tenure rebels began to spread rumors about him. The rebellion grew in strength, and claimed that they were instigated by Ali, Talha and al- Zubair through the letters they received from them requesting them to rebel against 'Uthman because he had altered the laws of Allah (SWT). Ali, Talha and al- Zubair denied

---

<sup>106</sup> Ahmad Moyi Gada, Islamic scholarship in Hausa land. Un-published Ph.d thesis Usman Danfodiyo university, Sokoto, 2000, P. 27, 28.

writing letters to the rebels. It was Abdullahi bn. Saba and his followers who organized the sedition that forged the letters which the rebellion attackers mentioned.<sup>107</sup>

The Saba'ites had organized themselves in to twelve groups, four each from Egypt, Basra and Kufa in their plan to assassinate 'Uthman. At the first instance 'Uthman and the rebels were able to negotiate and agree that, the exile be returned and the *Amir* give to the one who was deprived, that the booty be given in full, that he be just in the division and that he appoint those who had trust and strength. The agreement was later abandoned by the rebels when a group that wanted to cripple the peace process forged a letter ascribed to 'Uthman and it was addressed to the Governor of Egypt requesting him to crucify the rebels and cut off their hands and feet. This plan was masterminded by Ibn Saba because he was with the rebels in Egypt when they came from Fustat to Medina. He decided to act under cover in all the activities of the rebels. After the rebels have read the forged letter ascribed to 'Uthman they advanced to Medina for the final siege on 'Uthman. 'Uthman reject several attempts by some of the companions of the Prophet (P.B.U.H) to protect him from the rebels. He told Abdullah bn Al-Zubair to go to the people that came to depend him and request them to

---

<sup>107</sup> Qadi Abubakar bn Al-Arabi [www.onlineislamicstore.com](http://www.onlineislamicstore.com) *Al- Awasim Min Al- Qawasim* (Defence against Disaster) P. 20.



leave. Kinana bn Bashir bn ‘Attab al- Tujibi was the first to enter the house of ‘Uthman, he attacked him with a sword in his stomach, ‘Uthman’s wife Na’ila tried to stop Kinana but he cut off her hand and ‘Uthman was killed instantly by Kinana.<sup>108</sup>

### **Reign of Caliph ‘Ali ibn Abi Ṭalib (35-40A.H).**

After the death of Caliph ‘Uthman (RA) it took some days before a new caliph was elected. Many people trooped to ‘Ali’s house requesting him to accept the leadership. At the beginning of the incident he refused to answer the call of those people because it was surprising for him to notice that it was the rebels who were insisting that he had to ascend to the throne of the caliphate. Some prominent companions of the prophet (P.B.U.H) including Dalhat and Zubair had to convince ‘Ali (RA) to accept the offer in order to avert the possible danger of disintegration in the Muslims states. Caliph ‘Ali (RA) finally accepted the offer in order to protect the general interest of Islam and Muslims.<sup>109</sup>

By the time caliph ‘Ali (RA) came to power the caliphate had extended its domain from Egypt in the west to the Iranian highlands in the east and he found Hejaz and the other provinces after his election in trouble.

---

<sup>108</sup> Qadi Abubakar bn Al-Arabi [www.onlineislamicstore.com](http://www.onlineislamicstore.com) *Al- Awasim Min Al- Qawasim* (Defence against Disaster) p. 69,70,71,76,77 ( 2001.)

<sup>109</sup> Abdulwahab Al- Najjar, *Al- Khulafa al- Rashiduna Darul Kutub al- Ilmiyya, Beirut, 1979,* p.364,365,366.

In his first address to the people of Medina, he mentioned that he would not allow sedition to continue, and all those who were found guilty of sabotaging the caliphate would be punished harshly. He called on the people to behave as true Muslims. Caliph ‘Ali (RA) strengthen that the Muslim polity had come to be plagued by dissension and discord. He also pledged to purge Islam of any evil.<sup>110</sup>

Caliph ‘Ali (RA) was not given the opportunity to continue expanding the Muslim empire because his attention was focused towards crushing the rebellion and maintaining peace and order in the caliphate. He was confronted with many challenges throughout his tenure. It happened that some companions of the prophet (P.B.U.H) and their followers refused to accept ‘Ali’s leadership until he produce and prosecute the killers of Caliph ‘Uthman (RA). On the other hand, ‘Ali was able to convince ‘Aisha, Talha and Zubair that it was not an easy task for him to produce the murders and kill them immediately because such action will create confusion and war in the caliphate. He requested for time to look in to the matter, but his opponents were not compromising, because Al- Ashtar one of the Sabi’ites and one of those who attacked ‘Uthman succeeded in bringing chaos and division among the companions of the Prophet (P.B.U.H) especially who were in the army of ‘Ali and in the army of

---

<sup>110</sup> Wikipedia the free encyclopedia, [Enqikipedia.org/wiki/ali](https://en.wikipedia.org/wiki/ali)

Mu'awiya and the murders of 'Uthman quickly started the war between the two groups.<sup>111</sup>

During 'Ali's (RA) short tenure of about six years he was able to deal with corruption, rebellion by his governors and officials and treasons by his own followers. He participated in several battles to defend his ideology and the integrity of the caliphate. One of his major contributions towards Islamic propagation is the development of the Arabic grammar. His book *Nahju al Balaga* (Peak of Eloquence), has become a reference for the Muslims and Non-Muslims. It can be recalled that a portion of the book was quoted by the Secretary of the United Nations in the year 2002 at the meeting of the Arab development fund. He seized the opportunity to advise and call the attention of leaders and government functionaries to adopt the principles contained in the book as a guide model of leadership. Caliph 'Ali (RA) was assassinated while he was praying at a mosque in Kufa at the age of 63 on the 21<sup>st</sup> of Ramadan, 40AH by a Kharijite.<sup>112</sup>

However, there are many companions of the Prophet (P.B.U.H) who contributed in *Da'awah*, few among them were, Muawiya bin Abi Sufyan,

---

<sup>111</sup> Qadi Abubakar bn Al-Arabi [www.onlineislamicstore.com](http://www.onlineislamicstore.com) *Al- Awasim Min Al- Qawasim* (Defence against Disaster) p.99. (2001)

<sup>112</sup> Syed Muhammad Askari Jafery [www.irfi.org](http://www.irfi.org). (Islamic Research Foundation International Incorporation) [Abna.ir/data.asp?lang=38id=201581](http://Abna.ir/data.asp?lang=38id=201581)

Khalid bin Walid, ‘Abdurrahman bin ‘Auf, Sa’ad bin Abi Waqas, ‘Amr bin Aş and Marwan bin al Hakam.<sup>113</sup>

#### **4.7 DA’AWAH IN THE LIFE TIME OF COMPANIONS OF THE COMPANIONS:**

Islam continued to spread from generation to generation. After Prophet Muhammad (P.B.U.H) had laid down the foundation and principles of *Da’awah*, his four rightly guided *caliphs* took Islam out of the Arabian peninsula. The companions of the prophet’s companions did their best in following the foot steps of their predecessors, they loved the Prophet (P.B.U.H) deeply and trusted him completely even if they did not meet or see him. They played a very important role in the development of *Da’awah*, Islamic thought, philosophy and defending the early caliphates.<sup>114</sup>

The companions of the companions were many, therefore, the research work will restrict itself to the achievements of some of them who were opportuned to lead some of the Islamic empires. Their contributions towards the development of *Da’awah* will also be discussed.

---

<sup>113</sup> You can refer to the following books for more details:

- Ali Ibrahim Hasan, *Al Tarik Al Islam Al Am Maktabat Al Nahdha Al Misriya*, (ND).
- Khalid Muhammad Khalid, *Rijal Haula Al Rasul*, Dar Al Kitab Al Arabi Beirut, 1986.

<sup>114</sup> <http://id.wikipedia.org/wiki/tabi%27in>

## **Caliph ‘Umar Ibn Abdul-Azeez:** <sup>115</sup>

‘Umar Ibn Abdul-Azeez is one of the few rulers who had left indelible impressions in history. He is considered one of the dynamic and reputable leaders in Muslim history. He was one of the leaders of the Ummayd’s dynasty.

When Caliph Sulayman became seriously ill his chief scribe Raja’a bn Haywata advised him to nominate who would take over from him. He decided to choose his cousin ‘Umar Ibn Abdul-Azeez on condition that after him the leadership will return to his family chain. The decision was welcomed by Raja’a and later agreed upon by the influential members of Caliph Sulayman’s family, even though the name of the proposed caliph was not disclosed to them. The chief scribe of the caliph refused to disclose it until he was able to mobilise support and acceptance from the deceased’s family for who ever was mentioned in the former caliph’s will as the new caliph. After the death of Caliph it was later announced that ‘Umar Ibn Abdul-Azeez would be the next Caliph. He ascended the mantle of leadership in the year 99 *Hijrah*. The decision was unexpected and a surprise to Banu *Umayyah*. But ‘Umar was nominated to the post because of his

---

<sup>115</sup> The 8<sup>th</sup> leader of the Ummayd’s Dynasty which lasted from (41-132H= 661-750AD).

exemplary qualities, he was God fearing, pious, simple and dutiful to the Muslim *Ummah*.<sup>116</sup>

In his efforts to promote *Da'awah* during his reign Caliph 'Umar ibn Abdul-Azeez emulated the Prophet (P.B.U.H) by sending emissaries to China and Tibet, inviting their rulers to embrace Islam. It was during his leadership Islam took roots and was acknowledged by a large number of the population of Persia and Egypt. At this juncture some of his officials were complaining that the *Jizya* revenue collected was declining because most parts of it was used to assist the converts.

He replied by saying that the Prophet (P.B.U.H) was sent to invite people to Islam and not to collect taxes. His fiscal returns had increased the sources of income to his government. Revenue from Persia alone was increased from 28million *dirham* to 124 million *dirham*. He undertook development projects in Persia, Khorasan and North Africa, including the construction of road networks, guest houses for travelers and medical facilities were also provided by his administration. Caliph 'Umar Ibn Abdul'azeez will always be remembered as having ordered for the first collection of *Hadith* in an official manner, fearing that some of it might be

---

<sup>116</sup> Ahmad Shalabi, *Mausu'at al-Tarik al-Islami* Maktabat al – Nahdha al- Misriyya, 9<sup>th</sup> edition 1980,p.81.

lost. Abubakar Ibn Muhammad Ibn Hazm and Ibn Shihab Al-Zuhri were among those who compiled *Hadith* at ‘Umar’s behest.<sup>117</sup>

Caliph ‘Umar Ibn Abdul-Azeez stopped the Muslim army from conquering parts of Asia in the name of holy war. Because to his understanding the war was no longer holy and had degenerated into oppression. He reconciled and brought back the unity of the Muslim world.

During his reign the taxes paid by the Christians of Cyprus, Najran and Aylah were reduced. Caliph Umar also promoted *Da’awah* by his policy of exempting the new converts from paying the *Kharaj*. This decision encouraged many pagans to accept the religion of Islam. Caliph ‘Umar Ibn ‘Abdul-Azeez was acknowledged as the reformer of the past trend of Umayyad rulers. He died, in the middle of 101AH<sup>118</sup>

### **Caliph Harun al-Rashid:**<sup>119</sup>

Caliph Harun’s character and achievements made him to be one of the greatest rulers of the ‘Abbasids. He was known to be deeply religious and regular in the observance of the rituals of Islam.

Harun al – Rashid’s exemplary good qualities of leadership made him to be appointed as the fifth caliph of the ‘Abbasid dynasty ruling family in

---

<sup>117</sup> [www.arabnes.com/islam-perspective/umar-bin-abdulazeez-great-muslimruler](http://www.arabnes.com/islam-perspective/umar-bin-abdulazeez-great-muslimruler)

<sup>118</sup> Balyuzi H.M *Muhammad and the course of Islam*, London, oxford, 1976. Retrieved from NCE/DLS course book Islamic studies cycle 1 produced by NTI, Kaduna, p.25, 26

<sup>119</sup> The 5<sup>th</sup> leader of the Abbasid’s Dynasty which lasted from (132-656H = 750-1258AD).

September, 170AH at the age of twenty after his brother al-Hadi passed away mysteriously in September, 170AH. During his reign he raised the image, power and prosperity of the empire.<sup>120</sup>

During al - Rashid's tenure the caliphate expanded from Spain in the west to Anatolia in the north to India in the east. His dynasty became the largest and most powerful political entity in the world. Caliph Harun transformed the seat of government Baghdad in to a centre of arts, science and religion. He established a library and research centers which translated scientific writings from Persian, Indian, Greek and Roman texts. Caliph Harun tried to maintain peace and cordial relationship through his vast knowledge and diplomacy with the European nations. He allowed the Europeans to have direct contact with Jerusalem and the Holy lands. He, also had diplomatic ties with the imperial court in China. The above mentioned activities were some of the strategies adopted by Caliph Harun towards the development of *Da'awah* during his tenure. Harun al-Rashid became sick and died in the year 193AH while on his way to crush a rebellion in Iran.<sup>121</sup>

---

<sup>120</sup> <http://www.notabelbiographies.com/pu-ro/rashi-harun-al.html>

<sup>121</sup> Ibid,



## **Caliph Abu Ja'afar al-Manşur:** <sup>122</sup>

Before Caliph Al -Saffah died, he nominated his brother Abu Ja'afar as his successor to the throne. Abu Ja'afar al-Manşur took over the mantle of leadership in the year 136AH. He was one of the out standing rulers that brought glory in the history of Arab leadership. Caliph Abu Ja'afar was a gifted ruler blessed with special qualities of leadership. He considered the caliphate as a great trust and responsibility and exerted himself to discharging it according to Islamic injunctions. Al - Manşur paid more attention in encouraging Muslims to study other subjects because of their importance in modern *Da'awah* and human life. Some of these subjects are History, Philosophy, Medicine and Astronomy. He abandoned the work of conquest and established a translation agency called *Dar'al Hikma* for the translation of the valuable works of the ancient scholars into Arabic. Caliph Manşur's other achievements are the construction of canals, wells, roads and the establishment of hospitals and schools throughout the empire. He appointed his son al-Mahdi as the next caliph before he died in the year 158 AH on his way to Mecca.<sup>123</sup>

---

<sup>122</sup> The 2<sup>nd</sup> leader of the Abbasid's Dynasty which lasted from 132-656H = 750-1258AD.

<sup>123</sup> M. A. Hanifi, A surevey of muslim instutions and culture S.H. Muhammad Ashraf press 1962 Pakistan. Retrieved from NCE/DLS course book, Islamic studies. Cycle 2 produced by NTI, Kaduna. P. 33,34

## **Caliph al-Mahdi:** <sup>124</sup>

Al - Mahdi succeeded his father Caliph al-Mansur in the year 158AH. Muhammad al - Mahdi's kindness and forgiveness made him popular and earned more respect from his people. He carried everybody along. Caliph al Mahdi was able to restore to Mecca and Medina some of the privileges withdrawn from them during his father's tenure. He also set aside a large sum of money for the benefit of poor people living in Mecca and Hijaz. Caliph al Mahdi contributed in the field of *Da'awah* by constructing and rebuilding many mosques, schools and roads throughout the empire. He provided wells to ease the hardship encountered by the pilgrims and travelers. Al-Mahdi was able to kill Hashim (*al'muqanna*) who appeared in Khurasan and claimed to be prophet in the year 162AH. Caliph Muhammad al Mahdi died in the year 169AH.<sup>125</sup>

Many companions of the companions resorted to developing *Da'awah* through Islamic scholarship. They spread the knowledge they inherited from the companions of the prophet (P.B.U.H) to different empires conquered by the Muslims.

---

<sup>124</sup> The 3<sup>rd</sup> leader of the Abbasid's Dynasty which lasted from 132-656H = 750-1258AD.

<sup>125</sup> M. A. Hanifi, A surevey of muslim instutions and culture S.H. Muhammad Ashraf press 1962 Pakistan. Retrieved from NCE/DLS course book, Islamic studies. Cycle 2 produced by NTI, Kaduna. P. 34.

Ahmad Moyi Gada mentioned in his work that the centres of learning established by the companions of the prophet (P.B.U.H) were manned and developed by the companions of the companions.

For example the centre of Madina had ibn musayyib, Umar ibn Abdul'azeez, Sulaiman ibn Yassar, Mu'adh ib harith and ibn Shihab al zuhri as the most notable scholars. In makkah, 'Ata ibn Abi Rabah had occupied the seat as a leading jurist. Other prominent scholars found there include 'Ubaid ibn Umar, Ta'us, Mujahid, Ikramah and ibn Abi Mulaikah'. In kufah many scholars among 'Tabi'un' were found. They included among others Alaqamah ibn Qays, Amr ibn Sharhabil and al Harith ibn Qays.<sup>126</sup>

These hardworking companions contributed in producing many copies of the glorious Qur'an and took greater care in preserving its proper recitation. Nizam al-Mulk the Persian leader was the first to introduce a new system of higher Islamic education in the year 457A.H called *Nizamiyya*. The system was later adopted in Khurasan, Iraq, Sria and other parts of the Muslim world. Nizamal Mulk later encouraged the study of Islamic education and culture because of their importance in *Da'awah*. He build schools in villages and remote areas of different parts of the Muslim world. This move facilitated the spread of Islam without going into wars and battles. The companions used their pen and wisdom to capture the minds of

---

<sup>126</sup> Ahmad Moyi Gada, Islamic Scholarship in Hausa Land , Un published Ph d thesis Usmanu Dan Fodio University, Sokoto, 2000. P. 31.

pagans in different parts of the world. The intellectuals of various religious backgrounds were able to understand the mission of Islam as a liberal religion which provides a relaxed and mental atmosphere that is not available in their faith.<sup>127</sup>

#### **4.8 DA'AWAH IN THE PRESENT DISPENSATION:**

The message of Islam that we bear is a trust that must be passed on. Allah has entrusted this to us and he will hold us accountable for it. *Da'awah* invitation to Islam, a call to the oneness of Allah requires each and every Muslim's participation in whatever capacity or time they found themselves. This call, this counseling towards the truth, is an essential ingredient in the formula of success.

The methods and techniques of *Da'awah* are always there to guide the Muslim *Ummah* as presented by the Prophet (P.B.U.H). New methods of *Da'awah* were introduced by Islamic preachers as regards the change of time, civilization and environment of the people.

Religion of Islam is not a strange or new religion in the present dispensation. Its impact and popularity is all over the world.

Despite the strength Islam is gaining in the present dispensation through inculcating and display in the noble characters of Islam into the hearts of

---

<sup>127</sup> Ahmad Moyi Gada, Islamic Scholarship in Hausa Land , Un published Ph d thesis Usmanu Dan Fodio University, Sokoto, 2000. P. 32, 36, 41, 42.

people, Jum'at 'Ali was of the view that Islamic propagation is moving slowly and is almost being stopped by the excessive forces and activities of the Christian missionary organizations. *Da'awah* is being under taken without plan and strategy. After observing the situation professor 'Ali Abdulrahman former Sudanese minister and a successful Islamic propagator advised in the conference of Islamic researches assembly that attention should be focused on Islamising the pagans of Africa, Asia and Australia. It was surprising after the conference no attempt was made by our writers to undertake deep researches and compile their findings for the benefit of *Da'awah*. While on the other hand we witnessed many publications on Christianity. One of these publications is a book titled: *Religions in the black Africa* written by a French professor Howver Disham a lecturer of Political Science in Paris University. Even though the author is an extremist in Christianity, but he confessed that, the spread of Islam in most cases was not by force but through wisdom, good approach and sincere debate.<sup>128</sup>

The Christian missionaries have seized the opportunity of colonialism which was backed by force and imperialism to impose Christianity and make it obligatory on some of the African states. They established schools and deceive the African Muslims that, their children will be taught knowledge not

---

<sup>128</sup> Jum'at 'Ali al-khawali *Kaifa Nuballig al Da'awah al Islamiyya ila al-umam Ajnabiya* published by Al-madba'at al Alamiyya al Kahira first edition 1971. P.52-54.

Christianity. But it was discovered later that the students were always being informed that Christianity is a modern religion while Islam is an uncivilized religion. Some Islamic preachers at the beginning of the nineteenth century were able to reduce the impact of the organized Christian missionary activities in some parts of Africa. It could have been better for the individual Islamic propagators to operate in form of organization, because that could have yielded more results in their activities. A prominent Islamic scholar *Sheikh Sanusi* leader of a Sufi Sect *Sanusiyya* is an individual who Islamised many pagans in Africa. He bought a contingent of African slaves from the colonialists after setting them free, he invited them to Islam and later taught them how to conduct Islamic rituals. There is need for the Muslim countries to assist in establishing *Da'awah* organization with well trained staff. Mass media should also be involved in the activities of the organizations. A group of intellectuals should be sponsored to make a comprehensive study about the pagans attitudes culture and financial situation before approaching their area.<sup>129</sup>

According to Abdul kareem zidan *Da'awah* in the present dispensation is being undertaken by individuals and organizations. There are some individuals who are sponsored by some Islamic governments to preach in

---

<sup>129</sup> Jum'at Ali al- Khauli *Kaifa Nuballig al Da'awah al Islamiyya illa al umamAjnabiya* published by *Al Madba'at al-Alamiya al Khahira* first edition 1971 P. 57 – 58.

Mosques and schools and there are some who propagate Islam on their own without any sponsorship. There are many Islamic organizations also established with the aim of propagating Islam and most of them were not owned by government. They were administered by group of people who preach in their leisure time.

It has been noticed that Islamic organizations and individual preachers have different methods of *Da'awah*. Some of them pay more attention to Islamic belief and creed, while some of them concentrate on the teachings of Prophet Muhammad (P.B.U.H). There are others who propagate Islam through an intense religious life of spiritual devotion by way of observance of *Ibadat* and moral training with greater emphasis on state of spiritual consciousness to attain the pleasures of Allah (SWT). This is the ideology of Sufism. There is no harm for any individual or organization to select one aspect of Islam while performing *Da'awah* but they should not forget other aspects in their preaching and there is need also for them to cooperate with each other and coordinate their activities.<sup>130</sup>

Some of the present Islamic preachers violated the rules and regulations of *Da'awah*, while some apply them partially. Most of the converts were not taught how to perform the religion effectively. It can be recalled that Prophet

---

<sup>130</sup> Abdul kareem Zidan *Usul al Da'awah* published by *Risalah* publishers Beirut first edition, P. 473.

Muhammad (P.B.U.H) sent one of his companions Muṣ'ab bin 'Umair to teach the converts in Medina how to recite and memorise the glorious Qur'an. We have also discovered that some of Islamic propagators do not apply the methods of *Da'awah* in sequence because they are eager to fulfill their aims and objectives. They sometimes don't associate their call with the Islamic creed and belief.<sup>131</sup>

According to Badmas Lanre Yusuf , there was a time when some parts of Nigeria was governed within the frame work of Islam. However, with the intervention of the colonial rule the colonial masters did all what they could to crush the impact of *Da'awah* through various means such as modification of the *Shari'a* and relegation of Arabic and Islamic education to the background. After independence in 1960 ideologies like imperialism, secularism, communism and socialism merged together to put an obstacle on Islamic propagation. Islam in Nigeria today remains intact and strong, but the Muslims are powerless and humiliated. This is because we refuse to change our attitudes towards ourselves and our religion. Some of our leaders have folded their arms waiting for the divine intervention, they therefore thought of no role to play.<sup>132</sup> Many Scholars have written books on

---

<sup>131</sup> Abdul kareem Zidan *Usul al Da'awah* published by *Risalah* publishers Beirut first edition, P. 474 -475.

<sup>132</sup>Badmas Lanre Yusuf [www.unilorin.edu.ng/publications/yusufbo/islamic9620Dawa9620in9620Nigeria9620Today.pdf](http://www.unilorin.edu.ng/publications/yusufbo/islamic9620Dawa9620in9620Nigeria9620Today.pdf).The Muslimworldleaguejournal-vol.21no8-shaaban1414february1994-P.53



*Da'awa* and its aspects, However, due to time constrain we will not discuss their submissions.<sup>133</sup>

---

<sup>133</sup> You may consult the following references for more details:

- Abdulkareem Zidan, *Usul Al Da'awah*, published by *Risalah* publishers, Beirut, Lebanon. 9<sup>th</sup> edition 2001.
- Ali Surur Al Zankaloni, *Al Da'awah wal Du'atu*, published by *Wahba, Al Khahira* 1<sup>st</sup> edition 1979.
- Mustapha Mashhour, *Min Fiqh Al Da'awah* published by *Dar Al Tauziy Wal Nashar Al Islamiyya*, cairo, 1<sup>st</sup> edition 1995.

## CHAPTER FIVE

### Results, Recommendations and Suggestions.

#### 5.1 Introduction.

A study of the glorious Qur'an and traditions of the Prophet Muhammad (P.B.U.H) reveals that the very edifice of religion is on the concept of social life or what is called *As - Shoora Bainahum* (seek consultation among your selves). There is thus no room for a lonely life in Islamic matters. Allah (SWT) commands that all believers must be united. You cannot continue your Qur'anic way of life isolating yourself from the rest of the believers.

Keeping in view this fundamental concept of social, congregational nature of Islam, Prophet Muhammad (P.B.U.H) has enjoined the believers to name one among themselves as team leader even if they are only three. It is palpably clear and vivid that if you want to lead the life of a true believer, there is no escape from leading an Islamically congregational life. Therefore, it is the responsibility of the community to advocate righteous and forbid evil. Righteous people must be united to work together. We can see devil's followers are well organized, so how could true Muslims lead their lives in a

disorganized and isolated way. It should be mentioned that beauty of a true Islamic organization is that there could not be any discord for leadership.<sup>134</sup>

However, ‘Abdurrasheed Adeyimi define Muslim organization in his work as follows: -

Muslim organization is that which work for the establishment of Islam in the sphere of individual, family or the entire world. The distinguishing character of the Muslim organization is that it understands Islam and acts on it in the manner in which the prophet (P.B.U.H) and his companions had acted.<sup>135</sup>

## **5.2 History, objectives, source of income, problems and contributions of Islamic organizations to the development of *Da’awah* in Kano State.**

**1. *Ummatu Wasṭan* Organisation:-** Head office, 100 Chiranci, Kano city.

**(i) History: -**

According to *Al-Qadiy Husaini Sufi* the idea of establishing an Islamic organization started between 1984 and 1985 when he was attending Qur’anic exegesis, which was done every year at Murtala Muhammad<sup>136</sup> Friday mosque in Kano city by *Sheikh* ‘Isa Waziri. At that moment he realized that many people were converted to Islam by the Chief *Imam* of the Mosque *Sheikh* ‘Isa Waziri, but after being converted they were not taught

---

<sup>134</sup> <http://www.progressive-muslim.org/why-need-true-islamic-organisation>.

<sup>135</sup> Abdurrasheed Adeyemi Alfanla, *Muslim organizations in Kano*. Sabon Gari as a case study. Unpublished M.A thesis Bayro University Kano, 2005. P.18.

<sup>136</sup> Former Nigerian Head of State – July 30<sup>th</sup> 1975 to Feb 13<sup>th</sup> 1976 weekly trust newspaper of 16-2-2013. Published in Nigeria.

how to perform the rituals of the religion. He therefore, went to the Chief *Imam* and requested his permission to be teaching the converts Islamic education in the Mosque. The chief *Imam* welcomed the idea and encouraged him. They started with one class room which consisted of twenty students and later the number increased to more than one hundred. That was how he started and the development encouraged him to put more effort in the field of *Da'awah*.

In 1985 *Al-Qadiy Husaini Sufi* launched his *Da'awah* campaign in *Sabon Gari* which is an area mostly occupied by non Muslims in Kano. After he met with a woman unbeliever selling fish he politely introduce Islam to her and she showed interest in learning more about Islam. He later invited her to come to Murtala Muhammad Friday Mosque and accept Islam officially from the Chief *Imam* of the mosque. She answered the request and was converted to Islam and later enrolled into a female Islamic School headed by a female Islamic Scholar *Hasana Sufi*. *Al-Qadiy Husaini Sufi* disclosed that he used the opportunity of his stay in Rano Local government area in Kano State from 1989 – 91 to convert many pagans to Islam. He was later invited to a meeting in 1991 by Aliyu Abubakar Darma, Sani Shu'aibu, Tijjani Makaho and Ibrahim Falaki. The essence of their meeting was to discuss the issue of converting the pagans to Islam and they

agreed to join efforts in that direction and work under one Islamic organization and they named it *Ummatu wasdan* organization and registered it with government in 1991.<sup>137</sup>

**(ii) Aims and objectives of the organization: -**

*Al-Qadiy Husaini Sufi* disclosed the following as the aims and objectives of the organization: -

- (a) Converting the non Muslims to Islam.
- (b) Establishing of Islamic Schools.

**(iii) Sources of Income: -**

The organization derived its revenue from the following sources: -

- (a) Personal investments of the Chairman of the organization.
- (b) Donations from few individuals.
- (c) Assistance occasionally from the politically elected administrations.
- (d) Assistance from members of the organization.<sup>138</sup>

**(iv) Problems of the organization: -**

According to *Al-Qadiy Husaini Sufi* their major problem is only few people assist towards the development of *Da'awah*.

---

<sup>137</sup>. Interview with *Al-Qadiy Husaini Sufi* Chairman of the organization on 7 – 2 - 013.

<sup>138</sup>. *Ibd.*,

(v) **Contributions of the organization towards the development of *Da'awah*: -**

According to *Al-Qaḍiy Ḥusaini Ṣufī* their organization has contributed in the development of *Da'awah* through the following initiatives: -

- (a) Inviting and teaching the youth how to perform *Da'awah*.
- (b) The Chairman of the organization personally converted more than 140 non Muslims to Islam in a town Babban giji in Tsanyawa local government and he also converted more than 100 pagans to Islam in a town Yaya Bakwai in Rogo local government. An Islamic School for the converts was established by the Chairman of the organization at Murtala Muhammad Friday Mosque in Kano municipality.
- (c) Two years ago under the supervision of their organization some of the women converts memorized forty traditions of the Prophet (P.B.U.H) and one of them memorized the twenty chapters of the glorious Qur'an.
- (d) The organization has approximately converted more than one thousand non Muslims to Islam.
- (e) The organization has established three Islamic schools in Bebeji local government and one in Kiru local government with the assistance of

some individuals. At present the schools were handed over to the government.<sup>139</sup>

**(vi) Research questions and answers from the chairman of the organization: -**

**Question 1: -**

What are the problems encountered after a non Muslim has been converted to Islam?

According to *Al-Qadiy Husaini Sufi* the problems can be viewed from two directions. In some circumstances some converts faces problems with their families who are yet to answer the call of Islam. Some of the converts were expelled by their families especially the Christian converts. In such instances our organization used to take care of the converts with the assistance of the district heads and few wealthy Muslims. On the other hand the following problems can be witnessed: -

- (a) Most of the big personalities and other Muslims that witnessed the conversion ceremony of non Muslims to Islam do not visit the converts at a later time to encourage and motivate them with incentives.

---

<sup>139</sup> Interview with *Al-Qadiy Husaini Sufi* Chairman of the organization on 7 – 2 - 013.

(b) Non fulfillment of promises made to the converts by the local government authorities.

(c) Lack of those who will sacrifice their time to teach the converts the rituals of Islam.

**Question 2: -**

What are the reasons behind your success in *Da'awah*?

According to *Al-Qadiy Şufi* some of the reasons behind our success in *Da'awah* can be described as follows: -

(a) Performing *Da'awah* for the sake of Allah (SWT)

(b) Patience and determination.

(c) Good human relationship.

**Question 3: -**

Which kind of impact your organization's propagation has on the pagans?

*Al-Qadiy Şufi* disclosed that their organization's simple methods in disseminating Islamic knowledge to the non Muslims made them to be serious in performing the functions of Islam and they show love to other Muslim brothers.



**Question 4: -**

What is the next action after converting a non Muslim to Islam?

*Al-Qaḍiy Ḥusaini Ṣufi* lamented that they trained the converts how to perform the religion and later requested them to spread Islamic ideology to the remaining pagans in their communities.

**Question 5: -**

Did your organization perform other functions after *Da'awah*.

According to *Al-Qaḍiy Ḥusaini Ṣufi* their organization used to establish Islamic schools purposely for the converts.

**Question 6: -**

At what level do you allow the converts to continue their Islamic ritual: -

According to *Al-Qaḍiy Ḥusaini*, they do not abandoned the converts completely. They keep on monitoring their activities and always invite them to participate in celebrating the Islamic festivals.

**Question 7: -**

How can you compare the seriousness of a convert in performing the Islamic rituals and a person who was born in Islam?

*Al-Qaḍiy Ṣufi* mentioned that it is surprising to note that sometimes the converts are more serious in performing the Islamic rituals than those

who were born in Islam because they want to confirm to other Muslims that they are also Muslims and their acceptance of Islam is not a joke.

**Question 8: -**

Have you ever stopped propagating Islam? If yes what was the reason? And where did you concentrate?

According to *Al-Qaḍiy Ḥusaini Ṣufi Da'awah* is a continuous activity. We usually stop Islamic propagation when there is chaos and trouble in the area of the pagans and move to a more peaceful and stable area. In order to avoid trouble we sometimes invited the interested non Muslims to come and accept Islam secretly in our houses. However we will not allow them to go back to their families until they spent at least one month with us leaning the Islamic rituals.

**Question 9: -**

Do you invite or encourage other Muslims to perform *Da'awah*?

*Al-Qaḍiy Ḥusaini Ṣufi* lamented that he use to invite and encourage his children and neighbours by telling them his experience in *Da'awah* and some of them showed interest and later followed him to witness and perform *Da'awah* together.

**Question 10: -**

Is *Da'awah* a voluntary or an organizational work?

*Al-Qadiy Husaini Sufi* described *Da'awah* as more of a voluntary work.

**Question 11: -**

Do you have any relationship with foreign or local organizations?

According to *Al-Qadiy Sufi* they do not have any relationship with foreign organizations. However they have good relationship with the local organizations.

**Question 12: -**

Do you have any relationship with the state *Sharia* governments?

*Al-Qadiy Husaini Sufi* mentioned that the two different *Sharia* governments that operated from 1999 to 2013 have assisted their organization in their *Da'awah* campaign and they have generally contributed towards the development of Islamic propagation in the state.

**Question 13: -**

Is there any relationship between your organization and Christian organizations? If yes is it in form of competition or not?

According to *Al-Qadiy Husaini Sufi* their organization used to take it easy with the Christian missionaries. They used to exchange jokes with some of them when they met in the rural areas.

**Question 14: -**

Did the presence of Christian missionaries in some areas affect the intension of your organization in moving to the same area?

According to *Al-Qaḍiy Ḥusaini Ṣufī* the presence of Christian missionaries in an area never discourages us from moving to the same area, because the missionaries are strangers they have to take time introducing themselves to the pagans before they listen to them, while we came from the same town and speak the same language with the pagans that is why we always feel free to move to areas that needs Islamic propagation even if the missionaries were there before us.

**Question 15: -**

Did religious crises affect Islamic propagation?

*Al-Qaḍiy Ḥusaini* disclosed that they use to stop Islamic propagation when there is religious crises in the state to avoid spreading the disturbances.

**Question 16: -**

Did the converts joins you in Islamic propagation when you visited their areas?

According *Al-Qaḍiy Ṣufī* the converts used to guide us and inform us the areas that need urgent intervention.

**Question 17: -**

Do you have any contact or relationship with the Chairmen or District heads of the areas where pagans are found?

*Al-Qaḍiy Ḥusaini Ṣufī* disclosed that they used to introduce themselves to the Chairmen, District heads and the Divisional Police Officers of such areas where pagans are found before they start *Da'awah*. In the previous years some of the local government chairmen use to assist the converts with jobs and clothes, however in the present dispensation very few of them patronizes converts. Most of them made promises without fulfilling them. Some District heads and ward heads use to give us their cooperation and assistance towards the development of *Da'awah*. There was a time I requested the Emir of Kano Alh. Dr. Ado Bayero to write appreciation letters to them.

**Question 18: -**

Do you have any additional information that will assist this project.

*Al-Qaḍiy Ḥusaini Ṣufī* highlighted some strategies of *Da'awah* as follows: -

- (a) You have to sacrifice your time and sleep in the towns of the pagans.

- (b) You have to exercise patience. According to *Al-Qaḍiy Ṣufī* it took him two years before he converted *Sarkin Baka*, one of the leaders of the pagans in a remote area of Sumaila local government.
- (c) You have to be generous to the children of the pagans.
- (d) You have to respect the pagans.
- (e) Do not invite them to Islam at the initial stage of your discussions. You can start by sharing common interest in their farming and history.<sup>140</sup>

**2. Hudaibiyya Foundation:** - Head office, Plot 45 Sharada, Kano.

**(i) History:** -

According to Muzzammil Sani Hanga the idea of forming an Islamic organization started in 1970 under the umbrella of Muslim Students Society of Nigeria when we were in higher institutions and universities. After we graduated from the universities we met at Zaria in October 1980 and established *Hudaibiyya* Foundation. Most of the founding fathers of the organization were active members of Muslim Students Society (MSS) in their respective secondary and higher institutions. The Foundation was established to complement the activities of Muslim Students Society at a

---

<sup>140</sup> Questions 1 – 18 were answered by *Al-Qaḍiy Husaini Ṣufī* Chairman *Ummatu Wasdun* organization 7 – 2 – 2013 and 17 – 2 – 2013.

broader level. The organization encouraged its members to go and lecture at Bayero, Sokoto, Maiduguri and Ahmadu Bello Universities to spread Islamic Knowledge.<sup>141</sup>

**(ii) Aims and objectives: -**

The aims and objectives of the organization are as follows: -

- (a) Converting pagans and other non Muslims to Islam.
- (b) Spreading Islamic knowledge in educational institutions especially universities.
- (c) Establishing of Islamic schools.
- (d) Encouraging cooperation among Muslims.
- (e) Propagating for the establishment of *Shari'a* legal system.<sup>142</sup>

**(iii) Source of income: -**

Muzammilu Sani Hanga disclosed that most of the members of the organization were opportuned to be employed in government and private sectors, while some were living on their own as legal practitioners and medical doctors. They therefore voluntarily agreed to be contributing to the development of *Da'awah* from their monthly salaries.<sup>143</sup>

---

<sup>141</sup> Interview with Muzammilu Sani Hanga director at *Hudaibiyya* Foundation on 11 – 2 – 2013.

<sup>142</sup> . Ibd.

<sup>143</sup> . Interview with Muzammilu Sani Hanga director at *Hudaibiyya* Foundation on 11 – 2 – 2013.

**(iv) Contributions of the organization towards calling the unbelievers to Islam: -**

According to Muzzammil Sani Hanga *Hudaibiyya* Foundation started calling the pagans to Islam in 1983 after realizing that the number of the pagans was increasing in Kano State. When they visited a town *Joben Yamma* in Bagwai local government they were informed by the district head that a lot of unbelievers in the area accepted Islam in 1962 but unfortunately they were abandoned without Islamic knowledge. They therefore, assigned one of their colleagues to stay in the town and teach them Islamic religion. The district head assisted the teacher with accommodation in his house. With the help of Allah (SWT), some Muslim volunteers and the assistance of some of our members who obtained their second and third degrees and were lecturing at that time in various universities, we built an Islamic school and a mosque in the town. Our colleagues who were studying in the United Kingdom, United State and Saudi Arabia also assisted with part of their allowances to the development of the project.<sup>144</sup>

Muzammilu Hanga further stated that when they started calling the pagans to Islam they discovered that there are other Islamic organizations and individuals who have gone far in the process, they therefore conveyed a

---

<sup>144</sup>. Interview with Muzammilu Sani Hanga Director Hudaibiyya Foundation on 11 – 2 – 2013.



meeting between their organization, individual Islamic propagators and some members of other Islamic organizations. The aim of the meeting was to enhance cooperation and understanding among ourselves and to inform the invitees that our organization is always ready to receive the converts from other organizations and teach them how to perform Islamic rituals. After we understood each other with the various Islamic organizations in Kano state, our organization sent a teacher to teach the converts Islamic knowledge at a town called *Nasarawar Koki* in Bebeji local government and we also provided a house for the teacher and later built a school for the converts. Our organization later moved to a town called *Raifawa* in Bunkure local government and provided a teacher, a house and a school for those converted to Islam by other organizations and individuals. We also built schools in *Tsauro* and *Yan walo* villages of Sumaila local government and later sent teachers and built houses for them. With these developments all the pagans in the above mentioned areas were converted to Islam and were also provided with Islamic knowledge.<sup>145</sup>

Muzammilu Hanga disclosed that in their organization's efforts to promote *Da'awah* in Kano State it formed various committees in 1992, they included : -

---

<sup>145</sup> Interview with Muzammilu Sani Hanga Director *Hudaibiyya* Foundation on 11 – 2 – 2013.

(a) *Da'awah* Committee: The committee is assigned to be visiting the areas of the pagans and converts once every month and submit report to the management of the Foundation. It is encouraging to mention here that one of the pagans converted to Islam by our organization is presently studying his degree programme in Qur'anic Science at Nilanen University, Sudan.

(b) Education Committee. This committee monitors and supervise teaching and learning in our Islamic schools.

(c) Project Committee. This committee handles new projects and renovations of the old ones.

(d) Finance Committee. This committee mobilizes funds for the Foundation.

**(v) Research questions and answers from one of the directors of the Foundation: -**

**Question 1: -**

What are the problems encountered after converting the pagans to Islam?

According to Muzammilu Sani Hanga the biggest problem is abandoning the pagans after being converted to Islam without Islamic knowledge. The attitude of some Islamic propagators who call the pagans to Islam by giving them money or incentives create problems after conversion, because some converts expect the distribution of money and gifts to be a

continuous process. However in the event of not satisfying their demands they eventually returned to their former religion. Therefore, it is not a good idea to use promises as a way of convincing the unbelievers to accept Islam because you cannot cope with their demands.

**Question 2: -**

What attracts the pagans to accept Islam without preaching to them?

According to Muzammilu Sani Hanga good human relations, justice and fairness are some of the attitudes that encourage the unbelievers to embrace Islam. For example, there were some unbelievers that accepted Islam because of the good qualities of some Muslim leaders such as, General Murtala Muhammad former Nigerian Military head of state, Sir Ahmadu Bello the *Sardauna* of Sokoto and the first premier of Northern Nigeria and the Emir of Kano Alh. Dr. Ado Bayero. In 1988 when the Emir of Kano was celebrating his 25<sup>th</sup> year on the throne he visited Buji town for the first time to inspect our *Da'awah* activities in the area. He was given a rousing and tremendous wellcome by the pagans of the area. While touring the area, the Emir distributed T. shirts to the children of the pagans. This kind gesture by the Emir encouraged at least more than one hundred pagans to accept Islam.

**Question 3: -**

What is the population of pagans in Kano State?

Muzammilu Sani Hanga mentioned that, it is difficult to specify the number of pagans in Kano State. However in 2001 an organization carried out census in the areas of the pagans and they disclosed that, the approximate number of pagans in Kano State was 282,000. The census was not a house to house exercise, but it was based on approximation.<sup>146</sup>

**Question 4: -**

How many pagans your organization converted to Islam?

According to Muzammilu Sani Hanga, he cannot say precisely the number of pagans their organization converted to Islam, but their organization has converted all the pagans in Joben Yamma, Nasarawar Koki, Raifawa, Tsauro and Yan walo villages to Islam.

**Question 5: -**

What is the priority objective of your organization?

Muzammilu Sani Hanga mentioned that their priority objective is to convert all the pagans in Kano state to Islam.

**Question 6: -**

What are the reasons behind your organization's success?

According to Muzammilu Sani Handa, the reasons can be summarized as follows: -

---

<sup>146</sup> Appendix 3

- a. Assistance from Allah (SWT)
- b. Joining efforts with other Islamic organizations and other individual preachers.
- c. Providing teachers for the converts
- d. Patience and determination.

**Question 7: -**

At what level does your organization allow the converts to continue their Islamic rituals?

Muzammilu Sani Hanga stated that their organization usually allowed the converts to continue performing their Islamic rituals alone when they confirmed that they can read and write.

**Question 8: -**

How can you compare the success achieved as a result of performing *Da'awah* in an area with those that are not approached, what is the difference?

According to Muzammilu Sani Hanga the difference is clear because you cannot compare literate people with illiterate persons. The behavior and attitudes of the converts are different from that of the unbelievers because they have been transformed into a better society by Islam. The Ward head of a village Jobe informed us that one of the great achievements recorded in his

area as a result of establishing of Islamic schools was permanent peace. It is difficult to identify converts sitting idle in their areas without jobs because they were always encouraged by Islam to strive hard and depend on themselves. Unlike in the areas of the pagans where most of them roam about and depend on their relatives. Giving out *Zakat* by the wealthy converts to the needy ones made their economic life to be far better than that of the pagans. Islamic dressing code and justice in leadership are some of the developments present in the areas of the converts which are not found in the towns of the pagans. These Islamic and socio economic developments attract the pagans and made them to answer the call to Islam easily so that they can join their town mates in sharing the Islamic dividend.

**Question 9: -**

How do you compare the seriousness of a convert in performing the Islamic rituals and person who was born in Islam?

Muzammilu Sani Hanga mentioned that they have discovered from their Islamic propagation that the seriousness of converts in performing Islamic rituals is above the seriousness of those already born in Islam. However, determination of the converts inspired and motivate some of the lazy Muslims to strive hard in performing the Islamic rituals.

**Question 10: -**

Have you ever stopped Islamic propagation? If yes what was the reason?

And where did you concentrate?

According to Muzammilu Sani Hanga their organization has never stopped conducting *Da'awah*.

**Question 11: -**

Do you invite or encourage other Muslims to perform *Da'awah*?

Muzammilu Sani Hanga stated that as he mentioned earlier their organization chooses to perform *Da'awah* and encourages others to do the same. Our organization's efforts in establishing Islamic schools and providing teachers serves as an invitation and encouragement to other Islamic organizations and individual Islamic preachers to invite more pagans to Islam and bring them to our schools to learn how to conduct Islamic rituals.

**Question 12: -**

Did you have any relationship with the State *Sharia* councils? Did they make any effort in the development of *Da'awah*?

According to Muzammilu Sani Hanga the democratically elected governments that supported the establishment of *Shari'a* have tried their best in the field of *Da'awah* and the previous governments have also contributed

towards the development of Islamic propagation in the state. However the *Shari'a* governments have expanded and assisted in implementing various *Shari'a* programmes.

**Question 13: -**

Do you have any relationship with foreign or local organizations?

Muzammilu Sani Hanga mentioned that their organization does not have contacts or relationships with any foreign organization, but as mentioned earlier we have cordial relationships with local Islamic organizations. We use to seek the intervention of the Muslim women organizations especially in places where we found it difficult with the women pagans.

**Question 14: -**

Did religious crises affect Islamic propagation?

According to Muzammilu Sani Hanga religious crises has never stopped them from conducting *Da'awah* because of the following reasons: -

- a. We conduct our *Da'awah* activities in the rural areas and most of the crises are found in the urban areas.
- b. Most of the crises were controlled within a short time, therefore it does not affect the social and economic life of our teachers and the rural habitants.



**Question 15: -**

Did the converts join you in Islamic propagation when you visited their areas?

Muzammilu Sani Hanga disclosed that they use to receive tremendous assistance and cooperation from the converts whenever they visited their areas or neighbours to propagate Islam. They use to also provide our teachers with temporary accommodation and food.

**Question 16: -**

Did your organization organize seminars and workshops for Islamic propagators?

Muzammilu Sani Hanga responded that their organization use to organize workshops for their Islamic propagators in the last Sunday of every month to refresh their minds on strategies of *Da'awah*, receive progress reports on their activities and come out with solutions to problems facing *Da'awah* in their respective areas.

**Question 17: -**

Do you have additional information that will assist this project?

According to Muzammilu Sani Hanga even though they cannot say that they have wiped out paganism completely from Kano state, but their services have gone far beyond Kano State to Taraba and Adamawa states.

After they discovered that there are a lot of Pagans and Christians in Taraba and Adamawa states they tried and convinced a pastor in Ibbi town of Taraba State to accept Islam, and he answered their call and changed his name to Muhammad Inyaji. After his conversion to Islam their organization brought him to Kano and gave him a four year training in Islamic propagation. When he returned to his town he propagated Islam and was able to convert all the Pagans and Christians in his home town Ibbi. He also established an Islamic school in his home town called *Al-iman*. The school has Nursery, Primary and Secondary sections. From the year 2003 to date the school has been producing the best WAEC (West African examination council) and NECO (National examination council) results in Taraba State. The school has also been producing a candidate since 1998 to date that represents Taraba state in Qur'anic recitation competition at National level. One of the students of the school won the second position in one of the categories contested for at the International Qur'anic recitation competition. Sciences and other western education subjects were also taught in the school.

Muzammilu Sani Hanga mentioned that their organization also converted another pastor from Adamawa state to Islam and his previous name was changed to Sanusi 'Umar. They gave him a five year training on

Islamic propagation after which he returned to his home town and established an Islamic primary school.

Muzammilu further stated that it is pertinent to note that participation of women in *Da'awah* is very important, because we realized that they have converted a lot of women pagans to Islam as a result of understanding each other easily. Therefore there is need to encourage the women Islamic organizations to complements their efforts in *Da'awah*. We learned a lot of *Da'awah* strategies from the women, like distribution of used clothes, cosmetics, soaps, sweets and fruits to the women unbelievers and their children.

Muzammilu Sani Hanga stated that from their thirty years experience in *Da'awah* they believed that they cannot buy pagan's faith with money, but they can help him to sustain his job and improve his manpower capability by giving him training on how to enhance his farming. We also assist the pagans by sending nurses to train them on how to keep their environment clean to prevent the outbreak of diseases. Our doctors also used to treat the pagans for minor diseases.

According to Muzammilu Sani Hanga the following advises can be given to Islamic organizations, individual preachers and government agencies: -

- a. Islamic propagators should not make promises that they cannot fulfill to the pagans after their conversion to Islam. They should always involve the converts in any development projects in their areas, like building of mosques and schools so that they can manage them after completion.
- b. It is very important to be sharing the happiness of special occasions and events like breaking of fasting and '*Eid* celebrations with the converts at the houses of the Islamic propagators.
- c. In order to improve the standard of living of the converts, brighter students among them should be given scholarship to further their education. It was as a result of this idea our organization produced a chief accountant from the converts.
- d. Local governments should be citing developments projects in the towns of the converts. This action will make them feel that they have been recognized by the Government.
- e. Islamic propagators should participate and if possible assist in conducting the ceremonies of the pagans that are not contrary to *Shari'a*. This attitude will encourage them to answer the call of Islam easily.

f. Islamic organizations should be keeping the records of all their activities.<sup>147</sup>

**3. Young Muslim Congress of Nigeria (*Munazzamatul Fityanil Islam*)**  
**Head office: opposite *Sheikh* Muhammad Rabiu Friday Mosque**  
**Goron Dutse, No 9 Kofar Waika, Kano.**

**(i) History: -**

According to Mustapha B. Babura, Young Muslim Congress of Nigeria was established on 15 – 11 – 1963 (28 – 6 – 1383AH) in Kano city by young Muslim scholars under the leadership of *Sheikh* Mahmoud Salga. Lack of a Muslim organization that will speak with one voice on behalf of Muslims in Northern Nigeria at that time inspired *Sheikh* Mahmoud Salga and his colleagues to establish the organization. After the news of establishing the organization has reached the Premier of the Northern Nigerian Government Sir Ahmadu Bello, he requested one of his Ministers Alh. Sule Gaya to find out more information and the objectives of the organization. Alh. Sule Gaya consulted his friend Alh. Uba Ringim on the issue. Alh. Uba Ringim informed Alh. Sule Gaya that members of the organization were his friends. At a later stage Sir Ahmadu Bello invited the leaders of the organization for discussion. Alh. Sule Gaya lead them to a

---

<sup>147</sup> Questions 1 – 17 were answered by Muzambilu Sani Hanga Director *Hudaibiyya* Foundation on 18 – 2 – 2013.

meeting with the premier of the Northern Nigeria and they were accorded a warm reception on their arrival. The premier appreciated their efforts and determination for establishing the organization. The founding fathers of the organization were *Sheikh* Mahmoud Salga Chairman, *Mu'allim* Abubakar A. Maikwaru Vice Chairman, *Mu'allim* 'Aliyu *Al-Qadiy* Secretary, *Mu'allim* Sani Shehu Mai Hula First Vice Chairman and *Mu'allim* Zubairu Surajo Second Vice Chairman.<sup>148</sup>

**(ii) Aims and objectives of the organization: -**

According to Ibrahim Abubakar the aims and objectives of the organization were as follows: -

- a. Converting pagans and Christians to Islam.
- b. Islamic preaching.
- c. Establishing of Islamic primary and secondary schools.
- d. Assisting in establishing Friday and five daily prayers mosques.
- e. Printing of Islamic books.
- f. Translating of Islamic books from Arabic to Hausa language.
- g. Publishing of an Islamic news paper to enlighten the Muslims about their religion.<sup>149</sup>

---

<sup>148</sup> Mustapha B. Babura, *Tarihin Munazzamatul Fityanul Islam 1963 – 2007* published by savannah Printing Press S/Dinki, Kano (2008) p. 8,9,30,108 and 115.

<sup>149</sup> Interview with Ibrahim Abubakar Secretary of the Kano State branch of Young Muslim Congress of Nigeria on 14 – 1 – 2013.

**(iii) Sources of income: -**

Ibrahim Abubakar disclosed that their organization derived its income from donations and personal contributions made by its members.

**(iv) Problems confronting the organization in discharging their *Da'awah* activities: -**

Ibrahim Abubakar lamented that their organization faces a lot of problems in calling the unbelievers to Islam, these include: -

- a. Lack of enough financial resources
- b. Lack of enough working materials, like cars and motor cycles.
- c. Lack of enough assistance from individuals and organizations.
- d. Politicizing the issue of *Da'awah* by some politicians.
- e. Challenges from forces opposed to Islam.

Ibrahim Abubakar was of the view that, these problems can be solved through the following measures: -

- a. Wealthy individuals and agencies should be assisting the organizations with money and working materials to enable them discharge their *Da'awah* activities successfully and to also cope with the modern challenges.

- b. The politicians should realize that they were voted into power by majority of the Muslims therefore, there is need for them to put more efforts in developing Islam.
  - c. Islamic organizations should organize themselves, cooperate with each other and work towards the success of *Da'awah*.
- (v) Contributions of the organization towards calling the unbelievers to Islam: -**

According to Ibrahim Abubakar their organization has contributed in converting the non Muslims to Islam through the following ways: -

- a. Sending qualified and experienced Islamic scholars to preach and call the non Muslims to Islam.
- b. Distributing clothing materials to converts.
- c. Providing teachers and books to teach the converts how to perform Islamic rituals.
- d. Encouraging the wealthy persons, Government and private agencies to build mosques and Islamic schools for the converts.

From another vantage Mustapha B. Babura mentioned in his submission that other contributions of the organization in the field of *Da'awah* are as follows: -



- a. Establishing of its branches in all the Forty four (44) Local Governments of Kano State.
- b. Establishing of *Sheikh* Tijjani ‘Uthman Zangon Bare - Bari Islamic Secondary School, Kano.
- c. Establishing of Fifty five (55) branches in wards and compounds of Kano city.
- d. Establishment of One Hundred and fifty seven (157) Islamic Schools in Kano state which have graduated Twenty seven thousand, three hundred and sixty six (27,366) students.
- e. The organization has Sixty six (66) Islamic preachers and One Hundred and forty four (144) mosques under its care.<sup>150</sup>

**(vi) Research questions and answers from the secretary of the Kano State branch of the organization: -**

**Question 1: -**

What are the problems encountered after converting the pagans to Islam?

According to Ibrahim Abubakar some of the problems encountered after converting the pagans to Islam can be summarized as follows: -

- a. Some of the pagans and Christians accept Islam for the sake of incentives and privileges they received from the Muslims not for the

---

<sup>150</sup> Mustapha B. Babura *Tarihin Munazzamatul Fityanul Islam (1963 – 2007AD)* published by Savannah Printing Press S/Dinki, Kano (2008) P. 39 and 40.

- sake of Allah (SWT). It happens that after sometime some of them eventually changed their minds and returned to their former religions.
- b. Some unpatriotic Muslims disturbed and agitate the converts by calling them new forgivers by Allah (SWT).
  - c. Some Muslims intimidate and harass the women converts after marrying them especially if there is a misunderstanding between them.

**Question 2: -**

What attracts the pagans to accept Islam without preaching to them?

Ibrahim Abubakar disclosed that some of the attitudes that attracts the pagans to embrace Islam without preaching to them can be described as follows: -

- a. Demonstrating a good human relationship in various transactions with the pagans.
- b. Moving closer to the pagans without showing any discrimination to them.
- c. Assisting the pagans when the need arises even if they did not request for it.
- d. Always be patient and bear with some of the pagan's irresponsible attitudes.
- e. Accepting some of their views that are not contrary to Islamic law.

f. Accepting their invitation to eat and drink what is not prohibited by Islamic law.

**Question 3: -**

What is the priority objective of your organization?

Ibrahim Abubakar mentioned that their organization's main objectives are to spread Islam, Islamic knowledge and Islamic legal system in Kano state.

**Question 4: -**

What are the reasons behind your organization's success?

According to Ibrahim Abubakar total submission to Allah (SWT) and doing the job for his sake attributed to the success of their organization.

**Question 5: -**

Which kind of impact your organization's propagation has on the pagans?

Ibrahim Abubakar mentioned that their organization's style of propagation has a great impact on the pagans. This is because of their experience in *Da'awah* being the oldest Islamic organization in the state. Our approach made some of the pagans to have confidence in our propagation because we tried to make it easy for them to understand Islam by showing them clearly its advantages in this world and the world after with accompanied evidences.

**Question 6: -**

What is the next action after converting a non Muslim to Islam?

Ibrahim Abubakar disclosed that the next action is to teach the convert how to perform Islamic rituals. He further stated that they use to provide Islamic books in Hausa and English languages for the use of the literate pagans and Christians. They also taught both literate and illiterate pagans and Christians oral and practical lessons on how to perform purification, ablution and prayers.

**Question 7: -**

Did your organization perform other functions after *Da'awah*?

According to Ibrahim Abubakar their organization conducts other functions such as: -

- a. Establishing of Islamiyya Primary and Secondary Schools.
- b. Preaching of Islam among the Muslims.
- c. Providing adult Islamic education programmes.

**Question 8: -**

At what level do you allow the converts to continue their Islamic rituals?

Ibrahim Abubakar mentioned that they allow the converts to continue their Islamic rituals after making sure that they can read, write and conduct prayers perfectly.

**Question 9: -**

How can you compare the effect of the success achieved as a result of performing *Da'awah* in an area with areas that are not approached with *Da'awah*? What is the difference?

According to Ibrahim Abubakar the difference between the two areas is quite clear because you will witness that the life style of people living in an area already approached with *Da'awah* has changed to a better standard morally, socially and economically, while areas that are yet to receive the light of Islam are living without good ethics and are surrounded by ignorance. That is why our mission is always to strive hard and extend the message of Islam to each area of the non believers so that every human being can enjoy the wisdom and privileges of Islam.

**Question 10: -**

How can you compare the seriousness of a convert in performing the Islamic rituals and a person who was born in Islam?

Ibrahim Abubakar lamented that sometimes a new comer into Islam is more enthusiastic and determined than some of the lazy persons born in Islam because of his zeal to learn and always curious about the new religion. The negligence of some Muslims in discharging some Islamic rituals made the converts to compete with them to confirm their seriousness in Islam.

**Question 11: -**

Have you ever stopped propagating Islam? If yes what was the reason? And where did you concentrate?

According to Ibrahim Abubakar their organization stopped *Da'awah* during the Nigerian Civil war which took place from 1967 to 1970. However during the period of the war we concentrated in offering supplications for peace and stability in the country.

**Question 12: -**

Do you invite or encourage other Muslims to perform *Da'awah*?

Ibrahim Abubakar mentioned that their organization usually invite other people that are conversant in other Nigerian languages like Ibo and Yoruba to join them in propagating Islam in the southern part of the country.

**Question 13: -**

Is *Da'awah* a voluntary or an organizational work?

According to Ibrahim Abubakar their organization is a voluntary organization, therefore to their understanding *Da'awah* is an organizational and voluntary activity as well, because non of their staff is receiving salary or allowance. However incentives were given to some junior staff occasionally.

**Question 14: -**

Did your organization have any relationship with foreign or local organizations?

Ibrahim Abubakar disclosed that their organization is yet to have any contact with foreign organization, but they have good relationship with other local Islamic organizations. They use to consult each other to discuss issues related to the development of *Da'awah* in Kano State in particular and Nigeria in general.

**Question 15: -**

Did your organization have any relationship with the state *Shari'a* councils?

Did they make any effort in the development of *Da'awah*?

Ibrahim Abubakar mentioned that their organization has cordial relationships with the *Shari'a* councils of the state, they regarded us as partners in progress because they met us while we have already gone far in the field of *Da'awah*. However, they co-opted some of us into their various *Shari'a* sub committees. They used to seek our advice on how to enhance their *Da'awah* programmes. From our observations we noticed that the *Shari'a* councils have contributed towards the development of *Da'awah* in the state because many Pagans and Christians were Islamised during their tenure.

**Question 16: -**

Is there any relationship between your organization and Christian organizations? If yes is it in form of competition or not?

According to Ibrahim Abubakar they used to have a clean competition with the Christian organizations. We do not propagate at the sametime with them, we use to give them their chance and they also give us our chance.

**Question 17: -**

Did the presence of Christian missionaries in some areas affect the intension of your organization in moving to the same area?

Ibrahim Abubakar mentioned that the presence of the Christian missionaries in some areas never pose a threat or discourage them from propagating Islam in the same area. One of the duties of our representatives in the local governments is to be intimating us about the activities of the missionaries in their areas. As soon as we learnt about their departure from the village we immediately move to the area and call the attention of the pagans to the right path.

**Question 18: -**

Did religious crises affect Islamic propagation?

According to Ibrahim Abubakar religious crises do not stop their organization from Islamic propagation because they always tried their best



in emulating companions of the Prophet (P.B.U.H) and their companions in spreading Islam. It can be recalled that political and religious crises that engulfed the Umayyad's and Abbasid's dynasties did not cripple their quest towards expanding the Islamic empire.

**Question 19: -**

Did the converts join you in Islamic propagation when you visited their areas?

Ibrahim Abubakar mentioned that they regarded the converts as their lieutenants. They used to give us their maximum cooperation in our *Da'awah* programme. We used to assign them to teach the new converts how to perform purification and ablution.

**Question 20: -**

Do you have any contact or relationship with the Chairmen or District Heads of the areas where pagans are found?

Ibrahim Abubakar disclosed that their organization use to pay a courtesy visits to both the Chairmen and the District Heads to introduce the leadership of the organization at the local level and seek for their assistance and cooperation before embarking on Islamic propagation in their areas. Some of the Chairmen of the local Governments use to assist us with working materials after acknowledging our certificate of registration. Our

organization regards the District Heads as patrons of our branches in the local governments, while the Emir of Kano Alh. Dr. Ado Bayero is the grand patron of the organization. Therefore, our first engagement when we reached a village is to pay a honorary visit to the district head and solicit for his cooperation, guidance and assistance and we used to get positive response from them.

**Question 21: -**

Did your organization use to organize seminars and workshops for Islamic propagators?

According to Ibrahim Abubakar their organization used to organize seminars for their Islamic propagators once every month to enlighten them on modern *Da'awah* strategies and refresh their minds on issues related to various aspects of *Da'awah*.

**Question 22: -**

Any additional information that will assist the research work?

According to Ibrahim Abubakar it is pertinent to mention here that our *Da'awah* activities are not restricted to Kano State only, our organization has branches in different parts of the country including the non Hausa language speaking states, this exposure has given them the opportunity to gain a lot of experience in the exercise. He further called the attention of

who ever intends to establish an Islamic organization to take note of the following: -

- a. To propagate Islam for the sake of Allah (SWT).
- b. To exercise patience, confidence and determination in facing the challenges of *Da'awah*.
- c. Not be discouraged by the accusation of others.
- d. Not boast on your capability or your reputation.
- e. To demonstrate a good and able leadership.<sup>151</sup>

#### **4. *Jundillahi* Society of Nigeria: -**

Head office: - Near Children's Hospital Marmara quarters, Kano city.

##### **(i) History: -**

According to Aminu Bala *Jundillahi* Society of Nigeria was established in 1979 by a prominent Islamic scholar in Kano state *Sheikh* Kamaluddeen Adamu Na Ma'aji with the assistance of Islamic scholars like *Sheikh* Muhammad Nasiru Kabara, *Sheikh* Abubakar Ramadan, *Sheikh* Isma'ila Ibrahim Khalifa, *Sheikh* Sani Hasan Kafinga, *Sheikh* Sani Shehu Mai Hula, *Sheikh* Tijjani Bala Kalarawi and some business men like Alh. Sunusi Dantata, Alh. Ishak Rabi'u and Alh. Aminu Dantata. *Sheikh* Tijjani

---

<sup>151</sup> Questions 1 – 22 were answered by Ibrahim Abubakar, Secretary of Kano State branch of Young Muslim Congress on 14 – 1 – 013 and 28 – 10 – 013.

Mu'azu was the first vice president of the organization and at present the organization is headed by *Shiekh* Garba Adamu Na Ma'aji. A first Aid and Vigilante groups were established by the organization in 1980.<sup>152</sup>

**(ii) Aims and objectives of the organization: -**

Aminu Bala describe the aims and objectives of the organization as follows: -

- a. To enlighten the public about Islam.
- b. To clarify issues that are difficult to be understood in Islam.
- c. To give assistance to prisoners and sick persons in hospitals.
- d. To send first aid group to assist in managing and conducting public gatherings successfully.
- e. To act as a mediator in disputes between individuals and neighbours.
- f. To convert pagans to Islam.

**(iii) Sources of Income: -**

According to Aminu Bala their organization derived its income through donations by some wealthy individuals, personal investments of their chairman and contributions from its members.

---

<sup>152</sup> Interview with Aminu Bala Secretary of *Jundillah* Society of Nigeria on 16 – 2 – 013.

**(iv) Problems encountered by the organization: -**

Aminu Bala disclosed that their organization faces the following problems: -

- a. Lack of propagation vehicles.
- b. Lack of enough materials or incentives that will attract the pagans to accept Islam, like clothes, food and medicines.
- c. Lack of adequate Islamic schools, teachers and mosques in areas of the converts.

However Aminu Bala stressed the need for the wealthy people and the *Shari'a* councils to intervene by assisting the organization with working materials and providing Islamic schools, mosques and social amenities for the converts and the pagans.<sup>153</sup>

**(v) Contributions of the organization towards calling the unbelievers to Islam: -**

According to Aminu Bala as a result of an Islamic propagation conducted in 1980 by *Sheikh* Kamaluddeen leader of *Jundillahi* Society of Nigeria at Roni Local Government of Kano State before creation of Jigawa State Twenty eight (28) pagans in the area accepted Islam. The Twenty eight (28) converts were later moved to Kano by the leader of the society after

---

<sup>153</sup> Interview with Aminu Bala Secretary of *Jundillahi* Society of Nigeria on 16 – 2 – 013.

consulting the district head of Roni and their parents. His aim of bringing them to Kano was to teach them Islamic education. They were later provided with jobs. But unfortunately some of the converts had to go back to their families because of the pressures and attacks they were subjected to from their relatives in Roni town. They were also forced to return to their former religion.<sup>154</sup>

Our organization has converted many pagans to Islam in Gwarzo, Rimin Gado and Shanono Local Governments of Kano State with the assistance of Kano State *Shari'a* commission and the joint efforts of some Islamic organizations. The chairman of our organization has donated a printing press and rooms for the sake of Islamic propagation.<sup>155</sup>

**(vi) Research questions and answers from the secretary of the organization: -**

**Question 1: -**

What are the problems encountered after converting the pagans to Islam?

According to Aminu Bala sometimes after they converted the pagans to Islam their parents and relatives used to force them to change their minds and return to their former religion. Lack of enough accommodation also contributed in making some of the converts to change their minds because

---

<sup>154</sup> Interview with Aminu Bala Secretary of *Jundillahi* Society of Nigeria on 16 – 2 – 013.

<sup>155</sup> *Ibid.*, 16 – 2 – 013.

they cannot stay with their families at the initial stage of their conversion to avoid harassment and intimidation from their relatives. Some Muslims also contributed in making converts to reverse their decision by not regarding them as complete Muslims.

**Question 2: -**

What attracts the pagans to accept Islam without preaching to them?

Aminu Bala mentioned that good human relationship, fairness and justice to them in business and other activities are some of the essential factors that attracts the pagans to answer the call to Islam without preaching. Inviting the pagans to witness *Eid* celebrations at the end of *Ramadan* fasting and remembrance of the birthday of Prophet Muhammad (peace be upon him) encourage and motivate them to accept Islam without preaching.

**Question 3: -**

What is the population of pagans in Kano State?

Aminu Bala disclosed that it is difficult to specify precisely the number of pagans in Kano State, but approximately we can say that their number may reach 20,000 (Twenty Thousand).

**Question 4: -**

How many pagans your organization converted to Islam from its inception to date?

According to Aminu Bala their organization have approximately converted Three Hundred (300) pagans to Islam in Kano State.

**Question 5: -**

What is the priority objective of your organization?

Aminu Bala disclosed that their priority objective is to wipe out paganism completely from Kano State in particular and Northern Nigeria in general.

**Question 6: -**

What are the reasons behind your organization's success?

Aminu Bala mentioned that some of the reasons that attributed to their success can be described as follows: -

- a. Performing *Da'awah* for the sake of Allah (SWT).
- b. Contributions of some wealthy persons and patriotic Muslims.

**Question 7: -**

Which kind of impact your organization's propagation has on the pagans?

According to Aminu Bala the success of their organization in Islamic propagation confirms that their *Da'awah* has a clear impact on the pagans. It is only in some rare instances few of our converts returned to their former religion after being pressurized by their families.



**Question 8: -**

What is the next action after converting a non Muslim to Islam?

Aminu Bala mentioned that when they converted a non Muslim to Islam, they immediately start teaching him how to perform the Islamic rituals in a practical way before he learns how to read and write.

**Question 9: -**

Did your organization perform other functions after *Da'awah*?

According to Aminu Bala their organization performs various functions such as: -

- a. Clearing the grave yards and repairing the damaged ones.
- b. Organizing and celebrating the birthday of Prophet Muhammad (P.B.U.H) every year.
- c. Publishing and distribution of Islamic books free of charge from time to time.
- d. Establishing of Islamic Primary and Secondary Schools.

**Question 10: -**

At what level do you allow the converts to continue their Islamic rituals?

Aminu Bala disclosed that they allow the converts to continue exercising their religious duties after confirming that they have learnt the five pillars of Islam and secured a senior secondary education.

**Question 11: -**

How can you compare the effect of the success achieved as a result of performing *Da'awah* in an area with those that are not approached by Islamic propagators? What is the difference?

According to Aminu Bala you cannot compare the life style of Muslims and non Muslims, the difference is that the converts are now living in the light of Islam while the pagans are living in the darkness of ignorance. The effect of the success of *Da'awah* in a particular area serves as a way forward towards transforming other areas of pagans in to an Islamic society. Therefore, it is a challenge to all the Islamic organizations to make sure that they penetrate into the areas of the pagans and call them to Islam so that the success will cover all the areas of the pagans in Kano State.

**Question 12: -**

How can you compare the seriousness of a convert in performing Islamic rituals and a person who was born in Islam?

Aminu Bala disclosed that sometimes a convert is more serious in performing the Islamic rituals than a person who was born in Islam, because a convert is like a student in a college or university reading hard to get a good result, while a person who was born in Islam considers him self as a graduate with a Diploma or Degree certificate.

**Question 13: -**

Have you ever stopped propagating Islam? If yes, what was the reason? And where did you concentrate?

According to Aminu Bala their organization used to stop *Da'awah* sometimes because of financial constrains. Most of the pagans settled in bushes and remote areas and you cannot move to such areas without cars and working materials. When we found ourselves in such circumstances we normally divert our attention to other Islamic activities that require less expenses, and when the situation improves we continue with *Da'awah*.

**Question 14: -**

Do you invite or encourage other Muslims to perform *Da'awah*?

Aminu Bala mentioned that their organization welcomes every Muslim who has interest in their activities to come and participate in propagating Islam. We used to invite our neighbours and other prominent and experienced Islamic scholars to join us in propagating Islam.

**Question 15: -**

Is *Da'awah* a voluntary or an organizational work?

Aminu Bala disclosed that *Da'awah* is an organizational work because it is included among their organization's aims and objectives.

**Question 16: -**

Do you have any relationship with foreign or local organizations?

According to Aminu Bala they have a forum which used to coordinate between some of the local Islamic organizations. We meet from time to time to exchange ideas and discuss problems and success of *Da'awah* in the state. However our organization is yet to have contact with any foreign Islamic organization.

**Question 17: -**

Do you have any relationship with the state *Shari'a* councils? Did they made any effort in the development of *Da'awah*?

Aminu Bala disclosed that their organization has a good relationship with the *Shari'a* councils of the State. He further stated that the past and present *Shari'a* councils have donated working materials to their organization and co-opted some of their members into the *Shari'a* commission and the *Hisbah* Board. Therefore, they have contributed towards the development of Islamic propagation in the state.

**Question 18: -**

Is there any relationship between your organization and Christian organizations? If yes, is it inform of competition or not?

According to Aminu Bala there organization has no relationships with any of the Christian organizations.

**Question 19: -**

Did the presence of Christian missionaries in some areas affect the intension of your organization in moving to the same area?

Aminu Bala reported that the presence of Christian missionaries in an area never discourage them from moving to the same area after their departure. Their presence made us to put more efforts in calling the pagans of the area to Islam.

**Question 20: -**

Did religious crises affect Islamic propagation?

According to Aminu Bala their organization used to suspend *Da'awah* whenever there is religious crises in the state because the situation will not permit peaceful movement from one place to another and nobody can guarantee the safety of lives and properties in the absence of peace.

**Question 21: -**

Did the converts join you in Islamic propagation when you visited their areas?

Aminu Bala mentioned that the converts contributed immensely towards the development of *Da'awah* in their areas.

**Question 22: -**

Do you have any contact or relationship with the Chairman or District heads of the areas where pagans are found?

According to Aminu Bala their organization's first activity before conducting Islamic propagation in any area is to visit the District head and Chairman of the area and present to them an introductory letter from His Royal Highness the Emir of Kano Alh. Dr. Ado Bayero.

After series of discussions with them we solicit for their assistance and cooperation and in most cases they responded favorably.

**Question 23: -**

Did your organization use to organize seminars and workshops to Islamic propagators?

Aminu Bala disclosed that their organization used to monitor the activities and performance of their Islamic propagators and arrange seminars for them to upgrade and enhance their capability in performing *Da'awah*.

**Question 24: -**

Any additional information that will assist the research work?

According to Aminu Bala there is need to put more emphasis in involving and training more women on how to conduct *Da'awah* because we have utilized their potentials and got positive results in many occasions. The

women have assisted our organization in converting at least Two thousand (2,000) pagans to Islam in Northern Nigeria.<sup>156</sup>

**Problems affecting the performance of the Islamic organizations: -**

We have learnt from the above discussions with the representatives of the organizations under study that the major problem affecting Islamic propagation in Kano State is lack of enough financial support.

However, after analyzing the activities of the organizations under study, the research work has identified other problems that affect the implementation of the various *Da'awah* programmes by some of them as follows: -

- i. **Financial Management:** - Lack of modern financial management with appropriate checks and balances has led to ineffective *Da'awah* activities.
- ii. **Action Plan:** - Long term Planning with programmes that cover one year or more are not usually made due to financial handicaps.
- iii. **Research and Evaluation:** - Researches are not under taken before embarking on *Da'awah* activities. There is need to know more about an area and its occupants before introducing Islam to them. Lack of

---

<sup>156</sup> Questions 1 – 24 were answered by Aminu Bala Secretary of *Jundillahi* Society of Nigeria on 16 – 2 – 013 and 26 – 10 – 2013.

evaluation, proper appraisal and assessment of *Da'awah* has resulted in wastage of energy and resources.

### **5.3 Development and methods of *Da'awah* in the past and present: -**

According to *Al-Qaḍiy Husaini Ṣufi Da'awah* in Kano State in the past was mostly conducted by individual Muslim Scholars or Traditional Rulers. The Traditional Rulers especially the Village Heads used the opportunity of being closer to the Pagans and invite them to Islam. While the Islamic Scholars used to travel individually to the towns of the Pagans and called them to Islam. *Qaḍiy Yahaya 'Uthman* was an Islamic preacher who contributed immensely to the development of *Da'awah*. He used to travel alone to remote areas and spend days meeting and discussing with the Pagans. He was a good example of a competent and determined Islamic propagator. The past Islamic propagators used to distribute drugs free to the non Muslims and also established schools for them. Some organizations were established in 1985 for the purpose of propagating Islam to the non Muslims. One of these organizations was Kano State Foundation which was headed by late Dr. Hasan Ibrahim Gwarzo at that time. The Foundation introduced modern techniques of *Da'awah* and established committees for the purpose of development of *Da'awah*. However in the present dispensation some individual Islamic propagators and organizations used to



distribute fertilizers to the pagans because majority of them are farmers.<sup>157</sup>

Ibrahim Abubakar disclosed that there is no much difference in the methods of *Da'awah* in the past and present. The past Islamic propagators used to carry loud speakers and their batteries on their heads and walk on their legs or use donkeys and bicycles to move from town to town. The villagers were normally assembled in front of the Village Head's house to listen to a special address from the Islamic propagators. However, as a result of the development in systems of communication and information technology some of our present Islamic propagators extend the message of Islam through radios, televisions, internet, twitter, face book, magazines and newspapers. Frequent Islamic lectures in cities and villages and sending of Islamic clerics to specific areas of the pagans to enlighten them about Islam are some of the methods of *Da'awah* used by the present Islamic propagators.<sup>158</sup>

According to Aminu Bala some of the methods of *Da'awah* used by the past Islamic propagators include calling the attention of the Pagans through Islamic songs, intensive Islamic propagation in the nights of the month of *Ramaḍan* and 'Eid festivities of the Muslims after the month of *Ramaḍan* especially Durbar and horse racing. However, some of the present

---

<sup>157</sup> Interview with *Alkadi Husaini Sufi*, Chairman *Ummatu Wasdun* organization on 17- 2 -013.

<sup>158</sup> Interview with Ibrahim Abubakar Secretary of the Kano State branch of young muslim congress of Nigeria on 28 – 10 – 013.

Islamic propagators used to deliver the message of Islam through the modern public enlightenment vans with loud speakers attached to them. Historic Islamic film shows, preaching in the mass media and distribution of pamphlets were other techniques of *Da'awah* used by the present Islamic propagators.<sup>159</sup>

Aminu Bala further stated that the past Islamic propagators have contributed a lot in the field of *Da'awah*. They used their capital to perform *Da'awah* and handle the converts like their sons. Some of them helped the converts to get married and secure jobs for them. *Da'awah* was patronized and developed by different personalities in Kano State. People like Tijjani Abdurrahman Sabon Titi, Garba Tudun Nufawa and Kasim 'Umar Warure donated half of their houses to be used as Islamic schools. While late Uba Ibrahim Ringim has built many Islamic schools and mosques and stated in his will that after he died his house and thousands of his Islamic books would be considered as *Waqf*. Ishak Rabi'u and Aminu Dantata have been constructing Islamic schools and mosques in the past and present.<sup>160</sup>

---

<sup>159</sup> Interview with Aminu Bala Secretary of *Jundillahi* Society of Nigeria on 26 – 10 – 013.

<sup>160</sup> *Ibid.*

#### **5.4 Christian Missionary activities in some areas of Kano State: -**

According to *Al-Qaḍiy Ḥusaini Ṣufī* the missionaries first attempt to penetrate Kano was during the reign of Emir of Kano Kanajeji (1390 – 1410). They arrived Kano through its northern part and finally settled in a town presently called Rano. The missionaries could not stay longer in Rano town because the area is not suitable for animal rearing, they therefore, moved to some areas of Bauchi State. They returned to Kano in 1903 during the reign of Emir of Kano Aliyu (1894 – 1903) and introduced themselves to the Emir as Arab business men. When he heard them mentioning Bible in one of their discussions he ordered them to vacate Kano immediately if not he will instruct his men to slaughter them. The decision of the Emir forced them to leave and move to Zaria town. The missionaries were able to come back to Kano and expand their activities in 1967. They went straight to Karaye and Rogo local governments and started assisting the pagans with fertilizers and drugs free of charge and later established schools and dispensaries for them.<sup>161</sup>

*Al-Qaḍiy Ḥusaini Ṣufī* further stated that when he was in Rano town in 1991 he noticed that the missionary activities have gone far in the area. They used to conduct their services at police station and established a

---

<sup>161</sup> Husaini Ahmad Sufi, *Hanyar Kiran maguzawa zuwa ga Addinin Musulunci* (method of converting the pagans to Islam) paper presented at a seminar organized by Kano State Islamic propagation committee, p.8,13 and 14. 2001.

chemist purposely to assist the pagans. *Al-Qadiy Sufi's* investigations revealed that an Irish citizen named Mr. Walter was the coordinator of the missionary activities in Rano local government. He was opportune to meet Mr. Walter and from their discussions he learnt that Mr. Walter will spent ten years in Rano town and ten years in Jos, Plateau State and his activities were financed from abroad.<sup>162</sup>

Sani Muhammad Bako mentioned in his work that the missionaries were able to established their stations in Kano and continued to evangelize its rural areas. At present the Sudan Interior Mission/Evangelical Church of West Africa S.I.M/E.C.W.A headquarters are situated in Kano and they are one of the largest missionary establishments in the county. Furthermore they founded stations in old Kano State before Jigawa State was created in 1995. These stations were Taura and Roni established in 1930, Yada Kunya in 1937, Tofa 1939, Karaye 1940/41, Kabo 1944/45, Kaugama 1947 and Garun Gabas 1952.<sup>163</sup>

According to Sani Muhammad the missionaries main objective is to spread the gospel. They therefore carried out the following activities in the rural areas to achieve their desired goals: -

---

<sup>162</sup> Interview with *Ai-Qadiy Husaini Sufi* on 17 – 2 – 013.

<sup>163</sup> Sani Muhammad Bako, The impact of Christian missionary activities on the rural areas of Kano State. Unpublished M.A thesis (History) Department of History Bayero University Kano, p.73 and 74, 1984.

**i. Evangelical Activities: -**

The missionary activities were not encouraging in Kano and Katsina districts as compared to other districts. As at 1961, there were Twenty (20) mission stations in Kano and Katsina districts with Thirty seven (37) evangelist, Seven (7) pastors, Twenty (20) places of worships with Three hundred and fifty five (355) members and an average of One thousand two hundred (1,200) Sunday attendance. While in Gwari, Tangale and Waja districts there were Five (5) and Six (6) mission stations respectively One hundred and thirty six (136) places of worship, One thousand five hundred and seventy one (1,571) members and an average of Eight (8,000) Sunday attendance. We discovered from the above information that the Sudan Interior Mission/Evangelical Church of West Africa S.I.M/E.C.W.A were spending more money in Kano and Katsina district and achieving less results as compared with Gwari district where they were spending less and achieving more in terms of conversion because majority of the people in the area were pagans.

**ii. Medical Activities: -**

Medical services can be described as the major strategy used by the Christian missionaries in converting the pagans to Christianity That is why one third of the S.I.M. missionaries who rendered their services in Northern

Nigeria were medical practitioners. They used to provide a clinic in each station. Leprosy clinics were established in Dutse, Taura, Garin Gabas and Albasu. However the leprosy treatment given to thousands of people is one of the greatest achievements of the missionaries. At least Nine thousand four hundred and sixty (9,460) patients were treated in Yada Kunya leprosy Hospital.

iii. **Educationl Activities: -**

The Christian missionaries paid more attention to education because it is only with it those who embraced Christianity will have the opportunity to read Bible. It also enables them to produced teachers and evangelists who will assist them in propagating Christianity and to bring up children as confirmed Christians. The missionaries were able to start their educational and other activities from Kano city because the extension of the railway from Baro to Kano brought workers of different caliber who were educated and needed schools for their children.<sup>164</sup>

As a result of this development the Holy trinity school was established by the Church Missionary Society C.M.S. in 1921 with Fifty nine (59) boys and Thirty four (34) girls. The Baptist school which started as private church school was founded in 1929, the St. Thomas Roman Catholic school

---

<sup>164</sup> Sani Muhammad Bako, The Impact of Christian missionary activities on rural areas of Kano State. Unpublished M.A thesis, Department of History Bayero University, Kano 1984, p.112.

was established in 1921, the Sudan interior mission craft school was founded in 1945 and started with Thirty (30) students and the St. Louis covenant was opened in 1948. The Roman Catholic Mission R.C.M was the first to open a secondary school for girls St. Louis secondary school in Kano in 1951. However in the rural areas the Sudan Interior Mission S.I.M missionaries established the Roni Boys Boarding primary school, the Kabo Girls Boarding primary school which started in 1938 as the Roni Boys Home with fifteen (15) students. The above mentioned activities were financed by individuals and charitable organizations loyal to the missionaries from Europe and America. They also received assistance from the Government as a result of their medical and educational services.<sup>165</sup>

**Resistance to the missionaries: -**

The rural populace have continuously resisted the attempts by the missionaries to convert them to Christianity. Some villagers even run away to other towns after the missionaries started establishing their stations because they were seeing the white men for the first time, while some resisted for religious reasons and requested the servicess of Muslim clerics to pray for the failure of the missionaries. Many parents withdrew their

---

<sup>165</sup> Sani Muhammad Bako, The Impact of Christian missionary activities on rural areas of Kano State. Unpublished M.A thesis, Department of History Bayero University, Kano 1984, p.s112,113,121,122.

children from the missionary schools after realizing that they were being taught lessons on Bible.<sup>166</sup>

### **5.5 Prospects of the converts: -**

According to *Al-Qadiy Sufi* schools were established for the converts to make them literate in Islamic and western education. Our organization has assisted and guided many converts to secure admission and continue their education at Sa'adatu Rimi College of education, Kano after completing their secondary education. We also assisted them with fertilizers to enhance their farming which is a source of revenue to them.<sup>167</sup>

Ibrahim Abubakar stated that whoever answered the call of Allah (SWT) with good intension Allah (SWT) will guide him to enjoy a prosperous life.

After we provided safety and peace for the converts, we gave them Islamic and western education and assisted them to undertake their various professions successfully. Therefore, with education and work at hand a convert will successfully manage his life.<sup>168</sup>

According to Aminu Bala their organization used to assist the converts to secure jobs in the State and Local Governments after completing

---

<sup>166</sup>Sani Muhammad Bako, The Impact of Christian missionary activities on rural areas of Kano State. Unpublished M.A thesis, Department of History Bayero University, Kano 1984., P.122,123

<sup>167</sup>. Interview with *Al-Qadiy Husaini Sufi* Chairman *Ummatu Wasdun* organization on 17 – 2 – 013.

<sup>168</sup> Interview with Ibrahim Abubakar, Secretary of Kano State branch of Young Muslim Congress of Nigeria on 14 – 1 - 013.



their secondary and higher education. We also employed some of the converts that were unable to secure jobs in other places into our printing press company situated at Zoo Road, Kano.<sup>169</sup>

Muzammilu Sani Hanga mentioned that, the converts are expected to have a brighter future because they have been brought out from the darkness of ignorance to the light of Islam. There is no doubt that the Islamic and western education they acquire will assist them in future. Some of the converts that reached the stages of Diploma and degree programmes were expected to be employed after completion of their studies. One of the converts that was admitted into one of our schools at Buji town when he was eight years old is now the Chief Imam of a Friday mosque in his town. Some of the converts in Rayfawa town that went and study diploma in irrigation at Audu Bako College of Agriculture Danbatta, Kano were able to utilize the irrigational facilities like dams and rivers present in their domains.<sup>170</sup>

---

<sup>169</sup> Interview with Aminu Bala, Secretary of *Jundillahi* Society of Nigeria on 16 – 2 – 013.

<sup>170</sup> Interview with Muzammilu Sani Hanga, Director *Hudaibiyya* Foundation on 18 – 2 – 013.

## **5.6 Data Presentation and Analysis.**

Questionnaires were used to make it easier for readers to have a clear understanding of the tabulation, analysis and interpretation of data collected as well as the conclusion and recommendations of the entire research work. The importance of administering questionnaires is to gain insight and develop ideas in a particular research work. It also made the researcher opportune to ask relevant questions for better analysis and classification.

The researcher will try to discuss the analysis and presentation of the research data by the use of diagrams to show the outcome of some questions in the questionnaires. Two sets of questionnaires were designed for the Pagans and the Converts.

### **TABULATION AND ANALYSIS OF THE PAGANS QUESTIONNAIRES**

The researcher found it difficult to discuss with the pagans. Some of them run away or refuse to talk to the researcher. The researcher's intention was to discuss with at least ten to twelve pagans, but only six of them responded. Therefore our analysis will be based on the six questionnaires returned.

### **Question 1: What is Paganism?**

Five out of the six respondents were of the view that paganism is a tradition inherited from forefathers, while one respondent believed that it is a religion which is contrary to other religions.

### **Question 2: Who is a Pagan?**

According to the six respondents a pagan is a Hausa person by tribe who practice a traditional religion.

### **Question 3: Do you have a mode of worship?**

Frequency distribution of the respondents.

Responses	No. of Respondents
Yes	5
No	1
Total	6

Five respondents mentioned that they worshiped at their shrines occasionally when they are in need of something. They slaughter animals and sacrifice the blood at the shrine and also perform magic in order to have their desires fulfilled. While the other respondent said he has no style of worship.

**Question 4: What do you worship?**

Two out of the six respondents mentioned that they worshiped whatever frightened them, while the remaining four worshiped stones, Magic, Spirits and a plant called *Dashi*.

**Question 5: Did your worshiping produce results?**

Frequency distribution of the respondents

Responses	No. of Respondents
Yes	6
No	-
Total	6

All the six respondents were of the view that their worshiping produces results.

**Question 6: Did the creatures you worshiped has any influence on you, your family and your community?**

Frequency distribution of the respondents

Responses	No. of Respondents
Yes	6
No	-
Total	6

The above table indicates that all the six respondents believed that worshiping the creatures assist them in getting huge farm produce, health and large family. While disobeying them may result in bad circumstances.

**Question 7: What is your opinion about the followers of the other religions (Muslims and Christians)?**

The six respondents mentioned that they are emulating the life style of their ancestors and they were of the view that Muslims and Christians have betrayed their ancestors by allowing themselves to be converted to Islam or Christianity. However they saw Islam as a more organized religion than Christianity because the worshiping style in Christianity is once in a week.

**Question 8: What is Totem? Do you worship it, did you choose lizard, rat, cat or crocodile as your totem, is it true that you do not kill any of them?**

The six respondents mentioned that totem means to choose any of the above mentioned animals and worshiped it as idol and one of their superstition. They also do their best in protecting their lives.

**Question 9: What are your attitudes? Did you train your children in such attitudes?**

The six respondents described some of their attitudes as respect to elders, drinking of wine, exchanging bad words among themselves, dancing, roaming about, magic, eating of dead animals and wearing scant clothes that expose nakedness. They all admitted that they trained their children in the above mentioned attitudes.

**Question 10: Did changes in life made you to withdraw some of your attitudes?**

Frequency distribution of the respondents

Responses	No. of Respondents
Yes	4
No	2
Total	6

Four out of the six respondents admitted that introduction of Islam in to their area made them to reduce eating dead animals and wearing of scant dresses. While the remaining two respondents were of the view that nothing has changed in their attitudes and lifestyle.

**Question 11: What frightens you and what did you hate in your life?**

The six respondents mentioned that they are always afraid of the traditional rulers and they hate to see their children and wives being converted to Islam and they dislike abusing their ancestors and their traditional religion.

**Question 12: What attracts and impresses you in the life style of others?**

All the six respondents were of the view that the developments they witnessed in the areas of the Muslims especially in modern farming, education, electricity, roads and health attracts them and they were impressed by the neatness of the Muslims.

**Question 13: Is there any secret in your tradition that you do not want anybody to know?**

All the six respondents mentioned that they do not expose the secret of their magic to anyone.

**Question 14: Which among the activities in your traditions you exposed to the public?**

One out of the six respondents mentioned that he is proud of his magic and always expose it so that people will be afraid of him. While the remaining five respondents disclosed that they drink beer and eat flesh of dead animals openly because it is part of their tradition, they also invite their neighbours to witness their yearly cultural celebrations.

**Question 15: What is your major achievement in life as a pagan?**

All the six respondents mentioned that their belief and continuity in the religion of their fathers and grand fathers is their major achievement in life.

**Question 16: What are you proud of?**

All the six respondents were proud of being magicians, marrying more wives, performing a large scale farming, their ancestors dying as pagans and identifying themselves as great wine drinkers.

**Question 17: What are the rules governing marriage in your tradition?**

All the six respondents admitted that they have similar marriage traditions in some areas with the Hausa people. They describe them as follows:

- a. They marry from outside and within their families.
- b. They accept betrothal between male and female.
- c. Marriage is dissolved if the woman is found moving with another man.

However, their tradition allows a person to marry more than four wives and give goat, cow or wine as dowry. A brave and great farmer is always considered first in marriage transactions.

**Question 18: Did introduction of other religions in your area affect some of your traditions?**

Four out of the six respondents admitted that introduction of Islam in to their areas has contributed immensely towards re-shaping some aspects of their life style along Islamic way of life. However, the remaining two respondents were of the view that providing their areas with modern facilities by the Christian missionaries such as, modern schools, modern dressing code and assisting them with building materials has encouraged them to abandoned jungle life.



### **Analysis of the Data collected:**

The research work has discovered that the pagans are still living in an uncivilized situation. They worshiped some creatures and performed magic. They are living in a similar pre - Islamic times of ignorance, under developed and backward. Majority of the pagans interviewed mentioned that they saw Islam as a religion of the past, present and future and it cannot be compared with other religions in terms of dynamism. It was also discovered that some pagans were attracted by the incentives given to them by the Christian missionaries. There is therefore, an urgent need for the Islamic organizations to put more efforts in introducing Islam and its civilization in to the areas of the pagans so as to remove them from the clustered of darkness and unbelief.

### **TABULATION AND ANALYSIS OF THE CONVERTS QUESTIONNAIRES**

Fifteen questionnaires were distributed to some of the converts, but only ten questionnaires were returned. Therefore, our analysis will be based on the ten questionnaires returned.

**Question 1: Why did you accept Islam? Did you accept it because you are not satisfied with your former religion?**

Eight out of the converts mentioned that they accepted Islam because of its teachings. While the remaining two were convinced by their wives to accept Islam.

**Question 2: Did pagans that refused to accept Islam know anything about it?**

Frequency distribution of the respondents.

Responses	No. of Respondents
Yes	9
No	1
Total	10

According to the Nine respondents some pagans have little information about Islam, but they refused to answer the call because they will not be allowed to drink wine. One respondent was of the view that majority of them have no previous knowledge about Islam.

**Question 3: How did the pagans compare their tradition and that of Islam, did they believe that their tradition is superior or is Islamic tradition better?**

According to six out of the ten respondents a pagan always believed that his tradition is above the Islamic tradition, because he inherited it from his grandfathers, while Islamic traditions are new to him. However, the

remaining four respondents disclosed that there are some pagans that showed more interest in the Islamic traditions than the Christian traditions.

**Question 4: Is it the influence of *Da'awah* that made you to accept Islam, or you accepted it because you are expecting to achieve better results?**

All the ten respondents agreed that the intensive *Da'awah* performed by the Islamic preachers contributed towards converting many pagans to Islam and of course the spiritual, economic and social developments they witnessed in the Muslim areas and towns encouraged them to accept Islam.

**Question 5: What was your financial position before and after being converted to Islam?**

All the ten respondents admitted that they witnessed a considerable improvement in their financial positions after embracing Islam. Their conversion to Islam gave them the opportunity to know Islamic and western education. Abandoning their previous traditions such as drinking wine, superstitions and unnecessary discussions have given them the opportunity to learn more about modern farming and utilized their time in business transactions.

**Question 6: What was the position of your relationship with your family after you accepted Islam?**

Six out of the ten respondents mentioned that they were not intimidated by their relatives after joining Islam and their relationship continued to be cordial. However, they described the situation in few areas as unfortunate because some converts were expelled from their families. In some instances court of law had to intervene to resolve the disputes.

The remaining four respondents disclosed that they found it difficult with their families at the initial stage of their conversion. The situation later improved after the intervention of other Muslim converts from the neighbouring villages.

**Question 7: In your opinion what made some converts to reverse their decision and join other religions?**

All the ten respondents were of the view that lack of enough Islamic knowledge and the incentives given to the new converts by the Christians also encouraged them to accept Christianity.

**Question 8: Is *Bori* activity (Spiritual possession) a sign of worship in paganism or is it a tradition?**

All the ten respondents agreed that the *Bori* activity is a tradition and as well a sign of worship in paganism. According to their belief, it is through

the *Bori* activity they worshiped some spirits and discuss issues relating to their various demands with them.

**Question 9: What do you understand by the spirits of the *Bori* activity, other spirits and Angels which were prohibited from being worshiped by Islam?**

Six out of the ten respondents were of the view that majority of the pagans believed that they are worshiping the spirits of the *Bori* activity because they discuss and present their cases to them through the activity, but it is difficult to specify the methods they follow in worshiping other spirits and Angels.

The remaining four respondents mentioned that some pagans believed in all the spirits and Angels and worshiped them accordingly through various types of magic because they have supernatural powers and are invisible.

**Question 10: What is the difference between *Bori* activity and Toteism?**

All the ten respondents admitted that *Bori* activity is a magic while toteism is a belief in one of their superstitions.

**Analysis of the Data collected:**

We learned from the above that even though *Da'awah* has great impact in convincing the pagans to answer the call of Islam, there is still need for more efforts in spreading Islam in the areas of the pagans. It is

unfortunate to note that there are still pagans that are not aware of Islam in some areas of Kano State. This has confirmed one of the challenges faced by the Islamic organizations mentioned earlier in chapter one of this project.

There is need to always merge conversion and training together. Lack of Islamic education after converting the pagans to Islam was responsible for conversion of some of them to other religions.

Islamic organizations should capitalize on the following advantages to succeed in *Da'awah*:

- (i) The Pagans and the Preachers speak the same language and came from the same tribe (Hausa tribe).
- (ii) Similarities in some of the traditions of the Muslim Hausa Community and the Pagans made the two parties to understand each other easily, that is why in some instances some pagans prefer to choose Islam which is the religion of the Hausa Community.

## 5.7 Conclusion and Recommendations.

After studying some of the related literature available on Islamic propagation it was discovered that, some Islamic organizations concentrated in spreading Islam through establishing and assisting Arabic and Islamic Schools and construction of Mosques. These made the researcher to study the role and contributions of other Islamic organization in converting the Pagans and other non Muslims to Islam.

Before the arrival of Islamic organizations in 1980s, Islamic propagation was conducted by traditional rulers and individual preachers. It was believed that traditional religion was the dominant religion of the inhabitants of Kano before the arrival of Islam to the area.

The Pagans were popularly known to be worshipping creatures and spirits, and they believed in spiritual possession, magic and totemism. Most of them lived in bushes and villages. They engaged in farming and selling of traditional medicines.

Islamic propagation is not something new. All the prophets of Allah (SWT) were mandated to preach the message of Allah to their generations through *Da'awah*. Prophet Muhammad (P.B.U.H) started *Da'awah* when he was forty years old. He spent the rest of his life propagating Islam. He taught his companions methods and techniques of *Da'awah*. His mission was to

bring human beings out of darkness and ignorance to the light of Islam. Prophet Muhammad and his companions fought wars to defend themselves and their religion. The companions of the Prophet (PBUH) emulated him in his *Da'awah* campaign after his death and continued to spread Islam in the Arabian peninsula and the world in general. If the Prophet (PBUH) and his companions were to be emulated, then it is a must for all to get involved in *Da'awah*.

It should be noted that *Da'awah* is one of the means of attaining salvation in this world and in the hereafter. Therefore, *Da'awah* is an important obligation that cannot be neglected. However, *Da'awah* is not merely for non-believers, it is equally important for believers. It consists efforts to Islamize the Muslims and to convey Islam to the non-Muslims.

Islamic organizations are doing their best in converting the Pagans and other non-Muslims to Islam. *Da'awah* is being challenged by lack of financial support and at the same time Islam has been the target of attacks by all forces of evil and falsehood. Missionary activities are posing a great threat to *Da'awah* because they are supported from abroad to reduce the impact of the Islamic organizations in propagating Islam. Similarly, the colonial domination of some African countries has attributed to the low performance of the Islamic organizations and individual preachers towards



calling the Pagans and other non-Muslims to Islam. and Kano State in general. However, in addition to the above findings the work discovered that, who ever intends to establish an Islamic organization should propagate Islam for the sake of Allah (SWT), exercise patience, confidence and determination in facing the challenges of *Da'awah*. There is need to put more emphasis in involving and training more women on how to conduct *Da'awah* because some organizations have utilized their potentials and got positive results in many occasions. The research work has also discovered that the pagans are still living in an uncivilized situation. They worshiped some creatures and performed magic. It was also discovered that some pagans were attracted by the incentives given to them by the Christian missionaries. Similarly, the research work has identified some problems that affect the implementation of the various *Da'awah* programmes by the organizations like lack of enough financial support, lack of long term Planning and lack of proper appraisal and assessment of *Da'awah*.

Finally, the research work has suggested the following recommendations for the achievement of better results in Islamic propagation.

## **Recommendations:**

1. Islamic organizations need sincerity of purpose, steady cash flow, effective organizational structure, committed foundation membership with diverse areas of expertise and corporate registration with Corporate Affairs Commission.
2. *Da'awah* activities must be well prepared and organized. Before discharging a public *Da'awah* an Islamic propagator must be well prepared, courageous and cautious to handle the audience.
3. Islamic propagators must be given an extensive religious training. It is advisable that they should have a fair knowledge of Arabic. Islamic Organizations should arrange seminars and workshops for their preachers from time to time.
4. An Islamic propagator should be equipped with such basic qualities like knowledge, wisdom, patience, politeness, zeal, charisma and special ability to carry out the intended type of *Da'awah*.
5. Islamic organizations should not depend on individual or corporate donations, they should invest what they have and manage the available resources effectively.
6. The success of *Da'awah* depends on the availability of the financial resources, therefore, there is need for the philanthropists to establish a

special trust fund which will be collecting donations / annual *Zakkat* from individuals and organizations for the purpose of assisting Islamic organizations in discharging their various *Da'awah* programmes effectively.

7. It should be emphasized that *Da'awah* is an art which should be mastered thoroughly before it is embarked upon. In order to be taken seriously those who propagate Islam should live according to Islam.

### **List of Appendix**

- 1) Map of Medieval Saharan Trade Routes
- 2) Map of Kano State
- 3) Report on the population of pagans in Kano State
- 4) Questionnaire for representatives of the selected organizations understudy.
- 5) Questionnaire for the pagans
- 6) Questionnaire for the converts
- 7) List of informants and their addresses

## BIBLIOGRAPHY

### ARABIC SOURCES:

The Glorious Qur'an

The Hadith

### ARABIC REFERENCES:

AlKhaulī, J.A. (1971): *Kaifa Nuballig al Da'awah al-Islamiyya ila al Umam Ajnabiyya.*

Published by *al-Madb'at al Alamiya al khahira.*

Al-Najjar, A. (1979): *Al-Khulafa al-Rashidun*

Published by *Darul Khutub al-Ilmiyya, Beirut.*

Arnold, T. W. (1970): *Al Da'awah Ilal Islam.*

Published by *Makhtabat al Nahdah al Misiriya.*

Dal'at, M. (1975) *Islamic Propagation and its propagators.*

Published by *Al-Azhar University, Cairo.*

Hasan, A. I. (1980): *Al Tariq Al Islam Al Am.*

Published by *Makhtabat Al Nahdha Al Mistiya, Cairo.*

Ilori, A. A. (1979): *Tariq al-Da'awah Ilallah.*

Published by *Makhtabat Wahbah, Cairo.*

Khalid, K. M. (1986): *Rijal Haula Al Rasul.*

Published by *Dar Al kitab Al Arabi, Beirut.*

Mahfouz, A. (1952): *Hidayatul Murshidina*

Published by *Darul Kitab Al Arabi, Beirut.*

Shalabi, A. (1980): *Mausu'at al Tarik al Islami*

Published by *Maktabat al Nahdha al Misiriya.*

Zidan, A. (1970): *Usul al Da'awah*

Published by *Risalah Publishers, Beirut.*

### **UNPUBLISHED ARABIC REFERENCE:**

Dasuki, M. J. (2004): The Impact of Islamic organizations in Islamic  
*Da'awah* in Ilorin Emirates (1960 – 2000).

M.A thesis Bayero University, Kano.

### **ENGLISH REFERENCES:**

Adamu, A. U. (ed) et al (2010): Perspectives on Kano

Printed and Bound by Tellettes consulting Co. Ltd.

Al Hudari, S. M. (1963): *Nurul Yeqin.*

Produced by NTI, Kaduna.

Al Mubarakpuri, S. R. (2000): *Tafsir Ibn Kathir.*

Published by *Darussalam, Riyadh.*

Al Faruqi, I. R. (1998): Islam and other Faiths.

Published by the Islamic Foundation.

Ali, A. (1975): The Glorious Qur'an Text, Translation and Commentary.

Published by the Islamic Foundation 223 London Road Leicester  
U.K.

Clarke, P. B. (1982): West Africa and Islam

Published by Edward Arnold Publishers Ltd, 41 Bedford Square,  
London

Doi, A. I. (1984): Islam in Nigeria.

Published by Gaskiya Corporation Ltd, Zaria.

E, Amadi. (2000): Ethics in Nigerian Culture.

Published by NTI, Kaduna.

Elagayoushi, M. I. (1982): The life of Muhammad

Published by Islamic Publication Bureau, Lagos.

Hanifi, M. A. (1962): A Survey of Muslim Institutions and Culture.

Published by S.H. Muhammad Ashraf Press, Pakistan.

Haykal, H. (1982): The life of Muhammad

Published by Lagos Academy Press Ltd.

Hornby, A. S. (1995): Oxford Advance Learners Dictionary

Published by Oxford University, Press.

Kan, I. K. (2000): Wafayat al-ayan.

Produced by NTI, Kaduna.

Little, W. (1970): The shorter oxford English Dictionary.

Published at Clarendon Press Great Britain.

M, Balyuzi. H. (1976): Muhammad and the course of Islam.

Produced by NTI, Kaduna.

Paden, J. N. (1986): Ahmadu Bello Sardauna of Sokoto, values and leadership in Nigeria.

Published by Huda-Huda Publishing Company, Zaria.

Rahim, A. (1981): Islamic History.

Published by Islamic Publication Bureau, Lagos.

### **UNPUBLISHED ENGLISH REFERENCES:**

Alfanla, A. A. (2005): Muslim organizations in Kano,(Sabon Gari as a case study.)

M.A thesis Bayero University, Kano.

Bako, S. M. (1984): The impact of Christian missionary activities on the rural areas of Kano State.

M. A thesis Bayero University, Kano.

Gada, A. M. (2000): Islamic Scholarship in Hausa Land

Phd thesis Usman Danfodio University, Sokoto.

Ibrahim, B. U. (2010): Contributions of Abdullahi Mai Masallaci Islamic Foundation to the Development of Islamic education in Kano city (2000 – 2010).

PGDE Project NTI, Kaduna.

Kassa, Y. M. (1999): Historical analysis of Islamic proselytisation activities among the Mumuye people in Taraba State.

M.A thesis Bayero University, Kano.

Mutari, M. B. (2000): Islamic Propagation activities in Borno Statr. A case study of the Hil Top people of Gunduf.



M.A thesis Bayero University, Kano.

Yusuf, S. A. (1998): The activities of Islamic Foundation of Nigeria, Kano.

B.A project, Bayero University, Kano.

### **REFERENCES FROM THE INTERNET:**

Al-Arabi, A. (2001): *Al-Awasim Min Al-Qawasim* (Defence Against

Disaster)

Translated by – Aisha Abdurrahman Bewly

Edited by – Shaykh Abdulkadir Al-Murahi

Madina Press – Spain.

Retrieved on 15 – 4 – 2014 from

[www.onlineislamicstore.com](http://www.onlineislamicstore.com)

Sergany, R. (2011): The world before Islam.

Retrieve on 17 – 9 – 2013 from

<http://en.islamstory.com/theworldbeforeislam.html2011>

Hijazi, A.T (2012): Umar bin Abdul'azeez-great-muslimruler

Retrieved on 7 – 6 – 014 from

[www.arabnes.com/islam-perspective/umar-bin-abdulazeez-great-muslimruler](http://www.arabnes.com/islam-perspective/umar-bin-abdulazeez-great-muslimruler)

Jafery, M. A. (2012): History of Caliph Ali

Retrieved on 15 – 3 – 014 from

[www.irfi.org](http://www.irfi.org)

Muhammad, A. U. (2013): Islamic articles

Retrieved on 10 – 5 – 014 from

<http://islamicarticles.wordpress.com/dawah>

Siddiqi, S. A. (2001): *Da'awah* in America

Retrieved on 22 – 8 – 013 from

<http://www.dawahinamericas.com/di-cnps.html>.

Tayeb, H. (1999): *Notabel Biographies*, Rashid Harun

Retrieved on 25 – 7 – 013 from

<http://www.notabelbiographies.com/pu-roo/rashid-harun-al.html>

Wikipedia, (2013): The free encyclopedia.

Retrieved on 10 – 9 – 013 from

[Enqikipedia.org/wiki/ali](http://Enqikipedia.org/wiki/ali)

Yusuf, B. L. (1994): *Islamic Da'awah* in Nigeria.

Retrieved on 7 – 6 – 2013 from

[www.unilorin.edu.ng/publications/islamicdawainnigeria](http://www.unilorin.edu.ng/publications/islamicdawainnigeria).

#### **HAUSA REFERENCES:**

Adamu, M.U. (2007): *Kano daga Kwazazzabon yar Kwando*.

Published by Government Printing Press, Kano.

Adamu, M. U. (2007): *Kano daga Dutsen Dala*.

Published by Government Printing Press, Kano.

### **UNPUBLISHED HAUSA REFERENCES:**

Babura, B. M. (2008): Tarihin Munazzamatu Fityanul Islam (1963-2007 AD).

Published by Munazzamatu Fityanul Islam.

Ibrahim, M. S. (1982): Dangantakar Al'ada da Addini,

Tasirin Musulunci akan rayuwar Hausawa.

(Un Published M.A thesis Bayero University, Kano).

### **REFERENCES FROM MAGAZINES AND JOURNAL:**

Adam, M. (2007): Activities of Libya call society in Nigeria

Article published in a Biannual Journal of Department of Arabic Language Bayero University, Kano.

Ali, M. M. (2000): *Da'awah*: The Principles from the Seerah

Published by *Da'awah* academy International Islamic University, Islam Abad.

Umar, A. (1997): Factors threatening *Da'awah*

Article Published in Al-Qiblah International Magazine.

### **REFERENCES FROM PAPERS PRESENTED AT SEMINARS:**

Şufi, A. H. (2001): How to call Maguzawa to Islam

Presented at a seminar organized by Kano State Islamic Propagation Committee

Şufi, A. H. (1999): How to diminish paganism and the spread of Christianity in Kano State.

Presented at a Seminar organized by Kano State Islamic Propagation Committee.

### **Maps:**

1. Map of Kano State administrative areas 44 Local Governments flanked by its neighbours.  
Copied from the original document at Murtala Muhammad Library circulation section first floor, Kano State on 10-12-2014.
2. Map of Medieval Saharan Trade routes, Circa 1400CE, centered on Niger.  
Date: 18<sup>Th</sup> January 2008.  
Author: T. L Miles.  
Retrieved on 13-12-2014 from  
[en.Wikipedia.org/wiki/Trans-Saharan-trade](http://en.Wikipedia.org/wiki/Trans-Saharan-trade)