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CHAPTER ONE: BACKGROUND OF THE STUDY.

1.1 Introduction

Islam is a complete way of life which encompasses all aspects of human life and provides guidance towards success in both worlds. It is a divine religion revealed by the Lord of all the worlds, Allah (S.W.T) to entire humanity.¹ Through *Da'wah*, the religion was conveyed to many people who responded favorably to the call of Islam and accepted it as a religion and within a decade of its revelation many nations came under the fold of Islam comprising both Arabs and none Arabs. *Da'wah* and propagating the message of Islam to non-Muslims and also teaching and providing continuous guidance to the believers constitute the core task of Scholars who were the heirs of Prophets.² Preaching the truth and converting the unbelievers to Islam is one of the sacred duties of the Muslims also.³ That is why Allah (the most High) has laid down the principles for the guidance of mankind in the Qur'an so that mankind can take precaution against all un-Islamic trends in all their manifestations. The Prophet (peace be upon him) is not only the seal of Prophets⁴ but also a universal Messenger to all mankind.⁵ Allah (the most High) have inspired His Prophet with the truth and sent to him the Qur'an in order to invite mankind to Islam and lead those who believe from the depths of darkness into light.⁶ Islam is, therefore, a true universal religion and a light to all mankind as such its *Da'wah* should cater for all humanity, both Muslims and non-Muslims alike. Since Islam is the religion for the whole mankind, it is therefore imperative to invite

¹ Ali, M., (1986) The religion of Islam, New Delhi: Taj Company publishers, , p.2.

² Poston, Larry. (1992) Islamic Da'wah in the West: Muslim Missionary Activity and the Dynamics of conversion to Islam. New York: Oxford University Press, p. 3.

³ Arnold, T. W. (1976) The Preaching of Islam: A History of the propagation of the Muslim faith, Pakistan: S.H Muhammad Ashraf Pub.

⁴ See Qur'an 33:40

⁵ See Qur'an 34:28

⁶ See Qur'an 65:10-11

and call the whole of mankind to follow its teachings. In Hausa land (Northern Nigeria) the work of *Da'wah* has been carried out since in the 14th century C.E. to contemporary time. It started as result of the activities of the visiting Muslim traders and scholars who introduce Islam to the people when Hausaland witnessed the influx of Muslim traders and itinerant scholars who came from Mali.⁷ The work of spreading Islam was also made easier by the continual arrival, at different intervals, of Muslim missionaries and traders who continue to guide the people. One of the major problem however was that majority of the people did not accept Islam and were still animists, and many common people also mixed Islam with un-Islamic practices;

They continued to participate in some idolatrous rites of animism like making sacrifices and libation to various objects of worship. They may have failed to observe the rituals of Islam through ignorance or neglect. In social and economic matters they followed their own indigenous customs and practices.⁸

This situation continued until the emergence of Shaykh Uthman bin foduwe who carried out *Da'wah* and reform movement in Hausa land (Northern Nigeria) and directly attacked the widespread of innovations and customs that contradicted the teachings of Islam. Anti Islamic trends promoted among the Muslims were eliminated as a result of his *Da'wah*. According to Hiskett:

Hausaland (Northern Nigeria) before the *Jihād* was reduced to mere syncretism and superstition. *Bori*-spirit worship, divination and sacrifices to objects like trees and mountains had become common practices among Muslims who only professed the religion in theory, but upheld paganism in practice. The aim of the *Jihād* was to purify Islam based on the teachings and practices of the Holy Prophet and his companions⁹

The *Da'wah* also led to the formation of the Sokoto Caliphate in the early 19th century C.E. According to Sambo, Islamic Caliphate of Sokoto...

⁷ al Ilori, A. A. (1978) *Al-Islam fi Nigeriya wa Shaykh Uthman bin Fodiyo al-Fulany*, Lagos: (np) p. 33.

⁸ Gwandu, A. A. (1977) Abdullahi b. Fodio as a Muslim Jurist, Ph. D Thesis, Faculty of Arts, Durham: University of Durham. P. 23-24.

⁹ Hiskett, M. (1964) Material Relating to the State of Learning among the Fulani before the *Jihād*, London: (np) p. 159

is that Islamic government which was based on the pattern of the orthodox Caliphate system founded by the Prophet of Allah Muhammad, may peace and blessings of Allah be upon him and which he bequeathed to Islamic communities all over the world as a *modus operandi* for every Muslim *Ummah* to emulate and be governed by. The major sources of jurisdiction for this Caliphate system of government are the *Qur'an*, the *Hadīth* (traditions of the Prophet (SAW)) and the *Ijma'* (consensus of *Ulama*) and *Qiyās* (analogy) deduced by scholars of every epoch¹⁰

A rough sketch of the Caliphate reveals that it...

covered the whole of Konni district (now in Niger republic) in the north. In the east, the border emirates were Gumel, Kazaure, Hadejia, Misau and Gombe, all of which were carved out of western Borno (now in Northern Nigeria) In the south east Adamawa emirates went as far south of the northern half of the present Plateau area but had virtually swallowed up the erstwhile Jukun Kingdom.¹¹

The Sokoto caliphate scholars therefore showed their concern on the need to eradicate the widespread innovations and customs that contradicted the correct belief system of Islam and its devotional practices through *Da'wah*. They, therefore, preached against all forms of un-Islamic trends. They also wrote some works to that effect with a view to carrying the fight against un-Islamic trends and misconceptions on theological issues to the door steps of students and scholars throughout Hausa land from their time to contemporary period.

The Caliphate was conquered by the British forces and established what came to be known as Nigeria by amalgamating the southern part (where predominant inhabitants were Christians and pagans) with the Northern part (where predominant inhabitants were Muslims) in the first half of the nineteenth century. They hoisted the British flag at Lokoja and declared that all Northern Nigeria, including the Sokoto Caliphate and Borno, were under British rule and

¹⁰ Junaidu, S. W. (2004) The concept of leadership and its application in the Sakkwato Caliphate, paper presented at the ceremony of bicentenary of Sokoto Caliphate Conference of '*Ulama*' held at Sokoto: Attahiru Bafarawa Institute of Qur'anic and General Studies, P. 1.

¹¹ Adamu, M. (1990) "A General History of the Sokoto Caliphate," in Kani A. M. and Gandi K. A. (eds) State and Society in the Sokoto Caliphate, Sokoto: Usmanu Danfodiyo University/Dasuki Foundation, p. 8

by 1914, the British had firmly established its rule in the entire area. This development paved way for the widespread of un-Islamic trends by the British which include Christianization policy of Northern Nigeria, introduction of western education and relegating Islamic education, abolition of Shari'ah law on criminal cases, moral corruption, indirect rule and abolition of Islamic form of leadership. In a nutshell, they introduced a secular society for the first time in Northern Nigeria even though they faced great and sustained opposition through *Da'wah* by the Sokoto Caliphate scholars and this struggle continued up to the time when they left the Nigerian shores in 1960.¹²

Another contemporary problem is that some Muslims in Northern Nigeria today are adopting western lifestyle leading to the manifestation of un-Islamic trends which cause deviation from their religious teachings. This could not be unconnected with their contact with western cultures and ideas as well as traditions alien to Islam, many lax or heterodox Muslims especially among the youths have embraced the secular way of life that is currently being propagated in the media throughout the world. The anti Islamic trends have been encountered initially through the contacts the Muslims have with the British and subsequent contact with the cultures of secular societies and through customs and traditions alien to the religion.

However the above notwithstanding many contemporary scholars and religious organizations in Northern Nigeria are carrying out *Da'wah* and continued struggle in challenging un-Islamic trends and by 1999 some States in Northern Nigeria have started establishing Shari'ah legal system in their States. This research is therefore a survey of the role of *Da'wah* in the formation of the Sokoto Caliphate and its impact in challenging un-Islamic trends in Northern Nigeria.

¹² Muhammad, S.S. and Zagga, I.M.B, (2004) The Sakkwato Caliphah response to British colonial imposition, A paper presented at the ceremony of bicentenary of Sokoto Caliphate Conference of '*Ulama'* held at Sokoto: Attahiru Bafarawa Institute of Qur'anic and General Studies, P. 1.

1.1.1 Definition of un-Islamic trend

A trend is literally defined as a tendency, movement or direction. Again it can be prevailing style or mode¹³ or general direction in which something tends to move or inclination in a particular direction.

In this research un-Islamic trends refers to all un-Islamic acts of worship and beliefs like idolatrous rites of animism, making sacrifices and libation to various objects of worship, *Awa'id al-Ridiyah* (charges of unbelief) and evil innovations (heresies) and cultural practices, norms and customs contrary to the religion of Islam.

1.2 Statement of the problem

Ever since the beginning of Islam, the unbelievers have never ceased plotting against Islam and the Muslims, this is in order to inject un-Islamic trends of disbelief, deviation and moral degradation. By this they want to corrupt the values and beliefs of Islam. During the period of western colonialism of the Islamic lands, the western enemies of Islam among the Jews, Christians, atheists and secularists introduce various forms of un-Islamic trends throughout the Islamic world dividing it, attacking it culturally and morally and perverting the true image of the Religion. Therefore, the priorities of this research is to find out how *Da'wah* attacked and counter these anti Islamic trends which were very widespread with the coming of the colonial forces who invaded the Sokoto Caliphate and by the time the British left the country many of such un-Islamic trends are evident. Even after they left, the damage done to Islam and Muslims continued to manifest in all aspects of life. It is in line with the above that this research has investigated pertinent research question such as:

What is *Da'wah*, its methodology and wisdom in Islam?

What were the Qualities necessary for the *Du'at*?

What were the *Da'wah* activities of the Sokoto caliphate leaders and its methodology?

¹³ Microsoft, (2009) Encarta Dictionary, USA: Microsoft Corporation.

In what ways did their *Da'wah* impacted the lives of the Muslims before and in the contemporary period?

What were the un-Islamic trends that their *Da'wah*, teachings and literary works addressed?

What were the impact of *Da'wah* activities of contemporary scholars and its contributions towards eradicating un-Islamic trends in Hausa land (Northern Nigeria)?

To what extent has deviant sects propagated and spread their *Da'wah* and how did the *Da'wah* of Sokoto caliphate and contemporary scholars checkmated them?

What were the contributions of contemporary Islamic *Da'wah* organizations in challenging un-Islamic trends in Northern Nigeria?

These and many other research questions were answered in this study.

1.3 Aim and objectives

The aim and objectives of this research is to see how *Da'wah* activities carried out by Sokoto caliphate leaders on Islamic ideology in belief and practices have aided the reform of the people leading to the establishment of an Islamic state and its impact in reducing the present innovations of belief and practices in Northern Nigeria. It is also the aim of this research to study how the Sokoto Caliphate scholars use various *Da'wah* methodologies in their preaching activities so as to serve as a model for contemporary scholars.

The specific aim and objectives include:

- (1) To identify the theological foundation of the Sokoto Caliphate and shed more light on how the Caliphate sustained sound belief in their society.
- (2) To highlight the Caliphate's *Da'wah* activities and contributions towards eradicating un-Islamic trends in Hausa land (Northern Nigeria).
- (3) To survey their works on Islamic sciences and show their relevance to our life today.

- (4) To explain the *Da'wah* style and methodology the Caliphate scholars adopted in reforming the society.
- (5) To investigate the degree of prevalence of un-Islamic forces and innovations in Northern Nigeria today and show the *Da'wah* activities of contemporary scholars towards a possible solutions.
- (6) Finally this research has also investigated the influence of *Da'wah* works by the Caliphate scholars to contemporary scholars and religious organizations in eradicating the widespread innovations and customs that contradicted the correct belief system of Islam and its devotional practices in contemporary Northern Nigeria.

1.4 Methodology of the study

As with most qualitative researches, this research was carried out using the historical and analytical methods and involved data collection from two main sources: primary and secondary sources (both published and unpublished manuscripts).

The primary source data was collected from both published and unpublished works written by the scholars of the Islamic Caliphate of Sokoto and some available researches carried out by researchers on Sokoto Caliphate. This search for data entails travelling out to libraries and other centres of research and documentation. In the course of this research, the researcher has consulted/visited some selected libraries in Nigeria, they were libraries at Bayero University, Kano, Ahmadu Bello University, Zaria, Usmanu Danfodiyo University, Sokoto and some important centers for researches, which include Centre for Islamic Studies, Usmanu Danfodiyo University, Sokoto and Arewa House Kaduna.

Also, secondary source data was obtained from relevant published and unpublished materials like books, journals, seminar and conference papers, students' theses, dissertations and projects which does not primarily dealt with

the topic of present study but highly essential for this research. Other places visited for data collection included Sokoto State library Board, Waziri Junaidu History and Culture Bureau, Sokoto, libraries of Nigerian Television Authority (N.T.A.), Sokoto, Rima Television (R.TV), Sokoto, Rima Radio Sokoto, Radio Kaduna, Radiyo Kano and preaching boards of some state Governments of Northern Nigeria.

Also for the purpose of collecting oral information through interview technique the researcher traveled out to federal capital Abuja, Kogi state, kwara state, and employed research assistant to administer interview at Plateau state because of violent crisis there, these states represent the North Central states. Also in the North Eastern states interview was conducted with some scholars who came to Zamfara state for annual Qur'anic competition and a research assistant also carried interview in Taraba and Gombe states because they are crises ridden states. In North Western states I travelled out and carried interview at Sokoto State, Kebbi state, Zamfara State, Katsina state, Kano state and Jigawa state. Consequently, a great deal of skill in communication was used and rapport between the interviewer and the interviewee was established. Furthermore, leading questions were avoided which assisted the interviewer to change questions as dictated by situation or follow up certain responses for more details and greater clarity. In all 100 people were interviewed, they included the scholars, leaders of Muslim organizations, some members of the academic community and the general public. In addition to the above, there were some individuals who allowed the researcher access into their valuable private/personal collection.

The Relevant data collected from various sources have been critically analyzed with a view to make a justified selection of materials that will go into this research. The data collected was therefore subjected to content analysis so as to determine its validity, reliability or otherwise. In analyzing the data both external and internal criticism were used to determine historical facts and its

accuracy, the motives, biases and limitations of authors and respondents which may lead to misinterpretations and misrepresentation of facts.

1.5 Scope and limitation of the study

This research has presented the role of *Da'wah* in the establishment of the Islamic Caliphate of Sokoto and its contributions towards challenging un-Islamic trends in belief and practices in Hausa land (Northern Nigeria). Therefore, the study was limited to the period between pre-Jihad Hausa land to contemporary Northern States of Nigeria or from 1804 C. E. to the present time. The year 1774 was chosen because it marked the beginning of the preaching activities of Shaykh Uthman Ibn Foduye which led to the establishment of Sokoto Caliphate. In addition, the present time was chosen because the study has analyzed innovations in belief and practices prevailing in contemporary Northern Nigeria and proffered solutions on how to minimize them through some lessons and teachings of the Islamic *Da'wah* of Sokoto Caliphate. However, the present time is limited to the year 2013. The influence of *Da'wah* works by the Caliphate scholars to contemporary scholars and religious organizations in eradicating the widespread innovations and customs that contradicted the correct belief system of Islam and its devotional practices in contemporary Northern Nigeria has also been presented.

1.6 Literature review

Previous literatures relevant to the present research have been reviewed to determine and assess its relationship with current research and also to identify the gap left unfilled. The Sokoto Caliphate is blessed with a variety of literature on a number of subjects. Similarly many researches have been carried out on many of the works of the Caliphate leaders in the areas of editing, translation and general discussions of the views of the Caliphate leaders on a number of topics. Un-Islamic trends especially as they affect Islamic ideology in belief and practices were either totally ignored or surface mentioned in expression of some points.

A survey of the numerous works on the Islamic Caliphate of Sokoto undertaken by researchers reveals that none have written a detailed study specifically on the preaching methods of the Caliphate leaders and their effort in challenging un-Islamic trends in their time and the influence of their *Da'wah* to expunge completely or at least reduce to a minimum the contemporary un-Islamic challenges in Northern Nigeria. However some works were found which are related to this one. These works covered many areas like education, administration, economic aspect, medicine and social interaction in the Caliphate. They include *Studies in the History of the Sokoto Caliphate* edited by Usman¹⁴ which is a very voluminous book on Sokoto Caliphate. It consists of 24 different chapters written on various areas of the Jihad by different scholars but none has specifically discuss the role of the Caliphate's *Da'wah* in challenging un-Islamic trends particularly in contemporary Northern Nigeria. *The Sokoto Caliphate*¹⁵ is another important work on the Caliphate written in English by Last. The author discussed the establishment of Sokoto, the establishment of *Dār al-Islam* and its officials and how Sokoto was maintained as the headquarters of the Caliphate from 1817-1903. Some discussions on the reign of some Caliphs of the Sokoto Caliphate and the institution of vizierate and its role were also provided. Undoubtedly, this work has covered some aspects of the Sokoto Caliphate but failed to highlight the Role of *Da'wah* of the caliphate in fighting un-Islamic courses.

The works of Rahim's 'Islamic History'¹⁶ and Arnold's¹⁷ 'The preaching of Islam' are important literature to this research. While Rahim traced the history spread of Islam during the time of the Prophet (S.A.W) and the effort of his companions in spreading the religion after the death of the Prophet (S.A.W) on one hand on the other Arnold viewed the position of *Da'wah* as enshrined in the

¹⁴ Usman, Y. B. ed, (1979) *Studies in the History of the Sokoto Caliphate*, the Sokoto seminar papers, Zaria: Department of History, Ahmadu Bello University.

¹⁵ Last, M. (1977) *The Sokoto Caliphate*, London: Longman Group Limited.

¹⁶ Rahim, A. (1983) *Islamic History*, Lagos: Islamic publication Bureau.

¹⁷ Arnold, T. W. (1976) op. cit.

Glorious Qur'an and exhibited by the Prophet (S.A.W). His work therefore, traced the history of Islam and its *Da'wah* from the birth of the Prophet to the past generation to the present age. These works have helped a lot in understanding *Da'wah* activities from the time of the Prophet up to the introduction and spread of Islam to West Africa.

Usman's thesis¹⁸ "Intellectual Tradition in Sokoto Emirates" 1903-1960" presented the intellectual activities of the emirate which took place after the collapse of the Caliphate. He discussed the sources of knowledge in Islam, a brief presentation of the form of scholarship during the Jihad Leaders and the gradual disintegration of the Sokoto Caliphate in 1903.

Leadership and Government in Nigeria: The Relevance of Values, by Tukur¹⁹ is also another voluminous work in contemporary time that has treated various issues on the Caliphate in relation to governance and administration. The work is a result of his Ph D research that was later published. The author extensively covered values in the Caliphate as they affect leadership on one hand and the general community on the other. Moral values that were touched by the author include justice, honesty, humility, kindness, moderation, obedience, advice, consent, welfare and social justice. The works of the three Jihad leaders as they relate to leadership and ethics were extensively discussed.

Kani's Intellectual Origin of the Sokoto Jihad²⁰ consist 6 chapters which discussed the literary activities of the western Sudan prior to the Jihad, Shaykh Uthman's birth, learning, teaching methodology, interaction with the subjects, and scholarly works and the formative stage prior to the *Jihād* and conflicts with 'Ulamā' on women education. Other discussions include *Mahdism*, *hijrah* and principle of justice on one hand and the expansion and consolidation of the Caliphate respectively.

¹⁸ Usman, M.T (2000) "Intellectual Tradition in Sokoto Emirates 1903-1960" Ph.D Thesis, Sokoto: Department of History, Usmanu Danfodiyo University.

¹⁹ Tukur, M. (1999) Leadership and Governance in Nigeria: The Relevance of values, Zaria: Hudahuda/Hodder and Stoughton,

²⁰ Kani, A. M. (1985) Intellectual Origin of the Sokoto Jihad, Ibadan-Nigeria: Imam Publications.

Another work relevant to this research is the work of Al-talib, the author have discussed on the need for young Muslims, men and women to improve their personal *Da'wah* skills and their collective effort. He also stressed on the training needs of this group of Muslims by the scholars so as to carry their *Da'wah* effectively. He finally pointed out the art of *Da'wah* and how it can be utilized in contemporary period.²¹ The relevance of this material in the present research is on its emphasis on continuous acquiring of training skills by *Du'āt* to be able to approach their *Da'wah* activities from the beginning to its end effectively. However, this work is more of the general guide to *Da'wah* workers than a case study on alleviating un-Islamic trends.

Another important work for this research is Nadwi's book which emphasize the qualities of the *Du'āt* even though he did not define *Da'wah* in this work.²² This work is very important to the present research because it provided an idea of *Da'wah* but did not present any historical aspect of *Da'wah* activities of the Sokoto caliphate leaders and its relevance to contemporary period.

Another important work is that of Murray's Sokoto Caliphate. The work presented a discussion on the *Da'wah* of Shaykh Uthman bin Foduwe and his reform movement, the events that led to the Jihad and how it was successfully carried out and subsequent establishment of Sokoto caliphate were highlighted. The work however contained some biased ideas in referring the *jihād* as a Fulani domination and empowerment.²³ However, the work is very valuable to the present research.

Another important work is "The Sufi Dimension in the Sokoto Caliphate" by Kaura.²⁴ This work has covered mainly Sufism or mysticism (*Tasawwuf*) and its influence on the Jihad leaders. Issues like the derivations of the term *tasawwuf*, its origin and development, its spread in Western Sudan, the contribution of the

²¹ Altalib, H. (1991) Training Guide for Islamic Workers, (Human Development Series, No.1), U.S.A: HIT and HFSO

²² Nadwi, A.H (1974) *Rijalulfikir wad-Dawatu fi al-islami*, Kuwait: Darul Qalam.

²³ Last, M. (1966) *The Sokoto Caliphate*, London: Longman.

²⁴ Kaura, J. M. (1991) "The Sufi Dimension in the Sokoto Caliphate" Ph.D Thesis, Sokoto: Department of Islamic Studies, Usmanu Danfodiyo University.

Jihad leaders to Sufism and some moral values that are inherent in their teachings were discussed.

Diplomacy and war in the Sokoto Caliphate; an edition, translation and commentary on *Diyā' Ahl-al-Rashād* of Shaykh Abdullah bin Foduye is an unpublished Ph.D thesis of Umar M. Labdo.²⁵ The author discussed various books written by Shaykh Abdullahi bin Foduye dealing with politics, administration and war strategy. Labdo posits that *Diyā' al-Sulṭan* deals with laws, interactions, rituals, politics and administration. It has various sections. Similarly, the works of Shaykh Uthman bin Foduye like *Najm al-Ikhwan*, *Sirāj al-Ikhwan*, *Nasaih ahl al-Zaman*, *Bayan al-Wujub al-Hijirah*, *Ihyau' al-Sunnah*, *Hisn al-Afham* among others and their political relevance were highlighted by the author.

Another important work is that of Bugaje's Sakkwato model. The work is a summary account of the Shaykh Uthman's Jihad activities and *Da'wah*. It has provided some account of the establishment of Sokoto caliphate and has challenged the orientalist's distortions and misrepresentation of the jihad that it was a tribal warfare. This work is therefore a very important one to this research.²⁶

Another important work is Yandaki's 'A History of the Izala in Northern Nigeria. The work traced the history of the rise and development of the Izalah movement, it also discusses the aim and objectives and its *Da'wah* activities which includes teaching and preaching throughout the states of Northern Nigeria. It also highlighted the achievements of the organization by bringigng

²⁵ Labdo, U. M. (1998) "Diplomacy and War in the Sokoto Caliphate, Being Edition, Translation and Commentary on Diya Ahl al-Rashad of Abdullah b. Foduye" Ph.D Thesis, Sokoto: Department of Islamic Studies, Usmanu Danfodiyo University.

²⁶ Bugaje, U. M. (1980) The Sakkwato Model: A Study of the Origin, Development and Fruition of the Jihad of Uthman b. Foduye (1754-1817) a paper presented at an International Islamic Conference at Kano – Nigeria: Bayero University.

about Islamic reawakening and the promotion of Islamic education among the Muslims.²⁷

The work of Muhammad Bello *Al-Gayth al-Wabl fi sirah al-Imām al-Adl* also highlighted the ethics of leadership, etcetera.

"The contribution of Muhammad Bello to the development of medicine" by Bunza²⁸ is another work which discussed corruption of Islamic medicine by the venal scholars in the form of mixing the names of Allah or names of Prophets or Angels with names of Satan, spirit, Jinns or the names of other deities so as to achieve their selfish end. The work cited the works of Muhammad Bello on medicine. This work is important in that it has explained some un-Islamic trends of venal scholars in their effort to deceive people though not in details.

Fafunwa's work is a brief survey on the spread and development of Islam in Hausalands from the time of its introduction to the period of British occupation of Hausa land. The work has also dealt the traditional system of Islamic education and the modern trend of western education and missionary educational system. The work also focuses much attention on the disparity between North and South in western education and attributed the set back in western education because initially it was left at the hands of Christian missionaries.²⁹

Daular Usmaniyyah; Rayuwar Shehu Usman Danfodiyo Littafi Na farko is another work on Sokoto Caliphate by Muhammadu Isa Talata Mafara.³⁰ The author has presented the historical episode of the Sokoto *Jihād* in Hausa language, with emphasis on Shaykh Uthman bin Foduye and his works. It also referred to some of the works of Abdullah and Muhammadu Bello among others. Though the work principally addresses the summary of historical

²⁷ Yandaki, A.I (1990) A History of the Izala Movement in Northern Nigeria up To 1989, M.A Dissertation, Sokoto: Department of History, Usmanu Danfodiyo University.

²⁸ Bunza, M. U. (1995) "The Contribution of Amirul-Muminina Muhammad Bello (1781-1837) to the Development of Medicine in the Nineteenth Century Hausaland" MA Dissertation, Sokoto: Department of History, Usmanu Danfodiyo University.

²⁹ Fafunwa, A.B (1974) History of education in Nigeria, George Allen and Unwin Ltd, London.

³⁰ Muhammad, I. Talata Mafara, (nd) *Daular Usmaniyyah; Rayuwar Shehu Usman Danfodiyo Littafi Na farko* (np. np.)

happenings in the Caliphate, it can no doubt be useful to the present research on the Islamic Caliphate of Sokoto.

Another important work is that of Racijs, 'The Multiple Nature of Islamic *Da'wah*' it is one of the extensive works undertaken by a non-Muslim on *Da'wah*. He tried to differentiate between Christian missionary work and *Da'wah* and tries to convince his readers that the Muslim missionaries were copying their Christian counter part. The work contains a lot of distortions and misrepresentation on *Da'wah* even though it has its merit in discussing the meaning of *Da'wah* according to the contemporary Muslim scholars, It also highlight the term *Da'wah* as used in both the Qur'an and Sunnah.³¹

Therefore, from the above and to the knowledge of the researcher, there is no dissertation or thesis or even research in form of a book which has been written specifically and in details on the role of *Da'wah* in challenging un-Islamic trends and establishing the Sokoto caliphate as well as its impact in contemporary period in expunging completely or at least reduce to a minimum contemporary un-Islamic trends in Northern Nigeria. This missing link has indeed necessitated the present work which has filled the gap and makes significant contribution to the existing knowledge.

From the above review it is also clear that most of the works written on the Sokoto Caliphate covered the historical trends of the *Jihād* and other history related aspects. Detailed discussion of *Da'wah* in challenging Un-Islamic trends especially as they affect Islamic ideology in belief and practices were either totally ignored in some researches or surface mentioned in expression of some points in others. These shortcomings have indeed shown the necessity of the present work so that this important gap can be filled.

³¹ Racijs, E. (2004) The Multiple nature of Islamic Da'wa, Ph D. dissertation of the Faculty of Arts, Helsinki: University of Helsinki.

CHAPTER TWO: BACKGROUND ON ISLAMIC *DA'WAH*.

2.1 Definition and Importance of *Da'wah*

2.2 *Da'wah* in the Qur'an

2.3 *Da'wah* in the Sunnah

2.4 The position of *Da'wah* among the Muslim scholars.

2.5 Basic elements of *Da'wah*

2.6 Techniques of *Da'wah*

2.7 Types of *Da'wah*

2.8 Qualities and characters of the *Da'i*.

CHAPTER TWO: BACKGROUND ON ISLAMIC *DA'WAH*.

2.1 Definition and Importance of *Da'wah*

Islam is a religion meant for the whole of mankind. Hence, it directs its followers to propagate the message to non-Muslims and also to teach and provide continuous guidance to the believers through *Da'wah*.³² Preaching the truth and converting the unbelievers to Islam is one of the sacred duties of the Muslims.³³ That is why Allah (the most High) has laid down the principles for the guidance of mankind in the Qur'an so that mankind can take precaution against all un-Islamic trends in all their manifestations. The Prophet (peace be upon him) is not only the seal of Prophets³⁴ but also a universal Messenger to all mankind.³⁵ Allah (the most High) have inspired His Prophet with the truth and sent to him the Qur'an in order to invite mankind to Islam and lead those who believe from the depths of darkness into light.³⁶ Islam is, therefore, a true universal religion and a light to all mankind as such its *Da'wah* should cater for all humanity, both Muslims and non-Muslims alike. Since Islam is the religion for the whole mankind, it is therefore imperative to invite and call the whole of mankind to follow its teachings. In this respect, the immediate work of a *da'i* (preacher) is to disseminate the teachings of Islam starting with one's respective family, relatives and close friends and associates. This is in accordance with the *Sunnah* of the Prophet (peace be upon him). Also, Allah (the most High) has revealed the *Da'wah* methodology as contained in the Qur'an³⁷ and directed the *Da'wah* workers to also emulate the Prophet (peace be upon him).³⁸ The first

³² Poston, Larry. (1992) *Islamic Da'wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam*. New York: Oxford University Press. p. 3.

³³ Arnold, T. W. (1976) *The Preaching of Islam: A History of the propagation of the Muslim faith*, Pakistan: S.H Muhammad Ashraf.

³⁴ See Qur'an 33:40

³⁵ See Qur'an 34:28

³⁶ See Qur'an 65:10-11

³⁷ Qur'an 16:125.

³⁸ Qur'an 33:21.

people that the Prophet (peace be upon him) invited to Islam were his wife Khadijah (may Allah be pleased with her), his cousin Ali (may Allah be pleased with him), and his closest friend Abu Bakr (may Allah be pleased with him) and he also invited his nearest kinsmen.³⁹ The Prophet (peace be upon him) following the divine command to call his people⁴⁰ directed his earliest effort towards persuading his own family about the new message as instructed in the Qur'an.⁴¹ This is a pointer to each and every *da'i* that he should start from his immediate family and community. Also the Hadith of Prophet (peace be upon him) reported by Abu Hurairah (may Allah be pleased with him) provides a clear picture of his *Da'wah* to his relations:

Abu Hurairah reported: When (this verse) was revealed to him: "Warn your nearest Kinsmen." the Messenger of Allah (may peace be upon him) said: O people of Quraish, buy yourselves from Allah, I cannot avail you at all against Allah; O sons of Abd al-Muttalib, I cannot avail you at all against Allah; O Abbas b. 'Abd al-Muttalib, I cannot avail you at all against Allah; O Safiya (aunt of the Messenger of Allah), I cannot avail you at all against Allah; O Fatima, daughter of Muhammad, ask me whatever you like, but I cannot avail you at all against Allah.⁴²

The Prophet (peace be upon him) continued to invite and call his people to Islam and also directed his followers to spread the religion through *Da'wah*, however, this initial call to the worship of Allah at Makkah only exhibited enmity, ridicule and scorn. In consequence, his relation with the Quraysh deteriorated and pressure, persecution and torture were inflicted on the new believers. The Prophet and new believers faces this ill-treatment with patience and steadfastness in *Da'wah*.⁴³ The Prophet (peace be upon him) also sent a number of messengers to various chiefs and other members of different Arabian

³⁹ Mababaya, N. D. (1998) *Da'wah According to the Qur'an and the Sunnah*, Riyadh, Saudi Arabia: Darussalam Publishers. p. 22.

⁴⁰ Qur'an 74:2

⁴¹ Qur'an 26:214

⁴² Imam Muslim, *Sahih Muslim*, Vol 1 Hadith No. 402, Trans. by Abdul-Hamid Siddiqi, Beirut, Lebanon: Dar Al-Arabia publishers, p. 290.

⁴³ For a detailed explanation of Prophet's *Da'wah* see Al-Ghazali, M. *Fiqh-us-Seerah: Understanding the life of Muhammad*, (2nd Ed.), Riyadh: International Islamic Publishing House. See also the 2 underneath references.

tribes inviting them to Islam. In fact, during the Prophet's life time he conveyed *Da'wah* as guided in the Qur'an and addressed the people both secretly and openly, individually and in group through his beautiful preaching and sublime character, he also sent delegates and messengers with his letters of invitation to Islam, in addition to debating with the people of the book in the best manner.⁴⁴ Thus the courteous treatment which deputations of various clans experienced from the Prophet (peace be upon him) and his ready attention to their grievances and wisdom with which he resolved their disputes were aspects of his *Da'wah* strategies and within a period of twenty three years of Prophet's call have spread throughout Arabian Peninsula and far beyond.⁴⁵ After the demise of the Prophet (peace be upon him) his companions and other generations that followed continue with the work of *Da'wah* with all their zeal and effort and towards the end of the 1st century of the *hijrah*, Islam had reached as far as Armenia and Azerbaijan in Europe and some parts of Africa.⁴⁶ The contact of the people of Africa with Islam can be traceable to migration of the companions of the Prophet (peace be upon him) from Makkah to Abyssinia and their *Da'wah* effort to Negus, the Abyssinian King and his people at the starting point, and through the diplomacy and *Da'wah* carried out by the Muslim scholars, traders and *Mujahidun* (warriors) to various parts of Africa,⁴⁷ including Northern Nigeria which continue to receive waves of itinerant and migrating Muslim scholars from North Africa and Maghrib.⁴⁸ This shows the importance of calling and inviting towards Islam, the question is then what is *Da'wah*?

The term *Da'wah* is derived from the verb *Daa'* (to call/invite), *yad'u* in the past continuous tense and the root is *Du'a* or *Da'wah*. It is an attempt or endeavor in

⁴⁴ Haykal, M. H. (1982) *The life of Muhammad*, Lagos: Academy press. pp. 365-366, 481-482.

⁴⁵ Rahim, A. (1981) *Islamic History*, Lagos: Islamic Publication Bureau. p. 45-48.

⁴⁶ Hitti, P. K. (1970) *History of the Arabs*, London: Macmillan press. pp. 213-214.

⁴⁷ EL-Miskin, T. (1993) *Da'wah and challenges of Secularism: A conceptual Agenda for Islamic Ideologies'* in N. Alkali et al (eds). *Islam in Africa: Proceeding of the Islam in Africa conference*, Ibadan: Specrum Books. P. 266.

⁴⁸ Kani, A. M. (1405 A. H.) *The Intellectual Origin of the Sokoto Jihad*, Ibadan: Iman Publication. p. 21.

Invite (people) to the path of your Lord with wisdom and goodly exhortation, and argue with them in the most kindly manner. Your Lord knows best who strays from His path and who are rightly guided.⁵⁵

This definition according to Ammarah requires one to inform another the way of God and accordingly, *Da'wah* comprises teaching and educating and all forms of communication as well.⁵⁶ According to Munir formal meaning of *Da'wah* could be identified in two ways: first (teaching the) religion or Islam, its basic elements, facts and values and its legislation. It is in reality a complete social system which comprises all facets of human activity and all law regulating this activity including those that involved the rights of the Lord over his servant. The second identification involves spreading, conveying and inducing or communicating and notifying the religion.⁵⁷ In the contemporary time a recent conference conducted on *Da'wah* define it as:

Sermonizing about Islam and communicating the message of Islam to the Non-Muslims. This is a rather limited view of the meaning of *da'wah*. The essence of *da'wah* begins in the Midst of the Muslim *Ummah* itself. It is the search for practical means of organizing and directing all aspect of individual and communal life according to the principles of Islam.⁵⁸

Da'wah has two dimensions namely: external and internal. External *Da'wah* is to invite non-Muslims to Islam and teach them about Islamic beliefs and practices. Internal *Da'wah* is to teach Muslims about aspects of Islam (Shari'ah).⁵⁹

All the Above definitions of *Da'wah* are very relevant to this research since *Da'wah* work involves conveying the message of Islam to non-Muslims and

⁵⁵ Qur'an 16:125

⁵⁶ Muhammad Ridwan, I. S. (2005/1426) *Ilam An-Nabawiy wa daurihi fi Khidmati al-Dawatil Islamiyyah*, Mu'tamar al-Dawatil Islamiyati wa Mutaghayyiratil al-Asr, Ghaza: Kuliyati Usul al-Din, Jami'tul Islamiyati. p. 8.

⁵⁷ Hijab, M. M. (2004) *Tajdid al-Khitab al-Diniy fi dau' al-waki' al-Muasir*, Al-Qahira: Dar al-Fajr. p. 16.

⁵⁸ (1987/1408) *Da'awah and the Development of Muslim World: The Future Perspectives*, International Islamic Conference, Makkah: Muslim World League. 17-12 Safar /11-15 October. P. 1.

⁵⁹ Abu Ammar, (2001) *Understanding Da'wah: Its principles and practices in history* np, np, p. 1.

And let them not turn you away from the Ayat of Allah after they have been sent down to you: and invite to your Lord...⁸³

Du'at also have a lot of examples with regard to the patience in *da'wah* as practiced by Prophet Nuh (peace be upon him), Allah tells about His servant and Messenger, Nuh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time; which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nuh) said:⁸⁴

عَلَيْكَ يَا كَرِيمُ ۝ لَوْ أَنَّ قَوْمِي يَعْلَمُونَ ۝ مَا كُنْتُ بِمَدِينِهِمْ مُبْتَلًى ۝ أَتَىٰ قَوْمِي بَيْنَ يَدَيْهِمْ الْكُفْرَ ۝ وَلَوْ أَنَّ قَوْمِي يَعْلَمُونَ ۝ مَا كُنْتُ بِمَدِينِهِمْ مُبْتَلًى ۝ أَتَىٰ قَوْمِي بَيْنَ يَدَيْهِمْ الْكُفْرَ ۝

He said: O my Lord! Verily, I have called my people night and day. But all my calling added nothing but to (their) flight. And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted, and magnified themselves in pride. Then verily, I called to them openly (aloud). Then verily, I proclaimed to them in public, and I have appealed to them in private.⁸⁵

This is an indication to each and every *da'i* that in the course of *da'wah*, the caller will have to persevere and be patient and emulate the Prophets of Allah in their calling.

2.3 *Da'wah* in the *Sunnah*

Sunnah is literally defined as ‘a way; course; rule; manner of acting or conduct of life’. In Islamic terminology, it refers to the legal way, orders, prohibitions, statements and actions, etc, of the Messenger of Allah (peace be upon him), which have become the ‘models (of behavior and deed) to be followed by all (sincere) Muslims’. The word is often used in relation to the authentic traditions

⁸³ Qur'an 28:87

⁸⁴ Ibn Kathir op. cit. vol 10, p. 181. Commentary on Qur'an 71:5-9.

⁸⁵ Qur'an 71:5-9

of the Prophet (peace be upon him).⁸⁶ *Da'wah* according to the *Sunnah* of the Prophet (peace be upon him) therefore, denotes emulating the practice of Prophet Muhammad (peace be upon him) in his preaching (*Da'wah*) activities. The life of Prophet Muhammad (peace be upon him) is the model of *Da'wah* for all preachers. It directs their efforts to every thought and action in every aspect of individual and communal life towards Islamic guidance. Apart from emulating his lifestyle in *Da'wah* activities, many of his *Ahadith* also guide the actions of preachers in their *Da'wah* and provided the rules governing it. In one of such *Ahadith* Abu Sa'id Al-Khudri said, I heard the Messenger of Allah as saying:

He who amongst you sees something abominable should modify it with the help of his hand. If he has no strength enough to do it, then he should do it with his tongue. And if he has no strength enough to do it, (even) then he should (abhor it) from his heart and that is the least of faith.⁸⁷

The above *Hadith* indicate that the act of *Da'wah* is for all Muslims each according to his ability. And the least stage of *Da'wah* is to shun abominable act and dislike it. As for the leaders they can use their power to change a reprehensible act, the scholars role is also to preach against it. In another *Hadith*, *Da'wah* by enjoining what is right and forbidding what is wrong is an injunction and failure to implement it will lead to Allah's punishment: Hudhayfah bin Al-Yaman said that the Prophet (peace be upon him) said,

By Him in Whose hands is my life (Allah the Almighty), necessarily you should enjoin virtue and check evil, or else Allah will certainly send chastisement upon you. And then you will pray but your supplications will not be accepted.⁸⁸

⁸⁶ Zanaty, A. M. (2006) Glossary of Islamic terms, (np) (np), p. 217.

⁸⁷ Imam Muslim, op. cit. Vol. 1, *Hadith* No. 79, p. 81.

⁸⁸ Abu Isah, Muhammad bin Isah at-Tirmidhi, (1980/ 1400 A.H) *Sunan at-Tirmidhi*, Beirut: Dār al-Fikr. *Hadith* No.193

Da'wah is, therefore, is a religious duty directing the Muslims to share the knowledge of Islam among themselves and along with unbelievers. Narrated ‘Abdullah bin ‘Amr: the Prophet said,

Convey (my teachings) to the people even if it were a single sentence, and tell other the stories of *Bani* Israel (which have been taught to you), for it is not sinful to do so. And who eve tells a lie on me intentionally, will surely take his place in (Hell) Fire.⁸⁹

In another Hadith narrated by Zayd ibn Thabit: The Messenger of Allah “Allah’s blessing and peace be upon him” said:

Allah makes bright (the face of) such as listens to my statement and conveys it (to those who are absent), for indeed, one might be a carrier of religious knowledge, even though he fails to comprehend it; and a carrier of religious knowledge might convey that to him, who has better comprehension (of religious knowledge) than him.⁹⁰

Likewise the Prophet (peace be upon him) encouraged us to do *Da'wah* by indicating that the reward of a *Dā'i* extends to earning reward when someone acted upon his preaching. It has been narrated on the authority of Abu Mas'ud Al-Ansari who said...the Messenger of Allah (may peace be upon him) said: “One who guides to something good has a reward similar to that of its doer.”⁹¹ Also Abu Hurairah reported Allah's Messenger (may peace be upon him) as saying:

⁸⁹ Khan, M. M. The Translation of the meanings of Sahih Al-Bukhari, Lebanon: Dar Al-Arabia. Vol. 4. Hadith No. 667. P. 427

⁹⁰ Imam Abu Dawud, Sulaiman ibn Al-Ash'ath, (2008) Sunan Abu-Dawud, Beirut: Dar al-Kotob Al-Ilmiyah, , vol. 4, Hadith No 3660. P. 242.

⁹¹ Imam Muslim, op. cit. Vol. 6, Hadith No. 4665, p. 101.

He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error, he shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect.⁹²

The work of *Da'wah* is also sublime in Islam that it is better in reward than the worldly benefit. Sahl Bin Sad (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said,

...Be patient, till you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e. through you) that will be better for you than the red camels.⁹³

In line with the above, it is a religious duty that one should spend part of his time, effort and resources to *Da'wah*. Scholars should ensure that their knowledge of Islam is imparted to others in order to direct the ignoramus to the Right Path. The *Dā'i* should extend his *Da'wah* to the Common Muslims by guiding them to what will bring them benefit in this life and in the Hereafter, and by removing harm from them and bringing them benefit, also by teaching them what one loves for oneself and hating for them what one hates for oneself, by teaching them what will benefit them, by commanding them what is right and forbidding them what is wrong with gentleness and sincerity and by being soft with them, honoring the elderly, loving and being merciful towards the youths and by protecting their honor and wealth. The following *Ahādith* have admonition from concealing the knowledge of Islam: Abu Hurairah (may Allah be pleased with him) narrated that: The Messenger of Allah “Allah’s blessing and peace be upon him” said:

⁹² Ibid. Vol. 8, Hadith No. 6470, p. 48.

⁹³ Khan, M. M. op. cit. Vol. 4. Hadith No. 192. P. 123.

He who is asked about (an item of) knowledge which he conceals, Allah will rein him with a rein of fire on the Day of Judgement.⁹⁴

Also Abdullah Bin Mas'ud (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said:

A man shall be asked concerning five things on the day of resurrection: concerning his life, how he spent it; concerning his youth, how he grew old; concerning his wealth, whence he acquired it, and in what way he spent it; and what was it that he did with the knowledge that he had.”⁹⁵

Again Abdullah Bin Mas'ud narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” said:

...Nay, by Allah! you should enjoin what is right, forbid what is evil, hold back the wrongness of the wrongdoer, and force (or compel) them to (return to) the truth.⁹⁶

From the above *Ahādith* it is the duties of *Du'āt* to admonish the people and refrain them from doing evil deeds. One should take admonitions from the following, Abu Bakr As-Saddiq (may Allah be pleased with him) said:

You people recite this verse, O You who believe, care for yourselves; he who goes astray cannot harm you when you are rightly guided.’ I heard Allah's Messenger (peace be upon him) said, ‘When people see something objectionable and do not change it, Allah will soon include them all in His punishment.’⁹⁷

Also a caller should practice what he preach and be a model to others. If a caller does not practice what he preached then it is feared that he will be among the inhabitants of hell fire, Usama Ibn Zaid narrates the Messenger of Allah (peace be upon him) saying:

A man will be brought on the day of Resurrection and thrown in the (Hell) fire, so that his intestines will come out, and he will go

⁹⁴ Imam Abu Dawud, Sulaiman ibn Al-Ash'ath, op. cit. vol. 4, Hadith No 3658. P. 240.

⁹⁵ Sunan Al-Tirmidhi, Hadith No 5197 op. cit.

⁹⁶ Imam Abu Dawud, Sulaiman ibn Al-Ash'ath, op. cit. vol. 5, Hadith No 4336. P. 54.

⁹⁷ Sunan al-Tirmidhi 5142 op. cit.

around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds? He will reply: Yes I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself.⁹⁸

2.4 The position of *Da'wah* among the Muslim scholars.

Da'wah according to the Muslim scholars can either be *fard 'ayn* or *fard kifayah*. Those who opined that *Da'wah* is *fard kifayah* are of the view that it is compulsory upon the Muslim community that some of them should carry the task of *Da'wah* in every time and place. If none of them embarked on *Da'wah* work then all the Muslims of that particular time or place share in sin. This is in accordance with the general verses and Ahadith dealing with *Da'wah*.⁹⁹ According to Imam al-Ghazali: “enjoining what is right and forbidding what is wrong” is *fard kifayah* and not *fard 'ayn*,¹⁰⁰ and he distinguishes five forms of enjoining what is right and forbidding what is wrong (*Da'wah*) as follows:

giving simple advice; giving sermons with “sweet words;” “abusing and meting out harsh treatment;” applying force and preventing one from “doing a sinful act;” and finally, assaulting, beating, and threatening not to do a “sinful act.” Only in this fifth form one is required to obtain permission from authorities for his actions.¹⁰¹

For Abd al-'Aziz, *Da'wah* is *fard kifayah* if in a given territory a sufficient number of *du'at* operates.¹⁰² However, in today's environment, when there are but a few *da'is* and “reprehensible actions in abundance and ignorance prevail, *Da'wah* has become *fard 'ayn*.¹⁰³

⁹⁸ Khan, M. M. op. cit. Vol. 4. Hadith No. 489. Pp. 310-311.

⁹⁹ Abd-Al-Salam Ibn Barjis, *al-Hijajil qawiyati ala anna al-Wasail al-dawati tawqifiyati*, Maktabati ash-Shaykh Abd-Al-Salam Ibn Barjis Al Abd Al-Karim. www.spiritofislam.com

¹⁰⁰ Imam Gazzali (1978) *Ihya Ulum-id-Din*, Vol. II. Lahore: Sind Sagar Academy., p. 233, as quoted in Racijs, E. op. cit, p. 39.

¹⁰¹ Ibid.

¹⁰² ‘Abd al-‘Aziz, Jama‘a A. *al-Da‘wa: Qawa‘id wa Usul*. al-Iskandariya: Dar al-Da‘wa, 1989, p. 20. As quoted in Racijs, E. Ibid. p. 76.

¹⁰³ Ibid.

In the same vein, those who viewed *Da'wah* as an obligation (*fard 'ayn*) on every member of the Muslim community each according to his ability¹⁰⁴ based their position on the hadith reported by Abu Sa'id Al-Khudri who said, I heard the Messenger of Allah as saying:

He who amongst you sees something abominable should modify it with the help of his hand. If he has no strength enough to do it, then he should do it with his tongue. And if he has no strength enough to do it, (even) then he should (abhor it) from his heart and that is the least of faith.¹⁰⁵

This is in accordance with the different positions and circumstances of Muslims. Some may be among the people of knowledge while others are among the leaders and wealthy Muslims and others are just the common people, possessing no authority over others. Again some may witness an evil doing while others may not. In this vain each is to practice *Da'wah* according to his ability and circumstance taking into consideration that the least level in *Da'wah* is to shun evil hood with ones heart as indicated in the above Hadith. According to Mustapha Mash'hur, *Da'wah* is a duty on every Muslim in every age, and in contemporary time it is particularly important in light of the vicious attacks the enemies of Allah are waging to remove its importance (and benefits) from the hearts of Muslims;¹⁰⁶ He finally concludes that;

it is well known that Islamic Law has made it our responsibility to invite others to Allah, and to permit the good and forbid the wrong. Everyone of us will be questioned by Allah as to whether he actually did invite his family, neighbors, friends and acquaintances to Allah, to adopt the Book of Allah and the *Sunnah* of the Messenger of Allah....As for inviting people to Islam, a Muslim will be rewarded for it, and will be penalized for negligence in this respect.¹⁰⁷

¹⁰⁴ Ibn Kathir op. cit. vol. 2. P. 233. Commentary on Qur'an 3:104.

¹⁰⁵ Imam Muslim, op. cit. Vol. 1, Hadith No. 79, p. 81.

¹⁰⁶ Mashhour, M. (1999) On the Path of Da'wah. Cairo: al-Falah Foundation. p. 56-57. As quoted in Racijs, E. op. cit. p. 75.

¹⁰⁷ Ibid.

not to worldly glory, but only calls to God in a consistent way to dispels darkness, removes doubts and enlightens the way. He is a beacon that gives light to guide people aright, like a lamp that dispels darkness on the road. Such a role is required of all preachers to emulate.¹¹¹

A caller is also required to refrain from speaking about the religion of Allah, the Most High, without knowledge. Shaykh AbdulAzeez Ibn Baz says;

It is not permissible for one who believes in Allah, the Most High, and the Last Day to say: 'This is halaal and this is haraam' or 'this is permissible and this is prohibited', except with a proof and completely depending upon that. It should be sufficient for him to do what the people of knowledge did before him, and that is to restrain one from rushing into saying that which he does not know but rather to say: "Allah knows best" or "I do not know".¹¹²

Accusing someone of disbelief or of being sinful without proof and authorization from the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him) is also a prohibited act on the da'i.¹¹³ The *Dā'i* should therefore not be fond of accusing others of disbelieving and being sinful without justification from the Qur'an and Sunnah.

Also the *dā'i* has to be friendly towards the people he endeavors to win their heart over to Islam. Shamim A Siddiqi notes the *dā'i* besides being knowledgeable, he must also be;

well behaved; pleasing in manners, soft spoken and be eloquent speaker; skillful in answering questions intelligently, impressively and to the point whether addressing an individual or a group of people, the intelligentsia or a public meeting; be capable of presenting the message with clarity of purpose, categorical assertion and without confusion; be friendly and un-provocative in attitude; be cooperative and not divisive or hostile, and must have confidence in himself and Allah (the most High) Whose cause he is serving and which is uppermost in his mind.¹¹⁴

¹¹¹ S. Qutb, op. cit, vol, 14, chapter 33, p. 93-94.

¹¹² Ibn Baz, A. (nd) 'Warnings to the Daa'ee' in 'Words of advice regarding Da'wah', (e-book) at <http://www.alharamain.org/English/newsletter/issue4/fatwas4.htm>

¹¹³ Ibid.

¹¹⁴ Siddiqi, S. A. (1993) The Da'wah Program, New York: Forum for Islamic Work.

Muhammad's, it will not be accepted from him.¹²⁵

In another verse Allah said:

فَاَقْبَلِ الْيَسْأَلَ مِمَّنْ يَبْغِي الْبَدْعَ لَا يَسْأَلُ اللَّهَ وَلَا يَسْأَلُ النَّبِيَّ وَلَا يَسْأَلُ الْبَشَرَ ۗ شَرًّا لَّسْءَلُكَ ۗ

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.¹²⁶

From the above verses it can be understood that the subject matter of all *da'wah* activities should be Islam from ideology to its way of life and its systems. Islamic message is a unique one, it is a universal and perfect message directed to all mankind.¹²⁷ Allah (the most High) state:

أَبْهَرُ بَشَرًا مِّنْكَ يَوْمَئِذٍ لِّمَا كَفَرُوا بِآيَاتِنَا ۚ إِنَّكَ كَادِحٌ

Say, what things is the most great in witness? Say "Allah is Witness between you and I; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach..."¹²⁸

2.6 Techniques of *da'wah*

Techniques of *da'wah* refer to methods and ways of conveying the message of Islam to people. Various scholars used different methods but the aim or end result is one. It is the *dā'i* who is supposed to know which method is best. For example, the *dā'i* is like a doctor who studies various diseases and their cure. If for instance the disease of the respondent is disbelief, here the caller is going to call towards belief in Allah and what Prophets brought of *Tawhid*, if the disease is disobeying Allah by performing major and lesser sins, here, the cure is

¹²⁵ Ibn Kathir op. cit. vol. 2. P. 132. Commentary on Qur'an 3:19.

¹²⁶ Qur'an 3:85.

¹²⁷ Abdullahi, S. H. (2011) *Asalib al-Da'wah lada Ulama'u Jihad Sokoto wa atharuha ala ba'dh Ulama shimal shimal Nigeriya*, M. A. Dissertation, Dept. of Islamic Studies, Sokoto: Usmanu Danfodiyo University. p.27.

¹²⁸ Qur'an 6:19.

repentance and doing good deeds. So for every disease there is a cure. Some of the techniques of *da'wah* include the followings;

A *dā'i* is required to do *da'wah* based on priority. He cannot jump to *Ibādat* (devotional acts) like *salāt* and fasting or issues of morality where sound belief (*'Aqidah*) is not established.¹²⁹

In correcting people's misdeeds the caller should not blame someone in public for his mistakes or be critical of him. Many people are hypersensitive to criticism and can easily reject his *da'wah*. Again, some people may become defensive when blamed in front of others and cannot easily accept their misdeeds, therefore, *duāt* shouldn't embarrass by correcting someone in front of others. They should use plurality when correcting a particular person in front of a group. For example, one may ask a group: "what do you think about those who do such-and-such a bad thing?"¹³⁰

Another technique in *da'wah* is to forgive people and not to be angry with them or retaliate for injury to oneself, but be angry or retaliate only for wrongdoing in the view of Allah. Also a caller should prefer a suitable time for his *da'wah* and not allow his audience to be bored with his preaching.¹³¹

Abdullah bin Mas'ud (may Allah be pleased with him) said that the Prophet (peace be upon him) used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with sermons and knowledge all the time).¹³²

Abdullah bin Abbas may Allah be pleased with him also said:

Preach to the people once a week, and if you won't, then preach them twice; but if you want to preach more, then let it be three times (a week only) and do not make the people fed-up with this Qur'an. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should

¹²⁹ Abdullahi, S. H. op. cit. p. 29, as in al-Bayanuni, M. A. op. cit. p. 47.

¹³⁰ (na) (2002) *Da'wah Etiquette*, Houston, Texas, USA: Madina Masjid, Inc.

¹³¹ Ibid.

¹³² Khan, M. M. op. cit. Vol. 1. Hadith No. 68. P. 130.

cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allah's Messenger and his Companions always avoided it.¹³³

A *dā'i* should also explain things very easy and clearly and repeat important points, and speak in a clear and loud voice. Narrated Aisha:

The Prophet used to talk so clearly that if somebody wanted to count the number of his words, he could do so.¹³⁴

In another Hadith narrated by Urwa bin Az-Zubair: 'Aisha said (to me):

Don't you wonder at Abu so-and-so who came and sat by my dwelling and started relating the traditions of Allah's Apostle intending to let me hear that, while I was performing an optional prayer. He left before I finished my optional prayer. Had I found him still there, I would have said to him, 'Allah's Apostle never talked so quickly and vaguely as you do.'¹³⁵

Narrated Anas bin Malik: The Prophet said,

Facilitate things to the people (concerning religious matters), and do not make it hard for them and give good tidings and do not make them run away.¹³⁶

In order to attain the goal of *da'wah*, a *dā'i* needs to plan on how to perform and achieve the aim of *da'wah*. Planning is very much needed in *da'wah*. *Da'wah* requires effective planning and strategy formulation. One should never do *da'wah* hastily. *Du'āt* has to plan a technique on how to do *Da'wah* to various kinds of peoples coming from different backgrounds. One have to plan organizing *da'wah* for groups through lectures or seminars, plan ahead of time; plan for the theme, topics, venue, time, speakers to be invited, and the participants, their age, sex, educational level, profession, cultural background

¹³³ Ibid. Vol. 8. Hadith No. 349. P. 196

¹³⁴ Ibid. Vol. 4. Hadith No. 768. P. 477

¹³⁵ Ibid. Vol. 4. Hadith No. 768. P. 478

¹³⁶ Ibid. Vol. 1. Hadith No. 69. P. 130.

and so on, in order to suit the lectures according to their level, needs and interests.¹³⁷

Another technique of da'wah is the use of modern communication technologies in *da'wah* works. According to Zakir Naik, The media through which *Da'wah* can be done is broadly divided into four categories, these are; i) Print Media, ii) Audio, iii) Video and, iv) Electronic Media.¹³⁸

Initiating the process of *Da'wah* is also very important technique while doing *Da'wah* on Personal, one to one basis. It can be done by starting asking simple questions like: Why are you wearing a cross? What is its significance? Etcetera.¹³⁹

Letter-writing is also used as a way of *Da'wah*. It is reported in a number of *Ahadith* that the Prophet (peace be upon him) sent letters to some rulers and kings inviting them to accept Islam. Such letters include the ones he sent to the kings of Persian who occupy large sections of Southern Arabia and are Zoroastrians and the Roman rulers who were in occupation of the other large section of the Northern Arabia and are Christians. The Prophet wrote his letters to the heads and Governors of these states calling them to Allah and presenting Islam to them. What *Du'āt* can learn from these letters is that even though the leaders of Rome and Persia consider the Arabs lower than they were in status, yet the Prophet who was entrusted with divine mission has deep confidence in the supremacy and spread of Islam, therefore he invited them to Islam. *Du'āt* should therefore convey the message of Islam with full hope and confidence that the truth would prevail, status or supremacy in worldly things is not a barrier in *Da'wah*.¹⁴⁰

¹³⁷Mababaya, N. D. op. cit, pp. 99-100.

¹³⁸ Naik, Z. Forms of Da'wah, London: Islamic Research Foundation.

¹³⁹ Ibid.

¹⁴⁰ Muhammad al-Ghazali, (1999) *Fiqh-us Seerah: Understanding the Life of Prophet Muhammad*, (2nd ed.) Riyadh, Saudi Arabia: International Islamic Publishing House, p. 395.

Also, another technique of *da'wah* used by some Muslim scholars is employing the technique of writing in their *Da'wah* works to reach many people including those who are not their contemporaries. The scholars wrote many works to guide the people to the right path in different languages and subject matter. Sokoto Caliphate literature is an example of such treasures and important heritage the scholars left. Such books include *Kifāyat al-Du'afa al-Sudan* and *Diyā' al- Ta'weel fi ma'āni al-Tanzeel* written by *Shaykh* Abdullah bn Foduwe, are still used in Hausaland as a reference sources for *Tafsir*. His other works on constitutional theory and the administration of the state include *Diyā' al-Hukkam* and *Diya' 'Ulil Amr* meant for the administrators and leaders remain important references in Public Administration. *Infāq al-Maysur fi Tarikh Bilād al-Takrur* by Muhammad Bello is also considered by scholars of Hausaland as an important book that treated the history of *Bilād al-Sudan* in West Africa. 'Masā'il Muhimmah' (Important issues) written by *Shaykh* 'Uthman bn Foduwe in which he explained explicitly what his *Da'wah* intends to achieve in Hausaland and his *Ihyā' al- Sunnah wa Ikhmā'd al-bid'ah* are still relevant in the contemporary Northern Nigeria.

2.7 Types of *Da'wah*

Da'wah may take either verbal form or by emulation, verbal form is through verbal communication. Such verbal communication is counted in the Qur'an as one of the great bounties that Allah bestowed upon humankind: Allah state in the Qur'an:

﴿الرحمن﴾: ١ - ٤

The Most Gracious (Allah). He has taught the Qur'an. He created man. He taught him eloquent speech.¹⁴¹

Inviting people to the ultimate goodness is the best and most noble use of the bounty of communication. *Da'wah* through verbal communication may be live

¹⁴¹ Qur'an 55:1-4.

2.8.1 Sincerity

Sincerity in Islam is enjoined not only on preachers but to the whole of Muslims. As for the *D ā'i*, it is even more desirable in conveying the Message sincerely and detaching himself from personal gain. This is because when people observe a preacher aspiring for a worldly or personal benefit while conveying the Message, they immediately reject his call and doubt his mission. On the other hand, the sincere *Dā'i* is respected by his community, and people usually listen to what he preaches.¹⁴⁴ Imam Bukhari reported that the Prophet (peace be upon him) warned us of insincerity, He says:

He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection). And he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him).¹⁴⁵

It is therefore essential for the preachers to be sincere in their *Da'wah* and detach themselves from personal gain such as wealth, position or power in their preaching. They should emulate the Prophets sincerity in their *Da'wah* as indicated in the Qur'an.¹⁴⁶ Part of sincerity in performing *Da'wah* is witnessing the *Dā'i* applying what he is preaching and instructing his household to be steadfast in their application of Islam.¹⁴⁷ According to Sayyid Qutb, the preacher is required to be sincere in his *Da'wah* and he must;

Make it clear that he simply calls on people to follow the path outlined by God. He is not calling for any personal or national cause. He is simply discharging his duty towards his Lord. He claims no credit for himself...He receives his reward from God alone...¹⁴⁸

2.8.2 Knowledge

¹⁴⁴ Abul-Walid al-Hamawi & Ibrahim Abu Khalid, (1999) *Da'wah Getting it Right*, Nida'ul-Islam journal, Issue 26, April-May, Article ID: 739.

¹⁴⁵ Khan, M. M. op. cit. Vol. 8. Hadith No. 506. P. 279.

¹⁴⁶ For verses dealing with sincerity see, Q 26:109, Q 39:11-13, Q 6:162,

¹⁴⁷ Abul-Walid al-Hamawi, op. cit.

¹⁴⁸ Sayyid Qutb, op. cit., vol, 11, p. 114.

A preacher should be adequately possessed of knowledge about Islam and more importantly about the issues he deals with in his calling. He must be sufficient in Islamic knowledge and manners of giving *da'wah*, an ignorant caller/preacher who is poor in articulation is not fit to convey the Message to the people. In fact, he may do more harm than good to the *da'wah* of Islam. According to Jamal Badawi,

a caller who is not knowledgeable would lose credibility and lead people to distrust him and what he is calling them to. One must have sufficient knowledge to be able to teach others.¹⁴⁹

Da'wah therefore, begins with knowledge and knowledge in itself, as Ibn Bāz stated, 'is an (Fard) obligation not only in *da'wah*' but in all actions of a Muslim¹⁵⁰ It is a great bounty of Allah for a person to be Knowledgeable. In a Hadith narrated by Muawiya who said: I heard Allah's Apostle saying,

If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established.¹⁵¹

According to al-'Uthaimin, it is not a condition upon the caller to attain a great amount of knowledge, but the condition is that one must have knowledge of what one is calling to, therefore, the common person must to first acquire knowledge and then do *da'wah*.¹⁵² Muhammad Salih al-'Uthaimin went on to make a distinction between an '*alim* and *da'i*: An '*Ālim* according to him (possessor of the knowledge) may not always be a *dā'i* – i.e., he may not be spreading that knowledge. On the other hand, not all *da'is* can be '*ulamā* – the little knowledge they possess might suffice them for *da'wah*, but it is best that

¹⁴⁹ Badawi, J. (2012) Prerequisites of giving Da'wah, (np) (np)

¹⁵⁰ Ibn Baz, A. *The etiquettes and attributes necessary for the Du'aa to Acquire and the behaviour which should be present in them*. At: <http://www.islaam.com/Article.asp?id.=250>, as in E. Raciuss, op. cit, p. 82.

¹⁵¹ Khan, M. M. op. cit. Vol. 1. Hadith No. 71. P. 131.

¹⁵² al-'Uthaimin, M. S. *Fatwa on Da'wa*, <http://www.alharamain.org/english/newsletter/issue5/fatwas5.htm> as in op. cit. P. 83.

that his intestines would come out, and he would go around and around as a donkey goes around a millstone. The people of Hell will gather around him wondering why he ended up like this although he used to advise people to do good deeds and forbid them from bad ones. In reply, he will reveal to them that even though he used to encourage good deeds, he did not do them himself, and he used to forbid bad deeds, yet he did them himself. Narrated 'Abdullah bin Mas'ud: The Prophet said,

Do not wish to be like anyone except in two cases. (The first is) A person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (the Holy Qur'an) and he acts according to it and teaches it to others.¹⁵⁷

2.8.4 Wisdom and beautiful preaching

In preaching Islam, the *dā'i* should try to demonstrate wisdom and beautiful preaching. According to Sayyid Qutb,

Advocacy must be undertaken with wisdom. The advocate of the divine message must take into consideration the situation and circumstances of the people whom he addresses in order to determine what he tells them on each occasion. He must not make things appear difficult to them. He must also consider how he should address them, and how to diversify his method of address in accordance with different circumstances. He must not let his enthusiasm carry the day so as to overlook the prerequisites of wisdom.¹⁵⁸

Together with wisdom goes goodly exhortation which addresses hearts gently seeking to kindle good feeling and quick response. It often attracts people to follow God's guidance, achieving good results that cannot be achieved through reproach or rebuke. In case of debate and argument the caller should argue in a kindly manner. This means that there should be no vain desire to win an argument or to boast about having an irrefutable case. Personal criticism or

¹⁵⁷ Khan, M. M. op. cit. Vol. 1. Hadith No. 73. P. 132.

¹⁵⁸ Sayyid Qutb, op. cit., vol, 11, p. 114.

services, conciliate matters of differences among people, visit the sick, join funeral processions and participate in all good deeds of the society.¹⁶² According to Salman al-Awdah, moral excellence of a caller is obligatory, as a *dā'iya* who carries the banner of *Da'wah* and calls the people to it, his *da'wah* has to be a reflection of how he is. That is why possessing moral integrity is obligatory and essential for carrying out Islamic *da'wah* properly. Therefore, the main condition for *dā'i* is that he has to be virtuous in all respects and be a Muslim *par excellence* worthy of emulation.¹⁶³ This means that before preaching Islam to others, the caller has to purify himself of all un-Islamic beliefs and ideas.

¹⁶² Abul-Walid al-Hamawi, op. cit.

¹⁶³ Al-Awdah, Salman, *A Muslim and a Daa'iya*. At: <http://www.islaam.com/Article.aspx?id=429>, as in Racijs, E. op. cit, p. 81.

**CHAPTER THREE:
THE IMPACT OF *DA'WAH* IN THE INTRODUCTION
OF ISLAM IN HAUSALAND, FOCUSING ON NORTHERN
NIGERIA**

3.1 Geographical location of Hausaland.

3.2 The people of the area.

3.3 Their socio-cultural setup.

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CHAPTER THREE: THE IMPACT OF *DA'WAH* IN THE INTRODUCTION OF ISLAM IN HAUSALAND, FOCUSING ON NORTHERN NIGERIA

3.1 Geographical location of Hausaland.

Bilād al-Sudan is the name early Muslim Historians gave to the vast area where Hausaland is situated in the savannah region of West Africa. Sandwiched by the Sahara and the dense forest stretching from the shores of the Atlantic in the West to the Nile valley in the East occupying the region between lake Chad in the East and middle Nigeria in the West. The Arabs called this region *Bilād al-Sudan* (i.e. land of the blacks).¹⁶⁴ According to Historians, Hausaland was a very vast territory, more than half of which is now in Niger Republic and the other portion in Northern Nigeria. In the far north, the Air Mountain and the vast lowlands surrounding it were the traditional homeland of the *Gobirawa* that is the Gobir group of the Hausa people where they developed the Gobir Kingdom in the seventh century C.E. The southern limit of Hausaland was where Zazzau Kingdom grew up. A large variety of ethnic groups lived immediately to the south of Zazzau, of which Kamuku and Gwari were the dominant ones. In the East, the Kanuri were the dominant ethnic group and in the west is the homeland of the Kabawa group of the Hausa people, the boundary of Hausaland was the River Niger valley.¹⁶⁵ Analysing Hausaland Muhammad Bello state:

يقع بلد حوس من جهة اليمين وغربي برنو ، وهو سبعة أقاليم، لسانهم واحد، وعلى كل إقليم أمير نظير
للآخر قبل هذا الجهاد. وأوسطها كاشنة، وأوسعها زكرك، وأجديها غوبر، وأبركها كنوا. وهي بلاد ذات
أنهار وأشجار ورمال وجبال وأودية وغياض، يعمرها السودانيون من ممالك البربر، من أهل برنوا،
والفلانيون، والتواركيون.

¹⁶⁴ Johnston, H. A. S. (1967) *The Fulani Empire of Sokoto*, London: Oxford University Press. p. 1.

¹⁶⁵ M. Adamu, *The Major landmarks in the History of Hausaland*, Eleventh inaugural lecture, Trans-Akab printing and publishing, Sokoto-Nigeria. Pp. 14-15.

Hausaland is situated in the right of this (country) in the western part of Borno, it consists of seven regions/states, their language is one and in each of these regions is a King who is independent and sovereign of other kings, in the central part is Katsina and the most extensive of these states is Zakzak, Gobir is the most arid/barren (land), Kano is the most wealthy and blessed, It is a land comprising of rivers, large streams, trees, sandy part, mountainous with valleys and jungles, it is inhabited by Sudanese people from the Mameluke of Barbers and the people of Borno, the Fulani and the Tuaregs.¹⁶⁶ According to Bugaje, these people of Hausaland consists of:

Multi-ethnic society sharing a common language - Hausa. This heterogeneity must have facilitated the absorption and incorporation of other ethnic groups that arrived in subsequent waves of migrations. When the Fulani for example reached the Hausaland in early fifteenth century, those of them that settled in the towns lost not only their nomadic identity but also their Fulfulde (Fulani language) in place of which they spoke Hausa.¹⁶⁷

3.2 The people of Hausaland.

The people of Hausaland as seen above comprise the ethnic Hausa people who acquired Hausa ethnicity through descent via the male line and different ethnic groups who adopted Hausa language as their language of communication and through cultural assimilation. The emergence of the Hausas dates back to the tenth century, however, their origin in the region is still a matter of contention among historians. What is apparently agreed upon so far is that they appear to have migrated from the Central Sahara during the first millennium C. E. (due to desiccation) to the Central Savannah in the south. There they settled and mixed with the indigenous hunters and eventually established mastery over them.¹⁶⁸

According to Alan Burns, the Hausa speaking tribes spread over a large Area of

¹⁶⁶ Muhammad Bello, *Infaq al-Maysur fi tarikh Bilad al-tukurur*, reprinted in Cairo 1964, p, 28.

¹⁶⁷ Bugaje, U. M. (1981) A comparative study of the movements of Uthman Dan Fodio in early nineteenth century Hausaland and Muhammad Ahmad al-Mahdi in late nineteenth century Sudan, A Thesis submitted in partial fulfillment of Master Degree in African and Asian studies, Institute of African and Asian studies, University of Khartoum, p. 20.

¹⁶⁸ Ibid.

Northern Nigeria especially around Sokoto, Kano, Zaria, Katsina, Kebbi, Daura and Zamfara, etcetera. For many years they were considered to be a distinct race and the language is spoken by a great many tribes as a mother tongue and as a supplementary to their own by many more. A comparatively easy language to acquire, it has become the lingua franca of a large part of West Africa and it is one of western African languages which has been reduced to writing.¹⁶⁹ Hausa people were found chiefly in North-Western Nigeria and adjacent Southern Niger. They constitute the largest ethnic group in the area, which also contains another large group, the Fulani, perhaps one-half of whom are settled among the Hausas, having adopted the Hausa language and culture. The language belongs to the Chadic group of the Afro-Asiatic (formerly Hamito-Semitic) family and is infused with many Arabic words especially religious and technological terms as a result of Islamic influence, which spread during the latter part of the 14th century from the kingdom of Mali, profoundly influencing Hausa belief and customs. Presently, a small minority of Hausa, known as Maguzawa, or Bunjawa remained pagan even though some of them claimed to be Muslims but they mixed Islamic faith and practice with innovations and superstitious beliefs. Hausa society was, and to a large extent continues to be, politically organized on a feudal basis. The ruler (king) of one of the several Hausa states is surrounded by a number of titled office holders who hold villages as chiefs from which their agents collect taxes. Administration is aided by an extensive bureaucracy, often utilizing records written in Arabic. The Hausa economy has rested on the intensive cultivation of sorghum, corn (maize), millet, and many other crops grown on rotation principles and utilizing the manure of Fulani cattle. Agricultural activity has yielded considerably more than subsistence, permitting the Hausa to practice such craft specializations as thatching, leatherworking, weaving, and silversmithing. The range of craft products is large, and trading is extensive, particularly in regularly held markets

¹⁶⁹ Burns, A. (1978) *History of Nigeria*, London: George Allen and Unwin, p. 46.

in the larger towns. Hausas are also famous as long-distance traders and local vendors of Hausa-made leather goods as well as tourist items. Hausa language remained the official language of Northern Nigeria until the 19th century Jihad where Arabic became the official language of Sokoto Caliphate. The two most important Hausa dialects are those of the Nigerian cities of Sokoto and Kano. Standard literary Hausa was formerly written in an Arabic-based alphabet but has been written in an orthography based on the Roman (Latin) alphabet since the early decades of the 20th century.¹⁷⁰

The Hausa people call themselves Hausawa, which means the speakers of Hausa language. Of course they use geographical connotations for fine tuning, and so identify groups of Hausa people by their geographical locations where they live in Hausaland. In this way, we have, for example *Gobirawa*, as Hausa people from the *Gobir* section of Hausaland, *Kabawa* from *Kabi* (Kebbi), *Adarawa* from *Adar*, *Zamfarawa* from *Zamfara*, *Kanawa* from Kano, *Katsinawa* from Katsina, *Zazzagawa* from Zazzau, *Daurawa* from Daura, and the like.¹⁷¹

The emergence of the Hausa people dates back to the tenth century, however, their origin, like that of many peoples in the region is still a matter of contention among historians.¹⁷² As to their origin there is also an unauthentic version which is largely conceived on the basis of legend. It states that the founding period of these states is between 1000-1200 C.E. One of the popular legends is that which originates from Daura. It is said one legendary Bayyajida, son of Abdullah, King of Baghdad, having quarreled with his father, left home and journeyed into Borno and from there to Daura. There he killed a dreaded snake which prevented people from using their only well water except on Fridays. The Queen of Daura in appreciation married Bayyajida, and their son called Bawo

¹⁷⁰ Hausa language. (2012). Encyclopædia Britannica. *Ultimate Reference Suite*. Chicago: Encyclopædia Britannica.

¹⁷¹ Adamu, M. The Major landmarks in the History of Hausaland, Op. Cit, p. 14.

¹⁷² Smith, A. (1976) "The Early States of the Central Sudan" in Ajayi and Crowder (Eds.) History of West Africa, Vol.I, London, Longman. pp. 152-195.

succeeded his father and had six sons who became Kings of Daura, Kano, Zaria, Gobir, Katsina and Rano. The other Hausa state called Garun-Gabas, is near modern Hadejia, they were said to have been known as the Hausa Bakwai, or the original seventh Hausa states. In addition to these original states there were the so-called Banza Bakwai (illegitimate) states namely- Zamfara, Kebbi Nupe, Yauri Yoruba Gwari and Kwararafa. These states were called banza because they did not descend from Bayyajida, but came under the influence of their slaves and servants.¹⁷³ This story still remains obscure, presently none of the Historians have ascertain its authenticity but what was established, according to Mahdi, was that no material available to show how man first appeared in the Sahara and the sub-Saharan lands. Also, as to the emergence of Hausa people as dated back to the tenth century, the accounts of the archaeologists and the historians start with man as already inhabiting the Sahara, what date the various city states of Hausaland emerged remain uncertain. Also the claim that they appear to have migrated from the Central Sahara during the first millennium C. E. (due to desiccation) to the Central Savannah in the south. There they settled and mixed with the indigenous hunters and eventually established mastery over them¹⁷⁴ has also been refuted by some historians, this is because, there is no evidence to show that Hausa people have migrated into the area from somewhere else. So we regard the Hausa people as the original inhabitants of Hausaland.¹⁷⁵

3.3 Their socio-cultural setup.

Hausaland was highly politically structured and arranged in a hierarchy with the existence of offices distinguished in duties and responsibilities at different levels. Nevertheless, youth, apart from farming and defensive activities as in warfare, were also active participants with much role to play in the socio-

¹⁷³ Adamu, M. T. (1997) *Asalin Hausawa da Harshensu*, Kano: Dan-sarki Publishers, 3rd ed, p. 29.

¹⁷⁴ The Kano chronicle, as in Bugaje, U. M. (1981) *op. cit.* p. 20.

¹⁷⁵ Adamu, M. *The Major landmarks in the History of Hausaland*, *Op. Cit*, p. 15.

cultural development of the community. The Hausa social status have three classes; The first is the high officials and chiefs including the scholars and wealthier merchants who were regarded as constituting upper class, The lowest class include butchers, house-servants and menial clients, potters and the poorer farmers who mostly live in rural hamlets. The wealthiest of the farmers, traders and craftsmen belonged to the middle class.¹⁷⁶ The great majority of the Hausa people are peasant farmers who work on their farms throughout rainy season. Their staple food crops are millet, guinea corn, maize and beans. Cotton is also grown for local textile industries. For farmers living around river banks and valleys, rice, cassava and sweet potatoes are also planted. After harvest, the stalks of corn are put to many uses such as the building of huts and fences, and as fuel and fodder for donkeys. Rice stalk is used as hay and for thatching houses. The stalk of beans, potatoes and groundnuts are also used as fodder. In fact, all parts of the plants grown in Hausaland have economic value and are used to the best advantage. Hunting and fishing had economic value as well and is also a source of income for some Hausas. After harvest period, sport activities would also take place featuring boxing and wrestling contests. Friendly neighboring villages would participate in these sports which had great social value as they fostered friendly relations and cooperation. Apart from this unifying factor, these sports had a military value where participants show their strength, manliness and endurance. Skills in handling horses, bows and arrows and other weapons were also demonstrated.¹⁷⁷ The festival of dances during which tricks and magic are displayed has also been known in Hausaland from time immemorial. The festival of dancing magicians takes place during the period of communal farming. The participants distribute Kolanuts to one

¹⁷⁶ Smith, M. G. (1959) *The Hausa System of Social Status, Africa*, vol. 29, p. 249.

¹⁷⁷ Gwandu, A. A. (1977) *Abdullahi B. Fodio as a Muslim Jurist*, Ph. D Thesis, School of Oriental Studies, Durham: University of Durham, pp. 10-11.

another as an invitation for the festival, which takes place in some town where each participant can display his competence.¹⁷⁸

The society was patrilineal with the authority in each family vested in family head (Maigida). Where collective mobilization of the community is required for farming or hunting, the authority was vested in the king of farming (Sarkin Noma) or father of hunting (Uban Farauta) respectively. For the purpose of communal discipline transcending family groups or such political solidarity as required in times of warfare, overall authority (Sarauta) was vested in the ruler (Sarki)¹⁷⁹

Their hierarchy of political power involved a specialized officials like Magajin Gari "heir of the town", Sarkin Kasuwa "in charge of market", Sarkin Kofa, "gate keeper," Mai Unguwa, "Ward head," Sarkin Baki, "in charge of guests" etcetera. The overall authority, however, rested in the hands of the "king" Sarki who was the "king of the country", which consisted not only of the birni "city" and its farmlands but a large tract of surrounding territory containing many Garuruwa (towns) and Kauyuka (villages) all of which recognized the superior political power of the king in the city.¹⁸⁰

3.4 Their belief system before Islam.

In Hausaland, like other universal needs, religion is very central and influential in all facets of lives of the people. According to Dennis, while defining religion, he states that:

Religion and religious ideas are related to the universal human need to make sense of the world we live in. These ideas are therefore central to our understanding of our society and how it works. It follows that religious ideas will play a crucial role in determining how people

¹⁷⁸ Madauci, I. Isa Y. and Daura, B. (1968) Hausa Customs, Zaria: Northern Nigerian Publishing Company, p. 75.

¹⁷⁹ Smith, A. The brief history of Central Sudan p. 180 as in Bugaje, U. M. (1981) op. cit. p. 21.

¹⁸⁰ Ibid. p. 22.

explain and react to change in their society, influencing the direction in which their society will continue to change.¹⁸¹

Religion and religious ideas of the Hausa people is paganism and they continued to retain their traditional pagan religious belief before the introduction and spread of Islam in Hausaland. Bugaje maintained that Paganism, otherwise called, traditional religion provided the Hausa people a belief system and interpretation of the mysteries of life. This traditional religious system revolved around a belief in a high distant god (Ubangiji), who is not actively connected with everyday life of men, and is supplemented by a chain of supernatural forces (Iskoki) directly in touch with men and controlling their destiny in everyday life. The natural resources such as agricultural land, forest, rivers, iron ore and salt deposits are believed to be in the custody of these Iskoki.¹⁸² Harmony with the Iskoki is taken to be essential for a good harvest, hunting, fishing etc. Hence farmers, hunters, fishermen and such occupational groups perform certain sacrifices and rituals to maintain that harmony and secure their livelihood. Such condition quite naturally supported a class of priest, (Bokaye) (sing. Boka), who being skilled in the mysteries of the Iskoki act as intermediary between the latter and the people. Bunza however, is of the opinion that before the adoration of Iskoki, the Hausa people were worshippers of the sun but later it was shifted to bori cult. Thus one can say that the earliest religious influence was the adoration of the sun as;

Hausa traditional religion has shown that certain acts of worship and beliefs related to the “sun” (*rana*) are most likely to be the early religion of the true Hausas; it was later polluted or overthrown by *bori* devotees.¹⁸³

The above notwithstanding, belief in the invisible forces (*Iskoki*) had for long existed among the Hausa people. This religious belief required ritual invocation

¹⁸¹ Dennis, C. (1986) “The Role of Religion in Social Change”, in Afonja, S. and Pearce, O. (ed), *Social Change in Nigeria*, Ibadan: Longman Press, p. 139.

¹⁸² Fuglestad F. (1978) “A Reconsideration of Hausa History before the Jihad”, *Journal of African History*, vol. 19, No. 3, p. 322.

¹⁸³ Bunza, A. M. op. cit.

as well as veneration of the tombs of the dead with the belief that the human souls in the tombs could take the shape of spirits (*Iskoki*), who were generally believed to be nearer and quicker in approach and served as better mediums with super natural. It is generally believed that the force or spirit power is capable of controlling lives, fortunes and even the daily affairs and issues of their existence. Spirits possession and exorcism (*Bori*) were practiced in all parts of Hausaland. Male adults dominated religious practices, although women were the main actors, practitioners and entertainers especially in the *Bori*- spirit possession.¹⁸⁴ Badejo observes that:

Bori is a religion in which the worshippers communicate with the Supreme Being, ancestral spirit of the natural forces, all of whom dwell on the land on which they live. It is believed that these spirits control every aspect of their lives. Hence it is very necessary to maintain harmony with them in order that they may fulfill the needs of the society.¹⁸⁵

Bori adept believe that spirits or animate beings (souls) exist and are active on people's behalf. These spirits can attach themselves to, or acquire the form of, either people, or animals, or inanimate objects (mostly rivers, trees, or mountains). They are worshipped or appeased through special rituals, and are called on for help in times of distress. Pre-Islamic belief of the ancient Hausa speaking areas revolves around an infinite number of spirits or (*Iskoki*, singular - *Iska*) There are about 3,000 *Iskoki* in the religion and they are also referred to today as *Al-Jannu* (singular Jinn).¹⁸⁶ Magiro cult is also identified as ancient and powerful cult of the Hausaland which developed out of the worship of the spirit of the ancestors and is often regarded as a grandfather of all fetishes. The baobab and tamarind trees are also considered as sacred and abode of the

¹⁸⁴ Bunza, M. U. and Ashafa, A. M. (2010) Religion and the new roles of youth in Sub-Saharan Africa: The Hausa and Epira Muslim Communities in Northern Nigeria, 1930s-1980s, *Journal for the Study of Religions and Ideologies*, vol. 9, No. 27.

¹⁸⁵ Badejo, P. A. (1981) *Bori spirit Possession Religion as a Dance Event: A Pre-Islamic Hausa phenomenon*, (Master Thesis), Los Angeles: University of California, p. 2.

¹⁸⁶ Greenberg, J. H. (1946) *The influence of Islam on a Sudanese religion*. New York: J. J. Augustin. Monographs of the American Ethnological Society, vol. 10. Retrieved from: "http://en.wikipedia.org/w/index.php?title=Maguzawa_Hausa_people&oldid=446998343" on 12 /01/ 2012

spirits, so is the riverside areas, thus, Sarkin Rafi – the king of the river refers to a water spirit, and also Ayu is a spirit living in water that is believed to be dragging people deep down into the water. Also among the hunters is the belief in the spirit referred to as *Uwar dawa* – a female goddess of hunting or forest mother. Similarly, *Uwar dawa*- corn mother is also a female goddess of agriculture having great spiritual influence on the ancient farmers. So also an evil spirit which makes men fight was referred to as *Kaura*.¹⁸⁷ Also the six major spirits are, the Sarkin Aljan the husband of *Mai'iyali*, a black spirit; king of all the spirits who is believed to cause headache among people. *Mai'iyali* "possessor of a family" is the wife of Sarkin 'Aljan, Waziri "vizier" is the Vizier of *Sarkin Aljan* who distributes the presents of *Sarkin Aljan* among the people. *Babban Maza* "great among men" and husband of *Inna*, *Manzo* "messenger" Son of *Babban Maza*, a hairy dog who devours souls and *Bagiro*, another Son of *Babban Maza* were all believed to cause loss of souls among people. The spirits are believed to dwell in the termite houses, garbage or refuse site, caves, rocks and hills.¹⁸⁸ Another aspect of ancestral worship among Hausa people is "Kangida" (Totem), they were usually animals adored by respective families in which they took oath of allegiance to be ever ready to protect it and none of the family member will ever kill that animal or eat it. If any member of the family had eaten it he will certainly become ill and in case he had intentionally killed it, he will die, the punishment being meted out perhaps by the spirit of the totem.¹⁸⁹

3.5 Introduction and spread of Islam in Hausaland.

In writing about Islam in Hausaland (Northern Nigeria), it is pertinent to analyze the history of the religion and its widespread and contacts and consequent relationship between Hausaland and areas where Islam originated.

¹⁸⁷ Kofoworola, Z. and Lateef, Y. (1987) Hausa performing Art and Music, Lagos: Nigeria Magazine publication, pp. 2-5.

¹⁸⁸ Greenberg, J. H. op, cit.

¹⁸⁹ Ibrahim, A. M. (1992) Addinin Gargajiyar Bahausha, B. A. project, Zaria: ABU, p. 20.

In the Hadith reported by Abdullah Ibn ‘Umar from his father ‘Umar bin al-Khaṣṣāb the prophet (peace be upon him) clearly explained the meaning of Islam as comprising belief in Allah the Exalted and worshipping Him alone. He state;

My father, Umar ibn al-Khaṣṣāb, told me: One day we were sitting in the company of Allah's Apostle (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Apostle (peace be upon him) He knelt before him placed his palms on his thighs and said: Muḥammad, inform me about al-Islam. The Messenger of Allah (peace be upon him) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakāt, observe the fast of Ramadan, and perform pilgrimage to the (House of Allah) if you are solvent enough (to bear the expense of) the journey...¹⁹⁴

The name Islam is Universal in meaning and does not come after a tribe of people or an individual, as Judaism is named after the tribe of Judah, Christianity after Christ and Buddhism after Budha. This name does not either originates from the name of a Prophet as the Orientalists, Christian and other secular literature used to call Islam Mohammadanism.¹⁹⁵

Islam is Allah’s (S.W.T) religion, which He revealed to all Prophets. All of them were expounding the same bases, which declare the oneness of Allah (S.W.T), glorifying Him, worshipping Him, following His commandments, keeping high morals, and improving human behavior. The differences that we see in religions today are because of suppression of the truth and the alteration of Allah’s (S.W.T) previous messages. Allah (S.W.T) gave this noble name “Islam” to men of faith for all time. He says:

... لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ يُرَىٰ وَلَٰكِنَّ رُءُوسَ بَاطِنَاتٍ لَّا يَرَوْنَ عَيْنًا ۖ لَٰكِنَّهَا فِي سَمْعِ بَاطِنَاتٍ لَّا يَسْمَعْنَ ۖ لَٰكِنَّهَا فِي قُلُوبِ بَاطِنَاتٍ لَّا يَشْعُرْنَ ۗ ۝٧٨ الحج:

¹⁹⁴ Sahih Muslim, Book 1, Hadith no 1.

¹⁹⁵ Abdallah, Z. M. (1421 A.H. / 2001 C.E.) Islam from a contemporary perspective, Publishing house for Universities, (np) p. 61.

...The path of your father Ibrahim, It is He Who has named you Muslims, both before and in this (Revelation)... (Holy Qur'an 22:78)

Prophet Noah (PBUH), the father of the prophets, said to his people:

چ چ ج ج ج ج ج چ چ چ چ ی ی ت ت ت یونس: ۷۲

But if you turn away (from accepting my doctrine of Islamic Monotheism) then no reward have I asked of you; my reward is only from Allah and I have been commanded to be of the Muslims (those who submit to Allah's will). (Holy Qur'an 10:72)

Abraham and his son Ishmael (PBUT) continuously prayed asking Allah (S.W.T.) to make them Muslims who submit to Allah's Will:

ذ ت ت ت ت ت ت ف ف ف ف ف ج البقرة: ۱۲۸

Our Lord! And make us submissive unto You, and of our offspring a nation submissive unto You, and show us our *Manāsik* (all the ceremonies of pilgrimage and Umrah) And accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful. (Holy Qur'an 2:128).

Jacob (PBUH) gathered his children before he died and advised them to hold and follow Abraham's (PBUH) religion, Islam:

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When His Lord said to him, "submit (i.e. be a Muslim)!" He said, "I have submitted myself as a Muslim to the Lord of the Universe, (mankind, Jinn and all that exist). And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons, and so did Jacob; "Oh my sons! Allah has chosen for you the (true) religion; then die not except in the Faith of Islam. Or Were you witnesses when death approached Ya'qub (Jacob)? When he said to his sons: "What will you worship after me?" They said: "We shall worship Thy God and the God of thy fathers, of Abraham, Isma'il and Isaac,- the one (True) God: and To Him we submit (in Islam)." (Holy Qur'an 2:131-133).

together with most of the Sasanian Empire, as well as the Syrian and Egyptian provinces of Byzantium.²⁰⁰

The spread of Islam to North Africa during the era of the Caliph ‘Umar Ibn al-khaṭṭab through his commander ‘Amr b. al-Aa□ who reached Egypt and brought it under the control of the Muslims and ‘Uqba b. Nāfi' who also brought North Africa into the Caliphate paved way for the expansion of the religion to other parts of Africa. After the establishment of Islam in Egypt and some parts of North Africa, *Da'wah* expanded from these areas and reached the peoples of Africa south of the □ahra' through the famous trade routes. The Muslims used these well established trade routes as a means of propagation of Islam. West Africa had a well established trade links with North Africa before this time through important caravan routes of Sijilmasa to Awdaghost trade route through Taghaza which linked the area of Morrocco with ancient Ghana. Also there is yet another route among others, which linked Tripoli to Kanem and passed through Fezzan and Bilma. It was through these trade routes that Islam penetrated into Kanem Borno and other areas of West Africa through the Muslim merchants who sojourn these caravan routes.²⁰¹ It seems the first contact of Islam and the people of Borno is difficult to come by, what seems possible was that through these trading routes People, goods and ideas moved freely and It is through them that the religion of Islam was spread to the *Bilād al-Sudan* area. Islam first entered into the Northern Nigeria through Kanem – Borno area; the first contact with Islam was probably in the 7th century C.E. (667 C.E. /46 A. H) when ‘Uqba bin Nafi’ founder of Qairawān arrived in the area of Kawar. The route through Kawar to Fezzan made Kanem to have regular contact with Muslims and the Muslim world. In this way Islam took four centuries of gradual penetration before its consolidation through official support.

²⁰⁰ Ruthven , M. and Nanji, A. (2004) Historical Atlas of Islam, (np): Harvard University Press. p. 38

²⁰¹ Balogun, S. A. History of Islam up to 1800, in Ikime, O. op, cit.

The above assumption notwithstanding, the exact date for the introduction of Islam to Kanem-Borno remains uncertain as historians had differences of opinion to that effect. However, most historians are of the opinion that Islam reached Africa south of the 'ahra' via the trade routes. Martin observed that by the seventh century C. E. the Muslims were not only crossing and re-crossing the 'ahra' but were also the masters of these trade routes.²⁰² Accordingly, these trade routes provided immediate means for the penetration of Islam into Kanem-Borno.²⁰³

Though most of the Historians agreed that the trade routes have provided a gateway through which Islam penetrated into Africa South of the Sahara, the actual date could not be unanimously agreed upon, however, it could be said that Kanem-Borno have witnessed many currents and waves of Islamic influence. It seems that the first indication for the introduction of Islam to the borders of Kanem-Borno was the expedition of 'Amr Ibn al-Aa' from Egypt to Libya as far as Waddan and to the south and east of Tripoli. It was followed by the expedition of 'Uqba Ibn Nāfi' in about 46 A. H. / 666 which penetrated as far as Fezzan and the area of Kavar (Kavar oases), since trade on this route continued up to the area of Kanem, it could be possible that Islamic influence also penetrated into Kanem in those days.²⁰⁴ The Borno records (letter of privilege) also made it clear that Islam was introduced to Kanem Borno by a learned scholar Muhammad Ibn Mani in the eleventh century during the reign of Umme Jilmi (d. 479/1097 C.E.).²⁰⁵ An examination of the letter of appreciation issued to Muhammad Ibn Mani for his effort on Islamization of the area confirm to us that the actual Islamization must have taken place before the arrival of Ibn Mani, since four kings of Borno had learnt to recite the Qur'an

²⁰² Martin, B. G. (1969) "Kanem, Borno and the Fezzan: Notes on the Political History of a Trade Route", *Journal of African History*, Vol. X, No. 1, p. 16.

²⁰³ Fage, J. D. (1978) *A History of Africa*, London: Hutchinson and Co. Ltd., p. 74.

²⁰⁴ Abdullahi Smith, (1971) "The early states of the Central Sudan" in J. F. Ajayi and M. Crowder, (eds.) *History of West Africa*, (n.p): Longman, Vol. 1, p. 171.

²⁰⁵ Palmer, R. (1974) *The Borno, Sahara and Sudan, Negro*, New York: University Press, p. 14. As in U. Dahiru, *Qur'anic studies in Borno: Developments in the Nineteenth and Twentieth Century*, Ph. D. Thesis, Kano: Bayero Univesity, p. 22.

before Mai Umme and therefore, It is improbable for a pagan king to recite the Qur'an.²⁰⁶ There is also an earlier mention of Kanem in the records of historians. Al-Yaqubi, a 9th century historian who stayed in Egypt has mentioned the *Zaghawa* as those who live in Kanem, "their dwellings are huts and they have no towns."²⁰⁷ Moreover, al-Bakri writing at the end of the eleventh century referred to Kanem as a remote area and scarcely anyone reaches them." But the presence of the descendants of the Umayyad who maintained their tradition in Kanem is also established. Subsequent historians after al-Bakri down to the fifteen century were referring to Kanem as the Land of the Muslims and Islam has penetrated it through the following pattern.²⁰⁸

That the Islamization of Kanem was suggested as a result of the *Da'wah* activities of Muslim traders and itinerant scholars moving along the Trans-Sahara trade routes. Islam penetrated through the central Trans-Saharan route which passes through Tripoli, Jabal Nafusa, Fezzan, Zawila, Kawar to the Chad Basin. By the end of the 12th century indigenous system of Islamic education has produced its competent scholars who were not only famous in Borno but known to the outside world. The celebrated Kanem poet Abu-Ishaq Ibrahim al -Ya'qub al-Kanimi visited the al-Mohad ruler Ya'qub al-Mansur 580-591 AH/1184-1194 C. E. and recited to him some words of praise. With the increasing number of educated elites both learned and students, the Sulṭan of Borno had to seek the assistance of Al-Azhar University for admission.

As for the introduction and spread of Islam in Hausa states, it made its first appearance after reaching Kanem Borno as early as the 12th century a period when Borno traders were said to have come to Hausaland. The Hausa states, however, appear to have remained outside the massive influence of Islam until sometime around the first quarter of the 14th century when Hausaland

²⁰⁶ Ibid.

²⁰⁷ Ahmad Ibn Abi Ya'Qub Ibn Jafar, (1960) *Tarikh al-Ya'qubi*, Beirut: Dar Sadr, vol. 1, p. 193. As in Dahiru, U. Ibid. p. 22.

²⁰⁸ Abu Ubayd Abd-Allah Ibn Abd al-Aziz al-Bakri, *Kitab al-Maghrib fi Dhikr bilad Ifriqiyyah wa-l Maghrib*, (ed) De Slane Alger, 191. P. 11, as in Ibid. p. 23

witnessed the influx of Muslim traders and itinerant scholars who came from Mali, Abdullah al-Ilori stated that:

أهل مدينة (كنو) قد عرفوا الإسلام على أيدي الوناغرة الذين وفدوا إليها من كاشنة. وعرف الوناغرة الإسلام على أيدي العرب والبرابرة، وأول من أسلم من ملوك مدينة (كنو) هو عثمان (زمنقاوي) ثم كنجيج، ثم ابنه عمر الذي تعلم القرآن والفقہ والحديث، وقرب إليه العلماء، وأقام الشريعة، ثم جاء بعده محمد رُثفا الذي رفع شأن الإسلام في (كنو). وفي عهده حضر الميغيلي إلى (كنو) وعبد الرحمن الزيتي الونكري وغيرهما من الأعلام.

The people of Kano were converted to Islam by the Wangarawa who visited them after reaching Katsina, and Wangarawa received Islam from the hands of Arabs and Barbers. The first to become a Muslim among the chiefs of Kano was Uthman (zamnaqawiy), then Kanjij, then his son Umar who study the Qur'an, Fiqh and Hadith, he also bring closer to him scholars and establish the Shari'ah. Then came after him Muhammad Rumfa who raised the status of Islam in Kano. It was during his reign that (famous scholars such as) al-Maghili and 'Abdur-Rahman Zayati and others visited Kano.²⁰⁹

Earlier before the acceptance of Islam by the king of Kano that of Katsina had accepted the religion, Muhammad Korau (c.1320-53 C.E) was the king of Katsina. As the name "Muhammad" suggests, the king must have been a Muslim. In kano too, Muhammad Korau's contemporary, king 'Uthman Zamnaqawi, (1343-49 C.E) bore a Muslim name. During the reign of his successor 'Ali Yaji (1349-85 C.E), steps were taken to spread Islam among the subject population. A mosque was built in Kano city and every town was ordered to observe the daily prayers.

The work of spreading the new faith was also made easier by the continual arrival, at different intervals, of new missionaries. For instance, during the reign of Sulḡan Ya'aqub of Kano (1452-63 A.D) a group of Fulani missionaries arrived in Hausaland from Malle, bringing with them a new set of books on

²⁰⁹ al Ilori, A. A., (1978) *Al-Islam fi Nigeriya wa Shaykh Uthman bin Fodiyo al-Fulany*, Lagos: (np), p. 33.

subjects which hitherto had not received attention from the scholars in Hausaland. These were books dealing with Tawhīd (divinity) and etymology, prior to this; the only books studied seem to have been the Holy Qur'an, books on Hadith (traditions) and on law.²¹⁰

It was during the reign of Ya'qub's successor, Sulṭan Muhammad Rumfa that Islam became firmly and permanently established in Kano. During his time, that the feast of *'Id-al-Fiṭr* which marks the end of Ramaṭan fast month was first celebrated in Hausaland.²¹¹ This was a time of great Islamic revival not only in Kano but also in Katsina, then under Sulṭan Ibrahim Maje (1494-1520 C.E).²¹² It seems that the whole of Hausa land witnessed an increase in Islamic influence at the time. This might have been due to increased contact between Hausaland and Songhai which was also at the time undergoing a great Islamic revival initiated by Sulṭan Askia Muhammad of Songhai. For instance, Kanta of Kebbi had been a governor for Askia Muhammad of Songhai before he revolted and established himself as an independent king of Kebbi.²¹³

It was also around this time, too, that the famous juris-consult, Muhammad b. 'Abd-Karim al-Maghili (d. 1504 C.E) came to Hausaland in 1492 C. E, his visit is considered as a land mark in the annals of Islamization process of Hausaland.²¹⁴ He was credited, according to traditional accounts, with the introduction of some Muslim preachers said to have come originally from Medinah.²¹⁵ He spent some time in Katsina and taught both there and in Kano, where he was said to have written, at the request of the Sultan, a book 'The Obligation of princess' which set out the proper way to administer an Islamic state.²¹⁶ Another famous Muslim scholar and contemporary of al-Maghili, the erudite polymath. Jalal al-Din Al-Ḥayṭi (d. 1505 A.D) came to Hausa land

²¹⁰ Palmer, H. R. 1967) Sudanese Memoirs, London: New Impression, pp. 133-134, as in Gwandu, A. A. (1977) Abdullahi B. Fodio as a Muslim Jurist, Ph. D Thesis, Faculty of Arts, Durham: University of Durham. P. 23.

²¹¹ Okija, F. G. An outline history of West Africa, (np, np) p. 82.

²¹² See *ibid* , pp81, 110-111.

²¹³ Gwandu, A. A. (1977) P. 23.

²¹⁴ Gada, A. M. *op. cit*.

²¹⁵ Palmer, III, as in Gwandu, A. A. Abdullahi B. Fodio as a Muslim Jurist, *op.cit*.

²¹⁶ *Ibid*, p. 23.

about the same time. The two seem to have become involved in a dispute over many questions.²¹⁷

According to Gwandu, although Islam had reached Hausaland as early as the beginning of the 14th century and had become firmly established by the end of the 15th century, this does not mean that it was accepted by all the people of the area. In this connection therefore, what seems to have happened was that:

Muslim traders from the north and from Malle came and settled in the Hausa states. They formed the nuclei of Islamic communities, which gradually expanded and which were from time to time reinforced by fresh arrivals of missionaries. As time went by, the surrounding indigenous culture came to be more and more influenced by Islam. The first to be converted were the traders, the chiefs and their courtiers. Once in contact with the new religion, the chiefs saw it as a great asset. Its adoption boosted their image among their pagan subjects. Some of them found it convenient, for selfish reasons, to adopt at least a veneer of Islam, while at the same time they were not prepared to give up their traditional religion in its totality. As a result the two cultures, Islamic and indigenous came to exist side by side, and at times merged to form a kind of indigenized Islam.²¹⁸

Again, there were many chiefs who accepted Islam with all their hearts and were totally committed to it. With the help of pious scholars, such committed chiefs geared their efforts in maintaining and spreading pure, uncontaminated Islam. With the conversion of these dedicated chiefs and the effort of scholars, mass populations were influenced to accept Islam. They were anxious to follow the new prestigious Islamic faith whose demands were so simple and that its adoption required little effort on their part. The missionaries would, no doubts, have taught the people that by the simple pronouncement of the formula of faith they became Muslims. They would also have taught them how to pray, fast, give out alms to the poor. And perform the pilgrimage. None of these pillars of

²¹⁷ al-Ilori, Adam Abdullah (1967) *Misba'u al-Dirasat al-adabiyah fi 'l-Diyar al-Nijiryah* (n.p) np) pp.16-18 as in Gwandu, A. A. Abdullahi B. Fodio as a Muslim Jurist, op.cit. p. 23.

²¹⁸ Gwandu, A. A. (1977) P. 23-24.

Islam would be regarded as unduly difficult by the common people.²¹⁹ This notwithstanding, it must be realized that one should not thought that everyone had became a Muslim. Very many of the people were still animists, and many common people also mixed Islam with un-Islamic trends;

these common people were mainly concerned with earning their living, and that they were not aiming at becoming learned doctors in Islamic Law. Very often they contravened many of the laws laid down by Islam. They continued to participate in some idolatrous rites of animism like making sacrifices and libation to various objects of worship. They may have failed to observe the rituals of Islam through ignorance or neglect. In social and economic matters they followed their own indigenous customs and practices.²²⁰

There were also some who, while calling themselves scholars, were ignorant of even their individual duties. They employ every conceivable trick and deception in order to win the recognition and respects of the rulers and, veneration of the masses. They seized every opportunity to make a show of knowledge, often resorting to strange and unrecognized books as a source for their views. Their interpretation of law was extremely wild and weird, and they were ready to go to any length to establish their hold on the simple-minded peasants.²²¹ This was the situation in Hausaland until the reform movement of Shaykh 'Uthman Ibn Foduye.

3.6 The spread of un-Islamic trends in Hausaland.

As stated above, the people of Hausaland were pagan and continue to retain their traditional pagan religious belief before the introduction and spread of Islam in the area. After the introduction of Islam, ignorance of the religion of Islam and the incursion of numerous un-Islamic trends and evil innovations appear to be the main shortcoming of some Muslims in Hausaland. This situation is certainly a contributing factor to the emergence of so many un-

²¹⁹ Ibid. P. 25.

²²⁰ Ibid.

²²¹ Ibid. P. 25-26

Islamic trends in the area during that period. The majority of the people of Hausaland in general had set aside the fundamental principles of the religion if not completely forgotten. Tauhid was corrupted by a number of superstitions and the practice of Sunnah was polluted by local traditions and customs. Shaykh Muhammad Bello had in his book *Infaq al-maysur* outlined the various groups in Hausaland, he states:

لا يكاد يوجد في هذه البلاد من صح إيمانه وتعبد إلا النادر القليل، ولا يوجد في غالبهم من يعرف التوحيد، ويحسن الوضوء والصلاة والزكاة والصيام وسائر العبادات: فمنهم كفار يعبدون الأجار والجن، ويصرحون على أنفسهم بالكفر، ولا يصلون ولا يصومون ولا يزكون، ويسبون الله ويقولون في حقه ما لا يليق به، وهؤلاء غالب عامة السودانين الذين هم "ماغنداوا".

It is hardly to find in these towns (Hausaland) one whose faith and mode of worship is authentic, except very few and it is hardly to find in their majority, one who knows Tawhid (Islamic monotheism): Among them were unbelievers who worshiped trees and Jinns, they proclaim on themselves unbelief, they neither pray nor fast or give poor due, they insult God and state what is not suitable to Him. These are the majority people of Sudanese known as maguzawa (idolators) ²²²

ومنهم قوم يقرون بالتوحيد، ويصلون ويصومون ويزكون من غير استكمال شروط، بل يأتون في ذلك كله بالرسم والعلامات، مع أنهم يخلطون هذه الأعمال بأعمال الكفر الذي ورثوه من آبائهم وأجدادهم،

And among them are people who pronounced Tawhid, they pray, fast, and pay the poor due without completing the stated conditions, rather, they perform them based on description and insignia and they mixed these deeds with the deeds of the unbelievers which they inherited from their forefathers. ²²³

ومنهم قوم يقرون بالتوحيد، ويصلون ويصومون ويزكون من غير استكمال شروط كما مر مع أنهم مقيمون على عوائد ردية، وبدع شيطانية.

And among them are people who pronounced Tawhid, they pray, fast, and pay the poor due without completing the stated conditions

²²² Muhammad Ballo, (1951) *Infaq al-Maysur fi Tarikh Bilad al-Takrur*, (ed.) London: Whittings C.E.J., Luzac and Company. p. 28. (Translations mine.)

²²³ Ibid.

as explained earlier, and at the same time they dwell in *Awā'id al-Ridiyah* (charges of unbelief) and evil innovations.²²⁴

ومنهم منهمكون في المعاصي الجاهلية متأنسين بها، دارين فيها مجرى المباحات، حتى كأنها لم يرد فيها نهي، وهي خصال كثيرة أقاموا عليها، وهؤلاء أكثر عامة الفلاتيين، وبعض مسلمي السودانين، إذ قد مر أن غالبه كفار بالأصالة، وبعضهم بالتخليط

And among them are those engrossed in pre Islamic pagan wrongdoings very delighted with it, indulging in it as if it was permissible, as though there is no prohibition in it, it is a common practice among many Fulani and some Muslims of Hausaland whose majority inhabitant are unbelievers by origin and through mixing (of Islam with syncretism) as mentioned earlier.²²⁵

ومنهم قوم مؤمنون عارفون بالتوحيد كما ينبغي، محسنون للوضوء والغسل والصلاة والزكاة والصيام، عاملين بذلك كما ينبغي، وهؤلاء النادر القليل

And among them are believers who are well acquainted with *Tawhid* as ought to be, they perfected the ablution, ritual bath, prayer, poor due and fasting, performing them as required. This (group) are very scarce.²²⁶

So unbelief coupled with ignorance and the influx of innovations was the major problem that characterized the people of Hausaland which led to the spread of un-Islamic trends. In a well-known poem composed by Shaykh 'Uthman in Fulfulde, which seriously touched on some of the un-Islamic trends that prevailed in Hausaland, He stated:

From its trouble is that *Shari'ah* does not prevail; And many of its people do not distribute estates of the dead in accordance with the *Shari'ah* Law; Some of its trouble is performing prayer without ablution; The Zakāt of their animals they never pay; Another trouble is that women do not learn; Their body they never cover (properly)... Another trouble of it is that of mingling up of men and women, excited embrace of each other...²²⁷

²²⁴ Ibid. p. 29.

²²⁵ Ibid.

²²⁶ Ibid.

²²⁷ Shaykh Uthman B. Fodiyo, Boneje Hausa, (ms), as in Ilmi, I. H. (2004) An Analysis of use of Hadith as contained in some selected works in Sokoto Jihad Literature, Ph. D Thesis, Department of Islamic Studies, Sokoto: Usmanu Danfodiyo University. p. 80.

In Nur al-bāb, Shaykh Uthman details out the innovation that a group of people, which was in great majority, had taken as part and parcel of the religion. He counts that:

Veneration of trees and tombs, the prevention of womenfolk from education, the superstition of good and bad days, the belief in the effect of the movement of stars, praying on the grave for blessing, and the practice of acts unfounded in the religion like *salat yaum al-Ashurah*, *salat al-Qabr*, *salat al-Walidain*, *alat al-Ushbu'* and the mixing of men and women in the market and other places of social gathering as the main foreign to the genuine system of the religion.²²⁸

3.7 Some prominent scholars in Hausaland.

Preaching the Religion of Allah (*S.W.T*) is the task of all the Messengers and the scholars who are their inheritors. The Prophets did not leave behind any *dinars* or *dirhams*, but Islamic Religion and knowledge.²²⁹ Whoever receives this knowledge is assigned the task of bringing the people out of darkness into light, from unbelief (*kufir*) to true faith, from *Shirk* to *Tawhid*, and from the Hell-Fire to Paradise through *Da'wah*.²³⁰ Islamic scholars seriously undertook the duty of conveying the message of Islam through various means of *Da'wah*. The Prophet (SAW) says:

The scholars (*'Ulamā*) are the inheritors of the Prophets.

It is a known fact that no money was inherited from the Prophets; rather knowledge of Islam was inherited from them. From the time of the Sahabah onwards, the '*Ulamā*' took the task of teaching people this knowledge of Islam, and guiding the Muslims to what could make them achieve good in this world and the next. Based on this, many '*Ulamā*' travelled far and wide throughout

²²⁸ Shaykh Uthman B. Fodiyo, Nur al-Albab, (ms), as in Ilmi, I. H. Ibid. pp. 66-67

²²⁹ Abi Isah, Muhammad bin Isah al-Tirmidhi, (1980/ 1400 A.H) *Sunan al-Tirmidhi*, Beirut: *Dār al-Fikr*, vol.4 p.153, Hadith no. 2823.

²³⁰ Al-Halali, M.T. and Khan, M. M. (nd) *Translation of the Meanings of the Noble Qur'ān in the English language*, Madina: King Fahd Complex for the Printing of the holy *Qur'ān*. Q 3 V 187

the world teaching and guiding people up to the time when indigenous scholars emerged in almost every Muslim country. In Hausaland the story is almost the same, visiting scholars sojourn the area since when the area started to embrace Islam. According to Gada, many scholars from North and West Africa visited Hausaland from the 15th century C. E. onward.²³¹ Some of these visiting scholars who contributed in teaching and propagation of Islam in Hausaland included among others:

1. *Shaykh* Muhammad ibn ‘Abd al-karim al-Maghili. He migrated to the land of Sudan towards the end of the 15th century C. E. from Tilmisan. He settled in Takodah where its scholars studied from him. Then he moved to Katsina and met its Sultan. Scholars of Katsina also benefited from him. He then travelled to Kano where he was appointed a judge and legal consultant in Muslim personal law. The court scholars of Kano benefited much from him. He visited Sultan Askiya Muhammad and wrote for him a book that consisted of legal judgments and political commentaries. He met Imam Al-‘uyu‘i in Katsina, Takodah and in Timbuktu where scholarly discussions took place between him and other learned men with regard to the legality of studying the logic of Aristotle. While al-‘uyu‘i considered it illegal, al-Maghili saw it as legal. Al-Maghili died in the town of Tuwaat in the year 909 A.H.²³²

While in Kano, al-Maghili wrote for its *Amir*, Muhammad Rumfa, a book, which treated politics, government, and the laws based on the precepts of the Qur’an, *Sunnah* and *Ijma* or consensus of opinion of scholars. This book is considered to be the first constitution written in Hausaland. *Shaykh* ‘Abd Allah b. Foduye benefited greatly from the book, as he made references to it in his book, “*Diyā’ al-Hukkam*”, which he (‘Abd Allah) also wrote in Kano.²³³

²³¹ Gada, A. M. (2010) A short History of early Islamic Scholarship in Hausaland, Department of Islamic Studies, Sokoto: Usmanu Danfodiyo University. p. 4.

²³² Muhammad I. T. (2004) The Role of Islamic Scholars in the spread of Islam in Hausaland: Keynote address delivered at bicentenary of Sokoto Caliphate Conference Of ‘*Ulamā*’ held at Sokoto: Attahiru Bafarawa Institute of Qur’anic and General Studies. P.3.

²³³ al-Zirikly, K. (1986), *al-‘A’lām; Qamus al-Tarajim li-Ash’har al-rijal wan-Nisa’ minal Arabi Wal Musta’ribin wal Mustashriqin*, Beirut: Dār al-‘Ilm Lilmalāyin. vol.6 p.216.

2. Muhammad Ibn Abi Muhammad al-Tazakhti came from Sankore University in Timbuktu. He visited Hausaland and settled in Katsina where he taught, preached and also held the position of *Qaḍī*. He stayed in Katsina for a period of fifteen years and died in the year 1529 C. E.²³⁴

3. Ramadan Ibn Ahmad also came from Fezzan and visited Zamfara area of Hausaland where he stayed until his death. He established the centre of learning there. He also taught, preached and wrote some literary materials.²³⁵

The efforts put in by these visiting scholars continued up to the time when indigenous scholars emerged who made tremendous effort in sustaining the schools established by visiting scholars and also penetrated in all corners of Hausaland teaching, preaching and encouraging prospective students to pursue Islamic scholarship. These scholars include among others;

1. Shaykh Imam °Abd-Allah Sakka al-fulaniy al-Baghāwiy, a distinguished and adept scholar, keen and liberal writer, unique and the best scholar of his time. He travelled in the quest for knowledge to Agades and Fazzān. He studied from Ibn Ganim and then under shaykh Bakri and then he returned to his hometown Katsina, where he embark upon and occupy himself with teaching. Among his students were Muhammad al-Baghawiy and Qadi Musa al-sudani.²³⁶

2. He is *Shaykh* Muhammad bn al-sabbag bn alhaj Muhammad bn Barakat bint Ibrahim popularly known as Danmarina (ibn Al-sabāg). Sultan Muhammad Bello have discussed about him in his analysis of the scholars of Hausa land saying:

"ومنهم (أى علماء بلاد حوسا) الشيخ الأستاذ المكاشف المعروف بابن الصباغ، دهليز العلم، له تأليف منها شرحه على عشرينيات الفازازى،"

Among them is Shaykh Ustaz al-mukāshif popularly known as Ibn Al-sabāg, passageway of knowledge, he has some works including his commentary to Ishriniyah of Alfāzāziy.

²³⁴ Muhammad I. T. op. cit.

²³⁵ Ibid.

²³⁶ Muhammad, Bello, (ms), (nd) *Infaq al-Maysur fi Tarikh Bilad al-Takrur*, Cairo: Dar wa Mata'bi' al-Shu'b,

He died in the 12th century C. E. and his grave is in Katsina were people used to visit.²³⁷

3. He is *Shaykh* Muhammad Ibn Masanni. He wrote numerous works that stood as proofs of his vast knowledge. One such work is “*Annafha-Al-Anbariya Fi Sharh Ishriniyāt*” and “*Azhār Arrabā Fi Bilād Yoruba.*” He was one of the students of ibn As-sabāg.²³⁸

ومنهم الشيخ هارون الزكزكي، شيخ الشيوخ الفلاتي، وعنه أخذ الشيخ رمضان. ومنهم الشيخ العلامة رمضان بن أحمد، وكان أصله من فزان، استوطن زنفر، وله قصائد وتوالييف، منها: نظمه على رواية البخاري، أي رواية الفروع عن الأصول. ومنها الجوهرة في ذم علم النجوم.

4. Among them is Hārūn Al-zakzakiy, a great Fulani scholar from whom Shaykh Ramadhan studied. Among them is also erudite Shaykh Ramadhan bin Ahmad, his home town is *Fazān* but he moved to and settled in Zamfara. He has written some books and poems. Among those (poems) is “*Nazm Al Ruwāt Al-Bukhari*” and “*Al-Jaw’hara Fi Zam ‘Ilm Al-nujum.*”²³⁹

5. Among them is ‘Umar ibn Muhammad ibn Abi-Bakr al-Tarwady. He is origin was from Rakab, He is from the scholarly and pious family. A momentous jurist, highly respected who wrote a book called “*Taqāyid wa Ashār.*” He also wrote Takhmis ala kaukab al-durriyah and also wrote letters of advice to some of his brothers in which he cited over twenty seven books which were not proper to study or teach them and they are in circulation among the people, these works contain many weak and fabricated traditions and are not reliable. He left his hometown on his way to east for pilgrimage but stopped at Baraya-Zaki where he died. His grave is being visited by many.²⁴⁰

ومنهم الأستاذ جبريل بن عمر، شيخ الإسلام العلامة المحقق، القدوة النظار الصالح البركة الحاج، ومن فضائله رضي الله عنه أنه كان ممن حمل لواء العلم في زمانه، فشرّف بزيارة بيت الله الحرام وزيارة قبر نبيه محمد صلى الله عليه وسلم مرتين.

²³⁷ Ibid.

²³⁸ Ibid.

²³⁹ Ibid.

²⁴⁰ Ibid.

6. Among them (scholars of Hausa land) is *Ustadh* Jibril ibn Umar *Shaykhul-Islam*, unquestionable expert, role model, righteous and blessed. Among his virtues is that he is among those who raised the flag on scholarship in his time. He was oportuned to visit the house of Allah and the grave of the Prophet (SAW) twice.²⁴¹ *Shaykh* ‘Uthman described him as follows:

"ليعلم أهل بلادنا السودانية هذه، بعض ما أنعم الله عليهم، ليجتهدوا في شكر الله تعالى، على وجود هذا الشيخ في هذا البلد، فيستوجبوا المزيد"

The people of the *Bilad al-Sudan* should know some of the bounties of Allah bestowed upon them for them to praise Allah for that so as to have its increase. That is the presence of this *Shaykh* in this state (*Bilad al-Sudan*)²⁴²

Jibril was also one of the great teachers that taught *Shaykhs* ‘Uthmān ibn Fodiyo and ‘Abd Allah. He strictly adhered to the teachings of the Qur’ān and Sunnah of the Prophet (S.A.W.) and called people to Islam. So significant was his contribution that *Şhaykh* Uthman ibn Fodiyo stated;

I wonder whether we would have been guided to the right path, had it not been for the *Shaykh*, for the destruction of customs contrary to Islam in our Sudanese country was initiated by him and it was completed by us.²⁴³

Jibril was the student of *Shaykh* Murtada Al-zubaid, the person that wrote a commentary on “*Ihya’ Ulūm al-Deen*” of Ghazali and also wrote a book called “*Ta’j-ul-Arus*. Jibril studied from him when he traveled for his second *hajj*.²⁴⁴

One of those learned personalities was the grand son of ‘Ahmad Baba al-Timbukty, born in the year 1770. He was a contemporary of *Şhaykh* Jibril ibn Umar and *Şhaykh* al-Tahir ibn ‘Umar. He was very pious, and taught numerous students. He died in the year 1844 A.D. One of his daughters was known as

²⁴¹ Ibid.

²⁴² Muhammad, Bello, (undated), (ms), *Infaq al-Maysur fi Tarikh Bilad al-Takrur*, Cairo: Dar wa Mata’bi’ al-Shu’b.

²⁴³ Muhammad I. T. op. cit.

²⁴⁴ Ibid.

Sayyidah Aisha, who used to give translations of the Qur'an in the month of *Ramadan* at the king's palace in Kano.²⁴⁵

The above-mentioned scholars are but a few of a long chain of scholars that lived before *Shaykh* 'Uthman b. Foduye. They all contributed immensely in teaching, guiding and preaching to the people of Hausaland in all matters of Islam.

²⁴⁵ Ibid p. 4

CHAPTER FOUR: THE ROLE AND IMPACT OF *DA'WAH* OF SOKOTO CALIPHATE SCHOLARS

4.1 The biography of three prominent Caliphate leaders

4.2 Their theological foundation

4.3 Their teaching activities

4.4 Preaching tours

4.5 Methodology in propagating against corrupt belief, innovations and all forms of un-Islamic trends in Hausaland.

4.6 *Hijrah* to Gudu and preparation for the Jihad

4.7 Jihad and the establishment of the Sokoto Caliphate

CHAPTER FOUR: THE ROLE AND IMPACT OF *DA'WAH* OF SOKOTO CALIPHATE SCHOLARS

4.1 The biography of three prominent Caliphate leaders

This section presents the historical background of three prominent Sokoto caliphate leaders and their teaching and *Da'wah* activities which led to the formation of Sokoto caliphate.

4.1.1 Biography of Shaykh 'Uthman Ibn Fodiyo

He is 'Uthman ibn Foduye, the leader and commander of the *Jama'ah* and its first *Amir al-Muminun*, His full name is:

الشيخ أبو محمد عثمان بن محمد الملقب (بفودي) بن عثمان بن صالح بن أيوب بن هارون بن محمد عورطو بن محمد جبو بن محمد ثنبو بن أيوب بن ماسران بن أيوب بن أبي بكر بن موسى (جكلو) وموسى هذا هو الذي هاجر بجماعته من بلاد فوتا تورو فاستوطنوا بلاد هوسا واختلطوا بهم حتى ظهر بينهم الشيخ

Shaykh Abu Muḥammad, 'Uthman Ibn Muḥammad Foduye (Foduye is a Fulani tittle for a learned man or jurist) son of 'Uthman son of Salih son of Ayub, son of Harun, son of Muḥammad gorde son of Muḥammad Jibo son of Muḥammad Sambo, son of Ayub, son of Masarana son of Ayub, son of Abi bakr son of Musa (Jakolo). It was this Musa Jakolo who migrated with his people from Futa Toro to Hausaland and settled there within its people until the appearance of the Shaykh.²⁴⁶

Shaykh 'Uthman was born at a place called Maratta, in the land of Galmi, in the Hausa city state of Gobir.²⁴⁷ Born in a learned and pious family, His father

²⁴⁶ Shaykh Uthman b. Foduye, (1427 A. H.) *Hidayat al-Tullab ila Sawab*, Editing and comentary by Abdurrahman, N. A. (np, np,) p. 8.

²⁴⁷Gusau, S. A. (1987) Economic Ideas of Shaykh Uthman b. Foduye, a paper presented at an International Seminar on Intellectual Tradition in the Sakkwato Caliphate and Borno, Centre for Islamic Studies, University of Sokoto, 11 – 14th April.

Muhammad Foduye was a well known scholar of his time in Gobir, a descendant of the Torankawa Fulani and heir to a long Islamic tradition of learning. Coming from a learned family, with a long tradition of leaning, Shaykh 'Uthman was brought up under the guidance of his parents. The family moved to Degel which is on the edge of the main route between Birnin Kebbi and the Gobir towns of Alkalawa and few miles west was another route to Birnin Konni and Adar. His father Muḥammad Fodiye died in Degel and is buried there.²⁴⁸ He studied from a number of scholars; among them was his father Muḥammad Foduye from whom he studied the Qur'an, his mother Hauwa'u bint Muḥammad and his grandmother Ruqayya also taught the Shaykh. He then moved to other teachers who included, Shaikh Bandura Al-kabawi. Shaykh 'Uthman accompanied him for some two years and moulded himself to his pattern of piety, enjoining the right and forbidding the wrong, Shaykh 'Abdurrahman b. Hamda also taught him *li'raab*, He studied Tafsir (Exegesis of the Qur'an) under Shaykh Aḥmad b. Muḥammad b. Hashim Zamfari, He studied Hadith especially the six authentic collections from Shaykh Alhaji Muḥammad b. Raji and Ṣhaykh Jibril b. 'Umar who influenced Shaykh 'Uthman by his scholarship and uncompromising attitude and attacks on local practices . He also studied from other Fulani, Hausa and Kanuri scholars and none of his scholars was an Arab, this indicates the level of scholarship in Hausa land in those days.²⁴⁹ According to Bugaje;

'Uthman had two advantages: access to one of the best instructions and a social status in a society full of respect for learning. He learnt the Qur'an at the feet of his father very early, as was the practice then and proceeded to study elementary fiqh and Arabic language. He then proceeded, this time under scholars renowned in their respective fields, many of whom were his uncles, to undertake advanced studies, where the curriculum is heavy and the influence of the teachers great. Here he studied Tasfsir, Hadith, Sirah, Fiqh, Arabic Language, Taḳawwuf, Mathematics and Astronomy. He

²⁴⁸ M. Last, (1967) *The Sokoto Caliphate*, London: Longman. p. 4.

²⁴⁹ al-Ilori, A. A. (1978) *Islam fi Nigeria wa Shaykh Uthman bin Fodiyo Fulaani*, (np, np) p. 94. See also Last, M. Ibid. pp. 5-6.

received a thorough grounding in these fields and before he was twenty he had already written his first work in his mother tongue, reflecting not only the early intellectual maturity but also a propensity for literary output. By the time he was twenty he had formerly finished the basic texts for advanced studies and free to pursue a career.²⁵⁰

Adam Abd-Allah al-Ilori also observed the personality traits of Shaykh 'Uthman as follows:

قد اجتمع في شخصية ابن فودي عدة صفات لم تتفق ولم تجتمع لكثير من العلماء قبله ولا بعده في بلاد السودان وفي بلاد العربان فيما نعلم، وذلك أنه أول داعية في تغيير المنكر بالقلب، ثم باللسان، ثم باليد، ثم بجمع الجنود وتشهير السلاح ثم إقامة دولة تحكم بكتاب الله وسنة رسوله على نمط الحكومات الإسلامية الأولى في صدر الإسلام. لم يشترك ابن فودي مع أمير أو ملك أو سلطان في تأسيس دولته

Shaykh b. Foduye was bestowed with numerous qualities which other scholars of his time and there after does not possess in Hausaland... This is so because he hated evil and tried to stop it by way of preaching, then trying to stop evil physically, and later by waging war. He succeeded in establishing an Islamic state, which ruled the land through Islamic law as it was during the first generation of the Muslims in Medina. He did not seek the aid of any ruler... in establishing his state (the Sokoto caliphate)²⁵¹

Shaykh 'Uthman bin Foduye, like other scholars, was able to preach and guide his people through his writings. He wrote several books in different fields of knowledge. These books are still relevant to the contemporary time, they treat various religious matters that dealt with politics, *Shari'ah* the Islamic Law, theology, and many other issues. He was able to nurture and bring up over a hundred scholars that each continued to spread the knowledge of Islam. He

²⁵⁰ Bugaje, U. M. (2010) Shaykh Uthman Ibn Fodio and the Revival of Islam in Hausaland: Birth, studies and career, <http://madanitimbukti.wordpress.com/2010/08/12/shaykh-uthman-ibn-fodio-and-the-revival-of-islam-in-hausaland-by-dr-usman-bugaje/trackback/>

²⁵¹ al-Ilori, Adam Abd Allah *Islam fi Nigeria wa al-Shaykh Uthman Bin Fodiyo al-fulani*, as quoted in Shaykh Muhammad Isa Talata-Mafara, The Role of Islamic Scholars in the spread of Islam in Hausaland: Keynote address delivered at the opening ceremony op. cit.

possessed vast knowledge in ethics whereby the soul is purified by the glorification of God. He, like other reformers, took up arms and fought in the cause of Allah till when the word of God became the upper that of the disbelievers became the lowest of the low, this led to the establishment of an Islamic state, which consisted of all the areas of the present-day Northern Nigeria and some parts of the Republics of Niger and Cameroon. In short, Shaykh 'Uthman was a scholar, jurist, preacher, reformer, leader, a commander and a Head of an Islamic State.²⁵² His writings were in circulation not only in Nigeria today but to its neighboring states, because initially, it was intended to mainly address the need of their contemporary situation but later it was also found that the works were still necessary to present conditions and beyond. It was the belief of the Shaykh that the works of the contemporary scholars at any given moment were more relevant to their people as they addressed the specific needs of the situation. The intellectual outputs of these scholars were such that each established a kind of specialty and a specific target audience to avoid duplication of efforts. This was acknowledged by Shaykh himself where he advised in his book *Najm al-Ikhwan* that students should:

Take to reading the works of my brother Abdullah for he is, on the whole, concerned with the *Sharia'h*. Take to reading the works of my son Muhammad Bello for he is, on the whole, concerned with the preservation of the political science of the Muslim community with regards to persons, aims, time, place, and prevailing conditions. Take to reading my works too for I am concerned with the preservation of both.²⁵³

All (their) works are explanation of what had been generally treated in works of previous scholars. The works of previous scholars that they emulated are explanation of what was generally treated in the Book (Qur'an) and Sunnah.²⁵⁴

²⁵² Ibid, p. 4.

²⁵³ See Shaykh Uthman b. Fodiyo, *Najm al-Ikhwan yahtaduna bihi bi izn Allah fi umur al- Zaaman*, printed in a collection of titled Wasayat Shaikh Usman Bin Fodiyo by Alhaji Dan Ige Sokoto, (nd), p. 69. Translation as in Ismail, O. S. A., "Some Reflections on the Literature of the Jihad and the Caliphate", in Usman, Y. B. (ed), (1979) *Studies in the History of the Sokoto Caliphate*, Nigeria: Third Press International, p. 170.

²⁵⁴ Ibid.

4.1.2 Biography of Shaykh 'Abdullah Ibn Fodiyo

Shaykh 'Abdullah bin Fodiyo was a member of Torodi, a Fulani sub clan and was a direct descendent of Musa Jukulla who in the middle of the fifteenth century led the Torodobi from Futa Toro and settled in the area of Koni town²⁵⁵ (in the present day Niger republic) From Koni the Fulani tribe spread through the country of the Hausaland. He was born in the village of Maganimi in 1168 A.H /1766 C.E. He commenced his education with the learning of the *Qur'an*, which he acquired from his father. When he reached the age of thirteen he was put under the care of his brother Shaykh 'Uthman, it was from him he studied *al-'Ishriniyat*, *al-Witriyat*- which were poems in praise of the Messenger of Allah (S.W.T), He also studied the Six Poets, Islamic monotheism (*Ilm al-Tawhid*) from the works of Sanusi and others, syntax in which he study *al-Ajurumiyah*, *al-Mulha*, *al-Qa□r al-Nadā*, he also studied works of Sufism, Fiqh- Islamic Law, Qur'anic exegesis, Hadith and *Hisāb*.²⁵⁶

Shaykh 'Abdullah b. Foduye also studied from many other scholars beside his brother. According to 'Abdullah himself:

الشيوخ الذين أخذت العلم عنهم لا أحصيهم الآن...، وكم عالم أو طالب علم أتانا من الغرب فاستفدت منه ما لا أحصيه، وكم عالم أو طالب علم أتانا من شرق فاستفدت منه ما لا أحصيه.

The scholars I have received (knowledge) from could not be recounted because many a scholar or student of knowledge came to us from the west and I have benefitted a lot from him such that I could not remember, and many a scholar or student came to us from the east and I benefitted a lot from him such that I could not remember.²⁵⁷

He became a great scholar such that his contemporaries called him *Nadir-azzaman*, which indicates that it was scarce to get a scholar of his standard in that era. He wrote over two hundred books some of which include: *Alfiyatu al-*

²⁵⁵ Abdullahi B. M. Foduye, (nd) *Tazyin al-Waraqat*, ed. and trans. Hiskett, M. (np, np) p. 5.

²⁵⁶ Abdullah Ibn Fodiyo, *Iydaa al-Nusukh* , Manuscript, pp. 2-3

²⁵⁷ Ibid.

Usul, Al-Bahr al-Muhi □ *fi al-Nahwu, Alhi* □ *nul-Hasin fi Sarf, Diyā'–Al-Ta'wil Fi Maā'ni Al-Tanzil Fi Tafsir* and others.²⁵⁸

After the acquisition of knowledge, Abdullah did the next logical thing: he continued to teach and wrote many works until his death in the year 1245 A.H (R.A). As both an author and a teacher he achieved quite a lot. Even in his youth, he also participated in the preaching tours of Shaykh 'Uthman b. Foduye. He continued, throughout his life learning, teaching and writing at the same time. An idea about the number of his students can be gauged from the number of his *a* □ *hāb* (companions) who numbered about 750. It is assumed that all these were advanced students who came to him from different parts of West Africa and sat to learn under his feet.²⁵⁹

While dealing with the issue of Shaykh Abdullah as a teacher, one would like to refer to his wonderful methodology of addressing his students according to their level of understanding and their standing in society. This methodology was employed also in addressing audiences, readers and others. Examples of this can be seen in the way he wrote his books. Those that are meant for the ordinary people were written in a simple language, the book *Diyā' 'Ulum al-Din* is an example of this sort of writing, so is *Taqrib al-Daruri al-Din*. When writing for scholars and those in authority on the other hand, Shaykh Abdullah would include a lot of details such as differences of opinion of scholars from within the Maliki School of law. He also at times brought in opinions from outside that school. An example of this is his *tafsir, Diyā' al-Ta'wil* meant for advanced students, and his book on constitutional theory and the administration of the state, *Diyā' al- Hukkam* meant for the administrators and leaders. In such books, Shaykh 'Abdullah treated issues in some details, providing various options to a given issue, hoping thereby that those for whom the book was

²⁵⁸ Muhammad I. T. op. cit.

²⁵⁹ Gwandu, A. A. The nature and character of Shaykh Abd Allah B. Foduye, Madani Timbukti Traditions' Blog: A Traditional Approach to the Study of Islam, in <http://madanitimbukti.wordpress.com/category/the-timbukti-tradition-topics/islam-in-bilaadu-s-sudaan/> visited on Tuesday Sept. 11, 2012.

written, who were supposed to be qualified to use it, would consider the various options and use the one most appropriate in their particular situation. Such scholars to whom the works were addressed were learned enough not to be confused by the various views and opinions expressed on one issue, unlike the ordinary readers. However, in order to ensure that justice is not miscarried with the resultant negative consequences, Shaykh 'Abdullah restricted the judges to the application of only the most well-known rulings (*mashhur al- mazhab*) which must be drawn from the Maliki School of law. With this, uniformity is achieved and the danger of personal, selfish and capricious actions by the judges was curtailed.²⁶⁰ Similarly;

Some of Abdullah's works were of high academic standard targeted at scholars and middle level scholars that was why he was the only one among the Sokoto Caliphate scholars of the 19th century who wrote the *Tafasir* (exegesis) of the holy Qur'an known as *Kifayāt al-Dua'fa' al-Sudan* and *Diyā' al- Ta'wil fi ma'ani al-Tanzil*. He also wrote on the most technical aspects of religious sciences like *Tajwid* (science of reciting the holy Qur'an) and *Muqālah al-hadith* (Study of the authenticity of Hadith). In addition, Abdullah authored a number of works in Arabic language such as *Balagah* (rhetoric), *Nahwu* (grammar) as well as syntax and phonology which were studied not only in Nigeria but also as far as Egypt and the Middle East. In order to address some technical religious issues, he produced a series of *Diyā'at* books namely; *Diyā' al Ummah*, *Diyā' ahl-Ihtisab*, *Diyā' al-Sultan*, *Diyā' Al-faraid*, *Diyā' al-'Umara'*, *Diyā' al- Hukkam*, *Diyā' ul al- amr wa al-Mujahidin* and *Diyā' 'Ulum al-Din*. Each of those volumes of *Diyā'at* was intended to illuminate one juristic question or another; thus he choose the title *Diyā'* which means 'an illuminating light'.²⁶¹

²⁶⁰ Ibid.

²⁶¹ Bunza, M. U. (2008) An overview of Arabic medicinal manuscripts of the Sokoto Caliphate, Being a paper presented at the Stakeholders Forum organized by the Federal Ministry of Culture, Tourism and National Orientation Abuja, at the International Conference Center Abuja, 26th -29th October. Pp. 4-5.

4.1.3 Biography of Shaykh Muhammad Bello

Shaykh Muhammad Bello bin Shaykh 'Uthman bin Fodiyo was also a member of Torodi, a Fulani sub clan and was a direct descendent of Musa Jukulla who in the middle of the fifteenth century led the *Torodobi* from Futa Toro and settled in the area of Koni town (in the present day Niger republic) From Koni the Fulani tribe spread through the country of Hausaland. He was born in the Degel town of Gobir Kingdom in 1195 A.H /1780 C.E. He commenced his Islamic education with his father and later on, he studied from his Uncle Shaykh 'Abdullah bin Foduye and became very learned. These two scholars were the most notable among his teachers. He in fact accompanied them throughout their preaching tours and jihad.²⁶²

He wrote several books in different fields of knowledge, an idea about the number of books written by Muhammad Bello cannot be exactly specified but the least number of books are 130 while the high number are 200 books, this is because some of his books could not be traced to date but may be discovered later. Presently there are about 114 books by Muhammad Bello which were present at both the Centre for Islamic studies and Waziri Junaidu History and culture bureau, Sokoto.²⁶³ Some of these books are: *Infaq al-Maysur fi Tarikh Bilād al-takrur*. This book is considered to be an important book that treated the history of West Africa. Other books concentrated on administrative issues like land, labour, urbanization, settlements, defense and security, social justice as well as social welfare like medicine, community health and personal hygiene. He also helped his father in the *Jihād* and participated in all aspects of it. He became the next *Amir al-Mu'minin* after the death of his father on 26th October, 1817. His leadership of the caliphate was guided by Islamic form of Administration and has adopted many policies towards the success of the Caliphate. He also considered education as the bedrock to the development of

²⁶² Bello, O. Sarkin Musulmi Muhammad Bello” in Great lives, book one, Ministry of Education Sokoto, p. 41.

²⁶³ Shuni, M. D. (2009) Muhammadu Bello’s conception of leadership and its relevance to the contemporary Nigeria, M. A. Dissertation, Department of Islamic Studies, Sokoto: Usmanu Danfodiyo University. p. 21.

any society therefore, he devoted a lot of his time to writing, teaching and admonition his society.²⁶⁴

4.1.4 Other scholars / *Du'ūt*

Several scholars helped 'Uthman bin Foduye in his *Da'wah* and struggle for the reformation of Islam and establishment of Islamic state which later came to be known as Sokoto caliphate. These scholars apart from Shaykh 'Abdullah bin Foduye the brother of the Shaykh and Sulḥan Muhammad Ballo his son, also included, the students of Shaykh 'Uthman bin Foduye who played a very important role in the propagation of Islam to all parts of the land and later became his flag bearers to other parts of Hausaland. Included among them are Sulaiman of Kano, Musa of Zakzak, Ya'akub of Bauchi, Buba Yaro of Gombe and his brother Dardimu of Hadejia. Others who also helped in propagating Islam are the ministers of Sulḥan Muhammad Ballo some of whom are *Wazir* 'Uthmān Gidado and his son 'Abd al- Qadir, also included are army generals like 'Aliyu Jedo and al-Muzfir Namoda and others. They all played important roles in the propagation of Islam in Hausaland and establishment of Sokoto Caliphate.²⁶⁵

They started an honest attempt to perform *Da'wah* which they saw as binding on them to translate into reality the teachings of Islam. These scholars made up of various ethnic groups comprising the Fulani, the Hausa, the Zabarma etc, were so steeped in Islamic scholarship that they realized that the society they were living in had to change in order to allow the true Islamic faith to be practiced freely and properly. They tried various peaceful means of bringing about the change including educating and preaching to the masses.²⁶⁶ On women's contribution to the success of the Caliphate Nana Asma'u's contribution is highly essential, she extensively addressed issues related to the

²⁶⁴ Ibid. p. 26.

²⁶⁵ Muhammad I. Talata-Mafara, op. cit. p. 6.

²⁶⁶ Gwandu, A. A. (2006) The vision and mission of Shaykh Abdullahi Fodio, in Bobboyi, H. and Yakubu, A. M. The Sokoto Caliphate: History and Legacies, 1804-2004, vol. 2, Kaduna: Arewa House, Ahmadu Bello University, p. 22.

mobilization and sensitization of the women folk in education and other state matters. It was the first time in the history of Islam in Hausaland when women exercised a lot of freedom by organizing their own wing, the *yantaru* movement for educating women in religious and mundane issues, geared towards the actualization of the ideals of Islam.²⁶⁷

4.2 Their theological foundation

Theological foundation (*Al-^cAqīdah*) is very central in Islam. It is the root of the religion which Allah (SWT) commands His Prophet peace be upon him to teach the people and make clear to them his Religion and his Sunnah so that the servants of Allah can worship and exalt their Lord and glorify Him above any association of partners in His Lordship, in worship and in His Divine Names and Attributes; and be free from polytheism (*Shirk.*)²⁶⁸ The Sokoto Caliphate leaders have also given it priority. For instance, *Shaykh* Uthman Ibn Fodiyo had written a book on this subject and called it *Uḥūl al- Din* in which he stated the things that a Muslim must believe in. The foremost among them is the basic *Tawhīd* contained in the phrase, "There is none worthy of worship except *Allah*" The issue of Tawhid is dealt with by the Sokoto Caliphate scholars in their preaching, teachings and their writings. They attached great importance to it being that majority of the people of Hausaland do not believed in Islam and even the majority of people who believed, have been mixing it with traditional beliefs and customs because of ignorance of this subject.

Their main object in writing about *'Ilm Tawhīd* was to acquaint the Muslims with the basic teachings of the Qur'an and *Sunnah*; contradict the prevailing absurd beliefs and customs not supported by the Islamic sources and to base the Faith and actions on the lucid and clear Islamic rulings and commandments that lead the Muslims to the success and salvation here in this world and in the

²⁶⁷ Bunza, M. U. An overview of Arabic medicinal manuscripts of the Sokoto Caliphate, op. cit. p. 5.

²⁶⁸ Ibn Fawzan Ibn Abdullah, Fawzan, (1422 A.H.) *Muhadharat Fil-^cAqīdah Wad-Da'wāh*, Riyadh: Riasat Idaratul- Buḥus-ul Ilmiyat wal-Ifta. vol 1, P. 11.

Hereafter. So to achieve this noble objective, the Sokoto Caliphate scholars have in their teachings, preaching and books have discussed the relevant verses of *Tawhid* reasonably, rationally and sincerely. They also placed the message of the Qur'an and *Sunnah* in a very simple and appealing manner. An example of this is the book *Ihya' al-Sunnah wa Ikhmadul Bid'ah* and *Uṣūl al-Din* of Shaykh Uthman bin Foduye in which the Shaykh adopted the correct Islamic path- the path of the Qur'an and *Sunnah*. Other works of the Caliphate scholars also proved this point. They invited the people to the *Tawhid* and guided them to the Qur'an and *Sunnah*. A cursory glimpse of the Shaykh's work on *Tawhid* is presented on the followings:

العالم حادث وصانعه الله تعالى... واحد في ذاته وفي صفاته وفي أفعاله، والكمال الإلهي كله واجب له، والنقص الذي هو ضد هذا الكمال الإلهي مستحيل عليه.

The Universe is founded and its Creator is Allah the most High, He is One in His Essence, and in His Attributes and Actions, Divine perfection is assigned to Him only, and imperfection which is the opposite of perfection is impossible unto Him.²⁶⁹

ورسله كلهم من آدم إلى محمد صلى الله عليه وسلم صادقون أمناء، مبلغون ما أمروا بإبلاغه للخلق والكمال البشر كله واجب لهم، والنقص البشري كله مستحيل عليهم. ويجوز في حقهم الأكل والشرب والنكاح والبيع والشراء والمرض الذي لا يؤدي إلى نقص.

A Muslim should also believe in all the Prophets and Messengers of Allah, whom He sent to deliver His messages to mankind. On this Shaykh 'Uthman commented: The messengers from 'Adam to Muḥammad peace be upon him were all honest and trustworthy, they convey what they were ordered to deliver to people, human perfection is imperative on them, human deficiency and inferiority complex is inconceivable on them. It is also lawful and conceivable on them eating, drinking, marriage, buying and selling, and sickness which will not lead to deformity.²⁷⁰

²⁶⁹ Shaykh Uthman bin fodiyo, *Usul al-Din*, (ms), p. 3. (Translations mine)

²⁷⁰ Ibid. p. 4.

والملائكة كلهم معصومون، لا يعصون الله ما أمرهم، ويفعلون ما يؤمرون، نورانيون، ليسوا بذكور ولا
بأناث، ولا يأكلون ولا يشربون.

A Muslim should also believe that “the Angels were all infallible, they never disobeyed the command of Allah, they do as commanded, created from light, they were neither male nor female, and neither do they eat or drink.”²⁷¹

والكتب المنزلة كلها حق وصدق، والموت بالأجل حق، وسؤال منكر ونكير للمقبور وغيره حق، وعذاب
القبر حق، والحساب حق، والصراط حق، والكوثر حق، والنار ودوام النار مع أهلها حق، والجنة حق،
ودوام الجنة مع أهلها حق، ورؤية المؤمنين له تعالى في الآخرة حق، (وأن الصلاة والزكاة والصيام
والحج كل منها واجب، وأن النكاح والبيع مباح)، وكل ما جاءت به الرسل حق وصدق.

A Muslim should believe in all Allah's Books, According to Shaykh: Revealed books were all true and real, and death at appointed time is also true, the questioning of *Munkar* and *Nakir* for the dead is also real and true, the punishment in the grave is also true, reckoning (on the day of judgment) is true, *Kauthar* (the river of the prophet) is also true, Hell-fire and its everlasting (punishment with its) inhabitants is also true, paradise and its everlasting (contentment with its) inhabitants is also true, viewing of the believers to Allah on the last day is also true, (That prayer, poor due, fasting, and pilgrimage are all obligatory, and marriage and buying and selling is permissible). All what the messengers brought is true and real.²⁷²

4.3 Their teaching activities

Teaching activity in Hausaland begins after the student attains a basic knowledge of religion and has travelled around the specialist 'Ulama and stayed with them until one perfects some subject matter to the satisfaction of scholars who would then issue a directives to teach such particular discipline to others. It

²⁷¹ Ibid.

²⁷² Ibid, p. 10.

was after attaining their basic qualifications of religious education and attaining the required level to teach that one is regarded as a teacher of either elementary or *'Ilmi* school. At this stage the teacher may either opened his own school or continue to teach at his master's school.²⁷³ The level of ignorance of the wider society, especially among the women and the widespread of innovations (*bid'ah*) and syncretic practices have attracted the attention of the Sokoto Caliphate scholars and, therefore, after attaining their Islamic education, they started to device a means to alleviate the widespread ignorance in Hausaland.

Teaching and preaching became of primary relevance to them because this method was employed to fight religious ignorance which was highly prevalent in Hausaland before the jihad. Most of the un-Islamic practices that appeared in the region before the 18th century could be attributed to ignorance of Islamic teaching among the populace.²⁷⁴ Similarly, they started writing numerous books to educate their society about correct *Aqidah* and Islamic form of worship to curve the violations of the *Shari'ah*, neglect of Islamic Education and the increasing tyranny of unjust leaders.

The situation was not for want of teachers, indeed there were many, but the teachers had kept themselves in their ivory towers making their knowledge available only to the few who cared to come, to the neglect of even their own families. There were teachers who instead of correcting the ordinary people, were in fact making fortunes out of their ignorance, collecting their wealth under several pretexts and condoning violations of the *Shari'ah* and often conniving with rulers to perpetuate all manners of injustices.²⁷⁵

According to Balogun, there is no record of the actual date when *Shaykh* 'Uthman started to teach, but if we consider the practice in Qur'anic schools in west Africa, by which the most advanced pupils are allowed to teach the junior

²⁷³ Gada, A. M. (2010) A Short History...op. cit. p. 66.

²⁷⁴ Usman, M. T. (2007) Continuity and change in the literary tradition of the Sokoto Caliphate, A paper presented at the International Conference on Preserving Nigeria's Scholarly and Literary Traditions and Arabic Manuscripts Heritage held on 7th and 8th, March, held at Kaduna: Arewa House, in collaboration with Abuja: U.S. Embassy.

²⁷⁵ Ibid.

ones, then probably, Shaykh 'Uthman started teaching as an amateur prior to his preaching, and subsequently he became a professional teacher when he started to gain followers. According to 'Abdullah Fodiyo, Uthman's teaching included such subjects as Prosody, Theology, Grammar, Mysticism, Law, Qur'anic exegesis, Hadith and Arithmetic. He emphasized on the common people to seek the basic knowledge necessary for carrying out their daily religious obligations, and leave the details of law and theology to the advanced scholars.²⁷⁶ He was soon to be joined by his brother 'Abdullah, twelve years his junior and much later, his son Muḥammad Bello. As if the society was waiting for the Caliphate leaders, many people responded to their teachings and soon a large number of followers were witnessed. Muḥammad Bello have given an outline of the Shaykh's *da'wah* and teachings, he state;

وكان يخرج في كل ليلة جمعة يعظ الناس، ويحضر مجلسه خلق كثير، لا يحصى عددهم إلا الله، ويخرج في سائر الليالي بعد العشاء لبث العلوم ... وكان يخرج بعد صلاة العصر للتدريس، يفسر القرآن، ويدرس الحديث والفقه والتصوف. وله تأليف يدرسها في بعض الأحيان. وكان يخرج إلى الأفاق والبلدان للإفادة والوعظ، ثم يرجع لمحلته "دغل"

As people started crowding around this young and rather daring scholar, soon 'Uthman found himself at the head of a circle of young people sharing some revolutionary ideas. This, unknown to them all, was the nucleus of a movement that was to transform Hausaland for good. Having taken off, the movement went through four distinct phases. The phase of teaching and public *da'wah*, the phase of planning and organization, the phase of hijra and jihad and the post *jihād* phase during which the Caliphate was established.²⁷⁷

4.4 Preaching tours

Shaykh 'Uthman b. Fodiye started his preaching at the age of 20 in about 1188 A. H. /1774 C. E. He combined both preaching and studying at the same time.

²⁷⁶ Ibid.

²⁷⁷ Bugaje, U. M. Shaykh Uthman Ibn Fodio and the Revival of Islam in Hausaland: op. cit. p.6.

In the formative period of his preaching, he dedicated his time in explaining the fundamentals of Islam. His *Da'wah* (preaching) received the response of many followers which encouraged him to continue and expand it beyond his home town to other parts of Hausaland. In *Tazyin al-Waraqah* his brother 'Abdullah stated:

ثم قمنا مع الشيخ نعينه على تبليغ الدين يسير لذلك شرقاً وغرباً يدعو الناس إلى دين الله بوعظه وقصائد عجمية ويهدم العوائد المخالفة للشرع.

Then we rose up with the Shaikh helping him in mission work for religion. He travelled for that purpose to the east and to the west, calling the people to the religion of Allah by his preaching and his *Qa'idah* in other languages and destroying customs contrary to Muslim law.²⁷⁸

He therefore travelled to the neighboring states, starting from Kabi where he met its people and preached to them;

فدعاهم إلى إصلاح الإيمان والإسلام والاحسان وترك العوائد الناقضة لها فتاب كثير منهم وساروا إليه لما رجع إلى وطنه أفواجا يستمعون الوعظ ومنها فتح الله له القبول أولاً.

He called them to the reform of the faith, and to Islam, and good works and to abandon customs contrary to them. Many of them repented, and travelled to him in groups, when he returned to his country, listening to his preaching, and God caused them to accept him for the first time.²⁷⁹

Then he moved to Zamfara where he spent some five years calling several pockets of people who had not in fact accepted Islam yet. Shaykh 'Uthman and his lieutenants had to remain there preaching and admonition people to Islam. Shaykh 'Abdullah said:

²⁷⁸ Abdullahi B. M. Foduye, *Tazyin al-Waraqat*, op. cit.85.

²⁷⁹ Ibid. p. 86.

ثمّ انتقلنا إلى بلاد زَنْفَرٍ لدعاء أهلها إلى الدّين فأقمنا فيها نحو خمسة أعوام وكانت بلاداً غلب على أهلها الجهل لم يشمّ غالب أهلها رائحة الإسلام وكانوا يأتون إلى مجلس الشّيخ مختلطين مع نساءهم فيفرّقهم ويعلمهم أنّ الاختلاط حرام، بعد أن علمهم قواعد الإسلام.

Then we moved to the country of Zamfara to call its people to Islam. We remained there about five years, and it was a land over whose people ignorance was there theme; the majority of its people had not smelt the scent of Islam. They used to come to the sheikh gathering mingling with their women. He aggregated them, teaching them that mixing together was forbidden, after he had taught them the laws of Islam.²⁸⁰

Shaykh 'Uthman's method of educating both male and female did not go well with all, certain devils of men were in the habit of spreading mischief about that saying the Shaykh's gathering was a place for the mixing together of men and women. Therefore, he questioned the sincerity of all those people making the accusation in the first place, saying, people observed their women attending illegal marriage ceremonies, they also see them dancing and singing and intermingling with men, moreover they left them going out for 'Id ceremonies in their full make-up without denying them these. But when they see them going out in pursuit of learning they claim this as reprehensible.²⁸¹ In the words of 'Abdullah:

وعند نزولنا في مكان منها يسمّى دَوْرَ جاعنا العالم الماهر البرنّائى المسمى بالمصطّفى المعروف بلقبه غنى ومعناه الماهم. فتلقانا بأبيات له يأمر الشّيخ فيها أن يمنع النساء زيارة وعظه فقال في اولها.

Now on our arrival at a place in this country called Daura Dawra, there came to us the able scholar from Bornu called fastafa known by his nick name Ghuni, and its meaning is "the skilful one" he confronted us with some verses of his in which he called upon the sheikh to prevent women from attending his preaching. And he said at the beginning of them.²⁸²

²⁸⁰ Ibid.

²⁸¹ Shaykh Uthman Ibn Fodiyo, *Irshad al-Ikhwan ila Ahkam Khuru'j al-Niswan*, p. 7.

²⁸² Abdullahi B. M. Foduye, *Tazyin al-Waraqat*, op. cit.

عَلَيْكَ مِمَّا تَحِيَّاتُ مُبَارَكَةٌ
شُمَّمْنَ مِسْكَاً وَسَكَاً مَنْ يُلَافُونَ
أَيَا ابْنَ فُودَى فَمُ تَنْذِرُ أُولَى الْجَهْلَا
لَعَلَّهُمْ يَفْقَهُونَ الدِّينَ وَالدُّنَا
فَأَمْنَعُ زِيَارَةَ نِسْوَانَ لِيُوعِظَكَ إِذْ
خَلَطُ الرَّجَالَ بِنِسْوَانَ كَفَى شَيْنَا

To you from us, blessed greetings which caused
Those who meets us to smell musk and perfume.
O son of Fudi, rise to warn the ignorant
That perchance they may understand religion, and the things of this
world.

Forbid women to visit your preaching.
For the mixing of men and women is sufficient a disgrace.²⁸³

ثم قال لى الشيخ أنت يا عبد الله أولى بإجابته عن أبياته فقلت سمعاً وطاعة فكتبت إليه هذه الأبيات وهى:
Then the sheikh said to me ‘‘ You O Abdullah is the best one to reply to his
verses’’ and I replied ‘‘ I hear and I obey’’ then I wrote in answer to him these
verses’’ and they are:²⁸⁴

يَأْيُهَا ذَا لُدَى قَدْ جَاءَ يُرْشِدُنَا
سَمْعاً لِمَا قُلْتَ قَاسَمَعِ أَنْتَ مَا قُلْنَا
نَصَحْتَ جُهْدَكَ لَكِنْ لَيْتَ تُذِرُنَا
وَقُلْتَ سُبْحَانَ هَذَا كَانَ بُهْتَانَا
إِنَّ الشَّيَاطِينَ إِنْ جَاؤَا لِمَجْلِسِنَا
هُمْ يَبْتُونَ سُوءَ الْقَوْلِ طُعْيَانَا
لَسْنَا نُخَالِطُ بِالنِّسْوَانَ كَيْفَ وَذَا
كُنَّا نُحَدِّرُ لَكِنْ قُلْتَ سَلْمَنَا

²⁸³ Abdullahi B. M. Foduye, *Tazyin al-Waraqat*, Ibid. p. 87.

²⁸⁴ Ibid.

أَنْ كَانَ ذَاكَ وَلَكِنْ لَا أُسَلِّمُ أَنْ
 يُتْرَكَ بِالْجَهْلِ هَمَلًا كَانَ إِحْسَانًا
 إِذِ ارْتِكَابُ أَخْفَى الضَّرِّ قَدْ حُتِمَا
 يُكْفَرُ الْجَهْلُ إِنْ ذَا كَانَ عَصِيَانًا
 هَازِي الْبِلَادُ وَجَدْنَا قَوْمَهَا غَرَقُوا
 فِي الْجَهْلِ نَمْنَعُهُمْ أَنْ يَقْفَهُوا الدِّينَا
 قَدْ قِيلَ تُحَدِّثُ لِأَقْوَامٍ أَقْضِيَهُ
 يَقْدُرُ مَا أَحَدْتُوا خُذْ ذَاكَ مِيزَانَا
 الْحَمْدُ لِلَّهِ ذِي الْإِنْعَامِ هَادِينَا
 ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ هَادِينَا
 وَآلِهِ صَحْبِهِ أَيْبَانَا كَمُلْتْ

O you who have come to guide us aright,

We have heard what you have said. Listen to what we say.

You gave advice to the best of your ability,

But would that you had freed us from blame!

And you spoke-glory be to God, this was calumny!

Indeed devils, if they come to our gathering,

Spread evil speech, exceeding all bounds!

We have not had promiscuous intercourse with women how
should that be!

We have warned (others against this); on the contrary, I said we agreed

That it was thus. But I do not agree that

Their being left to go free in ignorance is good,

For the committing of the lesser evil has been made obligatory.
Ignorance pardons, even though it were disobedience.

We found the people of this country drowning ignorance;
Shall we prevent them from understanding religion?

It has been said ‘judgment shall be carried out on a people
According to the evil they create’ take this as a measure!

Praise be to God, possessor of blessing, our guide.

The blessing upon the chosen one, our guide

And upon his family (and) his companions, our verses were completed.²⁸⁵

Shaykh 'Uthman was to remain, for some 19 years, as an itinerant scholar always on the move. Where ever he went he stayed long enough to establish a community and always left behind some of his students and disciples to continue his job. It wasn't only preaching and teaching, however, as he had to be writing at the same time not only to produce the texts to be studied in the various circle he was creating but he had to reply to numerous questions and issues which his *Da'wah* was raising and reply critics who were busy trying to stop this rising wave of awareness of Islamic religion.²⁸⁶ According to Balogun, Shaykh 'Uthman's preaching attracted large followers in his hometown Degel and in many places he went on preaching tours, like Kebbi and Zamfara kingdoms. On his return to his hometown people started coming to him in groups and consequently his hometown became popular. Both male and female flocked to his preaching assemblies.²⁸⁷ Shaykh 'Uthman did not stop women from attending his preaching sessions, he in fact encouraged them. From the onset of his endeavor, Shaykh 'Uthman appeared to have been moved by the plight of women in Hausaland particularly the way they were denied basic education and exploited by society. He made this very clear as he observed in one of his many works on the subject, he state, "what many scholars of the Sudan do to their wives, their daughters and their slaves ... they leave them like cattle without instructing them in what is obligatory upon them in connection with their creed, their ritual ablution, their fasting of Rama'an ... Nor do they instruct them on what is permissible (*mubāh*) for them like buying, selling and similar things. Indeed they regard them as nothing but a pot which they use and

²⁸⁵ Ibid.

²⁸⁶ Bugaje, U. M. Shykh Uthman Ibn Fodio and the Revival of Islam in Hausaland: The Phase of Teaching and Public Da'wah.

²⁸⁷ Balogun, I. A. (1975) The life and works of Uthman Dan Fodio, Lagos: Islamic Publication Bureau. p. 34-35.

when it breaks to pieces they throw it away.... One wonders at this their custom of leaving their wives and daughters in the darkness of ignorance while at the same time they teach their students every morning and evening. Indeed, the only motive in teaching their students is self-aggrandizement and nothing else." Turning to the women, the Shaykh encouraged them to seek for education and openly called upon them to rebel against what today can be called male chauvinism. "Oh Muslim women" the Shaykh calls, "do not listen to the words of those misguided men who tell you about the duty of obedience to your husband but they do not tell you anything about obedience to God and His messenger"²⁸⁸

When Shaykh 'Uthman's followers increased in number and became a force to be reckoned with, he began to preach to the rulers and the kings of the Hausa states who, in the eighteenth century, have neglected the Shari'ah law and condoned customary laws in several spheres of Government i.e. taxation, appointment to judicial posts, inheritance, and the enforcement of legal punishments on offenders. In his *Bayān al-Bid'ah al-Shai'aniyyah* the Shaykh makes three specific charges; the non-enforcement of the *Hudud* (like the *Hadd* of adultery and fornication) on highly placed people who could pay a prescribed fine for committing an offence; appointing the ignorant and undeserving to judicial posts relegating the learned and making such post a hereditary succession irrespective of qualification; passing judgments on ignorance, passing judgments after receiving bribe, giving the eldest son the entire shares of inheritance depriving other relations of their legal share. If he died another eldest son will take over. These and other areas of un-Islamic trends became the subject matter of Shaykh's preaching to the rulers.²⁸⁹ To this effect Abdullah reports:

²⁸⁸ Bugaje, U. M. Shaykh Uthman Ibn Fodio and the Revival of Islam in Hausaland: op. cit. p. 8.

²⁸⁹ Al-Hajj, M. A. (1975) The Mahdist tradition in Northern Nigeria, A Ph. D. thesis, Abdullahi Bayero College, Zaria: Ahmadu Bello University. p. 67.

وكان الشيخ لا يسير إلى الملوك ولا يعاملهم فلما كثرت الجماعة واشتهر أمره عند الملوك وغيرهم رأى أن لا بد من المسير إليهم فسار إلى امير غوبر باو وبين له الإسلام الصحيح وأمره بذلك وبقامه العدل في بلاده ثم رجع إلى وطنه.

The Shaykh was not in the habit of visiting the kings nor of having any dealings with them, but when the community around him increased and his mission became well known to the kings and others he realized that it was necessary to visit them. Thus he went to the Emir of Gobir, Bawa, and explained to him the true Islam and ordered him (to follow it) and establish justice in his lands. Then he returns to his town (summoning people to the religion).²⁹⁰

Where ever he went and where ever his works reached he attracted a following as people from the surrounding countries came to him, and entered his community for the proper practice of Islam, however, 'Abdullah reported that his tribesmen did not initially participated in the struggle and *Da'wah* until when he invited them and therefore, he wrote to them these lines of poem composed as an invitation to the '*Ulama*' of his tribe to join the *Da'wah* in eradicating the un-Islamic trends.

ثم لما رأيت أكثر البلاد يأتى عوام أهلها وخواصهم إلى الشيخ عثمان ينتفعون بمواعظه ويتأدبون بئادابه ويدخلون في جماعته افواجا ولم أر ذلك في غالب قبيلتنا وهم أولى بذلك نظمت قصيدة وأرسلها إليهم ليتأملوا ما فيها وليسار عوا إلى نصر دين الله تعالى:

Now when I saw most of the country, the common people and the nobles coming to Shaykh 'Uthman profiting by his admonition and becoming influenced by his good manners, and entering to his community in groups, but did not see that in the majority of our tribe, though they were most fitted to it; I composed a *qasidah*... (epistle of advice), and I sent it to them in order that they might ponder upon what was in it, and hastened to help the religion of God Most High, and it is:²⁹¹

أَلَا أُنْبِغْنَ عَنِّي لِحَيِّي رِسَالَةٌ

تُعِيهَا رِجَالٌ أَوْ نِسَاءٌ صَوَالِحُ

²⁹⁰ Abdullahi B. M. Foduye, *Tazyin al-Waraqat*, op. cit. p. 86.

²⁹¹ Ibid. p. 98.

لِعَالِمِهِمْ أَوْ طَالِبِ الْعِلْمِ رَائِمٍ
لِإِظْهَارِ دِينِ اللَّهِ فِيهِ يُنَاصِحُ
أَقُولُ لَهُ فَمُ وَاذْعُ لِلدِّينِ دَعْوَةٌ
تُحِبُّهَا عَوَامٌ أَوْ خَوَاصُّ جَحَاجِحُ
وَلَا تَخْشَى فِي إِظْهَارِ دِينِ مُحَمَّدٍ
بِقَوْلَةٍ قَالَ تَأْتِسِيهِ كَنَاتِحُ
وَلَا تَخْشَى تَكْذِيبًا وَإِنْكَارَ جَاجِدِ
وَهَزْءَ جَهُولِ ضَلَّ وَالْحَقُّ صَابِحُ
وَعِيبَةَ وَهَمَّازٍ وَضِعْنَ مُشَاحِنِ
يُسَاعِدُهُ مَنْ لِلْعَوَائِدِ رَاكِحُ
وَأَلَيْسَ لِمَا تَبْنِي يَدُ اللَّهِ هَادِمُ
وَأَلَيْسَ لِأَمْرِ اللَّهِ إِنْ جَاءَ ضَارِحُ

"Oh send on my behalf to my tribe a letter,

To which men or honest women may pay attention,

To their scholar, or seeker after knowledge, desiring

To make manifest the religion of God, giving good advice therein.

I say to him: Rise up, and call to religion with a call

Which the common people shall answer, of the Great lord;

And do not fear, in making manifest the religion of Muhammad

The words of one who hates, whom fools imitate.

And do not fear to be accused of lying; nor the disavowal of the apostate;

Nor the mockery of the ignorant man gone astray

While the truth is as the morning;

Nor the backbiting of a slanderer; nor the rancor of one who bears
a grudge,

Who is helped by one who relies upon (evil) customs.

None can destroy what the Hands of God has built.

None can overthrow the order of God if it comes.²⁹²

These verses summarized what several pages of prose had explained. And when this poem reached the '*Ulama*' of our tribe they received it well and began to make religion manifest among our tribe such as al-Mustafa b. al-Hajj Uthman and Muhammad Sa'ad and Abu Bakr b. Abdullah, known by his nickname Ladan, and others...²⁹³ the Shaykh added.

According to Bugaje, one can glean the Sokoto Caliphate leaders' strength of their conviction and the degree of their determination, effort and confidence in reforming the society, he added:

Their immediate objective was to disseminate the knowledge of the religion clearly and widely. They were motivated by the consciousness of their responsibility and sustained by their strong belief that God was on their side. They faced an array of obstacles, starting from their peers who thought that they were crazy to contemplate a change in the rotten society they were born into, then their contemporary scholars who were eager to find faults in what they did and called them all sorts of names, and ultimately the rulers of Hausaland who realized that the success of this movement was going to be at the expense of their cherished thrones. These obstacles, formidable as some of them were, did not, however, dissuade them from preaching the religion of Allah. For they knew very well, it was a thorny path trodden by the prophets of God.²⁹⁴

²⁹² Ibid. p. 99.

²⁹³ Ibid. p. 101.

²⁹⁴ Bugaje, U. M. Shaykh Uthman Ibn Fodio and the Revival of Islam in Hausaland. op. cit.

The Shaykh and his students continued preaching, educating the wider public the most important issues of Islam, most of Shaykh 'Uthman's preaching focused on the basic issues of proper understanding of *Tawhid* and correct performance of the routine acts of worship as the fundamentals and derivatives of the religion (*al-'Uṣul wal-Furu'*). His students also followed his example.²⁹⁵

On this Muhammad Bello states;

Know that he presented the account of those '*Usul* (fundamentals) in order and in the language of those present...and ...know that he presented those '*Furu'* (derivatives) in order and in the language of those present.²⁹⁶

The second emphasis of their *Da'wah* was maintenance of Islamic standards of behavior and admonition to follow the Sunnah and the third was on the quelling of evil innovations (the *bid'ah*) and on the refutation of customs foreign to Islam (*al-Awā'id al-Ridiyyah*) which was due largely to the prevailing ignorance of Islamic religion and its *Shari'ah* acts of worship and behavior. The fourth was the explanation of the general meaning of the Shari'ah and encouraged his audience to appreciate the need for '*amr bil-ma'ruf wal-nahy 'anil-munkar* (commanding the right and forbidding the wrong). Apart from preaching and teachings, they also wrote numerous books on these subjects like, *Usul al-Din*, *Iman*, *Islam*, *Ihsān*, *Hidāyat al-Tullab*, *Ihya' al-Sunnah wa al-Ikḥmād al-Bid'ah*, etc. The fifth deal with the refutation of certain misconceptions held by some scholars and students, these include the claim by some that the Shaykh was the awaited Mahdi, also, some students maintained that those Muslims who could not comprehend the debate of the Theologians on the Unity of Allah are unbelievers,²⁹⁷ etc.

The favorable mass response of the public to the message of the Shaykh naturally sent shivers down the spines of both the '*ulama' al-su'* as well as the

²⁹⁵ Kani, M. A. (1405 A.H) *The Intellectual Origin of Sokoto Jihad*, Nigeria: Iman Publications. p. 39.

²⁹⁶ Muhammad Bello, as quoted in *Ibid*, p. 39.

²⁹⁷ Kani, M. A. *The Intellectual Origin...Ibid*.

rulers of Hausaland who realized that their respective positions was at stake. The '*ulama' al-su'* stepped up their criticism of the Shaykh and did everything to undermine his mission. First, they questioned the validity of the central pillar of his mission, '*amr bil-ma'ruf wal-nahyi 'anil-munkar*, arguing that in their circumstances it was neither desirable nor possible. In one of his responses the Shaykh retorted "I was told by one of the brothers that he heard one of them say: 'forbidding evil in a land of evil is the real evil: And for this reason they don't chide each other for committing evil. I take refuge with God the exalted; this is one of the characteristics of the Jews.'" The venal scholars also defended the numerous un-Islamic trends the Shaykh had been attacking, suggesting that after all; the custom of a land is itself like Sunnah. The Shaykh argued that "this is falsehood and confusion according to the consensus of opinion (*ijma'*) because a custom should not be tolerated if it contradicts the Sunnah."²⁹⁸

On their response on why the '*Ulama' al-Su'* (venal Scholars) supported evil innovations and justified the injustice and tyranny of the kings, the Shaykh and his students challenged them in a number of their works and preached far and wide for the eradication of their misleading stand. He emerged victorious over them and at the end he became widely acknowledged as the leading scholar in Hausaland despite his relatively young age. One of his *Qasidah* reflects this; Oh my people here is advice. He who accepts it is safe in these times, never sit with an oppressor, run away, and leave him, even if he is learned. In fact the main theme of his *Da'wah* was to reflect a change meant to transform the entire Hausa society and entrench a new socio-economic order to replace the decayed situation. This was to be realized through *Tajdid* or total reform of the entire society to true Islamic teachings.²⁹⁹

²⁹⁸ Bugaje, U. M. Shaykh Uthman Ibn Fodio and the Revival of Islam in Hausaland: op. cit.

²⁹⁹ Muri, A. M. (2003) The Defence Policy of the Sokoto Caliphate, !804-1903, A Ph. D thesis, Department of History, Sokoto: Usmanu Danfodiyo University. p. 81.

In 1202 A. H. / 1787 C. E. 'Abdullah accompanied Shaykh 'Uthman to Magami to which all the scholars in Gobir had been summoned by the king of Gobir, the strongest of the Hausa kings of his time, for 'Id al-Kabir celebrations. 'Abdullah comment:

The Sulṭan of Ghubir, who was Bawa, sent word to all the ulama of his country that they should gather together at his court during 'al-Adha, he at the time being in his place which is called Maghami. We gathered together before him and he said what he had to say, and gave much wealth in alms to the 'Ulama'. Then sheikh 'Uthman stood up before him and he said to him: indeed I and my community have no need of your wealth, but I ask you this and this, and he enumerated to him all matters concerning the establishing of religion. The Sulṭan replied to him "I give you what you ask, and I consent to all that you wish to do in this our country. Then he praised God for that, and we returned to establish religion, and the rest of the ulama returned with their wealth..."³⁰⁰

Instead of receiving the gifts, Shaykh 'Uthman asked for some religious concessions which include:

1. To allow me to call people to God throughout your country.
2. Not to stop or obstruct anybody responding to this call
3. To treat with respect anyone with a turban and women decently dressed.
4. To free all political prisoners.
5. Not to burden the subjects with taxes.³⁰¹

These demands according to Bugaje had a tremendous effect on his *Da'wah* and the the life of his followers, accordingly:

They reveal a lot about the social and political situation of the time... (and) that the stature of Shaykh 'Uthman had reached a

³⁰⁰ Abdullahi B. M. Foduye, *Tazyin al-Waraqat*, op. cit. p.

³⁰¹ Abdullahi B. M. Foduye, *Tazyin al-Waraqat*, Ibid. p.

point when he (and perhaps he alone) could make such demands. It also suggests that the turban for men and the Islamic outfit for women had become a mark of the new consciousness that Shaykh 'Uthman's da'wah had raised a mark of belonging to the mission of the Shaykh. Perhaps more profoundly, this singular act, unprecedented, earned the Shaykh a higher station yet. For, while the rejection of the gift earned him respect of the king and independence from the establishment, the demands endeared him not only to his followers but also the ordinary people at large whose interest he identified with and stuck out his neck to protect.³⁰²

4.5 Methodology in propagating against corrupt belief, innovations and all forms of un-Islamic trends in Hausaland.

Preaching and *Da'wah* in Islam is one of the means of conveying the knowledge of Islam which is very significant and compulsory upon all Muslims, each according to his effort. Allah (S. W. T.) state in the Qur'an;

چ چ ید ت تڈ ڈ ژ ژ ک ک ک گ گ یوسف: ۱۰۸

Say thou: this is my way: I do invite unto Allah, on evidence clear as the seeing with one's eyes, I and whosoever follows me. Glory to Allah and never will I Join gods with Allah.³⁰³

Allah (S.W.T) also state;

چ چ چ چ ید ت ت ڈ ڈ فصلت: ۳۳

And who is better in speech than he who invites to Allah's (Islamic monotheism) and does righteous deeds and says" I am one of the Muslims.³⁰⁴

The same is the sayings of the Messenger of Allah (*S.A.W*) that:

³⁰² Bugaje, U. M. Op. Cit.

³⁰³ Q. 12 V. 108

³⁰⁴ Q. 41 V. 33.

ولما قام هذا الشيخ يدعو إلى الله، وينصح لعباده في دين الله، ويهدم العوائد الرديئة، ويخمد البدع الشيطانية، ويحيي السنة المحمدية، ويعلم الناس فروض الأعيان ويدلهم على الله، ويرشدهم إلى طاعته...فسارع إليه الموفقون، فجعل الناس يدخلون في دين الله أفواجاً.

When the Shaykh rose up to call to (the path of) Allah and admonish the servants (of Allah) and destroy the issues of disbelieve and evil customs and (also) to revive the Sunnah and educate the people on worship of Allah and devotional practices in order to show them (the path) of Allah...many whom Allah guided went to him and many people entered the religion of Allah in troupes.³⁰⁸

Wherever Shaykh visited he also left some of his students to continue with the *Da'wah* and teaching, thereby forming a band of callers in accordance with the statement of Allah;

كَيْ يَكْبُرَ كِبْرًا كَثِيرًا لِيُذَكِّرُوا آلَ عِمْرَانَ: 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 felicity.³⁰⁹

Thus his pupils and disciples were trained to continue with *Da'wah* along the line he had set. They employ wisdom in admonishing and deliberating on issues. They face opposition and obstacle in their *Da'wah* especially from the kings and venal scholars, but they persevere in patience. This is in accordance with Qur'anic injunction where Allah states;

هَٰؤُلَاءِ سَوَّاهُ قَدِ احْتَمَلُوا سَبًّا مِمَّنْ لَمْ يَكُن لَّهُمْ جُرْمٌ شَيْءٌ وَمِمَّنْ لَمْ يَكُن لَّهُمْ حِرْمٌ شَيْءٌ وَمِمَّنْ سَاءَ مَا يَحْكُمُونَ 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: for thy Lord knows best, who have strayed from His path and He is best aware of those who are guided.³¹⁰

³⁰⁸ Muhammad Bello, *Infraq...* op. cit.

³⁰⁹ Q. 3 V. 104.

³¹⁰ Q. 16 V. 125.

Shaykh 'Uthman according to 'Abdurrahman Mahi have used various methods of *Da'wah*, one of which include, utilizing wisdom and beautiful preaching in training the public, he directed them towards the understanding of proper Islamic teachings.³¹¹ Also, the Sokoto Caliphate leaders employed various methods for alleviating un-Islamic trends in Hausaland. First, they teach and wrote many works to guide the people to the right path. Besides their writings in Arabic, they also have several works in Fulfulde and Hausa *Ajami*. In addition to their writings, they also taught Islamic studies subjects and Arabic language, which includes *Tafsir* (exegesis), Hadith, Fiqh and other works of scholars. Again, they use similitude by giving examples in their preaching. Not only that, they also use terms which shows love and affection to the Muslims, like, O my brothers, O Muslim brothers, etc, for example Shaykh Uthman wrote in one of his books, O my brothers, know that the companions of the Prophet, their followers and followers of followers of companions have reached the highest stage in following the Sunnah of the Prophet and abandoning innovations, follow their example so that you may prosper in both worlds.³¹²

Muhammad Bello tells us how Shaykh 'Uthman used to start his preaching:

ثم اعلم أنني رأيتُهُ إذا أراد الخروج إلى الناس، يقف في زاوية الدار هنية، ويتكلم بكلام، ثم ينصرف إلى الناس، فسألته عن ذلك، فقال: أجدد النية، وأعاهد الله على الإخلاص فيما أخرج إليه، وأسأله أن يفهم الحاضرين ما أحدث به.

...Know that, I witnessed that when he wanted to come out for the people, he would stand in the corner of the house for a while to say something. Then he went to the people. I asked him, what is that you have been doing? He replied, I was renewing the *Niyya* (the intention) and pledging to Allah to be sincere in what I was going to say and I was begging Him to help the people comprehend what I was saying (teaching)³¹³

The use of poems in preaching and teachings towards destruction of bad customs and un-Islamic trends assumed an important role in Hausaland. This is

³¹¹ Mahi, A. U. (1999) *Al-Da'watil Islamiyyah fi-Ifriqiyyah*, Tarablus: College of *Da'wah*. p. 130.

³¹² Uthman Ibn Fodiyo, *Misbah li-ahl hazih az-man*, ms, p. 5.

³¹³ Kani, M. A. (1405 A.H) *The Intellectual Origin of Sokoto Jihad*, Nigeria: Iman Publications. p. 38.

so because its inhabitants were very fond of songs in both Fulfulde and Hausa languages and it is very easy for common people to memorize and comprehend the teachings of the Sokoto Caliphate scholars through these poems.³¹⁴

According to Bugaje:

Since a substantial part of their audience were not literate, Shaykh 'Uthman and his lieutenants also composed poems in local languages carrying essentially the messages (of Islam) in simpler but poetic form and therefore easy to understand and remember. Apt in their expressions, passionate in their appeal, melodious in their tune, these poems took Hausa society by the storm, pervading the streets, market places and farms and invading homes, schools and courts. They soon rose to the top of the chart of the time and remained at the top for decades, replacing the vain and vulgar songs that had formed a significant part of the Hausa-Fulani *Jahiliyyah*. To the men when at work and to the women while in their kitchens, these poems seemed to evoke tempo and vitality. They eventually became to the ordinary men and women what books were to students and scholars.³¹⁵

Another method employed is translating Shaykh's poems in more than one language. According to Kani, the Shaykh's son, Isa bin Fudi is a translator for the Shaykh and has composed and translated 500 poems in addition to a substantial number of Shaykh's poems translated into Hausa. On different occasions the Shaykh's daughter Asma' rendered some of the Shaykh's poems from Fulfulde into Hausa. Up till today, the Sokoto Caliphate scholars' poems were being sung on different occasions in Hausaland.³¹⁶

Another method employed is preaching in more than one language. According to Bello Sa'id, Shaykh 'Uthman (and other Jihad leaders) was not only preaching in Fulfulde and Hausa Languages but he was preaching in *Tamajek*, one of the *Tawariq* languages. This is in order to capture the attention of all the major tribes living in Hausaland.³¹⁷

³¹⁴ Ibid. p. 38.

³¹⁵ Bugaje, U. M. Op. Cit.

³¹⁶ Kani, M. A. Op. Cit.

³¹⁷ Ibid.

And who is better in speech than he who invites (men) to Allah, the Most High, and does righteous deeds and says I am one of the Muslims. Q. 41:33

They also admonish their students to refrain from giving *Da'wah* without knowledge, wisdom, leniency and sound debate. This is because, the Jihad leaders are also aware of the condition and level of knowledge of the people they are admonition. Shaykh Muhammad Bello condemns strongly giving fatwah by ignorant people. He state:

وأما ما يفعله بعض أهل بلادنا السودانية هذه. وهو أن يتصدر الطالب والعامي للوعظ والصولة إلى نشر العلوم، وإرشاد الناس، فهو المصيبة العظمى، والفتنة الكبرى، فما شئت إن تلقي جاهلاً مسرفاً على نفسه، لم يعرف بعض ما يجب عليه، فضلاً أن يصل إلى ما ذكرنا،

And concerning what some of the people of the country of the Sudan used to do, which is that a student or a common man will go forth in admonition, teaching and guiding people without knowledge. This is a great tribulations and distress. 'I could not emerging seeing an ignorant person procrastinating himself. He has not even known some of what is obligated on him, than to talk of doing what we have mentioned... (i.e., *Da'wah* without knowledge).³¹⁹

4.6 Hijrah to Gudu and preparation for the Jihad

A year before the Hijrah to *Gudu* (*Dhul Qa'da* 1217/1803) Shaykh 'Uthman wrote a book titled, '*Masā'il Muhimmah*' (Important issues) in which he explained explicitly what his *Da'wah* intends to achieve in Hausaland. In it he argued, Muslims should not be left neglected without a pledge to an *Imām*. They should emigrate from the pagan territory to a Muslim territory as an obligation. They should rise against

³¹⁹ Muhammad Bello, *Infaq al- Maysur*, op. cit.

the unbeliever ruler if they have enough power to do so and that, there is an obligation for the *Jihād*. This work is regarded as a manifesto of an imminent *Jihād* and is arranged in fourteen questions which discussed the basis of religion which is the *Shari'ah*, that Muslims must not neglect the obligation of following an *Imām*, the *Jihād* on the pagans and apostates is also obligatory, war against the bandits is obligatory, the Muslims should help each other to repel the aggression of the enemy, association with the unjust rulers is unlawful unless it is dictated by the interest of the Muslim community.³²⁰ 'Abdullah declares:

ثم إن شيخنا عثمان أدام الله عزة الإسلام به لما رأى كثرة الجماعة وطلبها مفارقة الكفار وإقامة الجهاد جعل يحضهم على السلاح ويقول لهم "إنّ إستعداد السلاح سنّه" فجعلنا نستعده، وجعل يدعو الله ان يريه ملك الإسلام فى هذه البلاد السودان

Then our Shaykh Uthman may God perpetuate the glory of Islam through him when he saw the greatness of the community, and their desire to break away from the unbelievers, and commence Holy War, began to incite them to arm, saying to them "verily to make weapons ready is Sunnah", then we begin to make weapons ready and he began to pray to God that He would show him the sovereignty of Islam in this country of the Sudan.³²¹

The Shaykh also discussed the obligation of *hijrah* and also wrote the book to that effect in which he describes the obligation of withdrawing from the lands of the heathen. Except for the physically disabled, the obligation is unconditional. Shaykh 'Uthman argued;

Withdrawal from the towns of the heathen is an essential duty, both in the *Qur'ān* and the Traditions, and in the consensus of the learned...Now the capital cities of the Sudan are included in the towns of the heathens;...these cities fall into three classes...In one class of these towns, paganism predominates and Islam is very weak, for

³²⁰ Uthman ibn Fudi, *Bayan Wujub al-Hijrah* Alal Ibad, Ed, and Trans by El-Masri, F. H. (1978) Khartoum: Khartoum university press. pp. 23-24.

³²¹ Abdullahi B. M. Foduye, *Tazyin al-Waraqat*, Op. cit. p. 105.

instance...Mossi, Gurma, Bussa, Borgu, Dagomba, Yoruba...and Gombe...The rulers of these countries are all heathen, and so too...their subjects... Another class of towns are those in which Islam is dominant and there is little paganism; but the countries of Bornu, Kano, Katsina, Songhai and Malle, as Ahmed Baba shows... all these are heathen states without any doubt, since the chiefs ... are heathens like the first group, although they practise the religion of Islam, because they are polytheist also. They have obstructed the way of Islam, and have put worldly standards before the faith, in the view of all the Ulama, all these is simply heathen.³²²

With these arguments Shaykh 'Uthman justifies the flight (*hijrah*) and on February 1804, he and his followers went on *Hijrah* to Gudu in western Gobir.³²³ This emigration is marked in the Sokoto Caliphate literature as the final break with the Gobir rulers with whom relations had sour and also paved way for the beginning of the *Jihād* which resulted in the overthrow of the various rulers of Hausaland and the establishment of a Caliphate. The word *Hijrah* is derived from the verb *Hajara* which means 'to break off relations, to abandon, to emigrate.'³²⁴ Shaykh Uthman and his followers (the *Jamu'ah*) left Degel for Gudu on the 12th of *Dhul Qada* 1218 / February 1804 because of the neglect of *Shari'ah* as the law of the land and condoning customary laws in several spheres of Government and exploitation of the oppressed by the Gobir chieftains, coupled with sour relationship between the Shaykh's Jama'ah and Gobir rulers. According to Abdullah:

حتى أرسل السلطان الى الشيخ إن يخرج من بين جماعته ويفارقهم الى ناحية هو مع عياله فقط فأرسل إليه الشيخ إنى لا أفارق جماعتي ولكن أفارق بلادك وأرض الله واسعة فتهيأنا للهجرة وأرسل إلى الشيخ

³²² As quoted in Lewis, I. M. (1980) *Islam in Tropical Africa*, Johannesburg: International African Institute, p. 218.

³²³ M. Adamu, *General history of Sokoto Caliphate*, in Kani, A. M. and Gandi, K. A. (1990) "State and Society in the Sokoto Caliphate, Sokoto: Usmanu Danfodiyo University. p. 4.

³²⁴ *Shorter Encyclopedia of Islam*. (nd, np, np) P. 139.

أن لا يقوم من محله فأبى فهاجرنا الى مكان فى اطراف بلاده فى البوادي يسمى فُدُ بضم القاف والدال فأمر ولاة بلاده أن يأخذوا كل من يسير الى الشيخ فجعلوا يفتنون المسلمين يقتلونهم ويأخذون أموالهم

The Sultan sent word to the Sheikh that he should go away from his community and leave them for a far place, he together with his family alone. The Sheikh sent word to him (saying) ‘I will not forsake community, but I will leave your country, for God’s earth is wide’! Then we made ready to emigrate and he sent word to the Sheikh that he should not leave his place. The Shaykh refused, and we immigrated to a place on the far borders of his lands, in the desert places called Qudu, (Gudu). Then (the Sultan) ordered the governors of his towns to take captive all (those) who travelled to the Shaykh and they began to persecute the Muslims, killing them and confiscating their property.³²⁵

After this migration the next thing of necessity is to appoint a leader of the community and accordingly Ilmi states:

In Degel, the *jamā'ah*'s natural leader was Shaykh Uthman. But now, after the Hijrah, the time had come to sanctify the organization and set up the *jamā'ah* as a separate and independent ‘state.’ The external threat of Gobir’s forces and the need for internal administration according to Shari’ah demanded the selection of a head of state.³²⁶

Soon after the arrival at Gudu the community held *Shura* meeting and according to Bello:

اجتمعنا وشاورنا في أمرنا، وقلنا إنه لا يتأتى للناس أن يكونوا من غير وال. فبايعنا الشيخ على السمع والطاعة في المنشط والمكروه، فبايع هو على إتباع الكتاب والسنة... وأول من بايعه أخوه الوزير عبد الله، ثم بايعته، ثم بايعه... عمر الكموني، ثم بايعه الكافة.

We held a meeting and discussed on our affairs; we said, it is not fitting for people to be left without a leader. We therefore took oath of allegiance to Shaykh Uthman (as our *Amir al-Muminin* (leader of faithful). The first to take the oath of allegiance was his brother Vizier Abdullah, then I pledge allegiance to him, then (his friend) Umar al-Kammu pledge allegiance to him, then the rest of

³²⁵ Abdullahi B. M. Foduye, *Tazyin al-Waraqat*, op. cit. p. 108.

³²⁶ Ilmi, I. H. (2004) An Analysis of use of Hadith as contained in some selected works in Sokoto jihad literature, A PhD Thesis, Department of Islamic Studies, Sokoto: Usmanu Danfodiyo University. p. 76.

the people pledge their allegiance to him (The pledge was taken on the following of the Qur'an and Sunnah)³²⁷

According to Kaura, The first important issue that draw the attention of scholars, after migration to Gudu was the preaching and teachings on the justification of the *Hijrah* and the need for other supporters of the Shaykh, who remained in the territories of Hausa rulers, to undertake the *Hijrah* and join him at Gudu. They therefore wrote some works to encourage their supporters to migrate and also to counter the propaganda of the venal scholars who faulted the *Hijrah* undertaken by the *Jama'ah* by arguing that *Hijrah* had terminated with the conquest of Makkah. The *Shaykh* therefore, wrote his book...*Diya' Ahl al-Rashad fi Ahkam al-Hijrah wa al-Jihad* as the most elaborate work on the theme of Hijra and Jihad.³²⁸ Accordingly Kaura continued:

Jihad scholars classified Hausaland into two abodes; *Dar al-Islam* (abode of Islam/peace) and *Dar al-Harb* (abode of war). The former was a reference to the settlement of the *Jama'ah* of the Shaykh while the latter denoted the rest Hausaland. They insisted that *Hijrah* was incumbent upon every Muslim who found himself in *Dar al-Harb*, which referred to Hausaland, to *Dar al-Islam*, meaning the area occupied by the *Jama'ah* of the *Shaykh*. The scholars (Sokoto Caliphate Scholars) used precepts from the Qur'an, Hadith and *Ijma'*, and extensively quoted the works of scholars to justify continuation of *Hijrah* up to the end of time.³²⁹

With the Hijrah to Gudu, the Shaykh's followers decided upon a concerted effort against the king of Gobir and his supporters and

³²⁷ Muhammad Bello, *Infaq al- Maysur*, op. cit.

³²⁸ Kaura, J. M. (2009) Sokoto Caliphate Literature in the context of the 19th Century Jihad in Hausaland: A Reflection on the Contemporary Relevance and Challenges, Being the Text of the 9th Inaugural lecture of Usmanu Danfodiyo University, Sokoto, Presented At Sokoto: Congregation Hall, City Campus, 4th June, P. 18.

³²⁹ Ibid. p. 19.

selected Shaykh 'Uthman as their Amir al-Muminun, pledging obedience to him in accordance with the Qur'an and Sunnah.³³⁰

Jihad in the form of self defense became inevitable on the part of the *Jama'ah* of the *Shaykh* with their relocation to Gudu and the sour relationship that existed between them and the Gobir Kingdom. The *Shaykh* had foreseen this and had encouraged his supporters to acquire arms and be ready to defend themselves whenever attacked.³³¹

In *Tazyin al-Waraqat* Shaykh 'Abdullah gave us a picture of the beginning of the *Jihad* in self-defense; He lamented...

ثم جاوز الأمر إلى أن كانوا يرسلون الجيوش إلينا فاجتمعنا لما اشتد ذلك فأمرنا الشيخ علينا لينضبط أمرنا وهو قبل ذلك كان إمامنا وأميرنا فكنت بحمد الله أول من بايعه على طاعة على الكتاب والسنة . ثم حفرنا هناك حصناً ثم جعلنا ننتصر ممن يغزونا فغزوناهم وفتحنا حصن مَنَنْكِرَى ثم حصن سلطان كُنَّ.

Then the affair came to the point where they were sending armies against us, and we gathered together when that became serious...Then we built a fortress there; after that we began to revenge ourselves upon those who raided us, and we raided them, and conquered the fortress of Matankari, then the fortress of the *Sulān* of Kunni.³³²

Majority of *Jama'ah* of the *Shaykh* were not aware of the requirements and conditions for waging *Jihad*. Therefore, *Shaykh* 'Uthman had to teach and preached to his students and general public on when Islam permits the Muslims to retaliate with force against those who continue to attack and persecute them, that *Jihad* in form of self-defense is obligatory, what is the legal position of *Jihad*, is it individual or group obligation. What are the conditions a *Mujahid* should satisfy before he could be enlisted into the army and what are the ethics of war he is supposed to observe? These and other issues formed part of the briefings the *Jihad* scholars included in their preaching to the newly founded

³³⁰ Balogun, I. A. op. cit. p. 38.

³³¹ Kaura, J. M. op. cit.

³³² Abdullahi B. M. Foduye, *Tazyin al-Waraqat*, op. cit. p. 109.

acquisition of land, wealth or other material benefits, it has nothing to do with *Jihad* and has lost its merit at all in the eyes of *Shari'ah*. Therefore, the condition, "For the sake of Allah" must be the motive.

The Sokoto *Jihad* which is the result of Islamic *Da'wah* for the establishment of Islam in the lands reached a stage where a physical struggle is imminent for the survival of Islam in the *Bilad al-Sudan*. It commenced with the decree issued by the reigning king of Gobir, Nafata (1801-1803) in which he banned all the *Da'wah* activities of the *Jama'ah* except Shaykh 'Uthman, again the wearing of turban for men and hijab for women was also abolished, further, conversion to Islam by pagans will no longer be tolerated but such people would follow the pagan religion they inherited from their fathers. This was an indication that the government is ever ready to curtail the growing number of Shaykh's *Jama'ah*, this situation is one of the main reasons of jihad against Gobir authorities. Soon after this decree, Nafata died and was succeeded by his son Yunfa who further deteriorate the situation. Yunfa's era is seen as the worst of all times due to his hatred and hostility towards *Jama'ah*. He even attempted to kill Shaykh 'Uthman treacherously and, after failing to do so, declared to him that 'know, I have no enemy like you on the earth.³³⁵

The above development aggravated the matter when Yunfa directed his government officials to begin intimidating the intending emigrants to the Shaykh. In many instances some were killed and their property was confiscated. To crush the *jama'ah* forever, king Yunfa also led a big and well-equipped army comprising of Nubians, Touarage and Fulani whose number only God knew.³³⁶ According to 'Abdullah:

ثم جاء سلطان غوبر يُفنا إيلنا وقد جمع جيوش من التوبة والتوارق والفلانيين المتبعين له ما لا يعلمه إلا الله فأخرج لنا أمير المؤمنين جيشاً إليه وأمرني عليه فالتقينا معه في مكان يسمى فُردم قريباً من حوض

³³⁵ Ilmi, I. H. op. cit. pp. 73-74.

³³⁶ Ibid.

هناك يسمى كُتْ بكاف وتاء مضمومتين بضممة إشمام فهزم الله جيوشه بمئه وفضله فله الحمد والشكر
فغمنا أموالهم وقتلناهم وطردهناهم ورجعنا الى الشيخ سالمين.

Then the Sulṭan of Ghubir Yunfa, came against us, having collected armies of Nubians and Tuareg, and the Fulani who followed him such as none knows except God. The commander of the Believers dispatched for us an army against him, and appointed me to command it. We met (Yunfa) in a place called Qurdam near to a stretch of water ...called Kutu. God routed his armies by His Favour and Grace, and to Him be the praise, and the thanks. We took booty from their property, and we killed them, and drove them away, then we returned to the Sheikh safely.³³⁷

The defeat of Yunfa's forces was significant because it encouraged the *Jama'ah* towards an obligation (*farḡ 'ayn*) to defend *dar al-Islam* whenever it was threatened by aggression from the Gobir rulers which is regarded as *dar al-ḥarb*, It also strengthened the conviction of *jama'ah* for continued struggle to propagate the Islamic faith to unbelievers and weak Muslims who mixed Islam with syncretism, again it assured the Muslims that its course was right and help of Allah, which earned them the victory, was with them.³³⁸

This was the beginning of the armed religious struggle to purify the religion (*tajdid*) and it continued throughout the existence of the Caliphate. The jihadists gained victories over many other states of the Hausaland and also suffered occasional defeats like in the battle of Alwasa or Tsuntsuwa. Four years after the first encounter, the jihadist conquered alkalawa, the capital of Gobir. Yunfa was killed. The death of Yunfa terminated the Gobir dynasty and the Islamic rule was firmly established over the greater part of the Hausaland with Shaykh 'Uthman as the unchallenged head of the state.³³⁹

The physical jihad (combat) continued and was aimed at unbelievers outside the Muslim community, as well as hypocrites and troublemakers within Hausaland. Its goal was to establish the supremacy of divine law and thereby to promote

³³⁷ Abdullahi B. M. Foduye, *Tazyin al-Waraqat*, op. cit. p. 109.

³³⁸ See Ilmi, I. H. op. cit.

³³⁹ Ibid.

justice and social welfare according to Islamic values and establish an Islamic Caliphate. In this sense, jihad in the form of expanding dar al-Islam and to reduce *dar al-harb* and bring its lands and peoples into *dar al-islam* continued. With the defeat of the King of Gobir and his army, the *Jama'ah* continued to raid them, while they did not have the power to retaliate, this angered all the kings in Hausa, and humiliated them. They therefore, began to persecute the Muslims who were in their midst so that the Muslims fled to a far place. Then they fought them, But Allah continues to give the *Jama'ah* victory over them, thus the country of of Kabi was conquered and its Amir accepted Islam. Then the country of Zanfara was brought under the command of the *Jama'ah* without fighting. As for the fall of Gobir 'Abdullah state;

We continued to raid those who had rebelled against us, and others than they (who were threats to Islam), until God conquered for us the fortress of al-Qadawa, and caused the Sultan of Ghubir, Yunfa, to perish at the hands of our community, by the praise of God most High; and He sufficed us against the evil of all Qubir.³⁴⁰

Then the commander of the believers 'Uthman equipped an army against the country of Ghurma beyond the Niger, the countries of the Banu Kirbas, and he put 'Abdullah in command of the army. He mentions this trip in the following:

We travelled by the praise of God, until we came to the fortress of Dibi. Then God conquered it for us and we took (prisoners) all who were in it, and I showed mercy to them all, and took them out from the fortress and sent them to the countries of Islam. Then I destroyed the fortress and we went to our way. The unbelievers of Tanda heard of this, and dispersed from their fortress and God conquered it for us. Then we continued until we reached the river, which we found in flood so that we could not cross to the western shore, except by much swimming. Its width was 4,000 cubits, or more and in it were crocodiles which could quickly destroy anyone who entered (the water). The community feared this, and we encamped on the bank in sorrow because of it. We prayed to God Most High and after that I sent to the river a man bold of heart, an

³⁴⁰ Abdullahi B. M. Foduye, *Tazyin al-Waraqat*, op. cit. p. 124.

expert swimmer, and I said to him “Enter the river, perchance God will show us a place where we can cross easily” He went to a place where there was no ford over the river, and from where people did not enter (the water), and he entered the water, and advanced until he reached the west bank, while the water did not come beyond his breast. Then he return and informed me (about it), and I praise God for that, and informed the company, and they were joyful. We spent the night at this spot, and when we had performed morning prayer I went to the river on a camel of mine, and I put that man in front of me, and I entrusted myself to God, while the company followed me I entered the river, and they all entered crying out “Allah Akbar”, both foot and horsemen, and some of them with donkeys- and they did not even take off their loads- until all the army emerged safely upon the Island of Fas. The unbelievers did not expect that anyone would cross this river towards them at this time, and we found them unprepared, and fell upon them. We slew and took captives, and destroyed all their (fortresses). Then came the people of fortresses who had taken refuge in them, and they embraced Islam in truth.³⁴¹

Then after this, Muhammad Bello went with an army to the country of Qari, whose people were iniquitous unbelievers who raided the countries of Islam. No king had ever conquered their country because it had many fortresses, castles, hills and *wadis*. Muḥammad Bello travelled with (his) armies until he reached their country, and he conquered their fortresses by the help of God, and killed and took prisoners the unbelievers. Then after that the armies conquered the country of Nuḥi in consecutive years. In this way the whole of Hausa states and parts of neighboring Borno was turned into *Dar al-Islam*.³⁴²

Having fought and won the *Jihad*, the *Jama'ah* under the leadership of Shaykh 'Uthman found themselves in command of a large territory of over 50,000 square miles standing on the ruins of the warring Hausa states. First a new capital, Sokoto, was created and built in due course. The new polity was

³⁴¹ Abdullahi B. M. Foduye, *Tazyin al-Waraqat*, op. cit. p. 125.

³⁴² Ibid. p.130. Adullah's *Tazyin al-Waraqat*, is given preferences being the only work which more than any other of their writings captured the Jihad, sometimes geographically, the running battles and the mood of the jihad was also stated. Similarly it was written in between battles and is a primary source to the Jihad since Abdullah is a participant and eye-witness in the struggle.

divided into two and each put under the command of 'Abdullah and Muhammad Bello who had proved his abilities during the jihad and had emerged very popular with the *Jama'a*.³⁴³ Accordingly, Junaid states:

After the establishment of the Caliphate, the leaders built a strong army to defend and extend the territories of the nation of Islam. The leaders led many successful expeditions against the enemy. 'Abd Allah, who was in charge of the Western flank of the Caliphate and his able lieutenants, ably extended the areas of the Caliphate as far away as the Nupe and Yoruba lands, while Ballo effectively controlled the whole of the Eastern flank which extended far beyond Adamawa...The Caliphate became the Islamic umbrella under which the citizens of the nation of Islam, irrespective of language, colour or place of birth, converged to worship Allah alone and maintain justice among human beings and became true representatives of Allah on earth.³⁴⁴

The fact that they did not quarrel over distribution of power and wealth (over worldly pleasures), but preoccupied their minds with the implementation of the Islamic polity and *Shari'ah* have contributed immensely to their success in establishing and administering the Caliphate. Thus according to Junaidu:

The leaders of the Sakkwato Caliphate firmly believed that leadership is a trust from Allah through the Prophet (SAW) bestowed on them to rule according to the *Shari'ah*. Thus, from the onset... The *Shari'ah* as the basis of Muslim constitution was implemented in full. Honest, pious and scholarly judges were appointed throughout the Caliphate. In fact, (knowledgeable) descendants of these judges like the Qadi-Qudat (Chief Judge) still retain the titles, if not the functions. We also have other titles like the *Sa'i* who takes charge of the collection and distribution of *Zakah*. Others are the Sarkin Yaki (War Commander), the title is still held by the descendants of Aliyu Jedo, the War Commander at the time of the *Jihād* and the Muhtasib (Censor of Morals). As for the Wazir, the Şhaykh appointed four viziers, namely: 'Abd Allah, Muhammad Ballo, 'Umarun Alkammu and Malam Sa'adare. When

³⁴³ Bugaje, U. M. Op. Cit.

³⁴⁴ Junaidu, S.W. (2004) "The Concept of Leadership and its Application in the Sakkwato Caliphate" A Paper presented at the ceremony of bicentenary of Sokoto Caliphate Conference of 'Ulama' held on the 24th of July, at Sokoto: Attahiru Bafarawa Institute of Qur'anic and General Studies. P. 9

the Caliphate became stronger, the viziership positions were reduced to two only. The Western flank under the charge of ʿAbd Allah had its own vizier as was the case with the Eastern flank under Ballo. However, as Muhammad Ballo became the second Caliph, the viziership position of the Caliphate held by ʿAbd Allah shifted to ʿUthmān Gidado.³⁴⁵

Shaykh ʿUthman did not stay long in Sokoto after the success of the Jihad and establishment of Sokoto Caliphate, having appointed his two most able assistants to deal with the routine administration, he left to Sifawa, not far from the capital from where he supervised what was happening and more importantly where he continued to teach, and also, to reflect on the problems of the new Islamic state and to write more books and generate more ideas. He remained at Sifawa until he died in 1817.³⁴⁶

After him, Bello was chosen as the *Amir al-mu'minin* and the Sultan of the Sokoto Caliphate. Bello was more than qualified, he was born amidst itinerant *Da'wah*, as the movement was taking shape, he grew up with the movement, matured with it and led several campaigns, often representing his father and above all earned himself the admiration and respect of members of the *Jama'ah*. A scholar in his own right who had the benefit of the best education the movement had to offer and having read some 20,000 books in the process, Bello had all that it took to lead the Caliphate. As it turned out, it was a good choice, he was a visionary who built the Caliphate, politically and economically, as his works in politics and political economy, external relations with neighboring states clearly show.³⁴⁷ Throughout the Caliphate, justice was done and every citizen was forced to comply with the *Shari'ah*. As a result of that, there was absolute peace. This peaceful momentum did not escape the statement of Christian explorer Clapperton, who observed that:

³⁴⁵ Ibid. p. 8.

³⁴⁶ Bugaje, U. M. Op. Cit.

³⁴⁷ Ibid.

The laws of the *Qur'an* were in his (Ballo's) time so strictly put in force that the whole country, when not in a state of war, was so well-regulated that a woman might travel with a casket of gold upon her head from one end of the Fellata dominions to the other,"³⁴⁸

The Sokoto Caliphate still remains an inspiration of Muslims in Nigeria and as its rich heritage is continued to be discovered, many Muslims are turning to it as an alternative to the imposed un-Islamic European models. Many are nursing the hope that as the Sokoto Caliphate solved the decadence and tyranny of the Hausaland two centuries ago, so will it inspire a change that will bring an end to the contemporary un-Islamic trends in Northern Nigeria today.³⁴⁹

CHAPTER FIVE: THE RESPONSE OF *DA'WAH* IN THE SPREAD OF UN-ISLAMIC TRENDS BY THE BRITISH COLONIALISM

5.1 The beginning of colonization by the British colonial power

5.2 Introduction of secularism and abolition of Islamic form of leadership

5.3 Promoting man-made laws and abolition of Shari'ah law on criminal cases.

5.4 British Christianization policy of Northern Nigeria

³⁴⁸ Rashid, *Islamic Law in Nigeria*: p.39 as in Bugaje, U. M. Op. Cit.

³⁴⁹ Bugaje, U. M. Op. Cit.

5.5 Introduction of western education and relegating Islamic education

5.6 Ideological attack

5.7 Orientalists' Attack on Islam

5.8 Conclusion.

**CHAPTER FIVE:
THE RESPONCE OF *DA'WAH* IN THE SPREAD
OF UN-ISLAMIC TRENDS BY THE BRITISH
COLONIALISM**

5.1 The beginning of colonization by the British colonial power

Colonialism can be defined as a situation where a particular country by means of superior military strength or manipulation conquers and establishes political, social and economic authority over another country for the benefit of the former. It may involve the movement of people to the newly 'acquired' territory where they may reside as permanent settlers but still maintain allegiance to the mother country. It involves the wanton exploitation and profiteering by the

invading country on subjected territories.³⁵⁰ Colonialism in Northern Nigeria started as a result of a meeting held by European powers in the Berlin conference in 1884 in which the whole interior of Africa was divided into colonial possessions of European countries. The English move into the land of the Igbo followed shortly thereafter, Southern Nigeria was amalgamated with the Northern part into a single British colony to form what today is known as Nigeria.³⁵¹

According to historical records, before British colonialism, the larger part of Northern Nigeria was under the leadership of the Sokoto Caliphate founded as a result of the reform movement of Shaykh 'Uthman bn Foduye. Islam was the state religion that guided the relations between it and the European activities. These activities are mostly for business purposes. Thus far back, people like Clapperton and Barth sought to reach the Niger using the caravan trade routes across the Sahara. In 1824, for example, Clapperton was received by the Caliph, Muhammad Bello, who granted him a commercial treaty. This treaty of 1824 like that granted to Barth in 1853 was essentially a commercial one. The Caliph granted Clapperton and his entourage a safe conduct through his domains and laid down the rules which were to govern trade between European and the Caliphate.³⁵² Unknown to the caliphate Clapperton was however a British spy sent to find a way of penetration into the lands of the Caliphate. Another spy was Heinrich Barth who traveled through Borno and the Sokoto Caliphate. He recorded information leaking the region's geography, economy, and inhabitants to his European leaders.³⁵³

³⁵⁰ The American Heritage, (2000), Dictionary of the English Language, Fourth Edition, Houghton: Mifflin Company.

³⁵¹ American Historical Association, The Colonial and pre-colonial eras in Nigeria, www.historians.org/tl/lessonplans/nc/trask/colonial.htm, visited on 15th May, 2013.

³⁵² Obaro Ikime, (nd) The Fall of Nigeria, (np) (np), p. 63.

³⁵³ Colonial Nigeria, Wikipedia, the free encyclopedia, <http://www.wikipedia.org/> 12th December, 2012.

European activities in the Sokoto caliphate were intensified in the second half of the nineteenth century with Lokoja becoming a base of British consulate in 1867. Between 1860 and 1897 a number of British firms established business relations with the Sokoto Caliphate and many more from other European countries. In 1870s, the proliferation of companies led Taubman Goldie to amalgamate the British concerns into one company, the United African Company which later became Royal Niger Company, an agent of British imperialism. It was the activities of this company which prepared the way to major occupation of Sokoto Caliphate. Relations with the Europeans were initially to that of trading and many treaties were signed to that effect, but later the European companies disrespect the treaties and turned to the promotion of the imperial ambitions of their respective countries by not only monopolizing trade but also through attempting exercising political rights which the Emirates of Sokoto caliphate cannot concede. By 1899 relations between Sokoto caliphate and the British had become uneasy and hostile thus the British Government decided that Northern Nigeria became its Protectorate and that war between Britain and Northern Nigeria seemed the only alternative by the British to colonize it because the bulk of its population being Muslim and who will naturally reject any rule by infidels. The appointment of Captain Frederick Lugard as the High Commissioner of the Protectorate of Northern Nigeria sent an announcement to the world that Sokoto Caliphate is now a Britain's colony. Thus on 1st January 1900, Fredrick Lugard declared what used to be known as Northern Nigeria, a British protectorate.³⁵⁴ As is normal, Sokoto caliphate refused to accept Lugard's declaration. Therefore, the only way by which British rule could be effectively established in Northern Nigeria was through military conquest with their newly founded military technology. Military conquests of the British brigands started and with their superior weapons and tactics they continue usurping the caliphate Emirate after another.

³⁵⁴Obaro Ikime, op. cit, Pp. 63-74.

One of the first places to fall to the British was Kontagora Emirate, followed by Bida and Yola Emirates in 1901, then Bauchi in February 1902. All of these were emirates of Sokoto caliphate and the importance of Sokoto in the lives of these emirates was proved by the fact that even after they had been conquered by the British, they continued to pay tribute to Sokoto. Lugard was worried by this, for it showed that these emirates did not yet regard him as the final authority in the land, and made him even more determined to bring Sokoto itself under British control. The next emirate to fall to British occupation was Kano,

After the fall of Kano, it was perhaps logical that the British should next move on to Sokoto, the headquarters of the Sokoto caliphate. In Fact, it is only because Sokoto was so far away from the first base of the British in Northern Nigeria, and because the British were busy with other emirates, that Sokoto survive until March 1903.³⁵⁵

Inside Sokoto, the news that the British were on their way was received and preparations were made for war. True to their religious convictions, the people engaged in prayers for their success as well as in the making ready their local weapons which could not match the British military technology. According to Shehu Umar 'Abdullahi, the British government having accepted the idea of the use of sustained violence to snatch away the political sovereignty of the Sokoto caliphate reached Sokoto the seat of the caliphate on March 15th, 1903, the Sakkwatawa did their very best to defend their faith, their civilization, their properties and their lands from the British infidel but owing to their superior weapons British army subdued sokoto caliphate.³⁵⁶

The clash took place on the morning of 15th March 1903. The British force which advanced on Sokoto was made up of 25 officers, 5 N.C.O.s 2 medical officers, 1 medical N.C.O 68 gunners, 656 rank and file, 400 carriers, four maxims, and four 75 mm guns. While this force was armed with modern rifles, in

³⁵⁵ Ibid. Pp. 186-198.

³⁵⁶ Shehu Umar Abdullahi, (1999) A cursory glimpse on the Sakkwato caliphate and its residue from 1903 to 1999, a paper presented on the occasion of the third commemoration of the Sultan Muhammadu Maccido on the throne, 21st April, p. 6.

addition to the maxims and millimeters guns, the Sokoto force which British estimated 2,000 horse and 4,000 foot, were armed with spears, bows and arrows, and old guns. The Sokoto had very few rifles. With this kind of difference in arms and ammunition, the Sokoto army commanded by the Caliph himself had really no chance of success against the British. As the British advanced, the Sokoto put up a fight.³⁵⁷

By the time many of them had been killed, there was little hope for success thus the Caliph and some followers went towards the east for Hijrah. Other commanders and their followers fled in various directions. It is clear that although the British had success in conquering the caliphate, they did not find things very easy. The resistance of the caliphate had very much to do with the religion of Islam which forbade Muslims to submit tamely to rule by unbelievers.

The above option of *Hijrah* had already been discussed by the 'ulama' in the headquarters of the caliphate who maintained two different positions on how to protect their religion and respond to the British imperial- Christian invasion. The most prominent among them were al-Qaḍi 'Abd Allah and al-Qaḍi Ahmad b. Sa'ad who based their stand on the inspiration derived from the works of Shaykh 'Uthman bn Foduye namely *al-Masa'il al-Muhimmah* and *Bayan wujub al-hijrah 'ala al-'ibad*.³⁵⁸

The debate centred on three alternatives: fighting the foreign invaders: hijrah or strategic withdrawal after the manner of the Prophet's flight from Makkah to Madinah; or negotiation of truce with them. Al- Qaḍi Ahmad was the advocate of truce most probably because all the emirates which would protect or reinforce the capital were captured by Euro-Christian imperialists, while al-Qaḍi 'Abd Allah was in favour of the hijrah. The Caliph at that time, Amir al Mu minin Muhammad Aḥmad b. Ahmad shared the latter's opinion.³⁵⁹

³⁵⁷ Obaro Ikime, op. cit.

³⁵⁸ Al-qadi Abd Allah, *Ulama and colonialism in Nigeria: Risalah ila l-mu'asirin*, Ed. And Trans. By Omar Bello, (nd, np, np) p. 1.

³⁵⁹ Ibid.

The caliph's hijrah was an option already taken before the arrival of the British and in one of his letters to the British commissioner he categorically indicated that he is not ready to stay under the command of unbelievers, the content of the letter reads:

From us to you: I do not consent that any one from you should ever dwell with us. I will never agree with you. I will have nothing to do with you. Between us and you there are no dealings except as between Muslims and Unbelievers -war as God Almighty has joined on us. There is no power or strength save in God the High.³⁶⁰

After the defeat of the caliph's army outside the city of Sakkwato, the caliph send emissaries far and wide of the Caliphate urging Muslims not to live under the leadership of the infidels but to follow him on his flight/hijrah to the east where he is moving with a large crowd including a number of important caliphate officials with the motive to find a strategic place preferably mountainous to collect an army with a view to overcoming the Kufirs invasion and restoring the Caliphate.³⁶¹

However not all the people followed caliph A□□ahir in his hijrah, many others remained at the outskirts of the city including the Wazir of the caliphate Muhammad al-bukhari, he led a large gathering back to sokoto and they surrendered to the British who guaranteed them freedom to practice their religious worship and promised not to tamper with Islam. On 21st march 1903 Muhammad Al-□ahir was chosen as the next caliph under the approval of Lugard.³⁶²

As for the caliph on flight, the British decided to pursue him because he is a challenge to all those who had accepted defeat and settled under British rule, also emirs and people responded to this challenge by either following him or giving him assistance. The British's first encounter with the caliph was at

³⁶⁰ Ibid. p. 2

³⁶¹ Ibid.

³⁶² Obaro Ikime, op. cit, Pp. 204 and 205.

Bebeji a place near Kano. The Muslims suffered but still manage to send back the British forces who, therefore, sent for reinforcements. Between 22nd April and 6th May six other encounters were made but neither side claimed victory. Another encounter was the first battle of Burmi where the British army suffered defeat and had to retreat, this forced them to seek for assistance from governors of Sierra Leone, Gold Coast, Lagos and Southern Nigeria to get ready and send troops to Northern Nigeria.³⁶³

By the third week of July the reinforcements from the Gold Coast, Sierra Leone, Lagos and Southern Nigeria arrived at Burmi and on July 27th, Burmi was attacked by these combined forces. The Muslims gathered their forces and confront the British forces with formidable resistance when the caliph Attahir 1, was shot in the forehead and about ninety corpses of his followers were also killed around him. With this development any hope for defeating the British army ended and Colonialism proper started.³⁶⁴

The British appointed new leaders in Northern Nigeria. The title of the caliph and Amir al-Muminin was now changed with the title of Sultan of Sokoto as the Amir of Sokoto Emirate, other Amirs for other emirates were also appointed by the British but they still considered the Sulṭan as their senior.

However, like other British appointed Emirs, the new Sultan was not recognized by the masses and by some emirs because he was appointed by unbelievers. An example was the strong opposition to his appointment as well as the colonial rule which manifested itself in the rebellion of the Satiru people.³⁶⁵

With the defeat of Sokoto caliphate and establishment of colonial government many un-Islamic trends became widespread in Northern Nigeria. One of such trends was allowing Christian missionaries to operate in the area of the North and supporting them in their evangelization especially in non Muslim areas. They made many efforts to Christianized the North but in vain with the

³⁶³ Ibid. p. 207

³⁶⁴ Ibid. p. 208

³⁶⁵ Al-qadi Abd Allah, op. cit. p. 4

exception of pockets of converts from place to place among the non-Muslims. They use western education as a weapon in their Christianization policy but the well established Islamic Education system checkmated their activities. According to Fafunwa, the main purpose of education in the early stage (of colonialism) was to teach Christianity with a view to converting all those who came within the four walls of the Muslim House. With the permission of Lugard, the Christian missionary society were able to establish schools in Pategi, Wushishi, Bida and Zaria but had a failed attempts in Kano where they were ordered out by the Emir.³⁶⁶

Another trend posed by the colonizers was the spread of their own culture and to train public servants who would work obediently for their colonial masters. In Sokoto Caliphate the culture is Islamic norms but the situation deteriorated with the coming of the colonial power. This view have been shared by most of the people interviewed and also was represented in what was described as colonial cultural domination. Ali M. and Muhammad A. states that,

The experience of colonial domination shows that in their effort to perpetuate exploitation, the colonizers not only crate a system to repress the cultural life of the colonized people, they also provoke and develop the cultural alienation of a part of the population. Thus a considerable part of the population assimilates the colonizer's mentality, considers itself culturally superior to its own people and ignores or looks down upon their cultural values (this is called westernization).³⁶⁷

Another trend brought by colonialism in Northern Nigeria is the replacement of Arabic and Ajami script as an official language with the English Language. Arabic language as a medium of communication of the court and in all government's department was banned. From then, attention shifted to European educational system and culture. This is the legacy left by the colonialists and in fact where ever they established their rule or political domination they tried to

³⁶⁶ Fafunwa, A. B. (1974) History of education in Nigeria, London: George Allen and Unwin Ltd, Pp. 83-84.

³⁶⁷ Ali, M. and Muhammad, A. (2002), Globalisation or recolonisation ? The Muslim World in the 21st century, London; Taha Publishers Ltd. P. 11.

subjugate and undermine indigenous languages and cultural norms of the people. They also segregated the history and religion of the people by discouraging them to stop learning and studying their language, history and religion. Their aim was to spread their languages, culture and religion at the expense of the indigenous ones.³⁶⁸

The penetration of British colonization in Northern Nigeria was motivated by political, religious, cultural, intellectual, and economic domination. Strategies of conspiracies, deceptive and suspicious programs and even fallacious claims were used to subdue and suppress the Islamic civilization and cultural values in Northern Nigeria. Their motive of acquiring political power led them to resort to the use of violence, deceit, fraud, might and physical comfort. The strong to them have the right to exploit, tyrannize and plunder the weak, while the latter have the right to either groan or die.³⁶⁹ The effect of this un-Islamic trend clearly demonstrated enmity and intention to undermine and eliminate the influence of Islamic culture, and to increase the decline of the Muslims in the region. These led to cultural warfare and physical encounter between western and Islamic civilization, which degenerated into hostility, enmity and rejection, as the former refused to accept the latter as faith, culture, ideology and civilization. They tried to show the superiority of western culture as the ideal civilization for humanity, and attempted to undermine and eliminate Islamic culture and portrayed Islam as barbarous, violent and terrorizing.³⁷⁰ In achieving their motive the colonialists imposed cultural strategies and devices with the aim of promoting warfare against Islam and the Muslims, through the imposition of many forms of western un-Islamic trends. Any protest to them is crushed with might of superior weapons.

³⁶⁸ Shehu, A. A. (1990), Decolonization and dewesternization of Nigeria Education system within the context of theory of knowledge in Sokoto Jihad literature, Paper presented at Departmental seminar series, Department of Islamic Studies, Sokoto: Usmanu Danfodiyo University, at A40 Theater, p. 7.

³⁶⁹ Shehu Umar Abdullahi, op. cit, p. 5

³⁷⁰ Mai, A. A. (2002). *Islam and the west: An encounter between past spreading monotheistic culture and a technologically advanced antagonism*, Al-Ijtihad, Journal of Islamization of knowledge and contemporary Issues. Vol 3, no.1, Nigeria: IIIT. Pp. 20-23.

5.2 Introduction of secularism and abolition of Islamic form of leadership

Secularism is the view that religious considerations should be excluded from civil affairs or public education. In other words, it is a view that religion and religious considerations should be ignored or excluded from social and political matters.³⁷¹ The British colonization marked the beginning of introduction of un-Islamic trend of secularism (*'Ilmaniyyah*) in Northern Nigeria. It is a complete code of doctrines, theories, and a value system of the Christian west, which preach separation of religion from the state, and provide thoughts, rules of demarcation between temporal and spiritual affairs that was tactically implanted and flourished in the Muslim lands through colonization to curtail the challenge of Islamic polity.³⁷² The idea is to prevent Islamic political system from having any influence thereby introducing a creed of separation of religious instructions in all aspects of public life. In the beginning, the colonial power treacherously indicated that it will not temper with Islam in Northern Nigeria, this is manifested even in the oath of loyalty that the British demanded from former Sokoto caliphate's Leaders (emirs), but only indicate a kind of indirect rule and colonization.

However, with the oath of allegiance given to the Emirs after its defeat, the position of Caliph and subordinate Emirs were relegated to just of the spiritual head of the Muslims, marking the beginning of personal allegiance to the King of Great-Britain and Ireland and accepting the British sovereignty. Service is due to the king, obedience to his laws is essential in as much as these laws do not disagree with those of Allah. The trend is that all positive legislation in the interest of British rule is lawful, except when the British do not take care to

³⁷¹ The American Heritage, (2000), Dictionary of the English Language, Fourth Edition, Houghton: Mifflin Company.

³⁷² Mai, A. A. (2002) op. cit, P. 28.

comprehend when they are violating sensitive Islamic rules – in which case they demand to be forewarned so that glitches would be smoothly avoided.³⁷³

In Nigeria colonial evil trend diverts people's attention from spirituality to materialism thereby thwarting any attention whereby Islam will become political ideology of the Muslims. In this way the legitimacy and authority of leadership shifted from religious to non-religious people. Thus secularism became a roaring ideology which refused to arbitrate with the revealed laws of Islam, it instead, corrupts educational curriculums to serve, protect, and incorporate secular thoughts, and it also misinterprets, distorts, and portrays the history of Islam and its golden period as barbarism governed by anarchy and personal avarice, this they intend to achieve through the services of the works of orientalist.³⁷⁴

In Nigeria, secularism was tactically implanted through colonization to curtail the challenge of Islamic culture. It is one of the western forces that is leading the Muslims from bad to worse, and getting weaker and more ignorant every day to the extent that some of very few of them even reneged from the religion through Christian evangelism. It penetrated especially into the minds of western elites, and operates as anti-Muslim dimension in many respects. It became one of the Muslim's calamities and malaise, whose prevalence can be seen at the official, ideological, cultural and media levels.³⁷⁵ The motive is to divorce the idea of spirituality and morality from the mundane and material affairs of the Muslims' life. Many Muslims interviewed have observed that the evils of this un-Islamic trend are still eating deep into the fabrics of the Muslims in Northern Nigeria.³⁷⁶

³⁷³ Mai, A. A. (2002) op. cit, Pp. 28-29

³⁷⁴ Ibid.

³⁷⁵ Ibid. P. 29.

³⁷⁶ Interviews with Abdul-Raheem O. Abdul-Kareem, Aged 30, interviewed at Ilorin, Kwara state, Abdussamad Ghali Dalhatu, Aged 34, interviewed at no 88, Aikawa, Dala LGA., Muhammad Auwal Ishaq, Aged 43, interviewed at Okene, Kogi State and many other people interviewed share this view.

5.3 Promoting man-made laws and abolition of Shari'ah law on criminal cases.

Islam is a system of law is well known before the advent of colonial rule. Islamic law in all its ramifications was applied in what became northern Nigeria today by the Sokoto caliphate. The reason for this, according to Professor A.H. Yadudu,

was that the Jihad – a mass religious movement, of Usman Dan Fodio of 1804 which revitalized the Shari'ah was primarily to displace the corrupt and unjust leadership of the rulers of Hausa land and to establish in its stead, a leadership that derived its legitimacy from the Shari'ah. The aim was to establish a society whose institutions were shaped in accordance with the Shari'ah, and to cultivate a cadre of disciples, the flag-bearers, who would submit totally to its dictates.³⁷⁷

However, with the advent of colonialism to date it has not been an easy thing implementing Shari'ah, given the fact that whenever colonial powers took over Muslim territory, Shari'ah criminal law was abolished and replaced by western style penal codes. In Northern Nigeria, the story is almost the same; the British law became in force and replaced the Shari'ah in criminal cases. Rudolph Peters noticed this trend when he states:

The application of Shari'ah was restricted to (only) those parts of the law that regulated relations in the private domain and did not have an impact on colonial interests, (these include) the law of persons, family law and the law of succession. However, the colonial authorities kept some control over the law in these domains by creating a new hierarchical court system, sometimes with the possibility of appeal to Western type courts, and by regulating the training of judges.³⁷⁸

³⁷⁷ Yadudu A. H. (1992) "Colonialism and the Transformation of Islamic Law in the Northern States of Nigeria" 32 *Journal of Legal Pluralism*, p. 111 as in Abikan, A. I. (2002) "The application of Islamic law in civil causes in Nigerian courts" in journal of international and comparative law, Pp. 88-115, at <https://unilorin.edu.ng/publications/abikan>, visited on 27th July, 2013.

³⁷⁸ Rudolph Peters, 2009) "Shari'a and natural Justice: The Implementation of Islamic Criminal Law in British India and Colonial Nigeria", in *Journal of Semitic Studies Supplement 26 Islamica: Studies in memory of Holger Preibler (1943-2006)* Ed. by Andreas Christmann and Jan-Peter Hartung, Oxford: Oxford University Press, Pp. 127-149.

The same view is also shared by M. Tawfiq Ladan who maintained that;

The only part of the Shari'ah (the colonial power) was ready to concede was the so-called law of personal status; all others were dismantled. And this is the situation today. In fact Islamic criminal justice was eliminated in pre-independence Nigeria: (the country) was not to be granted independence, nor admitted to the United Nations unless Northern Nigeria abandoned the *Shari'ah* – this threat was backed with a vow to impose sanctions on the North and strangulate its economy.³⁷⁹

The above shows how colonial administration abrogated some aspects of Islamic Law, an un-Islamic trend which have left its traces in Northern Nigeria to date. This they did by promulgating various native court ordinances and proclamations to influence the appointment of *al-Quḍāt* – (the judges) and to regulate their functions. The *Amirul Mumineen* (Commander of the faithful) or *Emir* had to wait for the approval of the Resident or District Commissioner in the appointment of *Shari'ah* judges and the latter was also empowered to supervise the judges and review or transfer their cases.³⁸⁰ After the attainment of independence in 1960 this trend continued as lamented A. I. Abikan who states that;

the position regarding the administration of Islamic law has deteriorated in many respects. Now a legal practitioner not lettered in Islamic law can appear in Islamic courts. By this, all the technicalities of the common law were introduced to Islamic courts and the hitherto simple, cheap and accessible Islamic justice is about becoming part of history. Judges who are also unlettered in Islamic Law are empowered to administer Islamic civil causes.

³⁷⁹ Ladan, M. Tawfiq, The development and application of Shari'ah in Northern Nigeria: Issues and challenges, <http://library.fes.de/pdf-files/bueros/nigeria/50282.pdf> visited on 23 July, 2013

³⁸⁰ Abikan, A. I. (2002) "The application of Islamic law in civil causes in Nigerian courts" in journal of international and comparative law, Pp. 88-115, at <https://unilorin.edu.ng/publications/abikan>, visited on 27th July, 2013.

Worse still, is the categorization of Islamic law as customary law.³⁸¹

These developments led to the abolishing of all the law that has to do with *Hudud* punishments such as cutting of the hand of a thief, stoning of an adulterer or canning of a woman fornicator were all faced out by the colonial powers. They considered them as barbaric and inhumane. Theft and robbery became punishable by imprisonment while adultery and fornication became punishable by imprisonment. Similarly, punishment of drinking intoxicants was abolished unless if a drunkard cause injury to persons and properties of others. To most people interviewed, the effect of removal of Hudud punishment in Shari'ah and its replacement with conventional law is a dangerous trend on the part of the Muslims of Northern Nigeria and its resultant effect is increasing moral corruption and crime rates in Muslim societies. Crime is now increasing rapidly and is destroying the fabric of the society today.³⁸² For instance, issues of adultery, fornication, bribery and corruption, drug abuse and drinking liquor are common in some parts of the country today because the conventional laws cannot punish the culprits properly and sometimes no punishment is meted at all, all these have their genesis in what obtained in the colonial era. According to Rudolph Peters:

The main impact of British interference with Islamic criminal justice was the abolition of mutilating corporal punishments. Caning and flogging remained lawful punishments except for women, but sentences imposing these penalties had to be confirmed by the Emir or the District Officer. Other forms of corporal punishment such as amputation were outlawed. The same applied to death by stoning. If a native court sentenced a person under Islamic law to amputation or death by stoning, or imposed the penalty of flogging on a woman, the British officials charged with the execution of sentences would routinely commute such sentences into imprisonment or a fine. As a result, the distinction

³⁸¹ Ibid.

³⁸² Interviews with many respondents who include: Umar Nuhu, Aged 41, Ijumu, Kogi State, Ridwan Yusuf, Aged 27, Abuja, Hauwa'u Muhammad Galadima, Aged 27, Jigawa State, Surajo Yusuf, Aged 30, Arewa, Kebbi State.

between *hadd* offences and the corresponding non-*hadd* crimes to be punished by ta'zir became obliterated since they all entailed imprisonment as a punishment. With regard to illicit sexual relations there was not much difference in punishment for those who were *muhān* and those who were not. The former would now be given a prison sentence (instead of death by stoning), whereas the latter would be sentenced to one hundred lashes and imprisonment if the accused was a man, and to imprisonment or a fine (in place of lashing) in the case of a woman.³⁸³

Attached to the above, the colonial power totally replaced the Shari'ah criminal justice with the comparable provisions of English Law as was the case of the enactment of Penal Code, which annulled the rules of Islamic and customary criminal law, with minor and cosmetic exceptions. After independence the Shari'ah criminal cases continue to be undermined by testing it under repugnancy test which requires that no rule of Islamic Law or Customary Law shall be applicable if it is 'repugnant to natural justice, equity and good conscience. This repugnancy test as pointed earlier is the provision of the British colonial administration to undermine and abolished Islamic criminal law. There is also the rule that so long as a provision of Islamic Law or Customary Law remains 'incompatible either directly or by necessary implication with any (constitutional) law for the time being in force', it cannot be enforced. The only reasonable interpretation of this provision is that rules of Islamic or Customary Law must not conflict with enactments of the Nigerian Legislature. This means that the Islamic Criminal law will have to wait for a chance to be included in the constitution equating it with western laws and giving it equal chance of promulgation. Another trend is equating Islamic Law with 'native law and custom' which prevents the proper application of Shari'ah to Muslims. This is highly contested by Muslims depending it that "Islamic Law is not the same as customary law as it does not belong to any particular

³⁸³ Rudolph Peters, op. cit.

tribe. It is a complete system of universal law, more certain and permanent and more universal than the English Common Law.”³⁸⁴

With the introduction of the Shari’ah Penal and Criminal Procedure codes in 2000 by the Zamfara State Government amid criticism, blackmail and propaganda by the neo-colonial antagonists of Shari’ah, many other States of Northern Nigeria followed suit such as Kano, Sokoto, Jigawa, Kebbi and Kaduna States. These generated a lot of debate, committed Muslims depended the move while Christian missionary, western critics, secularists, opportunistic politicians opposed it and even the president of Nigeria (a Christian) labeled the Shari’ah as “political Shari’ah”. The debate in particular centered on the constitutionality or otherwise of such codes; whether or not its application, the Shari’ah is gender discriminatory or anti-poor and the disadvantaged people in the society; or the Shari’ah is anti-national integration and unity of Nigeria. It can be observed from this that the most fundamental issue for Muslims of possible enshrining of the Shari’ah in the Constitution as a legal and ideological system of its own, and as alternative to the imposed Western legal and ideological system for Muslims, did not make it to the formal agenda of constitution-making throughout its history in the country. All the effort that went in ensuring the Shari’ah made its way into the constitution as alternative legal system for Muslims in the country went abortive. The Nigerian western elites who were entrusted the constitution drafting, rectifying and promulgating have proved impervious to any idea or perception of social, political or constitutional order different from the secular European models. The possibility of Shari’ah Criminal law being accepted as the basis of a legal system for Muslims is once again out of the question, an un-Islamic trend which to date the Muslims of Northern Nigeria are experiencing.³⁸⁵

5.4 British Christianization policy of Northern Nigeria

³⁸⁴ Ladan, M. Tawfiq op. cit.

³⁸⁵ Ibid.

With the British conquest of Sokoto Caliphate they took the first major administrative step to group the Emirates into provinces in 1903 with each emirate placed under the control of a Resident. Thirteen provinces were established in the Northern Nigeria: namely, Benue, Plateau, Kano, Ilorin, Kabba, Katsina, Zaria, Adamawa, Bauchi, Bornu, Sardauna, Niger, and Sokoto.

The duties of the Resident and his assistant were to control the province on behalf of the central government, implement its policies and advise the Emir on the day-to-day administration of the Emirate as the British saw fit. Furthermore, the Emirates were also sub-divided into districts and all the former title holders who used to stay in the city with the Emir were posted out to administer the new districts.³⁸⁶

Also in the same year, Lugard made a formal speech to the Emirs that “Government will in no way interfere with the Mohammedan religion. All men are free to worship God as they please.”³⁸⁷ This decision if at all means anything is but an announcement to make the leaders of the defeated Sokoto Caliphate less angry, upset and hostile. This was expected since the Muslims of Northern Nigeria viewed the missionary and colonial administrators as birds of the same feather. The colonial government initially maintained strict obstacles to hamper missionary advance into the Muslim stronghold, this they did to safeguard colonialist and also avert a situation that could arise the hostility of Muslims against the missionaries, but the situation did not remain long forever.³⁸⁸

³⁸⁶ Abdalla Uba Adamu, Education and the Christian Missionary Activities in Kasar Kano, Department of Education, Kano: Bayero University, <http://kanonline.com> , visited on 08/07/2013.

³⁸⁷ Sonia F. Graham, (1966) Government and Mission Education in Northern Nigeria (1900-1919) with special reference to the work of Hanns Vischer. Ibadan: Ibadan University Press. p. 17. As in Abdalla Uba Adamu, Education and the Christian Missionary Activities in Kasar Kano, Department of Education, Kano: Bayero University. <http://kanonline.com> , visited on 08/07/2013.

³⁸⁸ Ubah, C. N. Problems of Christian Missionaries in Muslim Emirates of Nigeria, 1900-1928. Journal of African Studies, Volume 3, Number 3, Fall, pp. 351-372, as in Abdalla Uba Adamu, Education and the Christian Missionary Activities in Kasar Kano, Department of Education, Kano: Bayero University, <http://kanonline.com> , visited on 08/07/2013.

From 1914 when the colonial government firmly secured their stronghold, they started permitting Christian missionary organizations to set up their mission stations in Northern Nigeria, this may have to do with the persistent pressure from the missionaries to be allowed access to Muslim Hausa-land. However, the interaction of the Christian missionaries was not without repulsive especially as evidenced by Bishop Tagwells' missionary activities in Kano in 1890. The Emir of Kano rejected vehemently the Christian penetration and evangelism in his domain, he out rightly expelled the missionaries giving them three days to pack;

we do not want you here and you can go away. I have given you three days to prepare a hundred donkeys to carry your loads to Zaria we never wish to see you here again.³⁸⁹

The whole idea of a Christian missionary penetration into the Northern Nigeria with the sole aim of evangelism had strong opposition from various interest groups especially the circle of the Northern Muslim elite/scholars and rulers. Islam also constituted a barrier to the penetration of missionaries into the Northern part of Nigeria. It was not until the establishment of a mission at Shendam (an area most of whose population were pagans) in 1907 that the church began to take place in the north. Growth was slow, and Catholics immigrants from the southwest and southeast constituted half of the catholic community in the North by the middle of this century.³⁹⁰ However, the period of the 1920's was a milestone in the history of Christianity and Christian missionary activities in Northern Nigerian.

All previous attempts by Christian missionaries to penetrate the Muslim populated areas of the North had proved abortive. It was only in 1924, for instance that the church Missionary Society CMS, an organization that had as early as 1900 tried to establish a mission station in Kano succeeded in so doing. The change of attitude by the government in 1929 made it easier for missionaries

³⁸⁹ Ewan, A.L (1945) 'The Motive of Missionary Service' IRM Vol.24

³⁹⁰ Joseph Parkes, (1983) The church in Nigeria, New Catholic World, 226. P. 231.

to establish mission station among Muslims, and thus, areas which were previously regarded as prohibited zones were soon opened up. In Sokoto Province, which was made up of Sokoto, Gwandu, Argungu and Yauri Emirates, Missionaries first established themselves in the second half of the 1920's and mostly in the pagan areas and in Sokoto and Gusau, the administrative and commercial centers of the province. In all these places mission stations were established outside the walled cities and far away from the Muslims. This perhaps, was to avoid a situation that could lead to serious conflict between Muslims and overzealous missionaries and converts.³⁹¹

The contact between Muslims of Northern Nigeria with the Christian missionaries, the sidearm of colonialism, had several consequences for Muslims. Initially, none of the Christian missions who attempted to spread Christianity in Northern Nigeria during the first period of missionary activity had won a single convert to Christianity. The Muslims in Northern Nigeria had no intention of embracing a faith which is infidelity in their religion. Perhaps this is because of the realization that it would have been impossible to convert Muslims to Christianity because no Muslim would accept Christianity and continue living in the Muslim community. Such act, called *rida* (apostasy) in Islam is punishable by death. In the light of this, the only target group for conversion was the non-Muslim Hausa, (the Maguzawa) who lived mostly in remote rural communities, in self-isolation from the mainstream rural Muslim Hausa.³⁹² The Christian Missionary Society (CMS) under the influence of the expatriate missionaries and leadership of Bishop Samuel Ajayi was, however, responsible for the conversion of the people on the Niger and Delta areas³⁹³ According to Bako, four groups of converts has been identified at a later date of Christian missionary activities in Northern Nigeria, these include:

³⁹¹ Ibid..

³⁹² Abdalla Uba Adamu, Education and the Christian Missionary Activities in Kasar Kano, Department of Education, Kano: Bayero University, <http://kanoonline.com> , visited on 08/07/2013.

³⁹³ Ewan, A.L (1945) ‘The Motive of Missionary Service’ IRM Vol.24

Children of ultra-strict fathers who converted to Christianity to rebel against their parents, second were lepers whose treatment lasted a long time — during which they were indoctrinated and converted to Christianity in the leprosarium. Next were those in dire strait, such as the blind, disabled, indigent or the abandoned (especially orphaned ragamuffins wandering in the streets) who need critical help. Finally, easy targets for convert were those the missionaries employed as house-help, who became converted through gradual contact.³⁹⁴

The Christian missionaries who penetrated the Southern part of Nigeria set foot to the Northern part of Nigeria with the backing of colonial rule. The aim is to spread Christianity, and to win more converts in the Muslim dominated region. They did not gain significant number of converts to Christianity among the Muslims but succeeded in luring many Muslims away from Islam through secularizing Muslims' thoughts. They also succeeded in converting many non-Muslims to Christianity through exploiting illiteracy, sickness, and other social ills of the people.³⁹⁵ The trend created by the colonial powers of sending, supporting, and protecting Christian missionaries to the North to divert Muslims from their faith had an impact in converting many non-Muslims Maguzawa living in Northern Nigeria who might have been potential Muslim converts through Da'wah. Such people who became Christians under the influence of Dr. Walter Miller in Zaria, Wusasa, Hausa community, include Professor Ishaya Audu and their families, who were descendants of adherents to the Isawa movement from Kano.³⁹⁶ The above not surprising for missionaries use various methods and tactics in their conversion strategy to deceive the ignorant and poor people and gain their support. These policy strategies include:

³⁹⁴ Bako, S. A. (1985) The Impact of the S.I.M. E.C.W.A. Activities on the Rural Areas of Kano State. Unpublished M.A. thesis, Department of History, Kano: Bayero University, as in Abdalla Uba Adamu, Education and the Christian Missionary Activities in Kasar Kano, Department of Education, Kano: Bayero University. <http://kanoonline.com>, visited on 08/07/2013.

³⁹⁵ Mai, A. A. (2002) *op. cit.*, P. 26.

³⁹⁶ Abdalla Uba Adamu, Education and the Christian Missionary Activities in Kasar Kano, Department of Education, Kano: Bayero University, <http://kanoonline.com>, visited on 08/07/2013.

1. The colonial government left the secular western education at the hands of the missionaries whom in turn, used it as the basis for the evangelization of the people. Evangelization through formal education seems to have been the most favorable method used by the missionaries. This education offered in church schools led to the emergence of catechists. Some methods in this direction include publishing and distributing religious literature, setting up educational institutions and going out on preaching tours, etc.³⁹⁷
2. Another method of conversion employed by the missionaries was Charity in mission activity. These include gifts to villagers, opening of charitable institutions such as clinics for the sick and leprosarium for the lepers and home for orphanage children. On some such occasions they also administer baptism and built schools, hospitals, church-building, translations, Bible study, vocational training, and even agricultural projects and financial support to attract converts, were all utilized by Christian missionaries in their endeavors to gain more people to their side.³⁹⁸

Another trend brought by the Christian western education is that some Muslims who embraced it even though did not convert to Christianity but they remained nominal Muslims, embracing European lifestyles, and civilization. It was among them that sometimes all sorts of immoral activities are very common.³⁹⁹ Some concerned Muslims interviewed are of the opinion that Christian's evangelism of Muslims should stop. The Christian should not continue to push their religion over Muslims, they must cease any of such activities to motivate Muslims to their religion.⁴⁰⁰

³⁹⁷ Michael Crowder, (1962) *The story of Nigeria*, London: Faber and Faber. P. 132.

³⁹⁸ Obi, *A Hundred Years of Catholic Church*, (nd, np, np) p. 29

³⁹⁹ Interview with Tukur Abdullahi, Aged 50, Okehi, Kogi State.

⁴⁰⁰ Interview with Hauwa Sale, Aged 28, Idah, Kogi State and Abdullahi Usman, Aged 22, Kano.

Another Trend is that the Missionaries had found their way into virtually all the Emirates of Northern Nigeria and were actively engaged in covert missionary activities in these areas. In an interview conducted with some respondents, they confirmed that missionary activity in the North is increasing especially among the villagers and nomadic fulani and that many churches were increasingly being established in the North to the extent only God can tell their number.⁴⁰¹

Another trend is the dearth of instructional materials and books written by Muslim authors in schools, this encouraged the use and spread of textbooks written by missionaries cum educators. The texts, replete with ideas subversive to the Muslim mind, were widely used in schools established in the Muslim areas of the Northern Nigeria.

Another un-Islamic trend of Christianization policy in Nigeria is that there are uncountable instances where the missionaries engaged in distributing their religious tracts openly to Muslims, some of them even went to the extent of knocking at the doorstep of the Muslim homes in their missionary activity.

Many missionary ploys to dominate the Muslims politically, economically and socially through increasing census figures to indicate that they have outnumbered the Muslims so as to gain political domination of the country and rule over the Muslims.

Above notwithstanding, many committed Muslims remained true to their faith and made it their objective to keep alive Islamic Da'wah within their communities to counter Christian missionary activities, an example of these committed Muslims is the Sardauna of Sokoto Sir Ahmadu Bello who led a strong conversion campaigns to areas targeted by Christian missionary activities namely the Maguzawa non-Muslim groups. These led to converting thousands of them to Islam who otherwise would have converted to Christianity.

Some Muslims also took to challenging Christianity and Christian missionaries emulating the preaching of Ahmad Deedat. They read the Bible and prove that

⁴⁰¹ Interviews with Ibrahim Isah Bala, Aged 29 years, Kano State, Musa Kabir, Aged 47. Okehi, Kogi State, Ibrahim Abubakar Sadiq, Aged 40, Kaduna State.

contemporary Christian religion is both wrong in itself and one that has been abrogated by the coming of Prophet Muhammad (SAW) and the revelation of the Quran, through dialogue which sometimes led to the conversion of Christians to Islam.

5.5 Introduction of western education and relegating Islamic education

Education is one of the basic needs of human being to facilitate a prosperous life. It is an instrument of shaping and molding people's attitude, behavior, thinking and perception. Through it, people's beliefs, convictions and worldview can easily be changed from right to wrong, and vice-versa.⁴⁰²

The significance of education in Islam is too well to require debate. The Prophet (peace and blessings of Allah be upon him) emphasized the need for acquisition of knowledge and indicated that the best people after the Prophets and Messengers of Allah are the scholars whom he said are the inheritors of the Prophets. He said:

...The scholars are the heirs of the Prophets, for the Prophets do not leave behind any *dinars* or *dirhams*, but they leave behind knowledge. Whoever receives this knowledge receives abundant good fortune...⁴⁰³

To many respondents interviewed, knowledge which is very significant to the Muslim *Ummah* is both religious education and mundane type, western education which benefits the Muslims in their worldly affairs is equally essential if it did not contradict any principle of Islam.⁴⁰⁴

However with the colonization of Northern Nigeria, the colonial office gave several Christian missionaries the responsibility of spreading western education in both the emirate and non emirate areas of Northern Nigeria. These

⁴⁰² Mai, A. A. (2002) op. cit, P. 30

⁴⁰³ Abu Isah, Muhammad bin Isah at-Tirmidhi, (1980/ 1400 A.H) *Sunan at-Tirmidhi*, Beirut: Dār al-Fikr, vol. 4 p.153, *Hadīth* no. 2823.

⁴⁰⁴ Interview with Abdulfattah AbdulSalam, aged 45 Abuja and some of the above respondents

missionaries were given free hands to formulate and implement policies of introducing and developing western education. In the Emirate areas, the Christian missionary society produced the first colonial education policy, but the main purpose of leaving western education at the hands of missionaries was to aid them in the spread of their evangelism.⁴⁰⁵ According to Fafunwa;

the main purpose of education in the early stages (primary education) was to teach Christianity with a view of converting all those who came within the four walls of the mission House... all Christian denominations... taught (Christian) religion (in their mission schools).⁴⁰⁶

With the permission of Lugard, the Christian missionary society's Hausa mission' under the leadership of Dr. W. R. Miller, was able to establish a school in Zaria to train Mallams (Qur'anic school teachers) on reading and writing Hausa in roman script and also to teach the sons of chiefs and important families. Dr. Miller did not hide his objective of active evangelization and all the Emirs refused to give their children except the Emir of Zaria who gave fifteen boys out of which six pupils unfortunately converted to Christianity. This incident compounded the fears of people that the Christian handling of western education was for evangelism purposes and therefore is the main reason which led the Muslim North to shun western education and even characterize it as *Kufr*, hence the popular slogan 'Ilimin Boko Kafirci ne' western education is unbelief. At this stage the colonial government had to assume full responsibility of formulating and implementing education policy independent of missionaries in the Emirate areas, but left it to the missionaries in the non-Emirate areas of Northern Nigeria. Therefore, the Government schools are confined to Muslim districts and mission schools extend their work to non-Muslim North.⁴⁰⁷

⁴⁰⁵ Jumare, I. M. Some aspects of colonial education policy in the Emirate areas of Northern Nigeria. 1900-1960, Department of History, Sokoto: University of Sokoto.

⁴⁰⁶ Fafunwa, A. B. (1974) History of education in Nigeria, London: George Allen and Unwin Ltd, Pp. 83-84.

⁴⁰⁷ Jumare, I. M. op. cit. p. 4.

By 1912 there were only five government primary schools in the Muslim Emirates while there were twenty five mission primary schools in the non-Muslim areas of the North. From 1921 to 1926 the number of government primary schools in Muslim areas increased to sixty-eight and mission run primary schools in non-Muslim areas are about fifty seven. The mission schools concentrated in teaching Christian theology aimed at producing pastors, catechist and evangelists and that their education was for the benefit of the church members only as opposed to the society in general.⁴⁰⁸

Consciously or otherwise the missionaries hoped to produce a group of people who were Nigerians only by blood but European in religion, thought and habit. This trait persisted for almost a century and became a constant source of reference whenever Christian education was criticized.⁴⁰⁹

While the Schools run by colonial government on the other hand, are secular in nature and provide value free system type of education. Its aim is to promote secularism and relegate Islamic education. The system was beautified with the attainment of material benefits and social esteem as illusions to attract Muslims to the system. It was these schools that set the foundation of western education in Northern Nigeria.

In the contemporary period Muslims of Northern Nigeria have come to realize that the imported curricula of education based on western theories and promoting western cultural outlook are not fitted to their needs. Such curricula serve their secular outlook and do not promote an Islamic cultural values and civilization.⁴¹⁰ The result in embracing this trend is that of an education system which raises significant contradictions and tension with an Islamic way of life. Students are fed on educational materials that take no account of their history or environment. The learning acquired is often irrelevant to cultural norms and

⁴⁰⁸ Ibid.

⁴⁰⁹ Fafunwa, A.B op. cit, p. 90.

⁴¹⁰ Rafiu Ibrahim Adebayo, The Viability of Islamization of Knowledge Programme in Nigeria: Motivating Factors and Problems of Implementation, in M. A. Muhibbudin (Editor) (2006) Globalization and Terrorism: The response of Islamic scholarship, The Nigeria Association of Teachers of Arabic And Islamic Studies (NATAIS), Pp. 175-194.

values or are even outdated to suit the contemporary needs of the Muslims. Such educational system is only geared towards producing western oriented elites who may be weapons of neo-colonialism. Hence, many Muslims with less religious background embraced this system of education, they were not well trained under Islamic education system, and the trend here is that they hardly attached themselves to their religious traditions and spiritual values. They rather appear more inclined to western culture and values which opposed the teachings of Islam.⁴¹¹ Western Education has also failed to develop Muslim personality with western education devoid of its culture, Creative and enterprising Muslim thinkers, inventors, scientist, technologist, planners, designers, writers and producers who pursued western education are not well versed in Islamic education with the exception of very few who combined both the traditional Islamic Education system and Western Education. This calls for Islamization of educational policies and programs throughout the Muslim world to serve the Muslim needs so that the curricula and materials in schools should be reviewed to promote the growth of Muslim personality in tune with the outlook of Islam.⁴¹²

Another trend brought by western education in northern Nigeria is the mixture of both sexes in schools right from primary to tertiary levels. Here it must be emphasized that Islam does not forbid women from seeking Education and contributing their quota to the development of their societies as long as they are conscious of and observe the laws aimed at their protection, guaranteeing their safety, and preventing men from molesting or assaulting them, such as covering themselves with *Hijab* and avoiding unnecessary contact with men. The Western oriented schools however do not abide by these rules.

⁴¹¹ Mai, A. A. (2002) op. cit, P. 31

⁴¹² Nigeria had made a giant stride by hosting an International Islamic Seminar on Education in Kano in 1976 where many scholars from different parts of the world gathered to discuss "the critical problems facing education in Muslim countries and offer solid recommendations, the seminar was held at Bayero University College on 30th December 1976. After that other conferences were held in other universities of Nigeria for the reform activity from the intellectual perspectives ie, Islamisation of Knowledge.

The challenge of introducing Western Education on the people already acquainted with Islamic culture and education is viewed with caution. The whole idea of Christian missionaries moving into the Islamic North is evangelism and therefore met strong opposition among the Muslims. Majority of the Muslims shunned these schools and continue with their traditional old institutions of Islamic learning. These comprise the Qur'anic schools which is the earliest centre of learning where Muslim children are gathered round the teacher who taught them Arabic letters and recitation of the Qur'an.⁴¹³ The second type is the 'Ilm schools which are meant for higher learning in advanced and specialized diverse fields of Islamic sciences for the grown up Muslim students (adults).⁴¹⁴

In addition to giving basic skills of reading and writing, the Qur'anic schools also expose pupils to the recitation of the Qur'an, without which the child would have no hope of happiness in this world or of salvation in the next. In the same vein, ilm schools increase students' understanding of the divine purpose as revealed to the Prophet (SAW). Furthermore, whereas Qur'anic schools emphasize "rote learning" of memorizing the Qur'an, ilm schools teach through a pedagogy of close reading of a text, along with extended commentary on its various meanings and implications.⁴¹⁵

The core subjects in the curriculum of ilm schools comprise Qur'an exegesis (tafsir), Traditions of Prophet Muhammad (*hadith* and *sirah*), Principles and Rules of Islamic Jurisprudence (*fiqh and usul al-fiqh*), Theology (Ilm al-tawhid), Mysticism (*ta'awwuf*), Arabic Language and Literature (*al-lugghah and al-adab*), Mathematics (*al-hisab*), Medicine (*tibb*), and History (*tarikh*). The favorite textbooks are selected from ancient writings of classical Muslim authors...⁴¹⁶

⁴¹³ Gada, A. M. (2010) A Short history of Early Islamic Scholarship in Hausaland, Department of Islamic Studies, Sokoto: Usmanu Danfodiyo University. p. 70.

⁴¹⁴ Ibid. p. 92.

⁴¹⁵ Umar, M. S. Profiles of New Islamic Schools in Northern Nigeria, Department of Religious Studies, U.S.A: Arizona State University.

⁴¹⁶ Ibid.

The traditions of Islamic learning in both schools emphasized the supremacy of spiritual and moral values over bookish learning, application of knowledge to guide the conduct of everyday life, and intellectual quest as lifelong endeavor. Also central is the spiritual guidance, moral authority, piety and blessings.⁴¹⁷ These schools of traditional Islamic learning have produced outstanding Islamic scholars of international repute in Northern Nigeria such as Shaykhs Muhammad ibn Sabbag (Danmarina), Muhammad Ibn Masanih (Danmasani) 'Uthman Ibn Foduye, 'Abd Allah Ibn Foduye, Abubakar Mahmoud Gummi, including a number of prolific authors like 'Abd Allah al-Ilori to mention but a few of thousands scholars. However, unlike western education, the traditional Islamic education has;

no clear-cut division into primary, secondary and tertiary levels. There is no progression from one class to another and from one level to another, with examination barriers erected along the way. There are no classes, there are no age-limits, and there is no rigid timetable with neatly timed periods for subjects.⁴¹⁸

In an attempt to reform the above schools of traditional Islamic learning, Islamiyyah schools were founded. They were originally established by (Muslims) private initiative to meet the growing demand for improved standards in the traditional schools.

To meet that goal, they adopted all the features of a formal school system that were absent in Qur'anic and ilm schools... Islamic congregational prayers are regularly observed in school mosques. Islamic dress, particularly for female students, is another visually powerful way of fostering Islamic identity and awareness in these schools. While these features collectively create a distinctly Islamic atmosphere around the new schools, it is the curricular emphases on Arabic and Islamic Studies that really shape their Islamic character and orientation.⁴¹⁹

⁴¹⁷ Ibid.

⁴¹⁸ Abdurrahman, A. M. and Canham, P. (1978) *The Ink of the Scholar: The Islamic Tradition of Education in Nigeria*, Lagos: Macmillan. p. 51. As in Umar, M. S. *Profiles of New Islamic Schools in Northern Nigeria*, Department of Religious Studies, USA: Arizona State University.

⁴¹⁹ Umar, M. S. op. cit.

That was the educational system the colonizers met in Northern Nigeria where many mosques were built and used its premises or the courtyards as Qur'anic schools in addition to the ones in the Mallams houses. Thousands of such schools existed in Northern Nigeria. Sir Frederick Lugard, the former Governor-General of Nigeria, estimated that in 1914 there were at least 25,000 Qur'anic schools scattered throughout Northern Nigeria with a total pupil population of 218,618.⁴²⁰ Though the British colonialists had met the above civilized educational system, they did very little or nothing at all to encourage the system. They neither improve the existing schools nor opened new ones with the exception of Kano law school which was changed to School for Arabic studies throughout the century of their colonization. After Nigeria attained her independence in 1960 nothing was done to change the legacy left by the colonialists of an educational system whose concept and philosophy is still western. The system continued and became well rooted in the national educational policies. The trend of undermining our indigenous language, religion and culture led to the eclipsing of the Arabic language and Islamic traditional education. Also the imposition of the roman script, the English language and western ideals of education and civilization in our youths is very much evident. The only alternative to this is that of decolonization and de-westernization of these educational policies from the strings and tangles of western concept and philosophy of education in form and content, in other words we have to go back to our Islamic educational system by way of reviving it as maintained and developed by Sokoto Caliphate Literature.⁴²¹

5.6 Ideological attack

Ideological Attack is a concept referring to the efforts undertaken by the west in order to conquer psychologically or influence the Muslim world secretly without going to warfare, seeking to achieve subtle objectives thereby falling

⁴²⁰ Fafunwa, A. B. op. cit, p. 90.

⁴²¹ Shehu, A. A. Decolonization and De-westernization op. cit.

prey to it. The eventual result of this onslaught is that the Muslims become diseased psychologically in their thoughts and senses. This psychological war takes place by means of school curriculums, general education, media channels, small pamphlets and large size publications.⁴²² Through this the west hopes to swerve away the Muslim *Ummah* from its beliefs, becoming attached to what they throw at it. It is far more dangerous and destructive than military warfare.

The Muslims today face a barbaric onslaught from their enemies... The Islamic lands are being invaded by various forms of unbelief and deviations; and throughout the Islamic lands the winds of desire and corruption blow... supported by a demonic global plan as well as unlimited financial backing, this attack aims at domination and hegemony over the Islamic world; dividing it, attacking it culturally and morally and perverting the true image of the Religion.⁴²³

The West by its ideological attack aims to launch destructive ideological warfare on the Muslims especially the youth who were just beginning to become mature and grow up physically and mentally, by conquering their senses and thoughts which is far more permanent than colonialism. This is sometimes achieved by sponsoring some Muslims having weakness of faith, wide spread ignorance and the lack of a correct and sound [Islamic] cultivation who can fulfill their wishes, intentionally or unintentionally, in cash or in kind, by spreading destructive thoughts, beliefs and ideologies; such as freemasonry, capitalism, socialism, Qadiyanism, western type democracy and vile ideology of western human right groups, atheism and Marxism and communism, etcetera. Sometimes they lured these people with promises of high positions of power and status thereby infusing western values and concepts to them so that they believe that the best way to adopt in any matter is that of the west, disregarding and discrediting their religion, languages, manners, customs and values. Sometimes they even sponsor Human Rights Non-Governmental

⁴²² Bin Baaz, Abdul-Azeez, (1999) *The Ideological Attack*, Translated by, Abu Aaliyah Surkheel ibn Anwar, Message of Islam, Middlesex: United Kingdom. www.messageofislam.org 22/04/2013.

⁴²³ Ibid.

Organizations in order to circulate the western ideologies, concepts and policies, spreading propaganda amongst the Muslims in various ways and manners especially on women's rights to freely mix with men, women are encouraged to work in the places of men, looking naive of the Shari'ah, accusing Muslim parents of early marriage of their daughters, promoting western type women's right act and western type child rights act. They aim to corrupt the Muslim society religiously and socially. In addition they circulate imaginary issues and false propaganda to corrupt the thoughts of the Muslims and promote the learning of western languages in the Muslim lands, making them the official languages of the country thereby forcing people to study it and compete with the Muslims' languages.⁴²⁴

Information and the means of communication play a decisive role in the modern world. At present the realm of information technology and the media are dominated by the West and are major vehicle for disseminating and organizing the views of different western un-Islamic ideologies through setting up radio and television stations and broadcasting falsehood to the Muslims is another trend of ideological attack. The media has been one of the most effective instruments of communication. It is supposed to be used as a neutral instrument of information communication and enlightenment, which also has to do with spiritual as well as mundane purposes.⁴²⁵ It is also used in setting standards and values, formulating ideas and changing people's attitudes and worldview towards certain realities. However in the contemporary western world, it is used for negative purposes. For instance, the Christian west uses the powerful western media in their ideological warfare against Islam and the Muslims by showing pornographic and immoral programs and pictures to pollute the Muslim mind and character, and also portray enmity in their censored, prejudiced and biased coverage of Muslims affairs and of Muslims who

⁴²⁴ Ibid.

⁴²⁵ Mai, A. A. (2002) op. cit, P. 35.

opposed western domination and strive for the restoration of Islamic rule in their countries.

Now the questions remain; how can the Muslims of Northern Nigeria utilize the different means of communication to inform Muslims of their religion and increase the flow of information? How can they utilize the modern means of communication radio, television, video, to promote the work of *Da'wah* and in the training of Muslim characters? How can they use radio and television in the teaching of the Qur'an and Arabic language? How can they create a Muslim media able to compete in this highly technical fields and able to produce high-quality Islamic cultural materials to serve the needs of Muslim societies? These are the challenges facing the Muslims in Northern Nigeria.

Another Un-Islamic trend in ideological attack is sponsoring large number of individuals amongst the Christians to undertake the study of Islam, Arabic language, compiling books, and taking positions of teaching these courses in universities, so as to create an ideological turmoil and confusion amongst the educated Muslims. These people feed those they are teaching with which they fill their books of distortions and falsification against Islam. In Northern Nigeria writing about Islam as tools for evangelist in Nigeria dated back to 1875 when Christian missionary society held a conference at Edinburgh in 1875 and concluded that men competent in Arabic Language, Qur'anic studies and ritual should be appointed to deal with Muslim gentility and humanity. The men should read the Qur'an in its original with Muslim but show them that the Bible is better. Since then a number of writers and their distorted publications appeared. In Northern Nigeria, for instance, the Theological College of Bukuru, Jos, is the largest centre of Christian study of Islam in Northern Nigeria with the motive of falsifying and countering Islam. Apart from its publications it also has programs on Islam up to postgraduate levels. Another institute is Jos

ECWA Theological Seminary (JETS). Huge volumes of literature on Islam are continuously being produced in these institutions.⁴²⁶

Some of the writers even found their way in teaching Islamic studies in some Universities of Nigeria. At the University of Ife (Now Obafemi Awolowo University Ife) for instance, a Jewish lady taught Islamic studies. Also in the University of Nigeria Nsukka Catholic priests are the teachers of Islamic Studies. The teaching of Islam by Christian and Jewish religious functionaries is an outright distortion of Islam and even the sources they depend on are really subjective and no more than Christian misrepresentation of Islam to confuse and convert Muslims.⁴²⁷ Dr Walter R. S. Miller was one of such missionaries.

He was one of the most enthusiastic evangelists who made efforts to convert Muslims to Christianity... The whole of his early efforts was to convert the Muslims Northern Nigeria. His efforts were however later turned to the pagans this was due to the futility of his efforts among Muslims.⁴²⁸

Another C.M.S missionary who worked on Islam and evangelized the Muslims was Dr. Miller's Sister Ethel Miller who wrote two offensive pamphlets on Islam, these works are the *Truth about Muhammad* and *Women count*. They were translated into Hausa and published by Niger press, Miners and the works were distributed by the C.M.S. The pamphlets however agitated people in Kano and it was banned by the authorities.⁴²⁹ The senior resident of Zaria province wrote concerning the publication that:

As these pamphlet are, I consider calculated to arouse anger or discontent if nothing worse, if any chance they get into the hands of the wrong people, I must request you in the interest of law and

⁴²⁶ Gbadamosi, T. G. O (1978) *The Growth of Islam among the Yoruba, 1874-1908*. London: Longman. appendix p. 230, as in Shitu, Mujahid Hamza, Glimpsing into the activities of Christian missionary and Clergy expert and writers on Islam in Nigeria, Ph D Seminar, Department of Islamic Studies, Sokoto: Usmanu Danfodiyo University. p. 1.

⁴²⁷ Abdur-Rahman Doi, (1984) *Islam in Nigeria, Zaria: Gaskiya Corporation*. p331.

⁴²⁸ Shitu, Mujahid Hamza, Glimpsing into the activities of Christian missionary and Clergy expert and writers on Islam in Nigeria, Ph D Seminar, Department of Islamic Studies, Sokoto: Usmanu Danfodiyo University. P 4

⁴²⁹ Umar Mukhtar Bunza (2007) *Christian Mission among Muslims: Sokoto Province, Nigeria 1935-1990*. Asmara: African World Press, p131 as in Shitu, Mujahid Hamza, Glimpsing into the activities of Christian missionary and Clergy expert and writers on Islam in Nigeria, Ph D Seminar, Department of Islamic Studies, Sokoto: Usmanu Danfodiyo University. P 4.

order to refrain from distributing in this province any further copies of these documents.⁴³⁰

Residents in other places such as Sokoto, Kano, Ilorin, Misau, Katagun, Gombe and Bauchi also sought the withdrawal of the pamphlet from their provinces to prevent crisis.⁴³¹

The works of Jeremy Hinds also deserved to be mentioned here, they were designed to interpret Islamic text especially the Qur'an in such a way that it will promote the teachings of Christianity. His aim is to develop ideas basic to the gospel from the Qur'an. These works include: "The appeal of the Shari'ah", "The Keeping of the *Maw'lud*", the Birth of the Prophet: A Muslim Discussion in the press", "Mahdism with special Reference to Northern Nigeria". Theological Values among Hausa Muslims". Sufism in Northern Nigeria" etc His writings on Islam numbered at least up to twenty.⁴³²

The above are but a few examples of a hundred Christian ideological attackers in Northern Nigeria. Nevertheless, some Muslims responded to the above trend through for example the Islamic Foundation in Kano, Nigeria, the Islamic Education Trust (IET) Minna, Nigeria, its publication division has works of Ahmad Deedat and has produced pamphlets such as *Let us Reason Together* which discussed various themes of Christianity. Also IET has Da'wah institute of Nigeria which now train Muslims in *Da'wah* works and produces works on the propagation of Islam among non-Muslims, Centre for Islamic Propagation and Comparative Religious Education, Mabera is also another example in this regard. It engaged in public debates with Christians. Several works on Christianity were also produced by this centre.⁴³³

5.7 Orientalists' Contributions and Attack on Islam

⁴³⁰ Ibid.

⁴³¹ Ibid.

⁴³² Shitu, Mujahid Hamza, op. cit. p. 6.

⁴³³ Ibid. p. 15.

An examination of orientalist positive contribution remains unacceptable to many Muslims in the Islamic world due the common view about orientalists' views being considered as nothing but negative and expression of hatred of Islam. However, their role in the development of enormous number of works in Islam was very strategic and undeniable. The growing quantity of Islamic literature in the modern world is amazing and an immense collection of these works have been produced by the Orientalists. For instance, between 1800 and 1950, around 60.000 books of Orientalists were launched. These works were written in various languages including Arabic, English, French, Italian and the Dutch.⁴³⁴ Despite some of their negative views of Islam, huge corpus of orientalist works are too valuable to be neglected. According to Steenbrink, the works should be learned by Muslims because:

First, text books in all fields of science such as the economy, sociology, psychology, technology, medical etc, “come from the West”. If Islamic studies do not want to be left behind other disciplines, therefore it should maintain dialogue with religious works developed by Western scholars, particularly with what they have so far developed on Islamic studies. Second, in collecting, keeping, recording and releasing the old books and manuscripts, Orientalism has a very long and rich tradition. It is often the case that rare Islamic literature is easily able to be found in Western Libraries rather than in old Islamic Mosques.⁴³⁵

As in above, also, the Muslims can only repute the false claims of the orientalists after they have studied their works. Hence, their inaccurate and false claims about Islam and Muslims could be revealed and highlights could then be possible. Also caution must be exercised in using the works of orientalists and

⁴³⁴ Said, Edward, (1995) *Orientalism, Western Conceptions of the Orient*, Penguin Book. As in Moeflich, Hasbullah, (2005) Assessment on Orientalist Contributions to the Islamic World, *HARMONI, Jurnal Multikultural & Multireligius*, Vol. IV, No. 13, Internate source: <http://moefarticles.wordpress.com/2011/01/01/assessment-on-orientalist-contributions-to-the-islamic-world/>

⁴³⁵ Karel Steenbrink, (1992) 'Berdialog dengan Karya-karya kaum Orientalis [Dialogue with Orientalist works]', *Jurnal 'Ulumul Qur'an*, Volume III, No. 2. As in Moeflich, Hasbullah, (2005) Assessment on Orientalist Contributions to the Islamic World, *HARMONI, Jurnal Multikultural & Multireligius*, Vol. IV, No. 13, Internate source: <http://moefarticles.wordpress.com/2011/01/01/assessment-on-orientalist-contributions-to-the-islamic-world/>

referrals must be made to primary sources of Islam, where these works are in conformity it is accepted, and where it is contrary to the primary sources it is outrightly rejected. Edward Sa'id is of the opinion that;

...The false pictures of Islam have been intentionally produced as a Western project to maintain its political and cultural hegemony over Muslims. On the other hand, huge collections on Islam written by Orientalists have advantageous impact for Islam behind Western scholars' endeavours to weaken Islam and Muslims.⁴³⁶

Orientalism is therefore, an intellectual device and strategy used by the imperialists, targeted for the study and imitation of different fields and disciplines of Islam, including the depiction of its culture by western writers.⁴³⁷

It is an aspect of Western misrepresentation of Islam and a psychological warfare dictated against Islam and its sources both locally and in International arena. Their manifestations has spread into various Institutions of learning and their publications using foul languages against Islam, thereby creating confusion and skepticism to the readers are at the reach of many Muslim Students of Institutions of high learning in Nigeria.⁴³⁸ These orientalist are western scholars who study the oriental languages particularly Arabic and Islamic legal system with the motive of falsifying facts in them or restricting the influence to a limit that the Christian west could condone.⁴³⁹ Accordingly the Christian Europe after its failure to destroy Islam through the physical attacks have resorted to a subtle means, silent but more subversive aggression in the political front by imposing Imperialism, in the religious front through Christian missionaries and in the psychological front through orientalist. The

⁴³⁶ Sa'id, Edward, (1995) *Orientalism, Western Conceptions of the Orient*, Penguin Book, as in Moeflich, Hasbullah, (2005) *Ibid*.

⁴³⁷ Mai, A. A. (2002) *op. cit*, P. 33

⁴³⁸ Haroon, M. G. (2003) "A discourse on the effect of orientalism on the Muslims and Islamic learning", in *Journal of the Nigeria Association of Teachers of Arabic and Islamic Studies* Vol., 6 No., 3. Pp. 32-43.

⁴³⁹ *Ibid*, p. 32.

missionaries and Orientals work under hiding under imperialism in the colonized Muslim countries.⁴⁴⁰

The evil trend of orientalism is that their discussions about Islam that came from the audio-visual media, news papers and magazines can reach and mislead mass people who are ignorant of Islam. Some of their works which found their way to the libraries and bookstores of Northern Nigeria include those of William Muir (1819-1905), D. S. Margoliouth (1858-1940), W. Montgomery Watt to mention but very few. These works also found their way in the Muslim world from the mid-nineteenth century to the present day. They appeared in the context of the European imperial interest and Christian intentions. They have been instrumental in discovering, editing and publishing a number of original Arabic works and manuscripts but their misrepresentation of Islam almost outweighed their benefit⁴⁴¹ as could be seen in the following:

1. The orientalist do not acknowledge the Qur'an to be the word of Allah; they claimed that the Qur'an is based on the ideas and facts derived from the systems of Judaism and Christian prevailing in Arabia at the time.⁴⁴²
2. The purpose of orientalist works not so much to clarify as to confuse as M.Hamidullah points out concerning Bell's assumptions in his work which is hedged with qualifications and reservations like "perhaps", "seems to be", and the like so much that the reader is left unable to make out what the writer means.⁴⁴³
3. Another trend in the works of orientalist is concerning *Hadith* which they claimed came into existence at the earliest second century of Islam, and that the Isnad system in it is not reliable and that most of the reports if not all, are fabrications brought into existence by party, political,

⁴⁴⁰ Ibid.

⁴⁴¹ M. M. Ali, *Sirat al-Nabi (SAW) and the orientalist*, Vol., 1A, Madinah: King Fahd complex for the printing of the holy Qur'an, p. 20.

⁴⁴² See the work of Richard Bell, (1926) *The origin of Islam in its Christian environment*, Edinburgh: See also Torrey, C. C. (1933) *The Jewish foundation of Islam*, New York: also in M. M. Ali, *Ibid.* p. 20-21.

⁴⁴³ Hamidullah, M. (1954) *Review of Bells Introduction to the Qur'an*, *The Islamic quarterly*, Vol. 1, No. 4, Dec., pp. 239-243, as in Ali, M. M. *Sirat al-Nabi (SAW) and the orientalist*, Vol., 1A, Madinah: King Fahd complex for the printing of the holy Qur'an, p. 22.

dogmatic, juristic and ideological exigencies of the second/third century of Islam.⁴⁴⁴

This intellectual pursuit have different degree of bias, as such some may contain willful distortion of Islamic facts, other works manifest the ignorance of their authors to Islam an example is their taking passages of the Qur'an, there are some ideas fashioned on the fear and phobia of Islam. Even some contemporary works on Islam by western oriented Muslim authors also at times suffers from these shortcomings because of reliance and use of orientalist sources. In the process of interpreting and restructuring what they studied of Muslim and Eastern sources, they show their enmity to belittle the religion of Islam and its culture through distortion and bad interpretation. They portrayed it as an alien menace, unskilled religion, and a threat to western civilization. They for example take passages of the Qur'an out of its context and putting a wrong interpretation on it to distort and misrepresent Islam.

They produced orientalist's scholars to attack Islam and the Muslims through write-ups. Among the prominent orientalist whose anti-Islam works are found and read by the Muslims in Northern Nigeria include Carl Brockelmann (1868-1953) from Germany, Henry Lammens (1862-1937) from Belgium, Gustave Edmund von Grunbum (1909-1972) from Australia, Raymond Charles from France, Salman Rushdie from India, and Philip K. Hitti among others. In other words, orientalism reflects intellectual efforts towards imperial domination, which helps in restructuring and advancing western interest in the east and to dislodge the Muslims from its firmly entrenched position.⁴⁴⁵

Any Muslim using books written by non-Muslim orientalist on Islam should be aware of the seemingly inherent distortions that permeate almost all areas of their discussions. Sometimes in their works they for example take or emphasize just a part of a verse to the exclusion of its other part and thus putting on it a

⁴⁴⁴ Ali, M. M. op. cit. p. 24.

⁴⁴⁵ Shariff, M. S. (2001) "*Secularism and its Evils*". Translated by Yahaya Ibrahim Yero. Kano, Nigeria: International Institute of Islamic Thought. p. 3-6

meaning just the opposite to what is conveyed by the passage as a whole with the motive of inherent distortion of facts about Islam which manifest in almost all non Muslim writings about Islam.⁴⁴⁶

The west ignorance of Islam and motives of orientalism led to wrong interpretation of Islamic sources to support their evil trend. The works of orientalists is the most dangerous fallacy to Islam. Their fallacious claims are also based on weaker or even fabricated and spurious reports and also in a number of instances take reports out of context.

5.8 Conclusion.

Today orientalist books with bias mind, continue to be used as reference sources for those wishing to attack Islam, targeting intellectuals whose aims and objectives was to serve western colonial interest for the domination of the Islamic world culturally, socially, economically politically, morally and religiously. The strategy implored by the orientalist is no doubt fabrication or falsification and invention of stories that lack historical credence or distorting historical facts. Western Orientalists are ‘treacherous’, ‘shrewd’ and ‘vicious’ attackers of Islam.⁴⁴⁷ They want the Muslims to emulate them in their corrupted beliefs, corrupted social and economic conditions, and its immoralities, its monopolies of capitalism, usury, lack of human sympathy, materialistic attitude without spirit, animal-like sexual permissiveness, unfair and cumbersome laws of marriage and divorce.

⁴⁴⁶ Ali, M. M. op. cit.

⁴⁴⁷ Qutb, Sayyid (2005). The Milestones, <http://www.kalamullah.com/Books/MILESTONES.pdf> 09/04/2013.

**CHAPTER SIX:
UN-ISLAMIC TRENDS IN CONTEMPORARY
NORTHERN NIGERIA.**

6.1 Traditional Un-Islamic Trend of Spirit worship

6.2 Devil Possession (Bori)

6.3 Magic and Witchcraft

6.4 Fortunetelling

6.5 Superstition

6.6 Sectarian Un-Islamic trend

6.7 Western democracy and rule of law.

6.8 Religious conflicts.

6.9 Conclusion

**CHAPTER SIX:
UN-ISLAMIC TRENDS IN CONTEMPORARY
NORTHERN NIGERIA.**

6.1 Traditional Un-Islamic Trend of Spirit worship

Northern Nigeria was dominated by pre-Islamic thoughts before the arrival of Islam. Each clan had its own form of spirit worship. Everyday problems were, and still are among the Maguzawa, often thought to be caused by offending a spirit or ancestor. Good spirits are often called upon to help solve everyday problems.⁴⁴⁸ According to Emeka C. Ekeke¹ and Chike A. Ekeopara:

Spirits are nondescript, immortal and invisible entities. This is because they do not possess material body through which they could be seen but they may incarnate into any material thing in order to make themselves seen for any reason or purpose...They are considered as powers which are almost abstract, as shades or vapours which take on human shape; they are immaterial and incorporeal beings. As immaterial and incorporeal, it is possible for them to assume various dimensions whenever they wish to be seen.⁴⁴⁹

To this end the, the Maguzawa people believe that spirits dwell in the woods, bush, forest, and rivers, in mountains, hills, valleys or just around the village and at road junctions. In fact they also live in the same environment with men; therefore, man has to try through various means (including worshipping them) to protect himself from their harmful touch since the spirits are stronger than him. This led to usage of various charms and amulets including magical powers, sacrifices and offerings to these spirits to pleased them and control and change the course of their action.⁴⁵⁰ George, Tayo and Amusan, Tolulope also states that:

Amongst the Hausa-Fulani of Northern Nigeria also exists some elements of traditional acts of worship. An example is the "Maguzawa", the animist religion, which was practised extensively before Islam. In the more remote areas of Hausaland, Maguzawa has remained fully intact, although it is rarer in more urban areas. It often includes the sacrifice of animals for personal ends, but it is thought of as taboo to practise Maguzawa magic or harm. What remains in more populous areas is a "cult of spirit-possession"

⁴⁴⁸ Noah Arthur, Nigeria, <http://www.fretnotgospel.com/nigeria.html> 17th July, 2013.

⁴⁴⁹ Emeka C. Ekeke¹ and Chike A. Ekeopara, (2010) God, Divinities and Spirits in African Traditional Religious Ontology, American Journal of Social and Management Sciences, at <http://www.scihub.org> visited on 31st August, 2013. Pp. 209-218.

⁴⁵⁰ Ibid.

known as Bori, which still holds the old religion's elements of animism and magic. The Bori classification of reality has countless spirits, many of which are named and have specific powers.⁴⁵¹

The spirit worship existed in Northern Nigeria long before the acceptance of Islamic religion, after their conversion to Islam very few who remained pagans and some ignorant Muslims continue to adapt the spirit worship. Examples of the spirits worshipped by the Hausa include “Dogon Daji” the Tall One of the Forest, “Sarkin Rafi” the Chief of the River, “Kure” the Hyena, and “Gajimare” the God of Rain and Storm. The worshipers would pray and perform rituals to any number of their spirits based on their belief. Spiritual possession is popularly a belief of the ‘yan bori’ and though they had many named spirits to govern over their world, they also believed in nameless spirits which could possess a man and had to be cleansed from his body.⁴⁵² Belief in the invisible forces of spirits had for long existed among the Hausa people. This religious belief required ritual invocation as well as veneration of the tombs of the dead with the belief that the human souls in the tombs could take the shape of spirits, who were generally believed to possess super natural powers. It is generally believed that the force or spirit power is capable of controlling lives, fortunes and even the daily affairs and issues of their existence. Spirits possession and exorcism were practiced today by very few Maguzawa (pagans) in some parts of Hausaland. Pre-Islamic belief of the ancient Hausa speaking Maguzawa (pagans) revolves around an infinite number of spirits or (Iskoki, singular - Iska) and are to be found everywhere; in the sky, forest and hills, inside water and in the cities of men. There are about 3,000 Iskoki in the religion and they are also referred to today as Al-Jannu

⁴⁵¹ George, Tayo O. and Amusan, Tolulope A, “Religion and acts of worship amongst the Nigerian People: Implications for Development and National unity” in A. S. Jegede et al. (Edit.) Peoples and cultures of Nigeria, pp. 311-325. <http://www.ajol.info/index.php/ajcr/article/download/78703/69042> visited on 8th August, 2013.

⁴⁵² Mussein, Ismail (1981). *Islamic Medicine and its Influence on Traditional Hausa Practitioners in Northern Nigeria*. USA: University of Wisconsin-Madison. p. 251.

(singular Jinn).⁴⁵³ Magiro cult is also identified as ancient and powerful cult of the Hausaland which developed out of the worship of the spirit of the ancestors and is often regarded as a grandfather of all fetishes. The baobab and tamarind trees are also considered as sacred and abode of the spirits, so is the riverside areas, thus, Sarkin Rafi – the king of the river refers to a water spirit, and also Ayu is a spirit living in water that is believed to be dragging people deep down into the water. Also among the hunters is the belief in the spirit referred to as Uwar dawa – a female goddess of hunting or forest mother. Similarly, Uwar da'wa- corn mother is also a female goddess of agriculture having great spiritual influence on the ancient farmers. Also an evil spirit which makes men fight was referred to as Kaura.⁴⁵⁴ Also the six major spirits are, the Sarkin Aljan the husband of Mai'iyali, a black spirit; king of all the spirits who is believed to cause headache among people. Mai'iyali "possessor of a family" is the wife of Sarkin 'Aljan, Waziri "vizier" is the Vizier of Sarkin 'Aljan who distributes the presents of Sarkin 'Aljan among the people. Babban Maza "great among men" and husband of Inna, Manzo "messenger" Son of Babban Maza, a hairy dog who devours souls and Bagiro, another Son of Babban Maza were all believed to cause loss of souls among people. The spirits are believed to dwell in the termite houses, garbage or refuse site, caves, rocks and hills.⁴⁵⁵ Another aspect of ancestral worship among Maguzawa (pagans) people is "Kangida" (Totem), they were usually animals adored by respective families in which they took oath of allegiance to be ever ready to protect it and none of the family member will ever kill that animal or eat it. If any member of the family had eaten it he will certainly become ill and in case he had intentionally killed it, he will die, the punishment being meted out perhaps by the spirit of the

⁴⁵³ Greenberg, J. H. (1946) The influence of Islam on a Sudanese religion. New York: J. J. Augustin. Monographs of the American Ethnological Society, vol. 10. Retrieved from "http://en.wikipedia.org/w/index.php?title=Maguzawa_Hausa_people&oldid=446998343" on 12 /01/ 2012

⁴⁵⁴ Kofoworola Z. and Lateef, Y. (1987) Hausa performing Art and Music, Lagos: Nigeria Magazine publication, pp. 2-5.

⁴⁵⁵ Greenberg, J. H. op, cit.

'My Lord! Bestow on them Your Mercy as they did bring me up when I was small. (17:23, 24)

Again, it was also narrated on the authority of Mu'adh b. Jabal that he observed:

I was riding behind the Messenger of Allah (may peace be upon him) on an ass known as 'Ufair. He (Mu'adh) observed: He the Prophet) said: Mu'adh, do you know what right has Allah over His bondsmen and what right have His bondsmen over Him? Mu'adh added: I replied: Allah and his Messenger know best. Upon this he (the Prophet remarked: The right of Allah over His bondsmen is that they should worship Allah and should not associate anything with Him, and the right of His bondsmen over Allah, Glorious and Sublime, is that He does not punish him who associates not anything with Him. He (Mu'adh) added: I said to the Messenger of Allah: Should I then give the tidings to the people? He (the Prophet) said: Do not tell them this good news, for they would trust in it alone.⁴⁵⁸

6.2 Devil Possession (Bori)

Devil possession, popularly known in Hausaland as Bori, it is a practice through which its adherents claimed to be helping the public with protection of all kinds and cures from all types of diseases.⁴⁵⁹ *bori* is commonly described as a pre-Islamic spirit possession cult practiced by non-Muslim Maguzawa before the arrival of Islam in Hausaland. However, the cult has survived among some Muslim Hausa speaking population, who live mainly in the Northern part of Nigeria.⁴⁶⁰ *Bori* practitioners constantly stressed that they did not choose this and that if they have had a choice, they would never have walked down this path. It is the spirits, called *iskoki* (singular *iska*), *bori*, *jinn* or *aljanu* (singular *aljan*) who have chosen them through illness. As a common religious healing

⁴⁵⁸ Imam Muslim, Sahih Muslim, Trans. by Abdul-Hamid Siddiqi, Beirut, Lebanon: Dar Al-Arabia publishers, Book 1, Hadith No. 47.

⁴⁵⁹ Ibrahim Madauchi, Yahaya Isah and Bello Daura, (1982) Hausa Customs, Zaria: Northern Nigerian Publishing Company, p. 77.

⁴⁶⁰ Andersson, Ulrika (2002) Working with Spirits among Muslim Hausa in Nigeria: A Study of *Bori* in Jos, Working Papers in Cultural Anthropology, No. 11, Sweden: Department of Cultural Anthropology and Ethnology, Uppsala University, p. 1.

cult to its adherents, it involved casting out of spirits during which sick women, especially, those with psychological problem were believed to obtain relief. According to Bori ardent, diseases which failed to respond to treatment through medical healing were referred to the 'Bori' cult which involved the use of hallucinating herbs, hypnotic drumming and animal sacrifice. The king's sister, 'Inna' (mother of all) was the leader of devotees. According to them they were responsible for protecting the society from malevolent forces through possession dances as well as providing healing and divination.⁴⁶¹ According to 'Abdullahi Smith, Bori is a belief in a high and distant god and nearer *iskoki*. Correct relations with the *iskoki* were partly achieved through sacrifices made by the family head, but also by means of spirit possession, which he refers to as *bori* and asserts that this cult is still widely practised in Hausaland.⁴⁶²

Though, both men and women were possessed by the 'Bori' spirit, it was more common among women. 'Bori' rituals provided a powerful corporate identity for women who belong to them through the practice of traditional healing as well as through the performance of 'bori' festivals like the 'girka' initiation ritual. Furthermore, Hausa belief in the existence of spirits even in contemporary times also aided the growth of 'Bori'.⁴⁶³ Consequently, this un-Islamic trend has survived in Northern Nigeria and is still practiced though not as widespread as before. According to Badejo:

Bori is a religion in which the worshippers communicate with the Supreme Being, ancestral spirit of the natural forces, all of whom dwell on the land on which they live. It is (their belief) that these spirits control every aspect of their lives. Hence it is very necessary to maintain harmony with them in order that they may fulfill the needs of the society.⁴⁶⁴

⁴⁶¹ Lewu, Mary A. Y., (2011) Cultural similarities in World History: A Study of Spirit Possession In Nigeria and Pacific Asia. Being A Paper Presented at the conference of the Association of World History held at England: London School of Economics and Political Science, April 14-18.

⁴⁶² Smith, Abdullahi, (1971) The early states of the Central Sudan. J. F. Ade Ajayi & Michael Crowder (eds.), *History of West Africa: Volume one*. London: Longman Group Limited. Pp. 196 as in Andersson, Ulrika (2002) op. cit. p. 25.

⁴⁶³ Lewu, Mary A. Y., op, cit.

⁴⁶⁴ Badejo, P. A. (1981) Bori spirit Possession Religion as a Dance Event: A Pre-Islamic Hausa phenomenon, (Master Thesis), Los Angeles: University of California, p. 2.

Therefore turn in prayer to your Lord and sacrifice (to Him only)
Q108:2

Also Abu Tufail reported: We said to 'Ali b. Abi- \square alib: Inform us about something which Allah's Messenger (may peace be upon him) told you in secret, whereupon he said: He told me nothing in secret which he hid from people, but I heard him say:

Allah cursed him who sacrificed for anyone besides Allah; and cursed him who accommodated an innovator; and Allah cursed him who cursed his parents and Allah cursed him who changed the boundary lines (of the land possessed by him).⁴⁶⁶

6.3 Magic and Witchcraft

In Hausaland of Northern Nigeria many years ago and still today in local markets and festivities, people would gather round to watch those who wandered through the streets and markets performing their trickery in front of people, to see how they could take eggs, golden coins, birds and razor blades from their mouths. But after they finish their tricks, these magicians who pretend to create something from nothing and to know unseen things ask people to give them money and buy their charms. Some of them even stab themselves with sharp tools like spears or knives in front of a crowd of people, or play with snakes without biting them. These people use magic from their devilish companions. Such acts of the magician which contradict reality-like stabbing one's own abdomen with a knife or a spear, or playing with fire, are indeed mere magic and fancy deception, in which magicians give the observer the impression that they are doing these things. According to Mohammad Emin Sheikho, the magicians are;

Human in origin, but they have allowed the spirits of their malignant companions, the jinn, to surround their bodies...They are accompanied by devilish companions who break laws and come to our world by use of their spirit in response to the call of the human devil magicians. These jinn then pass through the

⁴⁶⁶ Imam Muslim, op. cit, Book 22, Hadith No. 4877.

bodies of these magicians into garments for their spirit. Thus they made these magicians into garments for their spirits. Hence the control of these spirits of the jinn, whose bodies are originally created from fire, protects these magicians from being burnt by the firebrands on which they treads. As a result of this, the magicians were able to carry out the deceptive, devilish actions of the jinn. Indeed, these are not in fact physical wonders, but rather are spiritual ones.⁴⁶⁷

These acts of stabbing themselves with skewers, eating glass, walking over water or fire as they pretend to do, and foretelling unseen matters by means of devilish companions are nothing but magic, trickery, and amusing stories. It is only a process of controlling events through the use of spirits and other secret forces thereby producing unexpected objects by tricks. The magicians are skilled at visual deception and hallucination.⁴⁶⁸

Witchcraft on the other hand is defined by Oxford Dictionary as “the exercise of supernatural power supposed to be possessed by persons in league with the devil or evil spirits”⁴⁶⁹ It is the practice of Magic to gain wealth or other worldly things and cause bad things happen to some people. They all use magic spells for calling up spirit to help them. Stories of child kidnappings, ritual killings, and trades in body parts are the result of magic practices for selfish interest of acquiring worldly possessions. Many a times one will be listening to radio and television announcements requesting the public who knows the whereabouts of missing people to please inform the relatives. Stories of the occult of magic and witchcraft are some of the un-Islamic trends in Nigerian contemporary society. These practices contradict the Islamic belief system. Some ignorant Muslims in Hausaland even went to the extent of seeking the help of the magicians in many ways. These include seeking assistance for wealth, children, political power, curing of diseases, success in trading, love and marriage affairs, self-protection etc. Many politicians and the affluent today

⁴⁶⁷ Amin, Sheikho M. (nd) *Unveiling the secrets of Magic and Magicians*, Syria: Nour Al-Basheer Publishing house, P. 29.

⁴⁶⁸ Ibid.

⁴⁶⁹ Murray, James, A. H. (1993), *Oxford Dictionary*, Taunton, U.S.A: Rand McWally and Company.

'Umar bin Al-Khaṭṭāb (May Allah be pleased with him) wrote: Execute every sorcerer or sorceress". So Bajalah continued: "We executed three sorcerers."

6.4 Fortunetelling

Telling people's fortune and claiming the knowledge of the unseen through possessing magic powers is the art of the fortunetellers. A fortuneteller is a person who claims to be able to tell something that will happen to a person in the future. The practice of fortunetelling is rampant in some parts of remote areas of Hausaland while the practice is gaining diminishing in the urban areas possibly because of the number of Du'ats who sojourns the area. Some people totally depended on fortunetellers and in return, and the fortunetellers make a lot of money out of them. Such people always consult the fortune tellers before their journey, for trading, for conventional jobs, for marriage, or before moving into a new building/house. In this way, they surrender and totally relied on the fortunetellers' magic to bring them fortunes.⁴⁷³ There are various methods used around the world by oracles, fortune-tellers, and the likes, these include, palm-reading, I-Ching, fortune cookies, tea leaves as well as Zodiacal signs and Bio-rhythm computer programs, all claim to inform those who believe in them about their future.⁴⁷⁴ According to Ibn Baaz, due to the increase in the number of magicians and fortunetellers who claim the ability to cure people by the use of magic and fortunetelling by taking the advantage of some simple minded, ignorant people, it became necessary for Du'ats (preachers) to clarify the great danger of these people on Muslims. This is because it entails becoming attached to other than Allah and disobeying His commands and the commands of the Prophet (SAW). In Islam it is not permissible for a person to seek the help of fortunetellers who claim the knowledge of the unseen. It is also prohibited to believe anything they tell him, for they only conjecture or use the Jinn to help

⁴⁷³ Lawal Abdulkareem (2000), op. cit, p.

⁴⁷⁴ Abu Ameenah, Bilal Philips, Fortunetelling, <http://www.islaam.com/> visited on 23rd June, 2012.

them in their fortunetelling and magic.⁴⁷⁵ Narrated 'Aisha: Some people asked the Prophet regarding the soothsayers. He said,

They are nothing." They said, "O Allah's Apostle! Some of their talks come true." The Prophet said, "That word which happens to be true is what a Jinn snatches away by stealth (from the Heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The soothsayers then mix with that word, one hundred lies."⁴⁷⁶

Another contemporary method of fortunetelling is known as horoscope, this is the modern type of reading one's horoscope in the dailies thereby predicting ones future, and this is also forbidden! Since astrology is mainly used for predicting the future, those who practice it are considered fortune-tellers. Consequently, one who seeks his horoscope comes under the ruling of visiting fortuneteller.⁴⁷⁷ Narrated 'Abdullah ibn 'Abbas:

The Prophet (SAW) said: If anyone acquires any knowledge of astrology, he acquires a branch of magic of which he gets more as long as he continues to do so.⁴⁷⁸

Because of the sacrilege and heresy involved in fortune telling, Islam has taken a very strong rejection of it. Islam opposes any form of association with those who practice fortune-telling, except to advise them to give up their forbidden practices. The practice of fortunetelling involves communicating with Jinn who are able to inform their human contact of the relative future. For example, when someone comes to a fortune-teller, the fortune-teller's Jinn gets information from the man's Qareen (the jinn assigned to every human being) of what plans he had made prior to his coming. So the fortune-teller is able to tell him that he will do this or that, or go here or there. By this method, the real fortune-teller is also able to learn about a stranger's past in vivid detail. He is able to tell a total

⁴⁷⁵ Abdul-Azeez Ibn Baaz, The ruling on Magic and Fortunetelling, Trans by specialists under the supervision of the author, Daar al-Watan Publishing house.

⁴⁷⁶ Khan, M. M. The Translation of the meanings of Sahih Al-Bukhari, Op. cit, book 9, Vol. 93, Hadith No. 650.

⁴⁷⁷ Abu Ameenah Bilal Philips, (1995) The Fundamentals of Tawheed, <http://islaam.com//Article.aspx?id=311> visited on 30th October 2012.

⁴⁷⁸ Imam Abu Dawud, (2008) Sulaiman ibn Al-Ash'ath, Sunan Abu-Dawud, Beirut: Dar al-Kotob Al-Ilmiyah, book 29, Hadith No 3896.

stranger of his parents' names, where he was born, the acts of his childhood, etc. The ability to vividly describe the past is one of the marks of a true fortune-teller who has made contact with the Jinn. Because the Jinn are able to traverse huge distances instantaneously, they are also able to gather huge stores of information about hidden things, lost articles and unobserved events.⁴⁷⁹ The visitor will then be left with surprise and consequently will believe the fortuneteller and lost his faith in Allah. Imran bin Husain (May Allah be pleased with him) narrates in a *Marfu` Hadith* that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

He is not from us who seeks omens or has omens interpreted for him (i.e. *At-Tiyarah*); or who practices fortunetelling or has his fortune told; or who practices sorcery and magic or goes to have it done for him; and whoever goes to a *Kahin* (fortuneteller) and believes in what he says has disbelieved in what was revealed to Muhammad (May the peace and blessing of Allah be upon him).⁴⁸⁰

From the above it is clear that the Islamic ruling with regard to anyone who visits a fortune-teller believing that he knows the unseen and the future is that of Kufr (disbelief). Abu Hurayrah and al-Hasan both reported from the Prophet (SAW) that he said,

Whosoever approaches a fortune-teller and believes what he says, has disbelieved in what was revealed to Muhammad.

6.5 Superstition

The term superstition has been defined by Longman's Dictionary of English Language as:

A belief or practice resulting from ignorance, fear of unknown, trust in the magic or change or misunderstanding of cause and effect, an irrational object attitude of the mind towards the supernatural, nature of God, resulting from superstitions.⁴⁸¹

⁴⁷⁹ Abu Ameenah, Bilal Philips, Fortunetelling, <http://www.islaam.com/> visited on 23rd June, 2012.

⁴⁸⁰ Reported by Al-Bazzar with good chain of narrators.

⁴⁸¹ Longman Dictionary of English language,

Also according to the New Columbia Encyclopaedia, superstition is;

an irrational belief or practice resulting from ignorance or fear of the unknown. The validity of superstition is based on the belief in the power of magic and witchcraft and in such invisible forces as spirits and demons.⁴⁸²

From the above definitions therefore, superstition is a belief in and reverence for the supernatural, it is a belief in the supernatural influences, especially as bringing good or bad luck. After the coming of Islam superstitious beliefs and practices were frowned upon and were considered as evil. However, belief in superstition as an irrational belief based on assumption that are against the doctrine of Islam still continues and various types of superstitious beliefs exist in Hausaland which have impacted many people and led them do or not do certain acts. Ibrahim Madauchi, Yahaya Isah and Bello Daura have outlined about seventy six different types of superstition in Hausaland. These include:

If there is a bastard in a house, a person should never set eyes on him before breakfast. If he does all kinds of misfortunes may befall him. If he is a trader, for example, he will not be able to sell his wares that day.

If a person should look at a one-eyed man early in the morning, before he has washed his face, not a penny will he make or receive from any source that day.

If a person dreams that he has seen cows, elephants or other terrifying animals, then he is being haunted by a witch (or witch is attempting to him).

If a person should cover part of a dust whirl-wind with a calabash, when he removes the calabash he will find a child of a jinn and the person will die.

If a person sweeps (his room, compound, etc.) during the night, he sweeps away his luck.

If you are struck to death by lightening, you will go straight to paradise.

⁴⁸² William, H. Harris and Judins S. Levey, (1975), New Columbia Encyclopaedia, New York and London:

An unmarried woman who looks into a looking glass at night will not find a husband.

The "*salaam*" (peace be on you) must be loudly said and answered before you can enter another person's room. This is to warn the jinn's standing by the doorway to move out of the way; otherwise you may step over them and bring about your death.

If a man falls into a latrine, when he is pulled out, he must be taken round the market place amidst drumming, otherwise he will become mad.

If you mistakenly wear your gown back to front, you will come into a lot of money.

If a person is going on a journey, he must leave his home before sunrise and arrive at his destination after sunset, for the journey to be a successful one.

If you eat from the same pan as a woman, she saps your strength from you.

If you should have sexual intercourse with a mad woman, undetected, you will become a rich man.

The woman who grinds corn and does not sing at the same time, will go mad.

If you bite your finger-nails with your teeth, you will become a poor man.

If a woman should climb up a ladder she will become mad.

The woman who delivers several sets of twins is bound to be rich in this world or the next.

The wife who utters the name of her mother-in-law will bring about an earthquake.

The child born on Saturday will be accident –prone.

The person who dies on Friday or an "eid " day will go straight to paradise.

The pregnant woman should not fetch water from streams or wells at night, because, if she does, the jinns will take out of her womb her own child and substitute a jinn child.

The person who finds money by the wayside must give half of it as alms to the poor, or else he will lose a lot more money than he originally found.”⁴⁸³

The above quoted superstitious beliefs are but few of the many such un-Islamic trends in Hausaland. They also include lucky charms and amulets used by some ignorant people who become so attached to these objects that they are afraid to move around without them. If they lose them, they fear disaster because they imagine themselves to be unprotected and their good luck will diminish.⁴⁸⁴ This is part of *Shirk*, Narrated 'Abdullah ibn Mas'ud:

The Prophet (SAW) said: Taking omens is polytheism; taking omens is polytheism. He said it three times. Every one of us has some, but Allah removes it by trust (in Him).⁴⁸⁵

Also superstition is prohibited and it is a belief which goes contrary against *Tawhīd*. Muḥammad ḥ alih al-Munajjid states:

It (superstition) also includes the practice of regarding certain times etc., as inauspicious, such as not holding a wedding in Safar, or regarding the last Wednesday of every month as a day of evil omen and ongoing calamity, or believing that numbers such as 13, or certain names, are unlucky... It is also haram to believe that handicapped people are bad omens, such as going to open one's store but turning back upon seeing a one-eyed man. All of this is haram and is part of the *shirk* for which the Prophet (peace and blessings of Allah be upon him) disowned people...Pessimism is a part of everyone's nature, to a greater or lesser extent; the best cure for it is reliance upon Allah (*tawakkul*).⁴⁸⁶

Narrated Abu Huraira: Allah's Apostle said,

⁴⁸³ Ibrahim Madauchi, Yahaya Isah and Bello Daura, (1982), Op. cit. Pp85-91

⁴⁸⁴ Lawal Abdulkareem (2000), op. cit, p.

⁴⁸⁵ Imam Abu Dawud, Sulaiman ibn Al-Ash'ath, (2008) Sunan Abu-Dawud, Beirut: Dar al-Kotob Al-Ilmiyah. Book 29, Hadith no. 3091

⁴⁸⁶ Muhammed Salih Al-Munajjid, Muharamat: Prohibitions that are taken too lightly, at www.islamqa.com, visited on 12th December, 2012.

(There is) no *'Adwa* (no contagious disease is conveyed without Allah's permission). nor is there any bad omen (from birds), nor is there any Hamah (the omen of the night bird i.e., owl), nor is there any bad omen in the month of \square afar, and one should run away from the leper as one runs away from a lion.⁴⁸⁷

The expiation required from the person who commits any of these sins is reported in the Hadith reported by 'Abdullah ibn 'Amr bn al-Ass: The Messenger of Allaah (peace and blessings of Allaah be upon him) said:

Whoever was turned away (from doing something) because of a bad omen is guilty of shirk. The people asked, O Messenger of Allah, what expiation is there for doing that? He said, That he should say: O Allah, there is no goodness except Your goodness and no omen except your omen and there is no god but You.⁴⁸⁸

6.6 Sectarian Un-Islamic trend

The emergence of deviant sects which attracted many ignorant people is one of the major Un-Islamic trends facing the Muslims in Northern Nigeria. The first step towards destroying these sects is to expose them and destroy the basis of their ideologies, through spreading correct knowledge of the Qur'an and Sunnah and also through showing their deviance by Da'wah. Sectarianism can be traced to the early history of Islam. The word *Ta'ifa* (sect) recurs more than 26 times in the Qur'an. The word *Ta'ifa* means literally 'a part splitting from a whole' or a 'split-off group'. In this sense, a sect is a segregated group of persons who split from the majority Muslims and believe in certain deviant ideology. Also sectarianism isolates group members with particular and peculiar identity from the larger body. In this regard, there are many sects in Islam as there are variations in deviant teachings and interpretations.⁴⁸⁹

⁴⁸⁷ Khan, M. M. The Translation of the meanings of Sahih Al-Bukhari, Op. cit, book 7, Vol. 71, Hadith No. 608.

⁴⁸⁸ Imam Ahmad vol. 2 Hadith 220; as in Muhammad Nasiruddin al-Albani, (nd) *al-Silsilah al-Ahadiith al-Sahihah*, Hadith No. 1065, Riyadh: Maktabat al-Ma'arif.

⁴⁸⁹ N. D. Danjibo, Islamic Fundamentalism and Sectarian Violence: The "Maitatsine" and "Boko Haram" Crises in Northern Nigeria, A paper presented at the Peace and Conflict Studies Programme, Institute of African Studies, Ibadan: University of Ibadan.

6.6.1 Ahmadiyyah movement

In Northern Nigeria the first deviant movement which should be exposed because of its danger is the Ahmadiyya faith which is a cancer in the Body of Islam. It should not be allowed to find its way.⁴⁹⁰ There are numerous Ahmadiyya centres which including the Baitur-Raheem Mosque in Ibadan and the Mubarak Mosque in Abuja, they also established a weekly newspaper called "The Truth".⁴⁹¹ It is therefore, regrettable to note that since when the Ahmadiyya missionaries infiltrated into Southern Nigeria some Muslims become and still are becoming the victims of this un-Islamic trend of Qadiyani or Ahmadiyya Mission. Ahmadiyya's incessant preaching against the Christianity and the irrefutable Biblical arguments earned them many converts from the Christian religion who thought they were embracing Islam. Further, the Qadiyanis have been and still are going forward in progress by establishing schools and colleges for modern education and even, opening hospitals in Nigeria to compete with the Church Missionary Institution and to entice people to their side. Unknown to many, they are like their Christian counterpart or even worse than them in disbelief. But because of their philanthropist gesture they made converts among the ignorant people.

Among their un-Islamic trend is the belief that Mirza Ghulam Ahmad accepted as prophet by the members of the Ahmadiyya movement and anybody who do not accept him as such is a Kafir (unbeliever). According to Maududi who quotes from their literature saying:

And Hazrat Masih-i-Mauood (Mirza Ghulam Ahmad) has himself stated in his books in very clear terms, his claim of prophethood. For instance, he says, "I do claim that I am a prophet and an apostle"... Then he says "I am a prophet under divine decree. I shall be a sinner if I disclaim it...and when God calls me a prophet, how can I deny it? I would stick to it to my last breath"... The inevitable implication of a claim to prophethood is that anyone who does not accept him as such automatically becomes a KAFIR

⁴⁹⁰ Alhaj Ja Usman, (1974) Muslim international Relief Organization in Nigeria, in Lagos: Sunday punch, Jan. 20th.

⁴⁹¹ http://en.wikipedia.org/wiki/Religion_in_Nigeria, 23rd, Sept. 2013.

(infidel), and as a matter of fact the Qadianis did exactly that and openly declared through their writings and speeches that those who do not believe in the prophethood of Mirza Ghulam Ahmad are Kafirs.⁴⁹²

Their un-Islamic trend is not only in their claim to prophet-hood but also differ fundamentally from the Muslims but also hold that their God, their Islam, their Qur'an, their fasts, in fact everything of theirs is different from that of the Muslims. They therefore severed all ties with the Muslims including offering prayers behind non Ahmadi, refusing to offer funeral prayers to non Ahmadi, they also choose to let their daughters unmarried than to married them to non-Ahmadis. In fact the constant propagation of the Qadiani creed is a menace to the religion of the millions of ignorant Muslims and it created many social problems to the Muslim Ummah.⁴⁹³

They have been propagating their ideology in Qadiyani literatures such as *Haqiqatul Wahy*, *Arbain*, *Ijazi of Ahmadi*, *Durri-Thamin*, *Tabligh-Risalat*, *Barheen Ahmadiyya* as well as *Qadiyani* papers like review of Religions. Some of these write up found its way to Northern Nigeria and the movement also founded some mosques where their adherents meet. Like the Shiites, the Ahmadiyyah theology is also guilty of falsifying the revelation of the Qur'an and abusing the companions of the Prophet (SAW), According to Tayo

Mirza Ghulam Ahmad, in many respects according to what we read about him through his own works, violated the laws of Allah. In that, he opened the closed door for another prophet after the Khatim Nabiyin and he under rated the Prophets of Allah and abused the disciplines of the Holy Prophet Muhammad (S.A.W). Although he usually based his claims and utterances on Divine revelation, but It is pity that in his spiritual exercise he did not realized one thing, that is there are two types of revelation, the angelic and satanic.⁴⁹⁴

⁴⁹² Maududi, S. Abul A'la (nd), *The Qadiani problem*, Pakistan: Islamic Publications Limited. Pp 5-6.

⁴⁹³ Ibid.

⁴⁹⁴ Tayo, S. P. (nd) *Emergence of the Ahmadiyya Movement in West Africa: As a truth seeker sees it*, (np, np)

established institutions like the emirate and the political class. He was detained in prison several times for his provocative preaching and acts of lawlessness against the state. As Falola observed:

He (Marwa) was a Qur'anic teacher and preacher. Forceful, persuasive and charismatic, he rebelled against many popular opinions among Kano Islamic circles, denouncing certain parts of the Holy Qur'an and even criticizing Prophet Muhammad. At one stage in his career, Marwa granted himself his most prestigious credential when he revealed himself to be an **annabi**; a prophet with divine power and a mission to save the world...He was alleged to have replaced the name of the Prophet Muhammad with his own in personal copies of the Qur'an...He was opposed to most aspects of modernization and to all Western influence. He decried such technological commonplace as radios, wrist watches, automobiles, motorcycles, and even bicycles. Those who use these things or who read books other than the Qur'an were viewed as hell-bound 'pagans'.⁴⁹⁷

It is very obvious that Marwa exploited the dwindling economic situation and the *Almajeri* system and was able to attract large followers amongst the commoners, who, unable to afford the basic necessities of life, became die-hard patriots of the sect and Marwa himself.

6.6.3 *Shi'ah* sect

Shi'ah literally means partisan or follower, as a sect, it refers to those who consider the succession to the Prophet (SAW) to be the special right of the family of the Prophet.⁴⁹⁸ Shi'ism in its early inception was a mere political group supporting the idea that Ali and his descendents were the only successors to the Prophet after his death. It gathered momentum during the civil war between Ali and Mu'awiyah after the murder of Uthman and continuously metamorphosed from a mere political party to a theological sect with set of beliefs contrary to *Ahl al-Sunnah*. For example, the doctrine of imamate

⁴⁹⁷ See Falola, Toyin. (1998) *Violence in Nigeria: The Crisis of Religious Politics and Secular Ideologies*. Rochester, New York: University of Rochester Press.

⁴⁹⁸ Tabataba'I, A.S.M.H., (nd) *Shi'ah*, Qum, IRI: Muassasat al Balaghah, p3

through divine right was introduced. They believed that *Imamah or Khilafah* solely belongs to the “*Ahl al Bayt*” members of the house of the Prophet, starting from Ali and his descendants. To them therefore, the leadership of the first three caliphs was illegitimate. They also believe that leadership is a fundamental of faith and were ordained by divine right not by the consensus of the *Ummah* as held by the *Ahl al-Sunnah*.⁴⁹⁹

Also introduced is the doctrine of infallibility of their Imams. They believe that the Imams and the Prophet must be free from both major and minor sins. In that capacity the Prophet and Imams were infallible teachers and to this infallibility (*ismah*) they added the divine gift of impeccability.⁵⁰⁰ Attached to this is the doctrine that the Qur’an consists of two meanings; the outward and concealed (*Zahir and Batin*). The ordinary Muslims understand only the outward meaning (*Zahir*), while their Imams understood both the outward and concealed meanings. (*Zahir and Batin*). Every revelation therefore has its special *ta’wil* (interpretation) from the mouth of the Imams. In turn, therefore both the Prophet and the Imams have access to the Divine secret knowledge.

Another doctrine of the Shiites is Precautionary dissimulation (*Taqiyyah*) meaning, concealing one’s faith when he found himself in his adversaries in order to save his religion, life and property. They attributed the practice of *Taqiyyah* to Ali bin Abi Talib when his right of *Khalifate* was usurped and entrusted to Abu Bakr. According to them Ali did not revolted because of *Taqiyyah*.⁵⁰¹

The doctrine of the return of the Imam (*al-Raj’ah*) was also introduced. The Shi’ites believes in the reappearance of their twelfth Imam who would be the *Mahdi*. They believe that the twelfth Imam did not die but was hidden from a

⁴⁹⁹ Muhammad ibn `Abd al-Karīm ash-Shahrastānī, (nd) English translation of *Kitab al-milal wa-l-Nihal*, “Book of sects and creeds”, scribd online library, p. 125.

⁵⁰⁰Ibid.

⁵⁰¹ Sa’idu, I.S., (2010) *An Examination of Taqiyyah from the Sunni and Shi’I Points of view*, in Danmarina International Journal of Islamic Culture and Heritage, Katsina, Nigeria: Umaru Musa Yar’adua University. Vol 4 no.1 July.

public view in a spiritual concealment (*ghaibah*). One day he would return as the *Mahdi* to fill the world with justice and equity as it was filled with injustice and tyranny.⁵⁰²

In Northern Nigeria the *Shi'ah* sect is one of the various splinter groups which left the pure teachings of traditional Islam. The word Shiite (*Shi'ah* in Arabic) means a “party”, “sect”, “supporters” or a “group of people who splitted from the majority Muslims who are following the Sunnah.”⁵⁰³ Allah (SWT) has warned the Muslims not to split into sects, He says in the Qur’an addressing His Prophet, Muhammad:

﴿ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ﴾

Verily, those who divide their religion and break up into sects (like the Shiites and other deviant sects), you have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do. (Quran 6:159)

The un-Islamic trend of Shi’ism in Northern Nigeria started to manifest after the 1979 Iranian Revolution led by Ayatollah Khomeini when Ibrahim al-Zakzaky introduced a Muslim brothers movement which later turned to Shia sect after many Sunni followers dissociated themselves with the movement. Shiites are gaining followers especially among the youth, especially the students from universities and other tertiary institutions who were ignorant of their religion. They have minority followers of more than 4 million out of significant Northern Muslim population of morethan sixty million Muslims.⁵⁰⁴

Zakzaky (also) took active part and played an important role in spreading Shi’ah among the Northern Nigeria Muslims youth, students and non-students, (however) in assisting him towards that, Iran supported him with journals, articles, publication, newspapers, books and many other literature and indeed finances to enable him

⁵⁰² Al Muzaffar, S.M.R., *Aqa'id al Imamiyyah.*, Maktab al thiqafah al islamiyyah, p. 80

⁵⁰³ Shiism and Islam, (Part 1 of 2) retrieved at <http://www.islamreligion.com> on 29th Sept. 2013.

⁵⁰⁴ http://en.wikipedia.org/wiki/Shia_in_Nigeria, retrieved on 12th Sept. 2013.

carry the ideology to not only Nigeria but indeed other countries in West Africa.⁵⁰⁵

The Shiites in Northern Nigeria are guilty of many un-Islamic trends which include among others, insulting the companions of the Prophet especially Abubakr, Umar, Abu Hurairah and Aishah mother of the faithful (may Allah be pleased with them and all the companions of the Prophet (peace be upon him). Among their un-Islamic trend is their creed of accusing the vast majority of the sahaba of disbelief and falsifying them. Also another trend of Shiites is *Taqiyyah*, or Dissimulation, (i.e. calculated deception). In addition to the above, the Shiites have also been guilty of misinterpreting the Qur'an in their tafsir⁵⁰⁶ and many other un-Islamic trends which the Shiites openly propagate among their members.

6.7 Western democracy and rule of law.

Northern Nigeria experienced western system of democracy from independence in 1960 to 1966, second republic from 1979 to 1983 and the current democratic system from 1999 to date, the remaining periods is under military rule. It started with the British parliamentary system and now is practicing the American presidential system. All the fundamentals needed for an Islamic polity are available in the Shari'ah as enshrined in the Sokoto Caliphate literature which is the best polity for the majority of the people in Northern Nigeria who are Muslims, one will expect Islamic political process to dominate its public policies but unfortunately it adopted western concept democracy which according to many scholars is incompatible with Islam. A fundamental weakness noticed in the Western system of democracy is its notion that people could act in their own best interest in formulating laws, in other words Man is

⁵⁰⁵ Labdo, U. M., (2005) Bayan Fasa'id aqa'id as-Shi'ah,(np, np) , p.36

⁵⁰⁶ I have listened to many audio cassettes of Tafsir of al-zakzaky in which many Shiites ideology were philosophically propagated to his followers and is a trend to the ignorant who don't have first hand information about Islam.

incapable of being sovereign. Tocqueville explains this nature and purpose of American democracy when he states;

the nation participate in the making of its laws by the choice of its legislators, and in the execution of them by the choice of the agents of the executive government; it may almost be said to govern itself, so feeble and so restricted is the share left to the administration, so little do the authorities forget their popular origin and the power from which they emanate. The people reign in the American political world as the Deity does in the universe.⁵⁰⁷

The above perception of the people being sovereign cannot go well with Islam since Allah (SWT) is the only sovereign and author of laws. According to Mawdudi, man is not competent to become an absolute legislator.⁵⁰⁸ This 'attempt to play the role of divinity in formulating laws', Maududi continues, results in 'misery and conflict'. Such is the lot of the Western world, where people are allowed to make laws in their own names. Finally, he concluded as enshrined in the Qur'an, 'God alone is the real law giver' in whom the 'authority of absolute legislation' is vested.⁵⁰⁹ Bande and Muhammad also share the same view when they noticed;

The first major difference between Islam and democracy is in respect of where sovereignty lies. The people are the sovereigns in the latter (western democracy) while, God is unreservedly the source of all power in the former, (including the power to formulate laws) the power exercised by man being only a trust. (as viceroy of Allah on earth) As a result, The worldview of the two differs, on the one hand, Islam is primarily about the next world, this world being a means to that end. On the other hand, western political philosophy upon which democracy is based, is about this world, it reject any divine intervention in the historical, and political process.⁵¹⁰

⁵⁰⁷ Tocqueville, A. (1956) *Democracy in America*, New York, USA: Penguin Books Inc., p. 57.

⁵⁰⁸ Mawdudi, Syed Abu'l A'la (1955) *Islamic Law and Constitution*, edited by Khurshid Ahmad. Karachi: Jamaat-e-Islami Publications. As in Clinton Bennett, (2005) *Muslims and modernity: An introduction to the issues and debates*, London: Continuum. p. 48.

⁵⁰⁹ Ibid.

⁵¹⁰ Bande, T. M. and Muhammad, S. S., *Democracy, Islam and the future World order: some reflections*, in Gwandu, A. A., et al. (Ed.) *Islam and contemporary world politics*, Sokoto: Islamic Research centre and Department of Islamic Studies, Sokoto: Usmanu Danfodiyo University. Pp. 69-78.

Attached to the above is the issue of secularism. While western democracy considers secularism as the way of conducting the business of governance, Islam will not tolerate such ideology which seeks only the material benefit of man to the exclusion of his spiritual well-being or even the separation of state with religion. Both spiritual as well as mundane life which also include political process are all covered in Islam. Another area of conflict between Islam and democracy is in the close connection of democracy with capitalism. Capitalism is the source of economy for western democracy and as is well known capitalism cannot survive without *Riba* (usury) while in Islam, *Riba* is categorically prohibited because of its serious problems.⁵¹¹ That is why many Islamic countries are against most of the western world's economic policies which goes contrary to Islamic economic system.

Another problem of embracing western democracy by the Northern Nigeria is in the sphere of election process where many un-Islamic trends are manifest. These include election rigging, collecting money or bribe before one votes for a candidate, voting the undeserving and sometimes even voting the non-Muslims by the Muslims to presidential seat and other offices are all associated with democracy in Northern Nigeria. Therefore, the reduction of democracy to elections and voting sometimes leads to the election of undeserving. This is one of the problems with democracy in Nigeria where always corrupt people find their way to governance.⁵¹²

6.8 Religious conflicts.

The earliest religious crisis in Northern Nigeria was in the 1970's when a tense relationship between Muslim groups in the country developed. This is associated by dispute among the sufi groups especially between followers of

⁵¹¹ Ibid.

⁵¹² Interview with Abubakar D. Atiku, Kaltungo, Age 50 years, Gombe State, interviewed at Gombe by a research assistant, 12th February, 2013.

Qadiriyyah and Tijjaniyyah which had its genesis as early as 1950's and 1960s. The emergence of Izalatul Bidi'ah wa iqamatu Sunnah in late 1970 also extended the aggravation of the tense situation thereby increasing the level of dispute between the contending Muslims religious groups. The situation was worsened as a result of unrestricted open-air public preaching especially by many of those who claimed knowledge but were ignorant people masquerading as Ulamas. The situation was however reduced in most of the Northern states through the promulgation of edicts to regulate preaching. For instance, the Sokoto State Government enacted Religious Preaching Edict in March 1979. The Edict provided, among other things led to the establishment of a State religious preaching board and a committee in each of the local government areas to advise the State board on the discharge of its responsibilities. In the Edict the Emirates/Traditional Councils were vested with the power of licensing preachers after a preacher was tested and certified that he was learned and properly qualified and had passed the prescribe examination set out by the Religious Preaching Board. Also the ulama at one of their meetings urged all Muslims to study and learn about their religion based on the teachings of the Qur'an and the Hadith as explained by ulama al-Sunnah (orthodox scholars).⁵¹³

They were also urged to;

...desist from disconcerting their fellow Muslims particularly on issues where there are differences of opinion among the ulama. It was hoped that this would bring to an end the squabbles among the ulama the anguish of civil strife, All the ulama present accepted the decisions taken at the meeting and resolved to abide by them.⁵¹⁴

The above notwithstanding, there were various religious crisis engulfing the North after the meeting especially between Muslims and Christians living in the North, as well as the result of the activities of some deviant groups responsible for a series of violent confrontations leading to the death of thousands of

⁵¹³ Usman, M.T. "Intellectual Tradition in Sokoto Emirates 1903-1960," Ph.D Thesis, Department of History, Sokoto: Usmanu Danfodiyo University.

⁵¹⁴ Ibid.

people. One of such conflicts was the Maitatsine religious crisis of 1980 led by Muhammadu Marwa which has caused many lost of lives. For eleven days, the police was unable to bring to control the sectarian riots. When the situation was getting out of control, former President Shehu Shagari ordered the Nigeria Army to intervene. It took the army two days to dislodge the sect while their leader was killed in the operation. More than 1,000 members of the sect were arrested and detained in prison where they received agonizing treatment from the police. The crisis lasted for 11days, claimed the lives of more than 4,179 people and hundreds of houses and shops were either torched or destroyed. Total rejection of Maitatsine by the majority of the Muslims was one of the reasons which contained the crisis because of Maitastine's outright condemnation of the cardinal principles of Islam, the Holy Qur'an and the Prophet of Islam. His preaching involved denouncing all the elites in the society as infidels. He also considered it dubious blasphemy for one to wear wrist watch, ride motor-cycle, bicycle or drive cars. His model way of living is to see people lived a replica of primitive stone-age civilization.⁵¹⁵

The Bauchi 1995 riots started as clash between Christian women and Muslim youths. Christian youths quickly took arms and there was a slaughter of Muslims in Tafawa Balewa. The crisis escalated to Bauchi causing the death of many people.⁵¹⁶

The Jos crisis between Christians and Muslims has also caused ethno-religious violence and armed conflict making Jos an unpeaceful place to live, by incessant killings and community displacements.⁵¹⁷

Kaduna state also experienced inter religious violence at Kafanchanin 1984 during the preaching session of Pastor Bako whose preaching infuriated the Muslims due to his sacrilegious approach to Islam. The mayhem further

⁵¹⁵ Okafor, 1997; Isichei, 1987; Report of the Tribunal of Inquiry, 1981.

⁵¹⁶ Roger Blench, et al. (2006) The Role of Traditional Rulers in Conflict Prevention and Mediation in Nigeria, Nigeria: DFID.

⁵¹⁷ MUHTAR : Linguistic Backgrounds of Some Crisis in Kano, Op. Cit.

widened the animosity between Muslims and Christian in the Northern Nigeria. Again in March 10, 1987 Kafachan experienced another religious riot which resulted to loss of lives. There were other subsequent religious violence in 1991 in Bauchi and in 1992 the Zangon-Kataf episode had caused a colossal destruction of properties and lots of human lives in April 28th, 2000.⁵¹⁸

Another major sectarian upheaval in the country today is as a result of the police attack on the group of Ahl al-sunnati lidda'awatil wal Jihad led by late Muhammad Yusuf. The group is called by many people as Boko Haram. They have been violently pursued with killings and arrested by the police and they in turn resort to the use of explosive bombs and other disastrous weapons. Northern Nigeria today records death toll on the rising especially in Borno, Adamawa, Yobe, Bauchi, Kano and skeletal lost of lives in other parts of Northern Nigeria.⁵¹⁹ According to Aliyu Ammani:

(The cause) of religious crises in the North is essentially a result of the manipulation of religion to score political goals: using religion to confuse or destabilize; which set the stage for what we experienced time and again: series of violent provocations, reactions and counter reactions; all in the name of religion. This manipulation of religion is orchestrated and masterminded by (some of) the Islamic and Christian religious leaders.⁵²⁰

6.9 Conclusion

The above un-Islamic trends have their origin before the coming of Islam to the Hausa states, after their acceptance of Islam, still the rulers and people of Hausa states, although confessed Muslims, continued practicing 'pagan' customs, and Shaykh Uthman bin Foduwe could not tolerate the existence of indigenous animistic cult alongside Islam, Lewis Wall reiterates that;

Whereas the Ha'be (hausa rulers) had tolerated traditional religious practices and had been in easy harness with pagan rituals and ceremonies, now the hierarchy of society was Muslim, and

⁵¹⁸ Tell, August 10, 2009

⁵¹⁹ Tell. Ibid

⁵²⁰ Aliyu A. Ammani, Religious Crises in the North: Which Way Out of this Quagmire? <http://www.gamji.com/article8000/NEWS8472.htm>

dedicated (at least in theory) to the establishment of Islam as the only basis for justice. (Wall 1988:128)

Shaykh's reform movement was not only directed at converting pagans (Maguzawa), but also reforming lax Muslims, who were mixing Islam with syncretic practices. The success of his Da'wah led to repent and reformation of the society. After the success of the Jihad for a century, the British colonial administration was introduced and many of the above un-Islamic trends resurfaced back and continued to be practiced in Hausa land, they were however checkmated with the introduction of Shari'ah legal system in Northern Nigeria as from 2000. In Zamfara state for instance, a law banning the practice of these un-Islamic trends was imposed. According to the new penal code law, it is a criminal offence to worship gods other than Allah: "whoever . . . takes part in the worship or invocation of any juju . . . shall be punished with death." The term "juju," refers to various forms of magic and traditional religious practices: The penal code classified indigenous forms of religion as godless and wicked such as witchcraft, magic, Bori cult, worship of Spirits and Jinn, atheism, idolatry and all forms of worship of any object or being other than Allah carries the death penalty because it tantamount to Ridda. Katsina state also tried to enforce a ban on Bori music and dancing forms of traditional worship.⁵²¹

⁵²¹ Zamfara State of Nigeria, (2000) Gazette. No. 1. 15th June, 2000. Vol. 3. Law No 10. Shariah Penal Code Law, Gusau, Zamfara State: Ministry of Justice. section 405- 406.

CHAPTER SEVEN: THE IMPACT OF *DA'WAH* IN CONTEMPORARY NORTHERN NIGERIA.

7.1 The impact of *Da'wah* of contemporary scholars in Northern Nigeria.

7.2 The impact of *Da'wah* of religious organizations in Northern Nigeria.

7.3 The impact of *Da'wah* in the promotion of Islamic education and establishment of Islamiyyah schools.

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CHAPTER SEVEN: THE IMPACT OF *DA'WAH* IN CONTEMPORARY NORTHERN NIGERIA.

7.1 The impact of *Da'wah* of contemporary scholars in Northern Nigeria.

The role of contemporary scholars in *da'wah* is tremendous; they facilitated the spread and growth of Islam through *da'wah* and help a lot in addressing the rising menace of un-Islamic trends in Northern Nigeria.⁵²² The activities of these scholars in *Da'wah* are a major factor towards the conversion of non-Muslims to Islam.⁵²³ The *'ulama* as custodians of Islamic scholarship also helped in the growth and development of Islamic education by establishing many Qur'anic and Islamiyyah schools and also aided their smooth running throughout Northern Nigeria.⁵²⁴ Their approach to *da'wah* in contents, methods and mode of communication facilitated the flourish of books and other visual and audiovisual materials in all branches of Islamic sciences among the Muslims.⁵²⁵ As a result of the *Da'wah* activities of the various Muslim scholars, Northern Nigeria now has a significant network of thousands of Mosques whose exact estimate is difficult but what is certain is that where ever Muslims exists there are mosques throughout Northern Nigeria. The mosques are distributed according to the Muslim populations in the various locations headed by many Imams who conducted inside them preaching and teaching of Islamic education in addition to Friday sermons.

Also the scholars have carried out *Da'wah* during Hajj season meant to teach the pilgrims the meaning and correct performance of the Hajj rituals and to

⁵²² Interview with Tukur Abdullahi, age 50 years, Okehi, Kogi. On 30th Feb. 2012.

⁵²³ Interview with Surajo Yusuf, age 36 years, Arewa L.G.A Kebbi state. Interviewed on 23rd January, 2012.

⁵²⁴ Interview with Ibrahim Kabir, age 45 years, Interviewed at Central Mosque, Abuja, Nigeria, on 19th Oct. 2013.

⁵²⁵ Interview with Tukur Abdullahi, age 50 years, op. Cit.

advise them on proper conduct for a pilgrim and to give other practical guidance. This is done in collaboration with states pilgrims welfare Agencies and local governments of various states. These helped tremendously in dissemination of Islamic knowledge, moral discipline and general religious consciousness in the entire life of the Muslims.⁵²⁶ Such scholars in their hundreds have lifted the banner of Islam, few examples have to be mentioned here, and they include:

Alhaji Imam Muhammadu Bida Haruna was born in 1937 at Lafiagi, Edu Local Government Area of Kwara State. After acquiring Arabic and Islamic knowledge under the tutelage of different scholars including Shaykh Alfa Sani Abdul-Salam Arathi of Ibadan and late Professor Naibi Suwaid of Bayero University, Kano, he started conducting open-air preaching in the whole of Nupe-speaking areas of old Kwara State. He also teaches Arabic and Islamic Studies in various schools under the defunct Patigi/Lafiagi Local Education Authority where he contributed tremendously in the spread of Islamic education. He was appointed Chief Imam of Lafiagi Emirate Council on July, 25th 1997 and he is currently a leading scholar of *tafsir* in Edu Local Government Area of Kwara State where he permanently fixed the month of Ramadan for the spread of *tafsir and other Qur'anic* sciences which he has been carrying since 1985. He has been acknowledged for enlightening the Muslims to shun un-Islamic culture and devilish innovations.⁵²⁷

Honourable Justice Abdulkadir Orire is also another figure in Islamic scholarship particularly Islamic legal education. Born in 1934 at Ilorin, Kwara State, Justice Orire has held notable positions which highlighted his contributions in *da'wah* such as: Chairman, Jama'atu Nasril Islam, Kwara State 1973-2000; Chairman Board of Trustees, Muslim Students Society of Nigeria;

⁵²⁶ Interview with Muhammad Muhammad Shaku, age 53 years, Lavun LGA, Niger state, on 12th Dec. 2013.

⁵²⁷ Sayyid Muhammad, (2003), *Contributions of Lafiagi Markaz to the Development of Arabic and Islamic Learning in Lafiagi Local Government Area of Kwara State*. M.A Thesis submitted to Department of Religions, University of Ilorin, As in Abdulganiy Abimbola Abdussalam (2012), *Muslim of Kwara State: A Survey*, Nigeria Research Network (NRN), background paper No. 3, Department of International Development, Oxford: University of Oxford.

Chairman, Council of *Ulama*; Chairman *IMAN Da'wah* Organization; Vice President, Nigeria *Da'wah* Coordination Council (NDCC) and many others. Justice Orire also worked with many renowned judges and scholars towards the development of Islamic legal education. Most of them were Kadis and Grand Kadis in Northern Nigeria. These figures include, Shaykh Abubakar Mahmud Gumi, Shaykh Haliru Binji, Sholah Mahmud Yola, Shaykh Baba Kura of Borno, and Kadi Jibrin Daura, Dr. Hassan Gwarzo, Shaykh Ahmad Lemu, Justice Bashir Sambo, and Alhaji Bappa Mahmud.⁵²⁸

Another eminent scholar of repute who contributed immensely to the spread of Islamic education and *da'wah* in the contemporary Northern Nigerian was Shaykh Ameen Al-Deen Abubakar. Born on 16th December, 1951 at Sheshe, Kano, Nigeria, he is currently the Chief Imam of *Da'wah Juma'ah* Mosque Kano. An Islamic scholar who has to his credit many publications in Islamic sciences which include: *Al-Mujahid Al-Kibir* in West Africa Shaykh 'Uthman Ibn Fodio, Translation of "The Three Fundamentals" of Sheikh Imam Muhammad Ibn 'Abd al-Wahab in Hausa language, Translation of "The Guide to the Hajj and *Mu'tamir*" in Hausa Language, Translation of *Nawaqid Islam* of the eminent scholar shaykh Abdul-azeez Ibn Bazz, Translation of "*Al-Khuḍuḍ Al-riddah*" by Sheikh Muhibbuddeen Al-Khaḍīb in Hausa language, Translation of "The correction of Historical Error About the *Wahabiyyah*" by Dr. Muhammad Ibn Sa'ad Al-shuwai'ir into English language, Translation of "The Relations between the *Du'at* and the Government" into Arabic language of Al-Sheikh Abdurrahman Ar-Akhdaoriy, his biography and analysis on his summary work in jurisprudence, The king Abdul-Azeez Ibn Abdurahman Aal Sa'ud (may Allah have mercy on his soul) his life, personality, methods in the government and administration, *Al-fatwah* in Africa" (with example of Nigerian perspectives), The Islamic foundations in Africa" (with example of Nigerian

⁵²⁸ The biography of Hon. Justice Abdulkadir Orire CON, (2005) prepared for his installation ceremony as Marafa of Ilorin, on the 9th December, As in Abdulganiy Abimbola Abdussalam (2012), Ibid.

perspectives), *The Effective Characteristics of the Da'wah in Africa*, *The Muslims Associations and their message for the Preservation of Islamic Identity*, *The Terrorism and the Islamic Point of View* and other publications to his credit. He was also the head of Muslim Student society in 1975 and a Member to various committees dealing with Islamic matters such as the Kano State Hajj Orientation Committee in 1974, Kano State Shari'ah Implementation Committee, Kano State *Shurah* Committee, chairman of Kano State *Hisbah* Committee 1999-2004 and the grand Patron of *Da'wah* Group of Nigeria. He also presented in many places in Northern Nigeria *da'wah* against all forms of un-Islamic trends and many audio and visual cassettes of his *da'wah* were recorded and disseminated among the Muslims.⁵²⁹

Another scholar who also came from a very learned family was Shaykh Abubakar Mahmud Gumi, born on Friday of Ramadan in 1924. Gumi became well learned in Islamic sciences and is considered a scholar per excellence by many scholars in Northern Nigeria.⁵³⁰ Having been influenced by the achievements of Shaykh Uthman bn Fodiyo, his own *da'wah* efforts to revitalize Islam have been noticed and accepted by many Muslims of Northern Nigeria and beyond. His major religious aim was the *tajdid* of the religious sciences and eradication of all forms of un-Islamic trends and devilish *Bid'ah* (Innovations). He denounced the propagators of *Bid'ah al-mukkafarah* among the '*ulama' al-su'* (venal scholars) and did his best to make Islamic Education for the Muslims accessible and easier by translating important works of Islam into Hausa language. He wrote for instance *Musulunci da abinda ke rusashi* (Islam and the things that vitiate it) published 1981. *Tarjamar Ma'anonin Alkurani Maigirma* (a translation of the Qur'an in Hausa language, more than 2 million copies of this work were published and in circulation among Muslims),

⁵²⁹ See online Biographty of Dr. Ameen Al-Deen Abubakar, chief proprietor of Da'awah Schools and chief Imam of Da'awah Juma'ah Mosque, Kano.

⁵³⁰ A. Abdul-Nasir, (2004) *The life and works of some selected Ulama in the Sokoto Emirate, in the 20th century*, A Ph. D thesis summated to the postgraduate school, Sokoto: Usmanu Danfodiyo, University. P. 125-130.

Radd al-Azhan ila Ma'ani al-Qur'an (a tafsir of the entire Qur'an in Arabic language, it gain acceptance by many scholars who used it in their Ramadan Tafsir especially among the *Izalah* group) When Gummi was appoined as the Grand Qadi of Northern Nigeria in 1956 he concentrated on reforming the Islamic Legal System in the North. He stressed the necessity of integrating the Islamic Legal system into the existing secular jurisdiction on all levels as well as in the constitution.⁵³¹

Gummi's impact on religious identity and values in Nigeria stemmed in part from his translation of and commentary on the Qur'an into the Hausa language. This provided Nigerians who did not understand Arabic or the foundations of Islamic belief their first direct access to the Qur'an. It also encouraged greater diversity of interpretation. Gummi was often attacked by other Muslims for his interpretations. His reply was always the same: "If you don't like my interpretation, do your own." Gummi was a regular feature on television, especially during the month of Ramadan when reading and commenting on the Qur'an (*tafsir*) became one of the highlights of the year. In these commentaries, he was often paired with Nasiru Kabara (reformed *Qadiriyyah*) and Dahiru Bauchi or Ibrahim Saleh (reformed *Tijaniyyah*). Thus in the 1970s and 1980s a wide television audience followed the historic debate between the brotherhood representatives and Gummi, who based his interpretations on the "Qur'an and Sunna only" and did not hesitate to openly call the brotherhoods innovations or, as already mentioned, imply that they were un-Islamic. Gummi saw his mission as getting Muslims back to basics through a direct reading and interpretation of the Qur'an.⁵³²

Sheikh Abdullahi Mukhtar Adam is another Islamic preacher who also founded *Ibadur-Rahman* (Islamic group) and is a highly respected Sufi scholar in Plateau State. Born in Jos on 7th September, 1955 he engaged in teaching and preaching and carried other Islamic activities in Kano. He is currently a

⁵³¹ Ibid. 179-181.

⁵³² Ibid. pp. 60-61.

Murshid (Chief Preacher) of *Fityanul-Islam* (Muslim Young Congress of Nigeria) and the coordinator, State Qur'anic Recitation Competition Committee Kano. He has translated a number of *fiqh* (jurisprudence) books from Arabic into Hausa and continued teaching *fiqh* lessons at his home. He also presented papers at seminars, workshops and conferences on Islamic issues and conducts annual *tafsir* at the Jos Central Mosque and other places in the town during the month of Ramadan.⁵³³

Shaykh Muhammad SaniYahaya Jingir is also another scholar who contributed his quota in eradicating un-Islamic trends in Northern Nigeria. He provided guidance on *Da'wah* issues to other scholars as he is the chairman of the Council of 'Ulama, Jama'atu Izalatil Bid'ah wa-Iqamatus Sunnah (JIBWIS) of Nigeria, Jos. Born in Gurum, Bassa Local Government Area of Plateau State on the 1st January, 1950 he has travelled widely in Northern Nigeria and beyond in propagating Islamic *da'wah*. The theme of his preaching is always on calling Muslims to return to the pure teachings of Islam and to sincerely emulate the Prophet (SAW) and his companions. He frowns at all innovations and un-Islamic trends in both ideology and acts of worship in Islam. Apart from preaching, he is also an author of four books in Islam currently in circulation among the Muslims. Also his audio and video preachings are in circulation among the Muslims in Northern Nigeria particularly members of the *Izalah*.⁵³⁴

The above is just a highlight on the *da'wah* activities of some scholars in Northern Nigeria. Many hundreds of such scholars are also giving their effort in spreading Islamic *da'wah* thereby challenging all devilish innovations, *Kufr* and *shirk* ideologies in Northern Nigeria.

⁵³³ An interview with Shaykh Abdullahi Mukhtar Adam, conducted on 1 March 2011, Ministry of Education Hqtrs., Jos, As in Modibbo, M. S. A. (2012), Survey of Muslim Groups in Plateau State of Nigeria, Nigeria Research Network (NRN), background paper No. 4, Department of International Development, Oxford: University of Oxford.

⁵³⁴ An interview with Shaykh Jingir, conducted on 3 March 2011, Izala 'A' Headquarters Jos, as in Modibbo, M. S. A. (2012), Ibid.

7.2 The impact of *Da'wah* of religious organizations in Northern Nigeria.

In Northern Nigeria there are many religious organizations that are active in *Da'wah* work. These organizations have helped in mobilization Muslims through organizing Islamic awareness seminars and preaching tours, and have boost Islamic education by introducing schools intended to look after the educational needs of the Muslims' children and other adult literacy needs. They have also built Mosques and Islamic centers for the overall religious needs of the society. They include the following:

7.2.1 Jama'atu Nasril Islam (JNI)

Jama'atu Nasril Islam (JNI) was founded on the 5th Jan., 1961 in Kaduna by prominent government officials, politicians, emirs and chiefs, and renowned Islamic scholars of the defunct Northern Region which included late Sir Ahmadu Bello, Sardauna of Sokoto, late Sheikh Abubakar Mahmud Gumi, late Alh. Ribadu of Yola, late Sheikh Nasiru Kabara, late Sultan of Sokoto Sir Abubakar III and others. The idea of forming the organization which will carry out *Da'wah* to educate the Muslims in Northern Nigeria was echoed by the late Sardauna of Sokoto, Sir Ahmadu Bello in his discussions with Shaykh Abubakar Gummi at Mina, Saudi Arabia, during the 1962 Hajj exercise where many ignorant Muslims were noticed performing the rites of Hajj not in a proper way, especially during throwing *jamarat* (three pillars at Mina). They used to throw huge pieces of stones, shoes and whatever they could find around in the name of stonning tha devil. Some of them even mounted a small mound at the jamarat, hitting it with sticks and shouting abusive words thinking that they were fighting the real *shayḡan*. When Sardauna saw this he asked "what are we to do, Mallam Abubakar? He replied that "Nothing other than to educate

them and teach them the right thing." The Sardauna accepted this idea and promised to consider what he could do on returning home.⁵³⁵

The Sardauna upon return sent five teachers to educate people and teach the new converts to Islam from Gwoza town in Sardauna province. Later Shaykh Gumi observed that the task of teaching is enormous and more hands are required to teach and preach to people and therefore he advised the Sardauna on the need for a formal organization to handle the matter. A meeting was called in the house of late Abubakar Imam to sound out opinions of some Muslim elites living in Kaduna. The premier, Ahmadu Bello Sardauna, Ali Akilu, Ahmed Talib, Ahmad Joda, Armiya'u Katsina and many others attended the meeting including Abubakar Gumi and Abubakar Imam. They discussed at length on the need to educate the new converts and those who wanted to learn about Islam and finally agreed to set up an association which could carry out *Da'wah* and educate the people. The association was named *Jama'at Nasril Islam*, NJI and Abubakar Imam was elected as the Secretary General on consensus.⁵³⁶

After a number of organizational meetings a caretaker committee is set up, and asked to draw up rules and regulations for the society. Early in 1963, Abubakar Gummi announced publicly that the primary function of JNI was to educate the Muslims, provide active support for conversion of non-Muslims to Islam and encourage publication of Islamic literature in Nigerian vernacular languages especially the Sokoto Jihad literature, build mosques and encourage Islamic centres of learning. Membership of the organization is open to all Muslims irrespective of their sectarian, tribal or sectional differences. All Muslims in Nigeria could become members if they have interest. The Sulqan Bello mosque in Kaduna is the centre for the JNI and the building near the mosque is used as offices.⁵³⁷ The JNI, with the financial aid from the Ministry of

⁵³⁵ Gummi, S.A. and Tsiga, I.A., (nd) *Where I Stand*, Ibadan: Spectrum Books Ltd, p104-105

⁵³⁶ Ibid, p106

⁵³⁷ Paden, J.N., AHMADU BELLO Sardauna of Sokoto, Values and Leadership in Nigeria, Zaria: Hudahuda Publishing Co., p549

Education and the Government of Saudi Arabia built its own primary school at Unguwar Sarkin Musulmi Kaduna, and a headquarters. A Secondary School, Sheikh Sabba College, later renamed Sardauna Memorial College Kaduna was built with the donation to JNI from the Kuwaiti Government.⁵³⁸

Also in 1963 an advisory committee of 46 scholars from different parts of Nigeria was set up to look into the Muslims social, economic and religious affairs headed by Waziri Junaidu of Sokoto. The Sardauna calls for unity of all the Muslims irrespective of their brotherhood affiliation. Later the society was chaired by the Sultan of Sokoto and the Sardauna served as the patron.⁵³⁹ The advisory committee members usually sat and resolve issues of differences among the Muslims.

JNI has the following components: (a) National Headquarters (b) Branches (c) Sub branches. The National Headquarters is comprised of the offices of the Grand Patron, the Chairman, the Secretary General Treasurer and Auditor General. The state branches have their executive officials who run the affairs of the organization while the sub-branches are constituted at LGA level. The set of activities carried out by the organisation include propagation of Islam in general, converting non-Muslims to Islam, reviving and maintaining Islamic morals among Muslims of all ages and sexes through *Da'wah*, encouraging intellectual religious activities among the Muslims and promoting friendly relationship among Nigerian Muslims in particular, and world Muslims in general. It also partakes in establishing schools and mosques where Muslims can learn Islamic religion and its cultural values, and other subjects of general education. They also promote unity and cooperation among Muslims by bringing together and coordinating all the Islamic organizations within Nigeria under one common umbrella through their general meetings. The preachers

⁵³⁸ Gummi, S.A. and Tsigu, I.A., op. cit., p. 107

⁵³⁹ Paden, J.N., op. cit., p. 450.

under *Jama'atu* used to travel from town to town and from one village to another to conduct open-air preaching and to hold dialogue with non-Muslims.⁵⁴⁰

7.2.2 *Jama'atu Izalatil Bid'ah wa Iqamatus Sunnah (Izala or JIBWIS)*

The first Islamic scholar whose *Da'wah* encouraged the formation and acceptance of *Jama'atu Izalatil Bid'ah wa Iqamatus Sunnah (Izala or JIBWIS)* to the Nigerian Muslims was Sheikh Abubakar Gumi. He was a prominent scholar who engaged in preaching and teaching Islamic religion at the Sultan Bello central mosque Kaduna. Later his preaching were broadcasted in the Northern Nigeria radio station, N.B.C. in his public preaching he used to point out that many of the traditional rulers were not learned in the religion as a result of which they could not offer guidance to the people:

Worse still, they had brought back to life all the corrupt practices against which Shaykh Dan Fodio went to war with the Hausa rulers. They had become kings with big palaces full of servants and courtiers and require other people to bow down before them. They kept concubines and did not really fear God's anger.⁵⁴¹

He later wrote a book "*al 'Aqidah al sahihah bi muwafaqati al shari'ah*" (The right belief is based on the Shari'ah) in its contents of which he refuted the claim of the Sufis to have a special place above other Muslims as a result of their access to hidden and extraordinary knowledge gained through direct experience. He also attacked the claim by the Sufis of communicating with the Holy Prophet and receives special message or prayers from him, the content of which differ from what is normally known to the generality of Muslims.⁵⁴² He reiterates that a *Waliy* never receives any message from God nor is he sent to any community.⁵⁴³ He condemned *Salatil Fatih* and considers its origin as fake

⁵⁴⁰ Ibid.

⁵⁴¹ Gummi and Tsigu, op cit, p. 108.

⁵⁴² Gummi and Tsigu, op cit, p142

⁵⁴³ Ibid, p143

and blasphemous. He also rejected the weight it carries when recited.⁵⁴⁴ He accused the followers of attributing many things to both Shaykh Abdulqadir and Shaykh Tijjani who were innocent of most of what was said about them, including many practices which they were said to have advocated or sanctioned.⁵⁴⁵

The above preaching no doubt have influenced many Muslims to join Izala movement when it was founded. The organization was launched in Jos in 1978 as a purely reform movement under the leadership of late Shaykh Ismai'la Idris. Like Abubakar Gumi, Shaykh Ismai'la Idris's preaching also focused direct attack on the Sufi's *'aqeedah* (doctrines) and all sorts of innovations and magical practices that contradicted the Sunnah of the Prophet (S.A.W). He started the reform activities long before he was appointed as an Imam in the Nigeria Army. He continued with public preaching while in the Army service which subsequently led to his resignation. When he resigned, many of his followers proposed the formation of an organization under which he would continue to propagate Islam and its reform activities. Hence, *Jama'atu Izlatul Bid'ah Wa Ikamatus Sunnah* (Society for Removal of Heresy and Establishing the Sunnah) was launched on the 25th May 1978 at Jos township stadium. Izala is a formally structured organisation with a written constitution. It has two councils at the top namely executive (comprised of elders and patrons) and *ulama* councils. The executive organ of Izala was first headed by Alh. Musa Muhammad Maigandu while the Ulama Council was led by the late Shaykh Ismail Idris. The movement has established its Aid Group (*'yan agaji*) which works hand in hand with working and organizing committees of the movement. There are other important committees like a working committee which is responsible for organizing *da'wah* activities. Other important offices of Izala include the Secretaries (General Secretary, Administrative Secretary, Judiciary,

⁵⁴⁴ Harazimi, S.A., op cit, vol 1 p135

⁵⁴⁵ Gummi and Tsigu, op cit p147

Educational, Finance and Publicity), Treasurer and Auditors, both at the state, local, district and ward levels.

The main purposes of forming the movement have been given in section 3 of its constitution and can be summarized as follows:

1. To unite all Muslims as stated by God in the Holy Qur'an;
2. To enlighten the people about the activities of some so-called Muslims who have been distorting the true teachings of Islam;
3. To alert all Muslims so as to be aware of books written by unscrupulous Malams just to bring confusion in Islam;
4. To show all Muslims that the Prophet Muhammad (SAW) before his death revealed the message he received from God;
5. To make it clear to all Muslims that anybody who claims prophecy or that Muhammad (SAW) has been visiting him, should be regarded as a liar.⁵⁴⁶

From then, the organization started a full fledge preaching sessions at National, State and Local Government levels. In their preaching they quoted the Qur'an and the *Hadith* extensively to support their ideas.

The contributions of this organization to *da'wah* activities in Northern Nigeria are paramount. The organization conducted its preaching under the council of preaching with the help of the executives, elders and patrons of the movement. Teaching and preaching have been recognized as the major programs of the society. Its preaching activities are conducted from ward, local, state and national open air preaching throughout the Northern states of Nigeria and beyond. It also engage in establishing Mosques, schools and offers sermons during Friday congregation and Eid days throughout its mosques where its sermon is translated to Hausa, this attracted many Muslims who don't understand Arabic to patronize the Izalah activities. In addition to the above the

⁵⁴⁶ An interview with Alhaji Idris Malwa, Plateau State, Secretary of JIBWIS, conducted on 17 August 2009. As in Muhammad Sani Adam Modibbo (2012), Survey of Muslim Groups in Plateau State of Nigeria, Nigeria Research Network (NRN), background paper No. 4, Department of International Development, Oxford: University of Oxford. P. 12

organization also conduct preaching at *walimah* (wedding) gatherings and Sallah festivals and at any given time as requested by people of any locality throughout Northern Nigeria. It also conducts Ramadan tafsir in many of its mosques throughout Northern Nigeria. There is also a study circle between *Salat al-Maghrib* and *Isha'* and after *Salat al-Subhi*, where Hadith, Qur'an and *Fiqh* (jurisprudence) are studied in most of its mosques throughout Northern Nigeria.

7.2.3 Muslims students' society of Nigeria (MSSN)

This organization was founded on the 18th April, 1954 on the idea of safeguarding the fundamentals, culture and identity of the Muslims of Nigeria against the Christian Missionary activities of forcefull evangelisation on the Muslim students studying under the mission schools. This is as a result of cases where some Muslim students are changing their religion to Christianity due to the influence of Christian missionary trend. To address this un-Islamic trend some concerned Muslim students in Lagos whom include Tajudeen Adisa Aromoshudu, Sumola Akin Luguda and Abdurrahman Alade Sahid founded the organization. After a year of its founding, the organization spread to many schools in Yoruba land. With the support of notable people like Sardauna of Sokoto Ahmadu Bello, Alhaji A. R. H. Smith of Ilesha, Dr. S. O. Biobaku and Alhaji Inuwa Wada the organization spread to almost all public schools in the Northern Nigeria Province within two years of its founding.

The aims and objectives of the organization as stated in its constitution are:

1. To bring all Muslims in closer union and inculcate in them the true Islamic spirit of brotherhood and absolute faith in Allah as the only basis for the achievement of peaceamong mankind.
2. Establishing an Islamic ummah governed by the principles and rules of the Shari'ah.
3. To encourage the study of the Glorious Qur'an as a book of Allah and

Arabic language as the lingua franca of the Islamic world and ensure proper understanding of Islam among its members.

4. To constitute a strong force for the propagation and strengthening Islam in Nigeria and throughout the world.⁵⁴⁷

To achieve the above objectives MSSN set as its mission working relentlessly towards the establishment of a society that posters all-round human development under the banner of Islam.⁵⁴⁸

MSSN has encouraged the practice of Islamic morals among the Muslim students of Nigeria. There is an increased observance of devotional practices and moral attitudes unlike before where good moral character has been neglected in our educational institutions especially in the mission Schools. Since its introduction, the MSS have been carrying out *Da'wah* calling on the government to see that evils permeating through the western educational system are removed by making Islamic studies compulsory by all Muslim students. They have been carrying out lectures symposium and seminars, exposing western courses which have been arranged in such a manner as to propagate the idea of a universe without God, that the entire organization of the universe is the result of a natural phenomenon and is running on its own accord, neither God has created it nor any Supernatural Power is working behind it. Likewise another conception that they expose is the idea that Man is his own guide; he neither stands in need of any Divine guidance nor does he receive such guidance as propagated by secularists. They also called advised and call on the Muslim leaders to endeavour to effect a change by formulating a system of education in accordance with our faith. The Muslim students' Society (M.S.S) was also calling from time to time for an Islamic system of government.⁵⁴⁹ The Similarity of ideas, mission and activities of MSSN in Nigeria, and that of the

⁵⁴⁷ Constitution of Muslims Students' Society of Nigeria (MSSN) (1432 A.H. / 2011) Rets Communications. pp. 5-6.

⁵⁴⁸ Muslims Students' Society of Nigeria MSS (2010) @ A Glance, Muslims Students' Society of Nigeria, Abuja: National headquarters. p. 9

⁵⁴⁹ Interview with Surajo Yusuf Arewa, Age 30 years, Interviewed at Argungu, on 5th December, 2013.

Muslim Brotherhood in Egypt is enough to trace the influence of the later in the former. This is because of conducting awareness campaign in form of lectures, symposia, publishing magazines, pamphlets and other avenues, towards liberating the Muslims from dependence on the exploitative programs of the West. They engaged in the Islamization of knowledge on religious awareness, revealing the un-Islamic trend of domination of western cultures to Muslims, and the need for a return to Islamic cultures as the only solution to the societal myriads we are witnessing.⁵⁵⁰

This Organization no wonder have provided a forum for all Muslim students and youth to come together through its annual conferences and vocation courses irrespective of the order, sect or organization one belonged to. MSSN had also held lectures from time to time in order to enlighten the Muslims populace especially the students and the youth to wake up their expected tasks and responsibilities of bringing an Islamic order. Most of the themes of Muslims students' society's lectures and congregation were mainly centered on the establishment of the Muslim Ummah under the umbrella of Shari'ah.⁵⁵¹

7.2.4 Federetion of Muslim women Association of Nigeria (FOMWAN)

The idea to form Federetion of Muslim women Association of Nigeria (FOMWAN) started in 1980, when some educated Muslim women started thinking about establishing a national Islamic organization for women. This was because as at then there were educated Muslim women scattered in various parts of the country who wanted to increase their knowledge and practice of Islam.

Some (women) had already formed Islamic study groups. Some had organized classes for uneducated women, and some had established nursery and primary schools. Others were interested

⁵⁵⁰ Interview with Tukur Abdullahi Okehi, Age 50 years, Interviewed at Amina Islamic Foundation, Karaworo Street, Lokoja, interviewed on 11th April, 2012.

⁵⁵¹ Interview with Mubarak Saidu Kaduna south, Age 32 years, Interviewed at MSSN, Kaduna Polytechnic Branch, Interviewed on 13th September, 2011

and wanted to serve Islam but were not in touch with others of like mind.

Most of the organized groups operated entirely in isolation, not knowing of each other's existence. Therefore there was no mutual encouragement and no exchange of ideas, programs or information. There was therefore need for a central focus to link all these groups together and to help establish new groups in areas where there was none before.⁵⁵²

Another reason was the need for a body, which the women could express their views and feelings on matters of religious and National interests because some of the societies that existed are only aiming at social progress for women and are were dominated by non-Muslims who were only interested in conventional approach in dealing with issues of women. Such societies were speaking for all Nigerian women and their approach in dealing with issues were often contrary to the teachings of the Qur'an and Sunnah, and therefore not acceptable to Muslims. It was therefore felt necessary to form an independent platform from which Muslim women could express their world view in accordance with the teachings of Islam. Also, there were many problems confronting Muslim women such as female education and the fulfillment of women's rights as guaranteed under the Shari'ah. These could only be effectively tackled through Islamic solutions. With all these developments in mind, the women concerned met in April 1985 in Kano at a conference to establish the organization, which was done in October 1985 in Minna. The organization is registered with the Corporate Affairs Commission of Nigeri as a non governmental organisation and coalition/network of Muslim Women Organisations in Nigeria. It has a national secretariat that houses its operations while affiliates/branches exist at the state level and they enjoy some measure of autonomy.⁵⁵³

⁵⁵² Federation of Muslim Women Association of Nigeria, [Http://www.fomwan.org/about_fomwan.php](http://www.fomwan.org/about_fomwan.php) 2010. Retrieved on 21st September 2013.

⁵⁵³ Ibid.

Aim and objectives of FOMWAN

FOMWAN's main aim is educating the Muslim woman and also promoting the understanding and practice of the teachings of the Qur'an and Sunnah. Others are:

- Education of Muslim women at all levels.
- Provision of health services especially in reproductive health.
- Intellectual and economic empowerment of women through capacity building workshops, seminars, etc.
- Care of early school leavers (Drop-outs or school age children not enrolled)
- Rehabilitation of school children, abandoned children, orphans and refugee children.
- Provision of girl-child education and adult literacy for women both in English and Arabic through establishment of schools, both formal and informal.
- Youth programs for youth development e.g. youth camps for girls. Encouraging Muslim women to establish groups throughout the country for educational and da'awah purposes.
- Establishing a framework for national cooperation and unity among women Islamic Associations.⁵⁵⁴

The above aims and objectives are achieved through the mission of the organization to propagating the religion of Islam in Nigeria through da'awah, establishment of educational institutions and other outreach activities. And improving the socio-economic status of the populace especially women, youth and children through training, provision of qualitative education, health and

⁵⁵⁴ Ibid.

humanitarian services, micro enterprise scheme and advocacy.⁵⁵⁵ The organization had continued to encourage continuing education for married women, and established schools for women and children's education as well as carried out lectures, conferences and da'wah activities to spread Islamic education. The above activities have been carried out by the organization since its establishment; however, it is the yearnings of many Muslims that if the aim and objectives of FOMWAN will be achieved, no doubt it will be appreciated in promoting the general well being of the Muslims in Nigeria.⁵⁵⁶

7.3 The impact of *Da'wah* in the promotion of Islamic education and establishment of Islamiyyah schools.

From the early period, Islam emphasized seeking knowledge. The early revelation to Prophet Muhammad (peace and blessings of Allah be upon him) was a command to read.⁵⁵⁷ Also the Prophet (peace and blessings of Allah be upon him) emphasized the importance of scholars (because of their *Da'wah* works and imparting knowledge) when he said:

...The scholars are the heirs of the Prophets, for the Prophets do not leave behind any *dinars* or *dirhams*, but they leave behind knowledge. Whoever receives this knowledge receives abundant good fortune...⁵⁵⁸

Because of the importance of knowledge, Muslims throughout Northern Nigeria established Qur'anic, Islamiyyah and Ilm schools to take care of the Islamic educational needs of their people. Some of them also adopted Islamic scholarship as their occupation. The traditional system of Islamic education in Northern Nigeria operated and developed through the help and assistance of first and foremost scholars who establish the schools and taught the students.

⁵⁵⁵ Ibid.

⁵⁵⁶ Interview with Ummil-Khairi Ibrahim, Age 35 years, interviewed at *Akhwati Muslimah* sisters organization for *da'wah* and charity work, Head office, Central Area, Abuja, on 30th December, 2012.

⁵⁵⁷ See Qur'an 96 vs 1-5

⁵⁵⁸ Abu Isah, Muhammad bin Isah at-Tirmidhi, (1980/ 1400 A.H) *Sunan at-Tirmidhi*, Beirut: Dār al-Fikr. vol. 4 p.153, *Hadīth* no. 2823.

Then the affluent and wealthy citizens among the Muslims also helped in building schools and assisting the teachers financially.⁵⁵⁹ The system operated through elementary (*Makarantun Allo*) and later, higher centres of learning (*Makarantun 'Ilimi*). According to Hiskett,

... the basis of the system (of Islamic education in Northern Nigeria) was the Qur'an school, *kuttāb* (plural *Katātib*) in classical Arabic, *Makarantun Allo* in Hausa...Above this *katātib* were the *Madāris* in Hausa *Makarantun 'Ilimi*.⁵⁶⁰

In the elementary (*Makarantun Allo*) children are taught proper recitation of the Glorious *Qur'ān* right at an early age in addition to giving basic skills of reading and writing the Arabic alphabets. This is achieved by gathering round the teacher who emphasize rote learning and also wrote on a wooden slate, a major instrument used by the Muslims' children in their rudimentary learning stage to enable them learn the mastery of reading and writing of the Qur'ān.⁵⁶¹

The *Madāris* or *Makarantun 'Ilimi* were meant for the adult Muslims who wish to further their studies on the different branches of Islamic Sciences after acquiring the basic knowledge and qualification from the Qur'anic school (*Makarantar Allo*)⁵⁶²

The core subjects in the curriculum of ilm schools comprise Qur'an exegesis (tafsir), Traditions of Prophet Muhammad (hadith and sira), Principles and Rules of Islamic Jurisprudence (*fiqh* and *usul al-fiqh*), Theology (*'Ilm al-tawhid*), Mysticism (*tasawwuf*), Arabic Language and Literature (*al-lughha* and *al-adab*), Mathematics (*al-hisab*), Medicine (*tibb*), and History (*tarikh*). The favorite textbooks are selected from ancient writings of classical Muslim authors...⁵⁶³ In the 1950s-1960s, early attempts to reform

⁵⁵⁹ Interview with Shaykh Ahmad AbdulKarim, Aged:56 years, Interviewed at Asokoro Mosque, Abuja, on 16th March 2012.

⁵⁶⁰ Hiskett, M. (1984) *The Development of Islam in West Africa*, London: (np) P. 6.

⁵⁶¹ Gada, A. M. (2000) *Islamic scholarship in Hausaland from 16th to 18th century C. E.; A Study of Katsina, Gobir, Zamfara and Kebbi*. A Ph. D degree in Islamic Studies, Department of Islamic Studies, Sokoto: Usmanu Danfodiyo University. p. 80.

⁵⁶² Ibid. p. 101.

⁵⁶³ Muhammad S. U, (2001) Profiles of New Islamic Schools in Northern Nigeria, A paper presented at a workshop on innovations and their contextualization in African Islamic societies at Germany: University of Bayreuth, 9-10 February. Pp. 13-14.

Qur'anic schools gave birth to *Islamiyyah* schools “originally established by private initiative to meet the growing demand for improved standards in the [Qur'anic] schools.”⁵⁶⁴

The impact of *Da'wah* in the promotion of Islamic education and development of *Qur'anic* schools in Northern Nigeria can be seen from the role played by itinerant visiting merchants and scholars whose teachings led to the emerging local scholars as the people responsible for the development of Islamic education. For example: the Wangarawa scholars under their leader Shaykh Abdul-Rahman al-Zaghaite stayed at Madabo quarters where they established a famous school of higher education in the 14th century C.E. Also Shaykh Muhammad ibn ‘Abd al-karim al-Maghili migrated to the land of Sudan towards the end of the 15th century C. E. from Tilmisan where he contributed in Islamic scholarship. Similarly, Ramadan Ibn Ahmad came from Fezzan and visited Zamfara area of Hausaland where he stayed and established a centre of learning and stayed there teaching and spreading *Da'wah* until his death. Muhammad Ibn Abi Muhammad al-Tazakhti came from Sankore University in Timbuktu. He visited Hausaland and settled in Katsina where he taught, preached and also held the position of *Qaḍī*.⁵⁶⁵

With the increase in the Muslim population in Northern Nigeria, the number of Islamiyya schools established also increases with the aim of promoting Islamic education and eradicate illiteracy. The Islamiyyah schools adopted a formal organization of the conventional schools system, with changes particularly in promoting Islamic cultural orientation. Islamic identity and awareness was also encouraged among the students in both classrooms and school activities. For example, Islamic dress and congregational prayers are regularly observed

⁵⁶⁴ Okoye and Yau, *The Condition of Almajirai*, p. 67. Cf. Sulaiman Khalid, “Nigeria’s Educational Crisis: The Almajiranci System and Social Realities,” *Islamic Culture* LXXV/3 (2001): 85-103. As in Muhammad S. U, Profiles of New Islamic Schools in Northern Nigeria, A paper presented at a workshop on innovations and their contextualization in African Islamic societies at Germany: University of Bayreuth, 9-10 February. p. 14.

⁵⁶⁵ See earlier discussion on some prominent scholars in Hausaland of this work, pp. 79-84.

thereby creating an Islamic atmosphere around the schools environment. Its curriculum also emphasized Arabic and Islamic studies in addition to formal conventional subjects. These are missing in most of Nigeria's public schools.⁵⁶⁶ Some groups and organizations in Northern Nigeria have continued and are still establishing Islamic schools for the memorization of the Qur'an and general Islamic education where children were exposed to Islamic learning environment. Other schools have also been established by wealthy individuals as *Sadaqatun Jariyah* for the promotion of Islamic education all these as a result of Islamic Da'wah.

7.4 Results and research findings of the study

1. This research identified Islamic *Da'wah* as a set of activities involving conveying the message of Islam to non-Muslims and inviting them to embrace Islam as well as educating, teaching, preaching and reminding the Muslims of their religious duties and obligations which is compulsory on the Muslim *Ummah* as established in both the Qur'an and Sunnah.
2. The un-Islamic trends addressed by the Sokoto caliphate scholars are presently reappearing and spreading even though the contemporary scholars are doing their best in Da'wah work to eradicate them.
3. That the *Da'wah* activities of Muslim traders and itinerant scholars moving along the Trans-Sahara trade routes was responsible for the acceptance and spreading Islam in Hausa land (Northern Nigeria) in the 12th and 14th centuries.
4. This research has founded out that after the introduction of Islam in Hausa land, majority of the people of Hausa land did not accept the religion and ignorance of the religion by many common people who accepted Islam led them to contravene many of the laws laid down by Islam and continued to participate in some idolatrous rites of animism

⁵⁶⁶ Muhammad S. U, op. cit. p. 15.

like making sacrifices and libation to various objects of worship. Others even failed to observe the rituals of Islam through ignorance or neglect. In social and economic matters they followed their own indigenous customs and practices this led to the spread of many un-Islamic trends in Hausa land. This trend led the Da'wah activities of Shaykh Uthman bin Foduye to address the problem.

5. This research also founded that the *Da'wah* of Shaykh 'Uthman bin Foduwe have led many people to reform their faith, and the practice of Islam, and it also led them to good works and to abandon customs contrary to the religion. Similarly, he and his students wrote numerous books to educate their society about correct *'Aqidah* and Islamic form of worship to curb the violations of the *Shari'ah*, neglect of Islamic Education and the increasing tyranny of unjust leaders. Today his works were of great advantage to the Muslims in Northern Nigeria and he left his impact in all aspect of life. All the people want to be associated with the Shaykh because of his *Da'wah* work and reform movement.
6. Shaykh 'Uthman was also a pioneer of women's education. He encouraged them to attending his preaching sessions, seek for basic Islamic education.
7. His *Da'wah* by utilizing wisdom and beautiful preaching led to the establishment of Sokoto caliphate which became the Islamic umbrella under which the Muslims of Hausa land, irrespective of language, colour or place of birth, converged to worship Allah alone and maintain justice among human beings and justice was done and every citizen was forced to comply with the *Shari'ah*. As a result of that, there was absolute peace. The laws of the *Qur'an* were also strictly put in force in the whole caliphate.
8. The study has also found that the Sokoto *Caliphate* Manuscripts contained a wealth of intellectual and educational sources of knowledge

which have the potentials to enhance the practice of Islam and ameliorate the current un-Islamic trends Muslims in Nigeria are going through. However, the literatures have not yet receive adequate attention from the public due to ignorance many people have about its contents and relevance to our contemporary period.

9. The study also found that Islamic *Da'wah* has provided an avenue for better understanding of Islam by encouraging the Muslims to seek for knowledge, establish Islamic schools for the training of their wards and to practice their religion as ordained by the religion and also to shun shirk and other evil innovations/heresies in their religion.
10. The research has also founded that the British colonial onslaught and colonial imposition of power did not prevent the Muslims to be attached to Islam. The British only succeeded in leaving behind records of economic exploitation, political subjugation and human degradation and imposition of western culture, but Islam and the Muslims has survived to the contemporary period.
11. This study has found that Islamic organisations have made tremendous impact to their followers thereby promoting Islamic education by establishing schools and mosques thereby spreading *Da'wah* among the public. An example is the *Jama'atu Izalatil Bid'ah wa Iqamatus-Sunnah* which have built thousands of schools and mosques throughout Nigeria. Also *Jama'atu Nasril Islam* today is taking care of many Mosques and *Islamiyyah* schools in Nigeria. Again the Muslim students' society of Nigeria have safeguarded the fundamentals, culture and identity of the Muslims of Nigeria against forceful evangelization and alluring Christian activities on the Muslim student studying at the tutelage of Christian missionary society's schools in the country. This was due to cases of some Muslim students changing their religion to the other faith which necessitated the need for an organization to forestall the trend. Thus, they

organized concerted *Da'wah* activities in the conventional educational institutions of Nigeria to highlight Islamic religion and addressed the Christians' evangelism.

12. The study has also observed that the negative aspects the deviant sects apart from misleading their followers is promoting disunity among the Muslims thereby dividing the ranks of the Muslim *Ummah*, They strived harder to spread their deviant ideologies through *Da'wah* to a large greater number of audiences. Some deviant sects are also looking at others as unbelievers and polytheists. They castigate each other openly thereby spreading their bad ideology among the ignorant Muslims who's first hand information of Islam happened to reach them through these sects. Today many of such sects are gaining followers because the Government did not make any effort to stop them.
13. In Nigeria the Government is promoting secularism and can only check the activities of these sects when their interests is being jeopardised. Many politicians also made use of these people to support their political interests like the case of *Boko Haram* and *Shi'ite* sects.
14. The study have also found that the *Da'wah* propagated by the deviant sects have led to misleading their followers through their misinterpretation and are also promoting disunity and division among the Muslims and giving room for the unbelievers to propagate their faith even among the Muslim settlements without challenge.

7.5 Summary and contributions to knowledge

This research have contributed a presentation of the background on Islamic *Da'wah* which include its definition and importance, *Da'wah* in the Qur'an, *Da'wah* in the Sunnah, the position of *Da'wah* among Muslim Scholars, basic elements of *Da'wah*, techniques of *Da'wah*, types of *Da'wah* and finally the qualities and character of *Da'iyah*. *Da'wah* is addressing, calling and appealing,

requesting, demanding people to accept and to continuously practice Islam properly, it involved rescuing people from going astray or from tribulations which beset them.⁵⁶⁷ It can therefore be said that it also include commandments to do good and prohibitions from doing bad, thereby reforming the society. *Da'wah* work involves conveying the message of Islam to non-Muslims and inviting them to embrace Islam as well as educating, teaching, preaching and reminding the Muslims of their religious duty and obligations. The path of *Da'wah* is of great importance, it is therefore pertinent for *du'at* to possess certain distinctive qualities and observe good ethics and excellent traits. They must also be sufficient in Islamic knowledge and manners of giving *Da'wah*. The *Da'i* must also demonstrate wisdom and beautiful preaching and explain his point clearly. It is compulsory upon the Muslim community that some of them should carry the task of *da'wah* in every time and place. It is even an obligation (*fard 'ayn*) on every member of the Muslim community each according to his ability⁵⁶⁸ based on the Hadith reported by Abu Sa'id Al-Khudri who said, I heard the Messenger of Allah as saying:

He who amongst you sees something abominable should modify it with the help of his hand. If he has no strength enough to do it, then he should do it with his tongue. And if he has no strength enough to do it, (even) then he should (abhor it) from his heart and that is the least of faith.⁵⁶⁹

The geographical location of Hausa land pave way for the visiting scholars and Muslim traders who first introduce Islam to the people. Very few people initially with the introduction of the religion accepted Islam and majority of the people of the area continued practicing their Religious and socio-cultural belief system before Islam up to the time Shaykh 'Uthman bin Foduwe started his preaching. Even some of those who accepted Islam in Hausa land mix Islam

⁵⁶⁷ al-Ilori, A. A. (1979) *Tarikh al-Da'wati ila Allah bayn al-Ams wa al-Yawm, Maktabah wa Hibah*, ,(n. p.) p. 17.

⁵⁶⁸ Ibn Kathir, *Tafsir Ibn Kathir*, (Abridged), Riyadh: Darussalam publishers, vol. 2. P. 233. Commentary on Qur'an 3:104.

⁵⁶⁹ Imam Muslim, *Sahih Muslim*, Trans. by Abdul-Hamid Siddiqi, Beirut, Lebanon: Dar Al-Arabia publishers, Vol. 1, Hadith No. 79, p. 81.

with *Awaid al-riddiyah* and evil innovations. The emergence of Shaykh Uthman bn Foduwe is a blessing to the people, after acquiring knowledge he started conducting *Da'wah* with which he directly attacked the widespread of innovations and customs that contradicted the teachings of Islam. Anti Islamic trends promoted among the Muslims by venal scholars in all facets of life were highlighted and people were cautioned against it. The *Da'wah* also led to the formation of the Sokoto Caliphate in the early 19th century C.E. According to Sambo, Islamic Caliphate of Sokoto...

is that Islamic government which was based on the pattern of the orthodox Caliphal system founded by the Prophet of Allah Muhammad, may peace and blessings of Allah be upon him and which he bequeathed to Islamic communities all over the world as a *modus operandi* for every Muslim *Ummah* to emulate and be governed by. The major sources of jurisdiction for this Caliphal system of government are the *Qur'an*, the *Hadīth* (traditions of the Prophet (SAW) and the *Ijma'* (consensus of '*Ulama*) and *Qiyas* (analogy) deduced by scholars of every epoch⁵⁷⁰

Sambo further explained that, the *Shaykh* started his career as a preacher with the sole purpose of cleansing the society of its social, political and religious ills. He began by educating the society on proper ways of worship, separating them from the un-Islamic practices interwoven with Islam but which are diametrical with Islam and border on unbelief. He then criticized the venal '*Ulamā'* (scholars) who encouraged rulers to misrule by overburdening the subjects with heavy taxes, fines and confiscation of their properties without any just cause. He undertook preaching tours within Gobir and Zamfara areas. Within a couple of years, *Shaykh* Uthman raised a community of dedicated Muslims and founded the Sokoto Caliphate.⁵⁷¹

⁵⁷⁰ Junaidu, S. W. (2004) The concept of leadership and its application in the Sakkwato Caliphate, A paper presented at the ceremony of bicentenary of Sokoto Caliphate Conference of '*Ulama'* held on the 24th of July, at Sokoto: Attahiru Bafarawa Institute of Qur'anic and General Studies. P. 1.

⁵⁷¹ Ibid. p. 1.

The Caliphate was however conquered by the British forces and established what came to be known as Nigeria by amalgamating the southern part (where predominant inhabitants were Christians and pagans) with the Northern part (where predominant inhabitants were Muslims) in the first half of the nineteenth century. The British firmly established its rule in the entire area ruled by Islamic law. This development paved way for the widespread of un-Islamic trends by the British some of which was still being felt by the Muslims, these include Christianization policy of Northern Nigeria, introduction of western education and relegating Islamic education, abolition of Shari'ah law on criminal cases, moral corruption, indirect rule and abolition of Islamic form of leadership.⁵⁷² In a nutshell, they introduced a secular society for the first time in Northern Nigeria even though they faced great and sustained opposition through *Da'wah* by the scholars and this struggle and *Da'wah* activities continued up to the present time. The role of contemporary scholars in *Da'wah* is tremendous; they facilitated the spread and growth of Islamic scholarship and help a lot in addressing the rising menace of un-Islamic trends in Northern Nigeria. The activities of these scholars in *Da'wah* are a major factor towards the conversion of non-Muslims to Islam. The *'ulama* as custodians of Islamic institutions also helped in the growth and development of Islamic education by establishing many Qur'anic and Islamiyyah schools and also aided their smooth running throughout Northern Nigeria. Their approach to *Da'wah* in contents, methods and mode of communication facilitated the flourished of books and other visual and audiovisual materials in all branches of Islamic sciences among the Muslims.

And finally the research has presented the result of the activities of the various Muslim scholars in Northern Nigeria which has a significant network of thousands of Mosques whose exact estimate is difficult but what is certain is

⁵⁷² Muhammad, S.S. and Zagga, I.M.B, (2004) The Sakkwato Caliph response to British colonial imposition A paper presented at the ceremony of bicentenary of Sokoto Caliphate Conference of *'Ulama'* held on the 24th of July, at Sokoto: Attahiru Bafarawa Institute of Qur'anic and General Studies. P. 1.

that where ever Muslims exists there are mosques throughout Northern Nigeria and *Da'wah* was carried out in them. The mosques are distributed according to the Muslim populations in the various locations headed by many Imams who conducted preaching and teaching of Islamic education in addition to Friday sermons in them. These helped tremendously in dissemination of Islamic knowledge, moral discipline and general religious consciousness in the entire life of the Muslims. Also, many organizations took active part in *Da'wah* work. These organizations have helped in mobilization Muslims' awareness through seminars and preaching tours, and have introduced schools intended to look after the educational needs of the Muslims' children and other adult literacy needs.

In Northern Nigeria there are many religious organizations that are active in *Da'wah* work. These organizations have helped in mobilization Muslims by organizing Islamic awareness seminars and preaching tours, and have introduced schools intended to look after the educational needs of the Muslims' children and other adult literacy needs. They have also built Mosques and Islamic centers for the overall religious needs of the society.

Finally this research has filled the missing gap between it and previous researches and has contributed to the existing literature about *Da'wah* activities in Hausa land of Northern Nigeria.

7.6 Recommendations

1. The Sokoto caliphate scholars have left hundreds of manuscripts of relevant impact and importance to the Muslims. Such Manuscripts needs to be studied by all Muslims in Northern Nigeria to address the seeming danger of the spread of the un-Islamic trends. The Manuscripts they left should be edited and translated, published and circulated among the public for study and research as well as for benefit of the larger society and local consumption so that more people could benefit from them.

2. The un-Islamic trends by Sokoto caliphate scholars are presently reappearing and spreading, therefore, a lot is expected from the governments of states of Northern Nigeria to use power to stop people from practicing them.
3. Also, it is the responsibility of the Islamic scholars who were pioneers in safeguarding and spreading Islam (from the time it reached Hausaland to date) to continue their effort in preaching, teaching, writing and training the soul so that it could be purified from all evils. It is noted by many people that the scholars of our time cannot succeed without following the footsteps of *Shaykh* 'Uthmān Foduye, it has therefore become necessary for them to seek for the works of Sokoto caliphate leaders and explain their contents to the people because these works lead one to achieve Allah's pleasure in both worlds. In them are contained what would make people sincerely practice the religion.
4. Though the scholars and religious organizations are presently active in *Da'wah* work, still much effort is expected from them to address the un-Islamic trends.
5. The state governments of Northern Nigeria should also establish preaching boards to monitor the preaching of deviant sects to address their misinterpretations and misrepresentation of Islam.
6. Majority of the Muslims of Northern Nigeria lives in the rural areas where ignorance is high and Islamic scholars are very few. Therefore, state governments of Northern Nigeria and wealthy Muslims should employ *Da'wah* workers and post them to various villages to carry teaching and preaching activities.
7. Collective effort and struggle by the Muslims of Nigeria needs to be done to bring about purposeful changes that will ensure proper application and implementation of *Shari'ah*. Muslims in Nigeria should gather courage to

extricate itself from the tangle of Western materialism, secularism and political blunders and re-establish Islamic polity.

8. The state governments of Northern Nigeria should also make laws in order to punish any person who is propagating deviant ideology.
9. To address the un-Islamic trends, emphasis of *Du'at* should be geared towards Allah's consciousness (*Taqwah*) and they should explain its importance to the Muslims.
10. Islamic education should be made compulsory for Muslim students in all Nigerian public and private schools, colleges and universities.
11. Finally, the Nigerian government should urgently amend the section of the constitution that declares the country as a secular one. This clause made religion as personal conviction and as such everybody have the right to do whatever he likes on religious issues without control, and this creates a lot of problems among the Muslims. The country should be recognized as 'Multi Religious' not secular. With this in the constitution, regulatory bodies on religious affairs should be established so as to monitor the religious activities in the country. This will definitely minimized the proliferation of un-Islamic trends and religious bigotry, intolerance, disputes, intra and inter religious crises.

7.7 Conclusion.

This concludes the research on the role of Islamic *Da'wah* in the establishment of Sokoto Caliphate and its impact in challenging un-Islamic trends in Northern Nigeria. The term un-Islamic trends studied include *Awaid al-riddiyah* such as *shirk* and *kufir* (unbelief) and other devilish innovations and customs that contradicted the correct belief system of Islam and its devotional practices. This research has discussed in detail the impact of *Da'wah* in challenging un-Islamic trends in contemporary Northern Nigeria. It also studied *Da'wah* works of

Shaykh 'Uthman bin Foduwe and his students towards reforming the society and establishing an Islamic state known as Sokoto caliphate. The impact of their effort in *Da'wah* works is still felt in Northern Nigeria. As a result of Da'wah work of various Islamic organizations and scholars, un-Islamic trends are on the decline.

چ پ پ پ پ پ چ الفاتحة: ۲

All the praises and thanks be to Allah, the Lord of the worlds.(Q1V.2)

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