

**AN ASSESSMENT OF *DA'AWAH* ACTIVITIES BY MUSLIM  
ORGANIZATIONS IN TARABA STATE, NIGERIA.**

**BY**

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AHMADU BELLO UNIVERSITY, ZARIA,  
NIGERIA.**

**JUNE, 2015**

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M.ED/EDUC/4747/09-10**

**ATHESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE  
STUDIES, AHMADU BELLO UNIVERSITY, ZARIA.**

**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE  
AWARD OF A MASTER DEGREE IN EDUCATION ISLAMIC  
STUDIES.**

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,  
ISLAMIC STUDIES SECTION  
FACULTY OF EDUCATION,  
AHMADU BELLO UNIVERSITY, ZARIA,  
NIGERIA.**

**JUNE, 2015**

## DECLARATION

I declare that the work in this thesis entitled: *An assessment of Da'wah activities by Muslim Organizations in Taraba State, Nigeria* has been carried out by me in the Department of Arts and Social Sciences Education. The information derived from the literature has been duly acknowledged in the text and list of references provided. No part of this thesis was previously presented for another degree or diploma at this or any other institution.

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Name

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Signature

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Date

## CERTIFICATION

This thesis entitled: AN ASSESSMENT OF DA'WAH ACTIVITIES BY MUSLIM ORGANIZATIONS IN TARABA STATE, NIGERIA written by Abdulmumini INDA meets the requirements governing the award of Degree of Masters in Islamic Studies Education of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literacy presentation.

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## DEDICATION

This study is dedicated to all those who are committed to the work of *da'wah* starting from the one who was sent as a Mercy to humanity- Muhammad ibn Abdullah (S.A.W) to this day.

## ACKNOWLEDGEMENTS

I wish to sincerely acknowledge and appreciate the contributions of all those who contributed to the success of this research work. First and foremost is my Creator, Allah (SWT), Who spare my life to this level. Next are my Supervisors Dr. Mustapha Isa Qasim and Dr. Abdullahi Dalhatu who patiently guided, and supervised to the conclusion of this research. I will not forget the valuable and thorough scrutiny made by my internal examiners and Head of Islamic Studies section Ahmadu Bello University, Zaria; Dr. Muhammad Yahya Mujahid and Prof. F.S.M Koya (Head of Department Arts and Social Science Education Ahmadu Bello University, Zaria). Similarly I am delighted in expressing my gratitude to my lecturers for their guidance they include; Prof. AbdulQadir A. Ladan, Dr. Muhammad Sani Birnin Kudu, , Dr.Abdul Qadir Ibrahim Lamido, Mal. Adamu Aliyu, Dr. Abubakar Ismail Shika Mal. Lawal Tambaya Ahmad,Mal. Abdullahi Dan Yaro,mal. Abubakar Sabo Yushau, and Mal. Yakubu A Wakili. Likewise, the non academic staffs of the Department deserve mentioning. Certainly, the contributions of my Late Parents Mal. Inda Adam Uthman and Malama Aishatu Muhammad right from my child hood are immeasurable may Allah continues to shower His blessings and mercy on them.

Indeed I am indebted to my brother Ibrahim Inda for his brotherly and financial support, Kabiru Zakari, Alh. Abdullahi Abubakar(Alh. Gambo), Alh. Abdul Qadir Umar Nagari, Baba Duke, Tanko Auwal, Aliyu Baba duke, Dan Azumi Baba, Aminu Zakari and My Sisters and the rest of my family members whose numerous number may not allow me to mention, but I wish all the pleasure and acceptance of Allah (S.W.T). It is equally highly important to register my appreciation to Prof. P.S Yaduma the Dean Faculty of Education Taraba State University Jalingo, for his fatherly guide and encouragement.

I am equally grateful to Dr. Chris Amuche '*Oga na*' , Mallam Bello Ali of College of Education Zing , Mal. Nuru Ahmad Lemu , Dr. Ibrahim Jalo Muhammad, Umar Bala (Maimuri), Dr. Auwal Ahmad,Dr. Abu AbdusSamad, Mal. Muhammad Bello and his wife Sukainatu Abba Zumo and my Head of Department, Dr. Awesu O.K. Others are, Mr. Shiaki, Dr. Hassan Garba, Mr. Akilu Suleman Bashir ,Mr. Baba Ahmad, Dan Buram, Miss Augustina, My Big brother Igba John Gogo, Special mention must be made of my friends; Asatiz: Aliyu Adam Imam, Abdunnur Yusha'u Lau, Tahir Harun, Salihu Barau, Salis Ishaq,

Musa Muhammad Jauro, Mas'ud Marubang, Shuaib Bala Amaha and Mr. Victor Moses of Psychology department A.B.U Zaria, I sincerely pray to Allah SWT to reward all your efforts, contributions and concern to success in all your Endeavour.

The Chairman Muslim Staff forum of Taraba State University, Jalingo, Mal. Abdullahi Y. Usman and all the Executive members of the Forum My V.C and DVCs (academic and admin) Prof. Mohammed Sani Yahaya, Ass. Prof. Aliyara and Mrs Asashim and the Registrar Mr. Lucas highly deserve good mentioning and big thanks. Likewise, The young but fast growing and developing University- Taraba State University, Jalingo. for given me the privilege to further my studies. The Muslim Students' Society of Nigeria especially A-Zone owned a deserving salute.

Let me conclude my appreciations and prayers to my devoted and caring Wives; Sisters; Sanayya A. Sale and Abidatu Bint Muhammad indeed their sincere love, patient and encouragement have greatly assisted me in this research. Finally, I pray to the Almighty Allah to bless this research and accept from me as an act of *ibada*- worship.

## Abbreviations

**ADIS:** (Assessment of *da'wah* Interview Schedule)

**ADQ:** (Assessment of *Da'wah* Questionnaire)

**AIDS:** Acquired Immune Deficiency Syndrome

**A.S:** *Alayhimus-Salam* (peace be unto them) - the Messengers of Allah

**FOMWAN :** Federation Of Muslim Women Association of Nigeria

**H.I.V:** Human Immunodeficiency Virus

**I.E.T:** Islamic Education Trust

**JIBWIS :** *Jama'atu Izaalatil Bid'ah Wa Iqamatis-sunnah*

**I.G.S:** Islamic Guidance Society

**L.G.A:** Local Government Area

**MSSN :** Muslim Student's Society of Nigeria

**NACOMYO:** National Council for Muslim Youth Organizations

**N.I.C :** National Islamic Centre

**Q:** (Qur'an

**S.A.W:** (*Sallallahu alaihi wa sallam*) (Peace be upon him)

**S.W.T:** (*Subhanahu Wa Ta'ala*) Glory be to Him the Exalted in Might.

**T.M.O :** Taraba Muslim Organisation

### Operational definition of terms.

<b><i>Ummah</i></b>	=	Nation or community of Muslims
<b><i>Jahiliyya</i></b>	=	period before the introduction of Islam to Arabian Society
<b>Jihad</b>	=	Striving with oneself and property in championing the course of Allah.
<b>Shirk</b>	=	Associating partner to Allah
<b><i>Da'iyah</i></b>	=	The person who dedicated himself to call people to the way of Allah.
<b><i>Mad'oo</i></b>	=	This refers to the target audience.
<b><i>Riddah</i></b>	=	Arabic word meaning apostasy ( renunciation of one's religion of faith)
<b><i>Izala</i></b>	=	An Islamic sect calling people to the strict adherence to Prophetic way of life and complete avoidance of <b><i>bid'ah</i></b> (innovation or heresy).
<b><i>Tafsir</i></b>	=	Qur'anic exegesis or explanation
<b><i>Sunnah</i></b>	=	The Prophetic way of life
<b><i>Hadith</i></b> (S.A.W)	=	The record of the sayings, actions and tacit approvals of the Prophet
<b><i>Hikmah</i></b>	=	Arabic term denoting wisdom
<b><i>Akhlaq</i></b>	=	Morals
<b><i>Aqidah</i></b>	=	Inner conviction about absolute believe on the oneness of the Creator Allah.
<b><i>Mushrik</i></b>	=	The one who associates partner with Allah.
<b><i>Kafir</i></b>	=	The one who disbelieve in the existence of Allah as the Creator or law giver.
<b><i>Fasiq</i></b>	=	A person who is rebellious against Allah and His Messenger
<b><i>Munafiq</i></b>	=	A hypocrite
<b><i>Taqwa</i></b>	=	Act of consciousness of Allah.
<b><i>Fiqh</i></b>	=	Islamic Jurisprudence
<b><i>Al-Birr</i></b>	=	Righteousness
<b>Level of <i>Da'awah</i> activities</b>	=	The extend at which the collective efforts of <i>Da'awah</i> reached by the Muslim Organisations in the Taraba State.
<b>Forms of <i>Da'awah</i> activities</b>	=	It refers to the types of <i>Da,awah</i> activities carried out by Muslim organizations in the State.

***Misbaahus-sunnah:*** (Lamp of *Sunnah* ) name of School established by *JIBWIS*

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ABSTRACT

This Study is titled *An assessment of Da'wah activities by Muslim Organizations in Taraba State, Nigeria* is meant among others to assess the perception of the sampled respondents on the Level, Forms and prevalence of Da'wah activities carried out by the selected Muslim Organizations in Taraba State Nigeria. To achieve this, both quantitative and qualitative methods of data collection were used. Five hundred and sixty (560) questionnaires were administered to the sampled population (70 questionnaires to each of the eight local government areas), out of which 494 were retrieved representing 88.21% retrieval rate. The data were analyzed using frequency and percentages for demographic data of the respondents and a bench mark of 33.5% is considered as effective for responding to an item drawn from research questions one and two, while 50% for research questions 3, 4, 5 and 6. The analysis was grouped in to three (3) sections; sections A, B and C. Section A examined the level of *Da'wah* activities, Section B examined the forms of *Da'wah* activities that are prevalent in the State, while Section C dwelled on the influence of *Da'wah* activities on the lives of the people of Taraba State. 240 and 320 Questionnaires were differently distributed to all the selected eight (8) local Government areas; where 240 of the questionnaires were meant to measure the level and forms of *Da'wah* activities in the areas by Muslim organizations. And 320 Questionnaires were distributed to measure the perception of the respondents in respect to the existence of the activities of *Da'wah* in their areas. The Study was divided into five 5 different chapters ;all of which tries to find out the level, forms and prevalence of *Da'wah* activities carried out by the Muslim organizations in the State. After the assessment, the result of the findings show that there is a high level of the activities of *Da'wah* in the State and such activities have significantly impacted on the lives of the people of Taraba State. However, the researcher discovered the need for the Muslim organizations in the state to regularly improve on the following areas of *Da'wah* activities; Marital counseling, Prison visitations, Convert management, door to door *Da'wah*, interfaith dialogue forum and skill acquisition centers among others. Suggestions for further studies were proffered.

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## CHAPTER ONE: Introduction

### 1.1 Background To The Study

In the name of Allah, the Most Gracious, the Most Merciful. Absolute praises belong to Allah (SWT) from the time immemorial to infinity, may Allah's peace and mercy be upon the noble Prophet (SAW) his household, companions and those that followed their footsteps, up till the Day of Reckoning. The greatest tool used by the Prophet (S.A.W) to exert influence which transformed and rescued *Jahiliyyah* society from darkness of *shirk* and immoral activities to sanity, morality and Allah's consciousness is *Da'awah*. Therefore, the basic aim of *Da'awah* is to disseminate the word of Allah and to promote moral values. It is the medium through which man discovers the essence of his life, and mission in the world for the success of the everlasting life. *Da'awah* is the primary force for social progress, motivating individual to develop spiritual qualities and empowering them to make sacrifices for their fellow human beings and to contribute to the betterment of all and sundry.

The basic mission of the final messenger of Allah in particular is *Da'awah*-communication of the message of the Creator to man. The Qur'an in several places describes the Prophet (S.A.W) as a messenger who delivers the message of his Lord. The following *Qur'anic* verse buttresses the statement:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“We have not sent thee but as a (Messenger) to all mankind, giving them glad tidings and warning them (against sin), but most men know not. (Q. 34:28).

In another verse, the Qur'an states:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

“Blessed is He Who Sent down the Criterion to His servant, that it may be an admonition to all creatures (Q. 25:1).

The above cited *Qur'anic* verses indicate that Prophet Muhammad (S.A.W) was sent to the entire humanity from his period to the end of the world. *Ibn Katheer* (refer to his interpretation of Q. 25 verse 1) in his explanation to the connotation of the *Qur'anic* verse cited above 'A giver of glad tidings and a warner' states that the glad tidings in question is paradise promised to those who obey and submit to the message presented by the Prophet (S.A.W) and like wise the 'warner' means warning and threatening people who deliberately disregard the message that they were promised with hell as their final abode. In his explanation Qatada (as in *ibn katheer tafsir* of Q. 25 verse 1) said the meaning of the verse "And We have sent you except as a giver of glad tidings..." means that Allah (S.W.T) sent Prophet Muhammad (S.A.W) to both the Arabs and non Arabs. Thus the most honourable person among them in the sight of Allah is the one who is the most obedient to Allah" Indeed the Prophet (S.A.W) has perfectly conveyed his assignment as a *Da'i* and he urge people to continue with the process after him. He said "Extend the message about me even if is a portion of a verse". Certainly, it was because of the compliance of the first generation of the Muslims Allah (SWT) commended them in the following *Qur'anic* instruction:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ  
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ  
الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

"You are the best of people ever evolve for mankind you enjoin what is good and forbade evil and you believe in Allah had the people of the book believe it could have been better for them, among them are believers but most of them are *fasiqun* (transgressors)" (Q. 3:110).

Ibn Kathir in his Tafsir said AbdurRazak recorded that Abu Hurayra narrated that the Prophet (S.A.W) said:

“(We (Muslims) are the last to come, but the foremost on the Day of Resurrection, and the first people to enter Paradise, although the former nations were given the Scriptures before us and we after them. Allah gave us the guidance of truth that they have been disputing about. This (Friday) is the Day that they have been disputing about, and all the other people are behind us in this matter: the Jews' (day of congregation is) tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday).

In fulfilling the requirement for being the best a Muslim among this *Ummah* is expected to acquire all the qualities expressed in the verse. To this regard Qatada (as cited by Ibn Kathir in his explanations of the above verse) states:

"We were told that `Umar bin Al-Khattab recited this Ayah )3:110( during a Hajj that he performed, when he saw that the people were rushing. He then said, `whoever likes to be among this (praised) *Ummah*, let him fulfill the condition that Allah set in this Ayah.'" Ibn Jarir recorded this. Those from this *Ummah* who do not acquire these qualities will be just like the People of the Scriptures whom Allah criticized, when He said, “They did not forbid one another from the *Munkar* (evils) which they committed” (Q.5:79)

It is therefore incumbent upon the *Ummah* of Muhammad generally and the Muslims of Taraba State specifically to continue the work of *Da'awah* constantly for them to attain superiority over all others who do not perform the act of *Da'awh* in its true sense.

Wahidudeen Khan (2001) categorizes the tasks to be performed by later generations into three categories. This includes: preservation, updating and the propagation of the religion (*Da'awah*). He noted that the preservation and updating of the religion has been performed by the earlier generations in their struggle to compile the Qur'an, authentication and compilation

of *hadith* as well as demonstrating on how Islamic Law should be applied in ever changing societies. The third requirement for the continuation of Prophetic mission as buttressed by Khan is to embark on the work of *Da'awah*, which he describes as a divine task and hence defending and propagating the religion. The Qur'an viewed the task of *Da'awah* as helping the course of religion. This is expressed in its reference to Isa (A.S) when he invites people to join him in *Da'awah*. He says:

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ

“When Jesus found unbelief on their part He said: “who will be My helpers (to the work of) Allah? Said the disciples we are Allah’s helpers We believe in Allah and bear witness that we are Muslims” (Q.3:52)

Mujahid in ibn kathir commented (as in ibn kathir’s tafsir of Q. 25 verse 1) that Conveyance of Allah’s message is therefore a duty bound on the *Ummah* at both individual and organizational levels. If such duty is neglected all aspects of man’s endeavour will be in total crisis and collapse. Moreover, Allah loves and praises those who partake in *Da'awah* activities in His regard to them Allah (S.W.T) refers the *du'ats* as those best in speech among all other speakers. The Qur'an states:

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And who is better in speech than he who calls people to Allah, works righteousness and declares, ‘I am one of those who surrender to Allah. Q. 41:33.

In this regard, Allah (S.W.T) gave an outstanding command to indicate His love among all the activities of man. The Qur'an reveals:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Allah commands justice, the doing of good, and giving to kith and kin, and He forbids All indecent deeds, and evil and rebellion: He instructs you; that ye may receive admonition (Q.16:90).

Therefore, based on the stated importance of *Da'awah* all Prophets (A.S) were made as *du'at* who patiently carried out the activities of *Da'awah* inspite of its challenges. For instance, Prophet Nuh (A.S) explained in the following Qur'anic verse how he carried out the challenges of *Da'awah*. The Qur'an narrates:

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا. فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا. وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا وَاسْتَكْبَرُوا .

... He said oh my Lord, verily, I have called to my people night and day, but my call only increases (their) flight (from the right) and every time I have called to them that you might forgive them, they thrust their fingers into their ears, covered themselves up with their garments and persisted in their refusal, and magnified themselves in pride. (Q.71:5-7).

Likewise, the Prophet (SAW) was commanded to stand by the activities of *Da'awah*.

The Qur'an commands:

يَا أَيُّهَا الْمُدَّثِّرُ. قُمْ فَأَنْذِرْ. وَرَبَّكَ فَكَبِّرْ. وَثِيَابَكَ فَطَهِّرْ. وَالرُّجْزَ فَاهْجُرْ. وَلَا تَمْنُنْ تَسْتَكْبِرُ. وَلِرَبِّكَ فَاصْبِرْ.

O you (Muhammad (SAW),) enveloped in garments! Arise and warn! And magnify your Lord (Allah); and thy garments keep free from stain! And all abomination shun! Nor expect in giving any increase for you! But for thy Lord's (cause) be patient and constant! (Q.74:1-7).

To simply paraphrase the meanings and commentary of the above verses (Q.74:1-7), one can simply say that the Prophet (SAW) being a leader of mankind is divinely prepared to extend the message of Allah. He is, therefore, commissioned to deliver the people from polytheism to the absolute worship of Allah alone. To do that he need to imbibe the habit of patience, magnanimity, self restraint or purification against dirt, to shun all forms of abomination and above all he should expect nothing from people a side Allah's reward

(Al-Hilali and Muhsin (1983). It is on this note that Qur'an explains the nature of messengers of Allah in relation to *Da'awah* it says:

رُسُلًا مَّبَشِّرِينَ وَمُنذِرِينَ لِنَّا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ  
الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا .

Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allah; For Allah is exalted in Power, Wise. (Q.4:165).

The significance of *Da'awah* to man could be the major reason why prophets (A.S.) were sent at various times and locality to invite man to righteousness. Certainly because of this significance, Prophet Muhammad (S.A.W) in numerous sayings obliged his followers to involve in *Da'awah* Activities. The instructions of the Prophet (S.A.W) brought many individuals and organizations to join the course of *Da'awah*. Taraba State in particular is experiencing the proliferation of *Da'awah* organizations where each of the organizations has specific objectives which differentiate it from others. However, their differences have not denied them from making a significant impact to some extent. Thus, if the organizations should be coordinated and work in mutual cooperation would that not bring more benefit of *Da'awah* to people?- certainly it is going to bring a tremendous benefit.

Further more, it is worthy of note that when Prophet Muhammad (S.A.W) first called people to Islam, he was alone and had no material power or authority at his disposal. But the power of his calling and personal character moved people won their hearts and made them to willingly submit themselves. This was due mainly to the fact that the Holy Prophet (S.A.W) was absolutely sincere in his mission and whatever he preached was reflected in his actions. Similarly, the companions of the Prophet (S.A.W) because of their strong attachment with the Prophet (S.A.W) they transformed their life style to that of the Prophet and hence were able to influence many people in to the fold of Islam. The essence of *Da'awah* to the progress of Islam, moral and God consciousness was what triggered research on the activities of

various organizations in Taraba State that are directly responsible for the championing of the course of *Da'awah*.

## **1.2 Statement Of The Problem**

It must be admitted that despite the role of *Da'awah* workers in Taraba State in ensuring correct practices of Islam, numerous vices manifested in several communities of the Muslims, which could undermine the nature of morality as preached by the Prophet (S.A.W). There are some Muslims who are patronizing some activities which Islam is against, could it be said the *Da'awah* in Taraba State are not effective? Certainly there are many *Da'awah* organizations in Taraba State and each has a specific objective, which differentiate it with others. However, to what extent are they having understanding and coordination among them or how the nature of their activities in spite of their differences was.

Moreover, *Da'awah* as a tool for creating awareness among the *Ummah*, if effectively used, would have enabled the Muslims of the State to restore the pristine Islamic values and moral virtues on one hand and will certainly improve the standard of their socio-economic, political and religious lives. This is simply because, Islam as a religion and *Da'awah* as a powerful vehicle in the transformation of any given society have not left any stone unturned. There is the dare need therefore to measure and see the level of *Da'awah* activities performed by the various Muslim organizations in the State, also the types or forms of those activities as well as to assess the effects of those activities on the lives of the people of Taraba State.

## **1.3 Objectives of the research**

The major aim of this study is to assess *Da'awah* activities carried out by Muslim organizations and to also determine how those activities relate to the entire life of the people of Taraba State. Specifically, the study sought to:

1. examine the nature of *Da'awah* activities of Muslim organizations in Taraba State.

2. assess the forms of *Da'awah* activities done by Muslim organizations in Taraba State.
3. present the methodology of *Da'awah* carried out by Muslim organizations in the State
4. evaluate those *Da'awah* activities carried out by Muslim organizations in relation to Religious, Social, Economic and Political lives of the people of Taraba Sate.
5. make recommendations to the problems and challenges facing Muslim organizations in their struggle to carry out *Da'awah* activities.

#### **1.4 Research Questions**

The study tends to answer the following questions;

1. What is the level of *Da'awah* activities of Muslim organizations in Taraba State?
2. What are the nature/forms of *Da'awah* activities carried out by Muslim Organizations in Taraba State?
3. To what extend do the *Da'awah* activities carried out by the Muslim organizations prevail in the Religious life of the people of Taraba State?
4. To what extend do the *Da'awah* activities carried out by the Muslim organizations prevail in the Social life of the people of Taraba State?
5. To what extend do the *Da'awah* activities carried out by the Muslim organizations prevail in the economic life of the people of Taraba State?
6. To what extend do the *Da'awah* activities carried out by the Muslim organizations prevail in the Political life of the people of Taraba State?

#### **1.5 Significance of the Study**

The essence and benefits of *Da'awah* activities to the promotion of religion, moral values and Allah's consciousness cannot be over emphasized. Indeed, *Da'awah* activities were the

devised employed in the transformation of the early Muslim from their initial corrupted and polluted life to the life of sanity, honour and progress.

The contemporary period is experiencing the proliferation of organizations that are facing the challenges of *Da'awah*. In Taraba State there are many of such organizations whose sole objective is the promotion of religion, morality and Allah's consciousness as well as progress in the life of people. The organizations could be said to have achieved some of their objectives of conscientizing people to the practice of the religious obligations. On the other hand, the *Da'awah* activities of the organizations appear to be ineffective for the frequent involvement of the Muslims in to various crimes and evils. Therefore, any research that aims at examining the success and failures of the organizations with a view to guide them to all success will not only be significant to the organization in the coordination and structuring of their activities to success, but it will equally be beneficial for the people in receiving the best structured activities. In addition it will assist the government in its fight against crimes and evils which brought about insecurity. Likewise, it will serve as a document for research reference and for historical documentation.

## **1.6 Scope of the Study**

The study covers eight (8) of the sixteen (16) Local Government Areas of the State. In line with this, the results of the activities of the selected Islamic organizations will be analyzed across the State as well as explore their positive impact on the entire life of the people of Taraba State.

## CHAPTER TWO: Literature Review

### 2.1 Introduction

This chapter presents review of sources that are related to this research work. The chapter is aimed to buttress the following subtopics: Brief history of Taraba State, concept of *Da'awah* in Islam, *Da'wah* in the light of *Qur'an* and *Sunnah*, the fundamentals of *Da'awah* (*Da'i*, *mad'oo* and *maudoo*), methodology of *Da'awah*, methods of *Da'awah* to non-Muslims among others.

### 2.2 Brief History of Taraba State

Located in north-east geopolitical zone of Nigeria, Taraba State was created out of the defunct Gongola State in 1991 is divided into sixteen local government areas which include Ardo Kola, Bali, Donga, Gashaka, Gassol, Ibi, Jalingo, Karim Lamido, Kurmi, Lau, Sardauna, Takum, Ussa, Wukari, Yorro, and Zing.

Taraba State which comprises the pre 1976 divisions of Muri, Mambilla and Wukari, was created by the military government of General Ibrahim Babangida. The State is named after the Taraba River which transverses the southern part of the State. The State is popularly called 'Nature's gift to the Nation' for its richness in man power and resources.

#### 2.2.1 Landmark

Covering a total of 60, 291.82qkm land area, Taraba State is bordered to the east by Adamawa State, to the north by Gombe, Bauchi and Plateau States, to the west by Nassarawa and Benue States and Republic of Cameroon to the south. The state lies largely within the middle of Nigeria and consists of undulating landscape dotted with a few mountainous features. The southern part of the state has a vegetation of low forest while the northern part enjoys undulating grassland. The Mambilla Plateau (Sardauna L.G.A) with an altitude of

1,800 meters (6000 ft) above sea level has a temperate climate all year round. (Sources: Taraba state 2010 Diary, [www.tarabastate.com/history](http://www.tarabastate.com/history), <http://www.googlesearch> and Federal government of Nigeria official gazette).

### **2.2.2. Weather/Climate**

Like most parts of northern Nigeria, Taraba State has a wet and dry climate; the wet season lasts, on the average, from April to October with mean annual rainfall that varies between 1058mm in the north around Jalingo and Zing, to over 1300mm in the South around Serti and Takum. The wettest months are August and September. The dry season lasts from November to March; the driest months are December and January with relative humidity dropping to about 15 percent. Mean annual temperature around Jalingo is about 28°C with maximum temperatures varying between 30°C and 39.4°C, and minimum temperatures range between 15°C to 23°C. The Mambilla plateau has climatic characteristics typical of a temperate climate. (Taraba state 2010 Diary).

### **2.2.3 Population Size**

From the final result of the 2006 population census, Taraba State was populated by 2,294,800. People (2010 projected). The gender population disparity of 0.6 percent is fairly low with an estimated land area of about 61,368.8sq. km., the State has a population density of 24.6 persons/sq. km. The State's population is highly juvenile in structure.

The less productive population in the 019 age group account for about 56.2 per cent of the population, while 72.8 percent are aged between 29 years. The implication is that the state will have to invest heavily on providing for the health and educational development of its youthful population. About 5.3 percent of the populations are above the official retirement age of sixty years. In other words, the most productive age group (i.e. thirty to fifty-nine years) constitute only 21,9 per cent. (ibid)

### 2.3 Concept Of *Da'awah* in Islam

The word *Da'awah* is rooted from the Arabic word *du'aa* which means 'call' and various scholars defined *Da'awah* differently for instance:

“*Da'awah* and *Irshad* wing of the Islamic research institute (1981:11) defines it thus:

*Da'awah* implies exerting oneself to the utmost to disseminate the word of Allah and to make it supreme and to remove all the impediments in the way of its observance, be that through the tongue, or the pen or moral persuasion...

Additionally, Adetona 2002 in ibn Raji (2008:19) states;

*Da'awah* has various interpretations and that its derivatives emanate from a number of Meanings which are interrelated in their lexical composition which in general revolve around themes such as enjoining, encouraging, directing, inviting, driving or yearning Unto a path converging, congregating and enacting aloud voice. All these can be summed up as *Da'awah* being an act of calling people to the faith of Islam and standing firmly by it” (Afolabi 2008:19)

Similarly, Islamic Education Trust Minna in its Module *Da'awah* Institute of Nigeria (DIN) (nd:159) puts it as:

... Any effort made to communicate to other people the message of surrender to Allah, whether through words or example. The most common method of communication is usually in the form of one to one Dialogue.

In a more eloquent expression by Nayeefah c. in I.G.S (2005:30-31) states that

*Da'awah* may be defined as:

Invitation directed to the intelligence and sensibilities of all human beings, individual and collectively, to embrace Islam (a faith and a way of life which incidentally derives its name from root which means peace).

From the fore going definitions it reveals that *Da'awah* comprises of the invitation of the non-Muslims to the fold of Islam on the other hand is aiming at ensuring the correct practice of religious instructions among the Muslims. Thus, exerting effort by an individual based on his capacity in conveyance of the message of Islam to the entire humanity and ensuring the correct practice of religious instructions is a duty obliged by Islam on every Muslim in accordance to individual's ability.

#### 2.4. Da'wah in the light of Qur'an and Sunnah.

Certainly the *Qur'an* and *Sunnah* formed the basis of Islamic preaching, many verses of the *Qur'an* and *Hadith* (Sayings, actions and tacit approval of the prophet (S.A.W) are encouraging Muslims to participate in *Da'awah* mission. The following *qur'anic* verses substantiate the statement:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ .

Invite to the way of your Lord with wisdom and goodly exhortation reason with them in ways that are best and most gracious. (Q.16:125)

In another verse Allah says

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ

This (*Qur'an*) is a message to humanity and a warning for them so let them know that He is One God. Let people of understanding take heed. (Q.14:52)

Also; Qur'an States:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ  
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ  
عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ  
وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ  
لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ .

And We have made you a community of the middle path that you may be witness to humanity even as the messenger is a witness to you...(Q 2:143)

Another injunction on *Da'awah* is where Allah (S.W.T) states;

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ  
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ .

Let 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 (Q. 3:104).

Commenting on the above verse (Q. 3:104) 'the presidency of Islamic Researches *Ifta* (nd: 172), states;

The ideal Muslim community is happy, untroubled by conflicts or doubts, sure of itself, strong, united, and prosperous: because it invites to all that is good; enjoins the right; and forbids the wrong,-a master-stroke of description in three clauses

Further more, the Qur'an has not only recognize the significance if *Da'wah* but consider it as the best of all speeches. The Qur'an states:

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

And who is better in speech than he who calls people to Allah, works righteousness and declares, 'I am one of those who surrender to Allah. (Q. 41:33).

The above *Qur'anic* Quotation(Q.41:33) explains that the highest mark of human speech is evidenced in three facts: (1) that he calls all to the Truth of Allah, showing that his thoughts are not centered on himself. (2) every deed of his is righteousness, showing that there is no divergence between his preaching and his conduct; and (3) he completely associates himself with the will of Allah, showing that he is the full embodiment of Islam. (King Fahad: (1411:1463)

Qur'an is also explicit on how the *Ummah* of Prophet Muhammad (SAW) surmounted an excellent position above other nations simply because of their effort of enjoining good and forbidding evil, Allah says;

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ  
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ  
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ  
الْقَاسِيُونَ .

Ye are the best of peoples, evolved for  
mankind, enjoining what is right and  
forbidding what is wrong, and believing in  
Allah...(Q. 3:110)

King Fahad (1411:175) commented thus: The logical conclusion to a universal Religion is non sectarian, non-racial, non-doctrinal religion...for Islam is just submission to the will of Allah. This implies (1)Faith (2)doing right, being an example to others to do right and having the power to see that the right prevails (3) Eschewing wrong being an example to others to eschew wrong and having the power to see that wrong and injustice are defeated. Islam therefore lives, not for itself, but for Mankind. The people of the book, if only they have faith would be Muslims for they have been prepared for Islam. Negligence of *Da'awah* work therefore, may attract Allah's wrath and curse on the people. The Qur'an reveals:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ  
وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ .  
كَانُوا لَنَا يَتَّاهُونَ عَنْ مُكْرِمٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا  
يَفْعَلُونَ

Curses were pronounced on those among the children of Israel who rejected faith by the tongue of David and of Jesus the Son of Mary: Because they disobeyed and persisted in excess. Nor did they forbid one another the iniquities which they committed evil indeed were the deeds which they did. (Q. 5:78-79)

While carrying out *Da'awah*, the *Dai* (one calling to the way of Allah) need to persevere and turn away from all sorts of distractions from the ignorant ones or oppositions.

Allah states:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ .

Hold to forgiveness; command what is right; but turn away from the ignorant (Q.7:199)

It is clear from the above verse that Allah (S.W.T) comforts the Prophet (S.A.W) and directs his mind to three precepts (1) to forgive injuries, insults and persecutions (2) to continue to declare the faith that was in him, and not only to declare it , but to act upon it in all his dealings with friends and foes (3) to pay no attention to ignorant fools who raised doubts or difficulties, hurled, taunts or reproaches, or devised plots to defeat the truth; They were to be ignored and passed by not to be engaged in fights and fruitless controversies, or conciliated by compromises.(ibid: 464)

In other places, the Qur'an makes it categorical that Allah (SWT) save those who forbid evil against calamity and/or punishment meted on wrong doers. Allah explains:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابٍ  
بِئْسَ بِمَا كَانُوا يَفْسُقُونَ .

When they disregarded the warnings that had been given them, we rescued those who forbade Evil; but We visited the wrongdoers with a grievous punishment, because they were given to transgression.(Q.7:165)

It is worthy to note that *Da'awah* has been made the central work and mission of

Messengers and those that followed their practices the Qur'an states:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا

Those who convey the Message of Allah and fear Him and sufficient is Allah as a Reckoner. Q.33:39

Despite the provision of the above verses showing the primary work of the messengers, this does not exclusively meant for them alone; the work of *Da'awah* rather it is for every Muslim young and Old, Man or Woman. Al Qaseem(1429:10) explained the *hadith* of the prophet (SAW) that says: “Whoever sees evil should change it with his hand if he cannot then with his tongue or at-least detest himself from it and that is the weakest form of faith” (Muslim) the *hadith* shouldered the responsibility of *Da'awah* to all and sundry.

Ibn Mas'ud (R.A) was asked who is the dead of the living he replied “The one who does not forbid evil” Commanding good and forbidding evil is a form of worship that is made lawful to nations and Allah praise those who carry it among the people of the book. As Qur'an states:

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ. يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ .

Not all of them are alike; of the people of the book are a portion that stand (for the right); they rehearse the signs of Allah all night long and they prostrate themselves in

adoration. They believe in Allah and the Last Day; they enjoin what is right and forbid what is evil and they hasten (in emulation) in all good works; they are in the ranks of the righteous (Q.3:113-114)

Sharing the message of Islam with others can be a means of strengthening one's own conviction. The More one utters a statement, the more the likelihood of one internalizing its message until it becomes true conviction. Accordingly companion Anas bn Malik related that:

We asked the prophet, O Messenger of Allah shouldn't we refrain from calling others to goodness if we don't practice all good things ourselves and shouldn't we refrain from repelling wrong things until we ourselves have abstained from all that is bad? 'No' he replied 'you should call others to goodness even if you don't do all that is good, and you should repel bad things even if you don't abstain from all of them yourselves" (Attabari Emerick ( ):5.

Muhammad Hassan in his book 'What have you done for Islam?' beautifully summarized and clear the wrong notion many have regarding calling people to Islam thus:

Many think that working for Islam is the sole monopoly of the Islamic scholars. They sadly forget or do not know that every Muslim is supposed to be a permanent ambassador of Islam at all times and in all places whether a professor, Doctor, an Engineer, a Governor, Senator, Minister, Lawyer, traditional ruler, Banker, Military, or Police officer, businessmen, Laborer, house-help, house-wife, an Islamic scholar, a student or whatever, Islam requires one's time, talent, resources influence and wisdom. Throughout Islamic history it has always been the combined efforts of all Muslims, Male and Female young and Old, rich and poor, leaders and led that have lifted and sustained the religion

#### 2.4.1 The Fundamentals of *Da'awah* Ilallah.

This refers to the most important ideas or bedrock of *Da'awah* that a caller needs to characterize himself with so as to have a desired outcome of the *Da'awah* activities. The researcher intends to discuss the following sub heads as under:

Fundamental principles related to *Da'i*(the caller to the way of Allah) those related to the *Mad'uoo* (the invitee) those related to *Mawdoo'*(the subject matter or the message)

#### 2.4.2 Fundamental principle related to the caller (*Da'i*).

A *da'i* (*Da'awah* worker) refer to a person who dedicated himself to calling people to the fold of Islam and remained firm in executing all or parts of the activities of *Da'awah*. This encompasses extending the message of Islam and ensuring the correct practices of Islam among the Muslims populace. A person who stand to carry out all programmes of *Da'awah* is called a full *da'i* (al-Bainuni:1999:40). Baininui (1999:152) further elaborate his description of a *da'i* as a person who convey Islam, teach it, work on it and stand to all tasks related to *Da'awah*. As in the following Verses:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا. وَدَاعِيًا إِلَى  
اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا .

O Prophet! Truly We Have sent thee as a witness, a bearer of glad tidings and a Warner. And one who invites to Allah's (Grace) by His leave and as a Lamp spreading Light” (Q.33:45-46)

*Da'awah* has some requirements before being practiced. These are: knowledge, acting upon knowledge, sincerity, patience, kindness, good manners, generosity, altruism, humility, wisdom, mercy and concern for achieving unity upon truth.

There are other qualities with which a *da'i* (Islamic preacher) should beautify his or her conduct: being lenient, responding to evil with good, trusting in Allah and in His help, being satisfied with the slightest progress, and striving for the utmost good. The *da'i* must

also shun envy, hastiness, and competition for worldly gain. Therefore, the success of a *Da'iya* depends upon the extent of imbibing the following qualities and etiquettes.

### **2.4.3 Sincerity of purpose**

When prophet Muhammad (S.A.W) first called people to Islam, he was alone and had no material power at his command. But the power of his call moved people won their hearts and made them devoted followers of Islam. This was due mainly to the fact that the Holy prophet (S.A.W) was absolutely sincere in his mission and whatever he preached was reflected in his action and deeds. By virtue of these sterling qualities, he was able to make great impact on his contemporaries (Muhammad Sami'ullah:19).

### **2.4.5 Large heartedness and forbearance**

For *Da'i* who invites people to Islam it is a must that the Qur'an has commanded that even with worst enemies you should speak gently. Allah (S.W.T) commanded Prophet Musa (Moses & Aaron) to speak gently to Pharaoh when they were sent to take" divine message to the later.

Allah says:

Go both of you to Pharaoh lo he had transgressed the (bounds) and speak unto him gentle words, that per adventure he may heed or fear. Q20 V 43-44.

Furthermore Allah (SWT) says;

It was by the Mercy of Allah that thou hath lenient with them (O Muhammad) for if thou hath been stand and fierce of heart they will have dispersed from roundabout thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved put thee trust in Allah lo! Allah loved those who put their trust in (Him).Q3:159

Sami'ulah (1981:20) states the mission of calling people to Islam as the most delicate trying and exerting task a lot of patient and perseverance is needed in it. It may so happen

quite upon that instead of giving a patient hearing someone in the audience or the opponent of faith begins to indulge in a harsh and touting talk and false accusations. But in all circumstances, a preacher should remain polite, dignified and un irritated. He should be liberal and large hearted and he should have the patience to be able to tolerate even the most unpleasant things... It is, therefore highly important that the *Da'i* should have the patience and perseverance to be able to enjoy hardships and adversities that may be fall in his mission of calling people to the true faith. The Qur'an explains the necessity of these traits of patience and endurance for the *Da'i* in the following verse.

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا  
يُوقِنُونَ

And we appointed from among them leaders  
giving guidance under our command when  
they persevered with patience and continue  
to have faith in our signs Q32:23

Thus, hardship should not make the *Da'i* despair and his determination should not falter in the face of any difficulty in all circumstances he should be firm in his call and have good will towards all people as displayed so conspicuously by Prophet Muhammad (SAW) who use to pray to Allah to guide the disbelievers saying "O Lord guide my people for they know not".

#### **2.4.6 Deliberation and Wisdom.**

During the course of preaching one has to face some discouraging experiences in the way of righteousness. In the following verse we are commanded to bear with the bad or irritating remarks of opponent of faith with patience to advice and admonished them to deceits from the wrong track and convinced them of the truth with persuasive argument. This is the quality which strengthen the character of true believer and develops in him confidence and firm determination by means of which he stand the storm of disbelieve and evil.

The verse reads thus.

لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا أَوْلِيكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ  
فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ

...So keep clear of them but admonish them  
and speak to them a word to reach their very  
soul Q4:63.

Qur'an states further:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ  
رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ  
أُولُو الْأَلْبَابِ

Is one who worship devotedly during the  
hours of the night prostrating himself or  
standing (in adoration), who takes heed of  
the hereafter and who places his hope in the  
mercy of his Lord (like one who does not)?  
Say are those equal? Those who know and  
those who do not know it is those who are  
endowed with understanding that received  
admonishment Q39:9

In 'tafhimul Qur'an' commenting on verse 135 of *surah Al- Nahal*, Abul A'ala

Al-Mawdoodi explains on the need for wisdom in *Da'awah* thus, "in *Da'awah* two things  
should be kept in view. One Is *Hikmah* and the other good advice or instruction. *Hikmah*  
(wisdom) means that the tone, manner, methods and content of the invitation to truth and  
exposition of the *Deen* of Islam should be adjusted judiciously according to the occasion,  
place, prevailing circumstances, intellectual and educational level of listeners. At first it is  
essential to diagnose the illness, then comes treatment, appropriate reasoning so that heart

and mind are equally influence and the disease is cured after uprooting the cause(Muhammad S.:22)

Thus, a da'i should satisfy the need of the listener with logic and reasoning through fair exhortations, dialogue discussions, conversations or speech and full of sincerity in an intellectual exercise than for a trial of argumentative, degradation, mockery and fault finding.

#### **2.4.7 Make Things Easy**

Another fundamental principles of *Da'awah* which Islamic preachers should earnestly consider is making things easy, this has been made explicit in the following traditions of the Prophet Muhammad (S.A.W) as reported in the authentic hadith of Bukhari & Muslim thus, “*Hazarat* Abu Burdah says that when the Prophet sent his grandfather Abu Musa and Mu'az to Yemen he said “make things easy and do not make them difficult; gladden and do not scare; comply with one another and do not disagree” Bukhari& Muslim. In another Hadith Abu *Hurairah* reports Allah's messengers as saying “Religion is easy but if anyone over does it get the better of him; so do not over step proportion, try to gain the right perfection, rejoice, and ask help in the morning, the evening and some latter part of the night” *Bukhari*.

#### 2.4.8 Self Consistency between Precept and Behaviour

This principle is also a central quality needed by an Islamic caller in fact, is the spinal code of all the fundamentals of *Da'awah*. Sami'ulaah (1981:28) has this to say:

To induce people to accept Islam we must prove our self superior to them in our faith, in our moral character and in our behavior. Only after that anything we said to them will gain their acceptance. This is equally true anywhere in the world. If we say that we are Muslims but commit all kind of evil deeds, then people will think Islam does not teach good morals and so we do not need it. Why should people become Muslim unless they can find something better than what they have already had? And people cannot believe that Islam and Muslim are the friends of humanities unless and until we change our selves and become good men and truly practice Islam and develop exemplary moral qualities for attracting people to Islam”.

The preacher of Islam must possess such a noble, spotless moral character that none may be able to find fault in Islam because of his short comings or failings. This feature of his personality is of paramount importance for the success of his mission. The call to Islam can be made effective and fruitful by following in the footsteps of Prophet Muhammad (SAW). Allah states that;

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُ اللَّهَ  
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Ye have indeed in the messenger of Allah an excellent example for him who hopes in Allah and the final day and who remember Allah most” Q.33:21

Qur'an further states

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ  
دُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“say if ye do love Allah follow me: Allah will love you and Allah forgive you your sins for Allah is oft- forgiven most Merciful.  
Q.3:31

The above *Qur'anic* verses point out the qualities of head and heart, and the standard of piety which a preacher must possess. The Prophet's Life example will serve as a useful and invaluable 'goody' for all those who want to see Islam becomes the dominant religion or those who determine to keep the word of Allah supreme.

#### 2.4.9 Self-Assessment and Accountability.

Analysis of oneself is in itself sufficient to help one find out to what extent one is fit to become the caller to the religion of truth. The Prophet Muhammad (SAW) gave us a five point self analyses program which can help us to check the moral motivation of the Islamic preacher, and his determination to work for the true faith.

وعن أبي برزة -إبراهيم بن عبيد الأسلمي قال: قال رسول الله صلى الله عليه وسلم: ((لا تزول قدما عبد حتى يسأل عن عمره فيم أفناه؟ وعن علمه فيم فعل فيه؟ وعن ماله من أين اكتسبه؟ وفيم أنفق؟ وعن جسمه فيم أبلاه؟)) رواه الترمذي، وقال: (حديث حسن صحيح).

On the authority of Abi Barzaa Nablata Ibn Ubaid asSalami who narrated that the Prophet (SAW) said “the two feet of the son of Adam cannot move an inch until he is asked about the followings;

- (1) In what work is he spending his precious life?
- (2) In what work is he utilizing his knowledge?
- (3) From where does he obtain his lively hood and in what ways and by what methods he spends it?
- (4) In what ways does he spend his physical and mental energy?

Therefore, a *Da'i* must consider the work of *Da'awah* as a trust that must be observed diligently. The self assessment a *Da'i* is to conduct on himself is ensuring that his activities are in line with the injunctions of Allah (S.W.T) as well as are meant to attain his pleasure and acceptance. This would assist him in building moral values and sincerity in him as well as it would remove from him attitude of pride and arrogancy. The Qur'an commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانْتِظِرْ نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ  
بِمَا تَعْمَلُونَ

O you who believe! Be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of (your duty to) Allah; surely Allah is aware of what you do. Q. 59:18

In their commentary of the above verse King Fahad (1411) commented that “the “Fear of Allah” is akin to Love; for it means the fear of offending Him or doing anything wrong that will forfeit His Good pleasure. It implies self restraint, guarding ourselves from all sin, wrong, and injustice, and the positive doing of good...it is not merely feeling or emotion: it is an act, a doing of things which become a preparation and provision for the hereafter...”

#### 2.4.10 *Madā'u* (Target Audience)

*Madā'u* (target audience) refer to a person(s) to whom the call is directed to, he can be a close relative or non-relation, a Muslim or non-Muslim and a male or female (Bainuni: 1999:42). According to Kasule (1982:36), the success of *Da'awah* relies much on how the *da'i* understand his target audience in term of their culture, opinions, expectations and problems. Thus, the cross-cultural of the target population must be comprehended as relate to

visible and hidden aspects of a strange culture. He further asserts, the *da'i* should observe the culture of the people very closely starting with the premises that cultural variations exist.

A Muslim should have at the back of his or her mind that every non Muslim is a potential Muslim, just as every weak Muslim is potentially a good one (*mu'umin*). A Muslim should therefore ensure, as much as he can that his life and relationships serve as a testament of his faith and that he takes the initiative to have a positive influence on those around him. This can be done through beautiful approaches and good manners just as made clear in the following Qur'anic quotations;

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ. وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ.

Invite to the way of your Lord with wisdom and beautiful exhortation and if you have to respond to an attack, respond only to the extent of the attack leveled against you; but to bear yourselves with patience is indeed far better for you, (since God is with) those who are patience in adversity Q16:125-126

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ .

Do not speak to the people with your face turned away, nor walk proudly on earth; for Allah does not love any arrogant boaster. Q.31:18

In *Saheehul Bukhari* Volume 7 number 442 as found in volume 3, number 314 in

Alim 6.0 thus, the Prophet (SAW) was quoted to have said;

Do you know what is better than charity and fasting and prayer? It is keeping peace and good relations between people as quarrels and bad feeling destroy mankind” furthermore, “The example of a good (pious) companion and an evil one is that of a person carrying musk and another blowing bellows. The one who is carrying musk will

either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him. But the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him”

In another tradition the Prophet of Allah, Muhammad (S.A.W) stated that;

Do not be people without minds of your own, saying that if others treat you well you will treat them well and that if they do wrong you will treat them wrong; but accustom yourselves to do good if people do good and not to do wrong if they do evil”(Tirmidhi, no. 1325 in Alim 6.0)

These passages and many others assumed that a Muslim at a time interact with those who are unpleasant towards him or who oppose his beliefs therefore, the passages provides guidance from Allah’s wisdom for such interactions. Thus, Muslims should be cautious of negative influences within the society, fear of this should not prevent them from relating with others in a positive manner in Order to exact an Islamic influence as much as possible. The caller should also understand that there is need for him to treat the invitee as a Doctor treat patient not the way police Man deal with criminals.

#### **2.4.11 Fundamental Principles Related to the Subject Matter (*Maudoo*)**

The subject-matter of *Da’awah* as observed by Bin Baz (1982: 119) is the message to which people are called. It is an invitation to the straight path as enjoined by Allah. “It is Islam. It is called Deen (True Religion). Al-Qur’an describes it as the way of Allah; “Call unto the way of the Lord....” 16:125. The way of Allah, therefore, is the straight path brought by the Prophet of Allah, Muhammad (S.A.W.) and is the path to which people are to be called. It covers all aspects of life in relation to *Aqidah* (creed), *Shari’ah* (Rules and regulation of Islam) and *Akhlaq* (good characters and manners) (Bainuni: 1999:184).

This is also very vital for the Da’i to take in to cognizance to actually refine the message he wish to communicate or pass across his listeners. The Da’i as much as possible

make the content of his talk easy to listeners, he should treat the subject based on people's understanding as discussed above. Siddiqi in Islamic Guidance Society (2005: 70 -71). States in his article titled: '*Message and meaning of Muslim communication*' states

Muslim communication has its own identity. It has its roots in the revealed knowledge of the *Qur'an* and *Sunnah*. If this basis is lost, communication will become simply 'secular'. It is not the number of satellites, wireless sets, tools, machines etc. but the contents, the message, and the objective targeted..."Islamic Guidance Society (2005:70-71).

#### **2.4.12 The Methodology of *Da'awah***

Methodology is defined as "a body of practices, procedures, and rules used by those who work in a discipline or engage in an inquiry; a set of working methods" <http://www.freedictionary.com/methodology> meaning and purpose extracted 12.05 20/6/12. Hence methodology to a caller is what are wheels to a car in making his message having faster comprehension and acceptability. On this, Ibn Raji (2007:86) suggested that;

To achieve this noble task of inviting people to Islam, the *Du'at* (callers to Islam) need a comprehensive and organized plan, a thoroughly examined *manhaj* (method or way). This is necessary in order to face all the current challenges and call people to Islam using the language they understand most, and the method that convinces them best. They are also required to furnish them with a perfect and profound argument so that those who will be destroyed after clear evidence, and those who were to live (i.e. believers) might live after clear evidence.

It is pertinent to note that, the model of *Da'awah* is the Prophet (S.A.W.) himself and the best and perfect example in *Da'awah* methodology. Therefore, in the conduct of *Da'awah*, Muslims should adhere to ways of *Da'awah* described in the Qur'an and

exemplified by Prophet Muhammad (S.A.W). The following are different methods of extending the message of Islam to all humankind Muslims and non Muslims.

- 1) The *Fitrah* approach: this approach seeks to appeal to the conscience or natural disposition of a person. In this approach, concepts of Islam are revealed through questions that are directed to the conscience or sense (*Fitrah*). This assists the partner in dialogue to determine his or her agreement of issues without directly perceiving them as Islamic. For example when you are in state of desperation and it feels as though your world is crumbling, and you fall on your knees in a prayer for help down inside who do you appeal to the Father or the Son?
- 2) The *Aqidah* or article of faith approach: here, the *Da'iyah* basically concentrates on the six articles of faith of Islam. The article of faith is presented in such a way those common areas that other faiths agree upon are highlighted and the position of Islam is presented on it.
- 3) An indirect approach: this approach does not necessarily begin with religion or doctrinal topics. The focus could start with issues of social welfare, politics, justice, family relationships, social problems, developmental issues and other burning contemporary issues. The key is that the stance of Islam is presented on each even without overtly mentioning the word Islam. Remember to be mindful of not labeling people or using offensive terms such as "*Kafir*" "*Mushrik*" "*fasiq*" "*al munafiq*" as this spoils the message one is conveying with an impression of being judgmental.
- 4) Explain all Arabic terms used. A *Da'iyah* should take great care with his or her language and choice of words, always remembering what certain explanations mean in the usage of the people so as not to be misunderstood DIN (IET module 101 page 156-159)

#### 2.4.13 Methods of Presenting Islam to Non-Muslims

Non Muslim is a person who does not belief in the message brought by the prophet (S.A.W) or never belief in the existence of of Allah (S.W.T). Thus, non-Muslims are divided into two major groups: The *Ahl alkitab*, these are the people of the book, the Jews and the Christians in particular. The other group of non Muslims comprises of those who claimed to be prophetic religion such as Zoroastrianism and non Semitic religion such as Budhism, Hinduism, Brahmism, Jainism, traditional religion and Atheism. The non Muslims are further divided in to hostile group and those who agreed to have a peaceful co existence with the Muslims. These major groupings of non Muslims were refered to in the Qur'an. For instance in reference to *Ahl al-kitab* the Qur'an described the Christians with intimacy to Muslims while the Jews are more animosity to Muslims. The following Qur'anic verse buttress the statement:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَنَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً  
لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيَّيْنَ وَرُهَبَانًا وَأَنَّهُمْ لَا  
يَسْتَكْبِرُونَ (82)

Certainly you will find the most violent of people in enmity for those who believe (to be) the jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be ) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly. (Q. 5:82)

However, in spite of the nature and attitude of *Ahl al-kitab* (people of the book), the Qur'an command muslims to always shun dispute, what could lead to crisis between them instead the Muslims should only engage with them in a viable dialogue and discussion. The Qur'an commands:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا  
بِالَّذِي أُنزِلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمُ وَالْهَنَا وَالْهَكْمُ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ .

And do not dispute with the followers of the Book except by what is best, except those of them who act unjustly, and say: We believe in that which has been revealed to us and revealed to you, and our Allah and your Allah is one, and to Him do we submit.  
Q.29: 46

In relation to the non- Muslims that have agreed to live with muslims in peace, the

Qur'an explains:

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ عَفُورٌ  
رَحِيمٌ . لَّا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ  
تَبْرُوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ .

It may be that Allah will garnet love (and friendship) between you and those whom you now hold as enemies for Allah has power (over all things); and Allah is oft forgiven and most Merciful.

....Allah does not forbid you to show them kindness and to behave towards them with full equity for verily Allah loves those who acts equitably... Q.60: 7-8.

It can be deduced from the above as commented by King Fahd Qur'anic commentary

page 1731 thus:

Apparent religious hatred or enmity or persecution may be due to ignorance or over zeal in soul, which Allah will forgive and use eventually in his service as happen in the case of *Hadhrat Umar*, who was a different Man before and after his conversion .... We should hate evil, but not men as such. Even with unbelievers unless they are rampant and out to destroy us and our faith, we should deal kindly and equitably as is shown by our holy Prophet's own example.

Imam Tabari explains the most credible views is that the verse refers to people of all kinds of creeds and religions who should be shown kindness and treated equitably. Allah referred to all those who do not fight the Muslims or derived them out from their homes, without exception or qualification” (London IIIT 2003: 26).

In his *Tafsir* commentary on Q.60:8 *Imam Kurtubi* said “the majority of commentators have agreed that the verse has not been abrogated”.

The normative stance of Islam is that Muslims are enjoined to relate with all people with *birr* (righteousness, goodness) and *taqwah* (piety; God consciousness) friendliness, then, with no hostile approach to non Muslims. In the same vein, Allah (S.W.T) detest the usage of abusive words to non Muslim as in the following Qur’anic quotation:

Revile not ye those whom they call upon besides Allah lest they out of spite revile in their ignorance. Thus, have we made alluring to each people its own doings in the end with the return to their Lord and he shall then tell them the truth of all that they did Q6:108.

Commenting on the above verse King Fahd (1411:374) explain that:

“A man’s actual personal religion depends upon many things,- his personal psychology, the background of his life, his hidden or repressed feelings, tendencies, or history which psycho analyses tries to unravel, his hereditary disposition or antipathies, and all the subtle influences of his education and environment. The task before the man of God is:1) To use any of these which can sub serve the higher end. 2) To purify such as have been misused. 3)To introduce new ideas and modes of looking at things. 4) To combat what is wrong and cannot be mended: all for the purpose of leading to the truth and gradually letting in spiritual light where there was darkness before. If that is not done with discretion and skill of a teacher, there may be not only a reaction of obstinacy but an unseemly show of dishonor to the true God and His truth, and doubt will

spread among the weaker brethren whose faith is shallow and infirm. What happens to individuals is true collectively of nations or groups of people. They think in their self obsession that their own ideas are right. Allah in His infinite compassion bears with them, and asks those who have purer ideas of faith not to vilify the weaknesses of their neighbors less the neighbors vilify the real truth and make matters worse than before. In so far as there are mistakes, Allah will forgive and send His grace for helping ignorance and folly. In so far as there is active evil, he will deal with it in His own way. Of course the righteous man must not hide his mind under a bushel or compromise with evil or refuse to establish right living where he has power to do so”.

Further more, Da'wah to a non Muslim can be through offering of a gift to them. Perhaps because of the importance of a gift Allah (S.W.T) ordered that Zakat to be given to non-Muslims in order to win their heart to Islam. The Qur'an commands:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ  
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise. Q.9:60

Al-Sa'adiy( in tafsir sa'ady Q.9:60 in *maktaba shamila*) explaining those whose hearts are made to incline (to truth) states :

"means leader who is obeyed by his people and there is hope for his reversion to Islam or the fear of his evils or when he is obeyed there is tendency for the strength of his faith or reversion of his subordinate...then he should be given zakat based on what would be enough to make his heart incline to Islam". (Tafsir sa'adey on Q. 9:60 in *makataba shamila*).

Similarly, in many number of narrations the prophet (S.A.W) demonstrated the gesture of given gift to non Muslims for instance *Assafwan bn Umayya* received a gift from the Prophet (S.A.W) to a level that the Prophet S.A.W became the most beloved in his heart and before that he hated the prophet (S.A.W). In explaining the permissibility of giving Zakat to ‘those whose hearts are made to incline (to truth)’ Ibn Katheer made reference to the case of *Safwan bn Umayya* who was given out of booty while he was then not a Muslim the following narration substantiate the statement:

حدثنا زكريا بن عدي، أنا (2) ابن المبارك، عن يونس، عن الزهري، عن سعيد بن المسيب، عن صفوان بن أمية قال: أعطاني رسول الله صلى الله عليه وسلم يوم حنين، وإنه لأبغض الناس إلي، فما زال يعطيني حتى صار وإنه لأحب الناس إلي.  
ورواه مسلم والترمذي، من حديث يونس، عن الزهري، به.

“ From the authority of zakariya bn ‘Addiy from bn Mubarak from Yunus, from Zuhriy, from Sa’eed bn Al-Musayyib (who heard it) from Safwan bn Umayya who said “ the prophet (S.A.W) gave me a gift on the Day of Hunayn battle by then he was the person I hated the most, But he (the prophet) consistently offer me a gift until he become the person I love the most. (Reported by Muslim from the Hadith of Yunus on the authority of Zuhreey.)

Likewise, in order to build confidence and relationships between Muslims and non-Muslims a Muslim is permitted to eat and accept from the lawful gift of the non Muslims. The Qur’an commands:

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ  
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا

آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ  
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

This day (all) the good things are allowed to you; and the food of those who have been given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been given the Book before you (are lawful for you); when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers. Q.5:5

The Prophet (S.A.W) in acting with the *Qur'anic* instruction also accept gift from non Muslims; the following narration explains:: Salim Al- bahnasawi (nd) noted a well known case from the lifetime of the Prophet (SAW) “when Salman Al- farisi first came to Madina, he was not yet a Muslim. He knew that the Prophet (SAW) was dignified and will not accept charity. He entered upon the Prophet (SAW) and said “I respect your dignity and I present a gift to you not a *sadaqa* (charity)”. The Prophet (S.A.W) extended his hand and ate, and so did the companions. *Ummu Salmah* also narrated that the Prophet (SAW) told her “I have send Alnajashi (the Abyssinian King) a rope and some milk” Ahmad, Qardawi(2003:317). Al- Iraqi (nd) commented on this by saying that “this Hadith shows the lawfulness of accepting gift from a polytheist As- Salman have not embraced Islam as at that time.

Similarly, a Muslim is allowed to pay visit to a non Muslim. In fact it is an encouraged act in *DA'AWAH* and relationship building. It is reported that Anas said

“a Jewish boy use to serve the Prophet (S.A.W), once he fell ill and the Prophet (SAW) visited him and said to him “embrace Islam” so he did”. (Sahih Bukhari Vo2 No. 438 Vol7 No: 561 in Alim 6.0). In another narration *Sa'eed bin Al-musayyib* narrated that the Prophet (SAW) visited his uncle

Abu Talib when he was ill. (Sahih Bukhari Vol. 7 No:561, Sayeed Sabiq's *Fiqh Sunnah* Vol.4 No:5 in Alim 6.0). In addition, Muslims are also permitted to accept invitations from non Muslims if it does not lead to harm. The Prophet (S.A.W) demonstrated on how to relate with a non muslim especially if he is a neighbor for instance Anas bin Malik narrated that Allah's messenger had a neighbor who was Persian (Zoroastrian), and he was an expert in the preparation of soup he prepared soup for Allah's messenger and then came to him invite him (to that feast) he (SAW) said here is Aisha (and you should also invite her to the meal)" he said "no" then Allah's messengers said No then I cannot join the feast he the (Persian) returned to invite him and Allah's messenger again said she is also here he (the Persian) said "yes" on the third occasion then he accepted his invitation and both of them set out and went to his house" (Sahih Muslim 958 in Alim 6.0)

#### **2.4.14 Strategic Stages in *Da'awah* and Dialogue**

*Da'awah* from an Islamic point of view must not just concentrate on the objective but also on the means and the methods, ensuring that wisdom- *Hikmah* and beautiful exhortation are always maintained. In attempt to utilize such wisdom the following stages are recommended as general procedure of *Da'awah* as in the coined by the Islamic Education Trust TTC Module 101

- i. Rapport building
- ii. "diagnosis"
- iii. Prescription
- iv. Follow up

#### **1. Rapport Building:**

This stage is where efforts are expected to be made of attainment to honest, trustworthy, and helpful, which becomes known to people just as the Prophet (SAW) was known as *Al- Ameen* (the trustworthy) before he began his mission as a Prophet. Such efforts must be done sincerely and credibility when entering into discussions about matters of faith

and reasons. However, one is not expected to be pretentious in order not to harm the religion as suggested by DIN module 101 page 161 thus: “pretentious display of goodwill should not be made for *Da’awah* purposes. Hypocrisy is usually detected sooner or later and it will be the name of Islam that is tarnished in the end with no good in it for any one. In Islam the means and the ends both have to be good. Thus everything done in rapport building should be in conformity with Islamic guidelines as it is itself a form of *Da’awah* through behaviors. *Baihaki* reported that the Prophet (S.A.W) said ‘this heart has been created in such a way that it loves those who show kindness towards it and dislike who ever hurt it’ (TTC Course Materials, Module 101: nd: 161).

#### **Methodology of enhancing rapport building includes**

- i.** Introduce yourself warmly and be genuinely in others without prejudice or making immediate judgment.
- ii.** Be a humble learner of local/ indigenous ways, knowledge and religion.
- iii.** Have respect for the unique element of the culture heritage and customs of people e.g. language, food, dress etc.
- iv.** Be concerned about welfare and community problems without discrimination. Exercise consultations in decision making or planning for matters that involve the community or others in a place of work try to use your skills and energy towards been useful to the community since the Prophet (S.A.W) said “the best among mankind are those who are most useful to others”.
- v.** Be open to scrutiny of your ideas and practices as an individual and as a member of society, and stand clearly for Islamic ideals of justice, truth, peace and mercy “even if it be against yourselves or your parents...”( Q. 4:135) attempt to correct misbehaving Muslims constructively.

- vi. Be approachable and available for others to interact with you and learn from and observe you and your questions and permit them to express their problems and issues of interest to you without reservation.

## 2) **Diagnosis (Inquiry and Learning)**

*Da'awah* entails helping others to understand Islam and practice it better, thereby helping others to come closer to Allah...in order to perform *Da'awah* well, one needs to discover what a person already believes, whether any misconceptions exist, what these are, and whether there may be any stumbling blocks that impede him/her from finding and accepting truth or understanding and applying certain aspects of Islam. Such a process of observation, learning, inquiry analysis and discovery is termed diagnosis. Appropriate diagnosis involves serious examination of all overt and subtle “symptoms” of misunderstanding, ignorance or difficulty. In order to deliver an appropriate “prescription” *Da'awah* usually fails when an inappropriate has been applied, due to faulty diagnosis or an absence of it all together. These are:

### **Methodology of enhancing effective diagnosis Includes:**

- i. Take care not to violate customary rules of dignity, privacy and respect.
- ii. Concentrate on asking questions to probe into the person’s views and ideology as well as intellectual capacity. Example of such questions includes “what do you believe or think about...? “Where do you get your information from? How can you be sure that it’s true?, why do you say that?, what do you mean by...” e.t.c
- iii. Diagnosis requires active listening and genuine interest in understanding the other person’s views and reasons for such views. Active listening implies willingness to listen and understand before being listened and understood, giving verbal and non verbal signs of genuine interest and understanding. Questions should be asked and what one understands

should be confirmed by one's partner in dialogue so as not make a flawed or hasty conclusion.(Basic TTC in Islam and dialogue module 10 1:163).

- iv. Questions could also be used to expose misconceptions and wrong assumptions as well as priority areas for “diagnosis”. Be prepared for frustrating responses and react calmly when confronted with them. Unless doubt is created/identified in the person about his/her existing beliefs, dogmatic reactions and assertions are to be expected.
- v. Diagnosis may reveal the need for improved Rapport building. Summarily Diagnosis helps in deciding the best form of *hikmah* in calling to the way of Allah-i.e. deciding what to say, whom should be said to, who to say it, how to say it, and whether to say it or not

### 3) Prescription:

*Da'awah* viewed “prescription” as a stage used to identify misconceptions and difficulties in understanding and practicing Islam and once reasons of deficiency of knowledge of the subject matter, or defective reasoning, or other factors have been deduced as the source of misconceptions and effective prescription is used to solve the problem. However, problem can only be solved when the client is willing to accept the prescription at the particular time. It must be noted that *Da'awah* activities have no guarantee of hundred percent success. This is because nobody possess the perfection of convincing every person. This explains aspect of limitation of a *Da'wah* as acknowledged in the following Qur'anic verse:

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

“as to those who reject faith it is the same to them to whether thou warn them or do not warn them; they will never believe” Q2:6.

Furthermore, the role of a *Da'wah* is only to convey the message, not to compel any one to accept it. Allah says:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ  
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَهَا انفِصَامٌ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

“ There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the *Shaitan* and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing. (Q.2:256).

And Qur’an further states:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ  
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Call to the way of your Lord with wisdom and godly exhortation, and have disputation with them in the best manner, surely your Lord best knows those who go astray from his path, and He knows best those who follow the right way” (Q.16:125).

Un-known to one a seed of faith may be planted but which may take many years yet to bear fruit, while a person may continue to appear as unbeliever or reluctant Muslim... an analogy is nice meal if poorly presented or thrown at one may easily be rejected even if the recipient is hungry.

**The following could serve as a means of effective “prescription” approach:**

Dialogue method is the most preferable means of eradication of misconceptions, when rapport has been effectively established.

- i. Dialogue should not be allowed to evolve in to a heated debate.
- ii. Subtleness, in offensive and application of prescription in the appropriate “dose” that is by not addressing too many matters at once, with consideration for sensitive issues, and without consuming too much of person time. There is a limit to what can be

digested at a time, and few conversions happened instantaneously- no over dose.  
Handle priority and more serious problem first.

- iii. Following the *Qur'anic* technique it is best to allow, and indeed to encourage others to think and arrive at truth for themselves. Give food for thought, and be thought – provoking without been provocative.
- iv. Ensure that rapport is maintained throughout and that a meeting / dialogue session does not jeopardize willingness from either side to meet again.

#### 4) **Follow up:**

This is the final stage in the strategic steps in *Da'awah*. Where a *da'iyah* is expected to continue building up the rapport established previously, and if the previous encounter was not positive there is need to follow up to re-establish some rapport.

*Da'awah* methodology depends on many factors in this procedure is only a guide among many others. An important principle is that the order of these steps should be appreciated. However, sustaining the three steps simultaneously and on ongoing bases is usually necessary for best result, in other words “diagnoses” “prescription” “and “follow up” should always be done in a way that does not threaten but actually enhances continued rapport building.( TTC Module 101)

### 2.5 **History of *Da'awah* in Taraba State**

This section intends to examine available literature in relation to this study. The significance of *Da'awah* and position of Taraba State in North *Da'awah* activities in Taraba State. Therefore, for the purpose of acknowledging their works the following works were found worthy of review.

Bello (2014) in his work titled *Muslims and Da'awah in Taraba State: Prospects and Challenges* had elaborately discussed the prospects and challenges of *Da'awah* in Taraba

State the work had 191 pages (excluding the preliminary pages which had 12) he divided the work in to five chapters; chapter one gave a general background of the study while chapter two focused on the study area (Taraba State) chapter three focused on general issues of *Da'awah* ranging from concept, objective significance methodologies among others. Growth and development including the role of *Da'awah* organizations in relation to *Da'awah* in Taraba State was discussed in chapter four the concluding chapter (chapter five) centered on the challenges of *Da'awah* in Taraba State. The author had identified the major problems of *Da'awah* in the State and proffered solution to such problems for instance Bello (2014:xii) states thus:

"the work identified *Riddah* (Apostasy), Fulani-Christian evangelism and the emergence of *Imaniyyah* brotherhood (Christ-Islam movement) as major problems of *da'wah* in the State. The study proffers solutions to identified problems that are associated with the fundamentals (*da'wah* workers, subject-matter, target audience and methodology) of *Da'awah* in Taraba State. Finally, the study presents the establishment of educational institutions, training and workshop for *da'wah* workers, payment of allowances to *da'wah* workers and special packages for converts to Islam by Muslim Organizations and Individual Muslims as signs of prospects for *da'wah* in Taraba State".

It is worthy to note that the work had related to this research in some ways and differ in other ways. Both the researchers used the same population for their study but differ in their objectives, while Bello 2014 dwelled mostly on problems of *Da'awah* in the State this study buttressed on the level reached by the muslim organizations in their *Da'awah* activities, graphical presentation was used to show clearly the percentage level of *Da'awah* activities and level of performance for each of the sampled muslim organizations in their *Da'awah*

activities, the works differ also in the types of *Da'awah* activities performed regularly by the organizations as viewed by the beneficiaries.

Muhammad A.A (2007) had also written on “An analysis of some Islamic organizations and their activities in Nigeria” the work extensively discussed Islam and its spread in Nigeria generally and South, North and Eastern parts especially. The work as well and proffered solution to some of the problems associated with the formation of Muslim organizations. It is worthy of note the work is useful to this research.

kiledu (1973:63) observes that little or no conscious efforts were made by the early leaders of Muslims who visited the area in converting the non-Muslims. But notwithstanding, some people accepted Islam by observations Thus, those who accepted Islam were no more accountable to the traditional religions authorities of the cult leaders. In fact, acceptance of Islam was viewed as a kind of social elevation. Karim (2004:107-134) accordingly in explaining the historical perspective of Islamic propagation in Taraba State, notes that, despite the lukewarm attitude and non effort to convert non-Muslims among the Kiyu and Shumo to accept Islam instead resorted to encouraging them to continue with traditional religion. He also stated that the request of establishing Qur'anic Schools by some learned Scholars to Hammaruwa, the emir of Muri, was rejected vehemently by some Scholars. But with the introduction of Izala movement, today many Kiyu and Shumo youths become the most learned scholars in Karim Lamido. More to these intermarriages also is identified as one of the effects of such scholarly activities.

Abubakar (2000: 81-136) has discussed the history of Islam in Wukari suggesting that despite the fact that most of the learned scholars in the early period of the introduction of Islam in the area concentrated more on praying to the Akus and giving them charms than evangelizing the Jukuns, still this did not prevent some of them from embracing Islam. And with the emergence of several Islamic organizations in the subsequent period, a tremendous

success was recorded on conversions to Islam. And many Islamic schools are established in the area for the education of the Muslims. This further suggests a positive impact of the introduction of Islam into the area on the education for the attainment of Islamic educations. It also facilitates the process of socialization among various tribes of the area. Hamman (2007:90-91), also observes that, there is, no evidence that the preaching tours of early Muslim scholars have taken them to the area of Muri before their dispersal from Kiri at the beginning of the 19<sup>th</sup> century. Therefore, all their activities in the area in relation to Jihad were mostly military with the intention of propagating Islam on one hand and the establishment of an alternative territorial base in the Middle Benue area. In Wukari, despite there were Muslims elements among the people, but there is no evidence that they were engaged in propagating Islam among the Jukun-speaking states in the Middle area in the period before the jihad.

Manu (2010) traces the historical evolution of Islam in Taraba State and the agents of Islamization. He noted despite the long period Islam in the State, still exist non-Islamic practices that continues to pervade within the Muslim *Ummah* in Taraba state due to ignorance of the *Qur'an* and the *Sunnah* of Prophet Muhammad among Muslims, the secularist nature of educational curricula, parent neglect of their religious duties towards their children, and the negative influence of the mass media. He finally suggested for multi-dimensional moral reform for freeing the Muslims of the State of its currents predicaments and ills.

It is obvious, therefore, most of the conversion in the early period of people from various communities that constitutes present Taraba State were by observation not due to efforts of an organized *Da'awah* groups, until the later period with formation of various Muslims organizations, there evidences indicating the little effort and also such early conversions has positive impacts on the life of the populace of the area. This can be

established from the rate of conversion the later period, intermarriages, educational attainment (Islamic education) and the social status attained by those who accepted Islam.

## **2.6 Da'awah activities of Muslim Organizations in Taraba State**

Bello (2014) observes that; even though there was no evidence indicating the existence of preaching tours of scholars in most of the areas that constitutes the present day Taraba State, however the introduction of *Tijjaniyyah Sufi* order and its activities in Wukari since around 1920s have facilitated the propagation of Islam in the area in Particular and to most communities in Taraba State at present. Similarly, Bello (2014) further noted that:

The emergence of branches of various Muslim organizations like *Jama'at Nasr Islam*, *Fityanul Islam*, *Izalatul Bid'a Wa Iqamat Sunnah* and many others in various communities of Taraba State is another landmark in the propagation, development and consolidation of Islam in the State. In 1965 *Jama'at Nasr Islam* (JNI), for instance, has contributed immensely in Islamization process of the Mumuye land in Muri Emirate”.

With this, it is imperative at this junction to examine the activities of some Muslim Organizations in Taraba State in consolidating *Da'awah* in the State. This is to enable us to draw inference on the effects of *Da'awah* activities on the life of the people of Taraba State.

The organizations whose activities are to be identified in this respect include:

1. Muslim Students' Society of Nigeria, (MSSN) Taraba state Area Unit.
2. National Association of Muslim Youth Organization(NACOMYO) Taraba State chapter,
3. *Jama'atu Izalatil Bid'ah Wa Iqamati Sunnah* (JIBWIS)
4. National Islamic centre (N.I.C) Taraba state.
5. Federation of Muslim Women Association Nigeria (FOMWAN)
6. Islamic Education Trust (I.E.T, Taraba state) branch.

7. Muslim Council of Taraba state.
8. Taraba Muslim Organisations (T.M.O)

### **2.6.1 Brief History of Muslim Students' Society of Nigeria**

In accordance to the documents of the society titled MSSN at a glance produced by the Society in 2010, Muslim Students' Society Constitution (2011), and 1435 Secretariat Annual Report of the Society produced (2014) The idea of setting up an organization for Muslim students was born out of the Muslim Student's desires to Safeguard their religious fundamentals, culture and identify from the twin effects of the forceful evangelization and alluring Christian activities in the academic environment. Hence, the antecedences of the noble struggle for formation of Muslim Student's Society of Nigeria (MSSN) can be traced to a group of vibrant Muslim Students from Methodist Boys' High School, Kings College, and Queens College all in Lagos Island. It was this humble effort that led to its establishment on 18<sup>th</sup> April, 1954, which was officially formed on 30<sup>th</sup> May, 1954, at *Ansarudeen* Primary School Hall. Alakoro, Lagos Island, amidst prayers, joy and exhortations from Islamic leaders who were invited to grace the formal inauguration.

Its branches spread after a year to schools in Lagos, Abeokuta, Ibadan, Illesha, Ijebu-Ode and Ikorodu. Consequent upon this development, notable personalities that include; Late Sardauna of Sokoto, Alhaji Ahmadu Bello, Alhaji A.R.H. Smith of Ilesha, Dr. S.O. Biobaku, Alhaji Inuwa Wada, then Minister of Works; Mrs. H.M. Shodeinde and Alhaji Hummu Alaga of Ibadan were appointed as patrons of the organization at its first conference in 1955.

The society emerged as a result of the challenges being faced by the Muslim Students who were pursuing their education during the colonial period. A Muslim then had to conceal his/her identity in Christian established schools under the colonial government in order to avoid oppression.

Since its establishment, MSSN has fought for the liberation of the Nigerian Muslim Students in particular and the *Ummah* at large. Within a year of the Society's formation, its branches spread to cover more schools in Lagos. Abeokuta, Ibadan, Ilesha, Ijebu-ode, and Ikorodu. Two years later, the society's presence covered virtually all government schools in the Northern Region.

The society was known as "*Muslim Students' Society of Nigeria*" (MSSN) after it had been registered with the then Federal Ministry of Internal Affairs was given Certificate of Incorporation on the 14<sup>th</sup> day of October, 1982. Initially, there were few branches of the Society at post-primary and post-secondary institutions. However, today things have changed with the establishment of new institutions year in year out through the country.

The Society has a constitution that regulates its operations within its hierarchical levels and its relationship with other organizations.

Similarly as content in the constitutional provision of the Society Section 1 articles 2, 3 and 4 pages 5-6 the Society's Motto, aims, Basis and membership were clearly addressed in the following order:

**i. Motto:** There is no deity of worship except Allah and Muhammad (S.A.W) is His Messenger.

**ii. Aims**

1. Bringing all Muslims into closer union and inculcating in them the true Islamic spirit of brotherhood and absolute faith in Allah as the only basic for the achievement of peace among mankind.
2. Establishing an Islamic *Ummah* governed by the principles and rules of the *Shari'ah*.
3. Encouraging the study of the Glorious Qur'an as the final revelation and Arabic language as the lingua franca of the Islamic world.

4. Promoting the general welfare of Muslims and safeguarding their fundamental rights in any community.
5. Constituting a strong force for the propagation and strengthening of Islam in Nigeria and throughout the world.
6. Championing the course of the oppressed in any community.
7. Encouraging and promoting the acquisition of sound and qualitative education by all Muslims especially the youths.
8. Performing or undertaking any other function that is ancillary or incidental to the aforementioned aims.

### **iii. Basis**

The Society believes firmly in the glorious *Qur'an* and the *Sunnah* of the noble Prophet Muhammad (S.A.W) as its cardinal basis and guide. It also recognizes the rules and principles of the *Shariah* as binding on all its members. It further believes and accepts the saying that “*The acquisition of knowledge is a life-long process from cradle to the grave*”, and thus, every Muslim is essentially a student for life.

### **v. Membership**

Membership shall be open to any Muslim Student studying in Primary, Secondary or tertiary institution including post graduate students in Nigeria or Nigerian Muslim Students studying abroad.

Membership shall be open to any Muslim willing to accept the aims as stated herein.

Members of the Society are required to abide by the *Shari'ah* in principle and in their conduct, to call others to do same and to propagate and defend it as well as co-operate on its basis to achieve the aims of the Society.

## **vi. Structure**

In order for the society to achieve the above objectives, it has the following Six structure meant for administrative convenience namely; Board of Trustees (BOT), National, Zonal, Area Unit, Area Council and the Branch.

- a. The Branch of MSSN comprises of branches in all Primary, Post-Primary and Post-Secondary Institution throughout the federation of Nigeria.
- b. Area Council consist of a number of branches situated conveniently in and around a particular centre.
- c. Area Unit simply implies the State Chapter of the Society that comprises of all Area Councils are answerable to the Area Unit. Every State of the Federation and Federal Capital Territory constitute an Area Unit.
- d. Zonal: the Society is made of two Zones namely, “A” and “B”. Zone A comprises all the Area Units in the North part of the Federation including FCT while Zone B comprises the other States of the Federation.
- e. The National: the National is the Supreme governing body of the Society that organizes National conference for the Society.

The Mission of MSSN is to “work relentlessly towards the establishment of a society that fosters all-round human development”

### **2.6.2 Muslim Students’ Society Taraba State Area Unit**

As quoted from the annual reports for the periods between 2009 to 2014 Muslim Students’ Society Taraba Area Unit was founded and inaugurated in October, 1991 with the creation of the State. The Unit started with 10 caretaker committee members with Abubakar Isa Qasim as the first Amir. The inauguration of Taraba Area Unit provided the Muslim youths of the State with great opportunity to extend the message of Islam to others in the State in a clear term devoid of any kind of ambiguity. The Unit served as a catalyst for unity,

understanding and integration of Muslim Students across the State. And its meant aim was to bring all Muslim Students in the State in closer union in order to inculcate the spirit of brotherhood among them.

### **Past and present presidents of the Society in the State**

1. Alhaji Isa Qasim (Caretaker committee Chairman) 1991- 1992
2. Mal. Yahya Musa Kassa 1992-1995
3. Alh. Abubakar Isa Qasim 1996-1999
4. Alh. Ahmad Inuwa Usman 1999-2003
5. Alh. Abdun-Nasir Bobboji 2003-2006
6. Mal. Sadiq Abubakar Zakari 2006-2007
7. Mal. Aliyu BabanMamu 2007-2009
8. Mal. Abdul Mumini Inda Adam 2010-2012
9. Mal. Sufyanu Umar 2012 to date

### **Patrons**

Mallam Sulaiman Wapanda was appointed as the First Patron of the Society in 1991 and by 1992; ten (10) additional patrons were nominated for the Society making a total of eleven (11) patrons. The Unit was then introduced to Several Muslim Organizations from within and outside the State. This greatly facilitates a cordial relationship between Taraba Area Unit with other Islamic organizations, particularly those within the State, working as partners in progress in Islamic activities in the State. The Unit remains a registered member of Taraba State Muslim Council. (Speech Delivered by the Outgoing Ameer of MSSN Taraba State Area Unit A. I. Qasim. on the Occasion of Inauguration of New officials of MSSN on the 5<sup>th</sup> December, 1999, p.5)

It is on this note that Abdulmimini Inda Adam, the immediate past Amir of the Unit, opined that:

Relationship with other likeminded organizations had been cordial, few to mention are: National Council of Muslim Youth Organizations (NACOMYO), National Islamic Centre (NIC), Islamic Medical Association of Nigeria (IMAN), FOMWAN, MCAN, JNI, JIBWIS, FITMAN, etc to mention but a few.

In the words of Bello (2014) “The activities of MSSN Taraba State Area Unit have grown to a formidable status whose presence is felt in almost all institutions of learning at different levels and the State as a whole. There are twelve Area Councils of the Society in Taraba State apart from School branches that were founded almost in all the government owned schools as well as schools owned by individual Muslims or Islamic organizations in the State”.

### **2.6.3 *Da'awah* Activities of Muslim Students' Society of Nigeria (MSSN) Taraba State Area Unit**

As quoted from the annual reports for the periods between 2009 to 2014 and the speeches of the former presidents of the society ‘Taraba Area Unit have organized and implemented series of programs that include; Quize and essay competition State leadership training course, Sisters’ conference, State Islamic Vocation Courses, symposiums, weekly public lectures in schools, hosting of national conferences and programmes, and attending National Islamic Vocation Courses organized by MSSN Zone A. The Unit embarked on the sensitization, mobilization and voter education tour across the sixteen Local Government Areas in the State to address the ugly political scene of Muslims of the State (in Bello:2014:102). Bello further itemizes the following as additional *Da'awah* activities by Muslim Student Society of Nigeria Taraba Area Unit in the State:

1. Visitation to hospitals and prisons.
2. Participation in Train-the-Trainers Course (TTC) at *Da'wah* Institute of Nigeria in Minna for enhancing modern techniques of *da'wah* to its members.

3. Conducting step-down to area council members by those who underwent training in Minna.
4. Organized sisters' conference with the intent of training them on skills acquisition.

Muhammad (2012) also collaborates what has been stated above by stating that: the most important activities carried by MSSN, Taraba State Area Unit include; visitation to hospital and prisons, public lectures in schools, *Qur'anic* studies for students, organizing leadership training, debates and quiz competitions and many other educational programmes with direct bearing to *Da'awah* activities.

Similarly, the MSSN was described as “the most unifying body of Muslim Youth in the country because of its well designed programmes and activities that are well coordinated and carried out nation wide. It has so far given birth to some organization and has produced prominent Nigeria leaders...the society is only the famous one known on record to have emerged some few years before Nigeria gained its independence. It thus, therefore , counted among the last of the earliest organizations in Nigeria”. (Muhammad 2007:32)

### **2.7 The Activities of *Jama'atul Izalatil Bid'ah Wa Iqamatis Sunnah* (JIBWIS) Taraba State Branch**

*Jama'atul Izalatil Bid'ah Wa Iqamatis Sunnah* (JIBWIS) Taraba State Branch has local branches in all of the local governments in the State. Their activities are mostly centered in open air preaching. They emphasizes against *Bid'ah* (heresy) by explaining its religious and social implications on the other hand, they emphasizes on total adherence to the *Sunnah* of the Prophet (S.A.W). However, apart from open air preaching they adopt other means of communicating their message such as; sermons during Friday congregation prayers, Wedding ceremony (*walimah*) during what they call “*Goron sallah*” that is period of Eid festivities and

study circle (*Ta'alim*) between *Salat al-Magrib* and *Isha'* are carried out in different fields of Islamic studies and *Shari'ah* Bello: (2014:110) asserted that:

The movement in Taraba State has established several schools at various levels for primary, secondary, diploma and adult female schools across the State. In addition to the aforementioned activities, the organization also used to organize public lectures, seminars, *Qur'anic* recitation competition at all levels (local, State and National) and workshop for enlightening and mass mobilization to different Categories of Muslims across the State.

The assertion was quite true as confirmed by the Director of *Da'awah* and Director of schools management of JIBWIS Mallam Ahmad Muhammad Boyi and Mallam AbdurRahman al Badawy all attested to the fact that the JIBWIS had schools named *Misbaahus-Sunnah* (the lamp of sunnah) Primary, Secondary, Nigeria Certificate in Education and Diploma Programmes. The Director of Schools management (Mallam AbdurRahman al Badawy) and the Secretary of the organization (Mallam Musa Sa'ad Luggere) informed the researcher during an oral interview conducted on the 18<sup>th</sup> June, 2015 at Izala Central Mosque around 1:30pm that the organization had so far 41 Schools cut across the State and parts of Adamawa, Borno, Bauchi and Gombe. Muhammad (2012) identified the establishment of schools (*Islamiyyah* and Conventional schools) of different levels and for different categories (male, female, children and adult) as major activities of JIBWIS in Taraba State. He further affirmed the existence of various circles of learning for *Ta'lim* carried out by the organization for educating the Muslims of Taraba State the knowledge of Islam. Further more, the *Da'awah* committee Chairman Mallam Muhammad Boyi informed the researcher that this year's (2015) Ramadan JIBWIS was able to post 112 scholars and *Alarammas* (Qur'anic memorisers/reciters) to different mosques in the State (see appendix in pages 118-119) for tafsir as part of their annual *Da'awah* activities.

The foregoing clearly indicates that *Jama'atul Izalatil Bid'ah Wa Iqamatis Sunnah* (JIBWIS) Taraba State Branch, as one of the Muslim Organizations, conduct series of *Da'awah* activities across the State as can be seen here.

## **2.8 The Activities of National Islamic Centre (N.I.C), Taraba State Chapter**

The National Islamic Centre (N.I.C), Taraba State Chapter is one of the Muslim Organizations that recorded tremendous activities in Taraba State as far as Islamic propagation is concerned. The activities carried out as pointed out by Bello (2014:115) were; Seminar on *Da'wah* in November, 2007, the Chapter designed an Action Plan for *Da'wah* in Taraba State, consolidation of *Da'wah* training carried out in all three zones during which the participants were trained in *Da'awah* modern methodologies in 2008, Procurement and allocations of motorcycles to *Da'wah* staff in 2011 and 2013 respectively. The organization also paid allowances to teachers of new converts in seven villages in the State.

In fact, it is obvious, that the National Islamic Centre (NIC) Taraba State Chapter devoted it time in carrying several *Da'awah* activities that include; convert management, workshops for *Da'awah* groups across the State, seminars for head of private schools owned by individual Muslims and Muslim Organizations, mobilization and political sensitizations among Muslims, participating in organizing extra-moral lessons for students and youths.(Abdullahi:2012)

Bello (2014) further highlighted that:

It organized Conferences, Seminars and Workshops on different facets of life with the objectives of inculcating Islamic core values to different categories of Muslims in the State. Examples of such workshops and seminars include;

- a. One Day Seminar for proprietors and Administrators of *Islamiyyah* Schools on effective Planning and administration of *Islamiyyah* Schools on 25<sup>th</sup> Safar 1424AH (26<sup>th</sup> April, 2003).

- b. *Hajj* Seminar with a theme “Towards a Hitch Free *Hajj*”, 11<sup>th</sup> to 12<sup>th</sup> December 2004
- c. Workshop on Capacity Building on 10<sup>th</sup> *Dhul Qida*, 1426 (10<sup>th</sup> December, 2005)
- d. A seminar on capacity building for Muslims Sisters in 2006.

The Chapter organized a Two (2) Day Education Summit conducted where far-reaching and thought provoking paper presentations were made with participants from all over the State (October, 2009).

- e. A conference of Muslim Professionals of Taraba State, on 26<sup>th</sup> *Sha’aban* 1431 AH (7<sup>th</sup> August, 2010).
- f. Workshop was conducted on voters’ education and vote security, aimed at grass root mobilization programmes on voting and the protection of votes, for selected delegates of the Muslims at Zonal level (Ibi-LGA, Bali-LGA
- g. and Lau-LGA

## **2.9 Brief history of Federation of Muslim Women Association of Nigeria and its Activities**

In accordance to the document of the association titled FOMWAN at glance 1985-2012 FOMWAN is a non-profit making and non governmental organization. It is a civil society umbrella body for Muslim Women Associations in Nigeria. It was established and registered with the Corporate Affairs Commission in 1985. FOMWAN is a National Association with chapters in 36 States and Abuja, the Federal Capital Territory. There are over 600 Local Government Branches throughout the Federation and over two thousand affiliate groups.

**VISION:** FOMWAN envisions a world where women are totally empowered to be role models in making positive impact on the society.

**MISSION:** To propagate the religion of Islam in Nigeria through *Da’awah*, establishment of educational institutions and other out reach activities.

To improve the socio-economic status of the populace especially women, youths and children through training, provision of qualitative education, health and human services, micro-enterprise scheme and advocacy.

**AIMS AND OBJECTIVES:**

1. To create awareness among Muslim Women of the true teachings of Islam in the Qur'an and the *Sunnah* and to encourage women to live in accordance with those teachings.
2. To improve the moral, educational and economic development of women through capacity building, Seminars, empowerment programmes.
3. To promote and propagate the cause of Islam in Nigeria and beyond.
4. To make positive impact on national matters both religious and secular with a view to safe guarding the interest of Islam.
5. To unite and coordinate Muslim women's organizations in Nigeria so as to enable them to speak with one voice, by acting and making decisions together.
6. To serve as a liaison body between Muslim Women and the Government (Federal, State and Local) of Nigeria.
7. To improve physical and emotional well being of women through health programmes, establishment of hospitals, clinics and counseling centers.

**ORGANISATIONAL STRUCTURE OF FOMWAN**

FOMWAN has a board of Trustees and executive committees at the national and State levels.

In view of the above the researcher wish to present the line up of National *Amirah* (female presidents) from inception to date:

1985-1989	Aisha Lemu
1989-1993	Lateefat Okunnu
1993-1997	Sa'adiya Omar Bello

1997-2001	Khairat O. Sodique
2001-2005	Hajiya Bilkisu (mni)
2005-2009	Lateefah Durosinmi
2009-2013	Maryam Idris Othman
2013 to date	Amina Bauchi

The activities of FOMWAN in Taraba State were summed up in the words of Bello (2014):

Include teaching of Islam, enlightening women on purification, ablution, and prayer, proper recitation of the Qur'an, lectures and presentation of books to intending pilgrim, organizing *Tafsir* session during *Ramadan* period and many others for the correct practice of Islam. The association extends its *da'wah* to assisting orphans and widows, visitation of sick people in hospitals, clinics and rehabilitation centers to offer them relief materials, prayers and words of encouragement. In addition, gifts were also presented to new converts, inmates in prisons and to the families of deceased among the Muslims. It organizes seminars, symposiums and workshops on health for girls and women on issues that include; cholera, environmental sanitation, drug abuse, political vanguard, uterus and breast cancer, obstetric fistula (VVF) and HIV/AIDS where both men and women present papers. The association encourages Muslims to acquire education in general and stresses much emphasis on Women and Girl-Child education in particular. FOMWAN in Taraba State has established 84 schools; for women and children located in the State capital and some Local governments.

The activities of FOMWAN as also observed by Muhammad (2012) in Taraba State are: establishment of more than one hundred (100) schools in the State for general knowledge in general and Arabic language in particular. FOMWAN established hospitals, clinics and

orphanage house to address social problems in Muslim Communalities. The Association also built boreholes and it likes for softening water problems particularly in rural areas. In addition, seminars and workshops were also organized dealing with contemporary issues like HIV/AIDS. In a handing over note delivered by Hajiya Safiya A. Umar Galadima the immediate past *Amirah* (2009-2013: 3-4) states: “Our Alqalam Nursery and Primary School is on progress the former two classrooms and office is renovated and furnished; the former building that was under linter level was completed. It have two (2) classrooms and office. Again a block of three classrooms, FOMWAN office and skills acquisition center, toilets and boreholes were built” It is commonly said that a picture is worth a thousand words and seeing is believing the current *Amirah* Hajiya Mariya Ibrahim Bello and her predecessor Hajiya Safiya A. Galadima present to the researcher the following pictures displaying some of FOMWAN activities within and outside Taraba State:

**Figure 1. FOMWAN members during a three Capacity building workshop on Da’awah and Dialogue**



**From right Hajiya Jummai Rakiya, Mall. AbduraRahman Adam, Mal. Shuayibu Bala Amaha, AbdulMumini Inda (the researcher) and Hajiya Safiya A. Umar the then Amira FOMWAN Taraba State and the present Zonal coordinator North East during A 3 day capacity building on da’awah organized by FOMWAN in 2010 at Muhammad Nya Primary and Secondary school kasuwan Yelwa Jalingo, Taraba State.**

**Figure 2. A Warder Officer Receiving a gift from Taraba State FOMWAN Amirah on behalf of the inmate.**



**Visitation To Taraba State Prison**

**Figure 3. FOMWAN tafsir visit to one of the centres.**



FOMWAN Taraba during Tafsir in 2013 at one of the centres. Above is the then Ameerah Hajiya Safiya.

**Figure 4. Shows Hajiya Fatima Garba Umar UTC during FOMWAN world Hijab Day.**



World Hijab Day 2014 organised by FOMWAN Taraba State Chapter above is the First Lady Hajiya Fatima Garba Umar UTC putting on Hijab to a young Member

**Figure 5 Cross section of Tafsir Listeners.**



**Cross section of Tafsir Listeners.**

**Figure 6. Osun 2014 National conference and FOMWAN Taraba Contingents.**



**FOMWAN Taraba State delegate at Osun 2014 National Conference**

**Figure 7 showing FOMWAN Taraba State chapter visiting a convert.**



**Standing above is Hajiya Safiya A Umar Presenting the material to the revert and his wife sitted.**

**Figure 8 showing one of the skills acquisition centers**



**Some members of FOMWAN Taraba State Chapter acquiring Skills**

## **CHAPTER THREE RESEARCH METHODOLOGY**

### **3.1 Introduction**

This chapter is fundamentally concerned with the procedures employed by the researcher in the study. It deals with research design, population, sampling techniques, research instrument, validation, and the method of data analysis. Though the research is not watertight, its methodology gave it a sense of direction which yielded some great results.

### **3.2 Research design**

The research design of this study is a Survey method of research. It was adopted because many variables can be measured without substantially increasing the time or cost. In Survey method data can be collected from many people at relatively low and depending on the survey design, relatively quickly. Survey methods lend themselves to probability sampling from large populations. Thus, survey research is very appealing when sampling generalization is a central research goal. In fact, survey research falls under descriptive types of research which is meant to describe the state of affair as it exist at present.

### **3.3 Population of the Study**

The population of this study is the entire 2.8 million people in Taraba State. The choice of covering both Muslims and the non-Muslims is to enable the researcher assess the level, forms and impact of the activities of *Da'awah* in the State.

### **3.4 Sample and sampling technique**

The researcher appropriately used stratified sampling in the research. This is connected with the fact that the whole of the population cannot be effectively considered due to the vastness of the state, as well as economic constraints. Thus, the researcher drew a sample to aid in finding an easier way of conducting the research by grouping the sixteen (16)

Local Government Areas of the State into 3 senatorial zones. In each Zone certain numbers of Local Government Areas were randomly selected to represent the Zone. This gave the total of eight (8) Local Government Areas of Taraba State. Therefore, the Local Government Areas are as follows;

**Northern:** - Karim Lamido, Jalingo and Yorro local government areas.

**Central:** - Gashaka and Sardauna.

**Southern:** - Takum, Wukari and Ussa.

### **3.5 Instrumentation and procedure for data collection.**

The researcher developed an instrument containing three (3) sections. Section ‘A’ elicited information from respondents on the level of *Da’awah* activities conducted by the Muslim organizations in the State High, Moderate and Low scale were put as options to be selected by the respondents. Section B sought to find out the forms or types of *Da’awah* activities that are actually perform in the State by the Muslim organization. Always, sometimes and Never were given to the respondents to choose the best option that suit their interest or opinion. Two hundred and Fourty (240) questionnaires were distributed equally to the sampled population. The bench mark that is considered acceptable is 33.5 in this category. And finally, Section C of the instrument looked on the *Da’wah* activities on the Religious, Social, Economic and Political lives of the people of Taraba State. Likert Scale of measurement was used. In this section the responses are based on Strongly Agreed (SA) Agreed (A) Undecided (U) Disagree (D) and Strongly Disagreed (SD). Three hundred and twenty (320) questionnaires were equally distributed to the selected Local Government Areas of Taraba State. A stipulated benchmark of 50% is considered effective for the responses using the instruments. Thus, both quantitative and qualitative methods of data collection were employed for this study.

### **3.6 Administration of the instrument.**

The administration of the instruments of the study was done by distributing questionnaires and conducting interview with individuals as well as Muslim organizations that are actively involved in *Da'awah* activities in Taraba State. The organizations include the following;

1. Muslim Students' Society of Nigeria, (MSSN) Taraba state Area Unit.
2. National Association of Muslim Youth Organization(NACOMYO) Taraba State chapter.
3. *Jama'atu Izalatil Bid'ah Wa Iqamati Sunnah* (JIBWIS)
4. National Islamic Centre (N.I.C) Taraba state.
5. Federation of Muslim Women Association of Nigeria (FOMWAN)
6. Islamic Education Trust (I.E.T) Tarabe State branch.
7. Muslim Council of Taraba state
8. Taraba Muslim Organisations (TMO)

### **3.7 Validation of the instrument.**

The instruments were carefully designed based on the stipulated objectives of the study and experts were consulted for their professional scrutiny and validation to ensure the instrument is valid and appropriate.

### **3.8 Method of data analysis.**

The data collected was analyzed using descriptive statistics which include: Frequency distribution table and simple percentage for demographic characteristic of respondents. The research questions were analyzed using simple percentage, tabular and graphical presentation of data were employed and interpretation were made based on the responses obtained from the respondents, all with the view to answer the researcher's research questions.

## CHAPTER FOUR

### RESULTS AND DISCUSSION

#### 4.1 Introduction

The research was aimed at assessing the perception of respondents on the *Da'awah* activities by Muslim Organizations in Taraba State Nigeria. To achieve this, data were collected using five hundred and sixty (560) questionnaires administered to the sampled population (70 questionnaires to each of the eight Local Government Areas), out of which 494 were retrieved representing 88.21% retrieval rate. The data were analysed using frequency and percentages for demographic data of the respondents and a bench mark of 33.5% is considered as effective for responding to an item drawn from research questions. The analysis was grouped in to three (3) sections; sections A, B and C, where section A examined the level of *Da'wah* activities and section B examined the forms of *Da'awah* that is prevalent in the State while section C dwelled on the assessment of *Da'awah* activities on the lives of the people of Taraba State. 320 questionnaires were distributed to measure the impact of *Da'awah* activities in the religious, social, political and economic lives of the people of the State. 240 Questionnaires were distributed to all the eight (8) selected local Government areas to measure the level of *Da'awah* activities carried out by Muslim organizations and forms of *Da'awah* activities. The results were presented below in tabular and graphical forms.

**Table 4.2 distribution of demographic data of the respondents**

Variables	Frequency	Percent	Cumulative Percent
<b>Respondents age</b>			
20-30years	121	40.7	40.7
31-40years	114	38.4	79.1
41+	62	20.9	100.0
<b>Total</b>	<b>297</b>	<b>100.0</b>	
<b>Respondents qualification</b>			
Primary school	4	1.3	1.3
Secondary school	83	27.9	29.3
ND/NCE	105	35.4	64.6
Degree	54	18.2	82.8
Postgraduate	51	17.2	100.0
<b>Total</b>	<b>297</b>	<b>100.0</b>	
<b>Length of service</b>			
Below 5 years	86	29.0	29.0
6-10 years	79	26.6	55.6
11-15 years	75	25.3	80.8
16+	26	8.8	89.6
None	31	10.4	100.0
<b>Total</b>	<b>297</b>	<b>100.0</b>	

Table 4.2 above presents demographic characteristics of the respondents that cover their ages, educational qualifications, period of services and status at work. What is obvious on the item dealing with age of the respondents was that; 121 respondents representing 40.7% belonged to the group of 20-30years while 114 of the respondents representing 38.4% were between the ages of 31-40. It was only 62 respondents that represented 20.9% that were of the age of 41 years and above. An inference that can be drawn from this data is that majority of the respondents were not more than forty years. This scenario can be attributed to the fact that most of the respondents were drawn from Muslim Organizations in Taraba State where youth formed the majority, particularly the Youth Muslim Organizations (MSSN, NACOMYO, IMAN, NIC, MCAN and MSO).

As for the item indicating the qualifications of the respondents, it is clear from the above table that 4 out of the 297 respondents had primary school qualification. This represents 1.3 percent of the total respondents while those with Secondary School certificates were 83 out of the total number of the respondents which represents 27.9 percent of the respondents with the cumulative percentage of 29.3. Next is the NCE/Diploma qualification. This had taken 105 respondents representing 35.4 percent of the total number of the respondents and had the cumulative total of 64.6. Degree holders on the list had 54 respondents this represents 18.2% with a cumulative percentage of 82.6. Considering the respondents that had post graduate qualification the above table shows 51 of the respondents had post graduate qualification this took 17.2 percent with cumulative total of 100%. It is worthy to note therefore that majority of the respondents had either NCE or Diploma qualifications. This is followed by those with secondary school qualification then those with Degree and followed by respondents with post graduate qualification. The least are the respondents with First School Leaving Certificate. One may not be wrong to say that the respondents' responses can be reliable and valid.

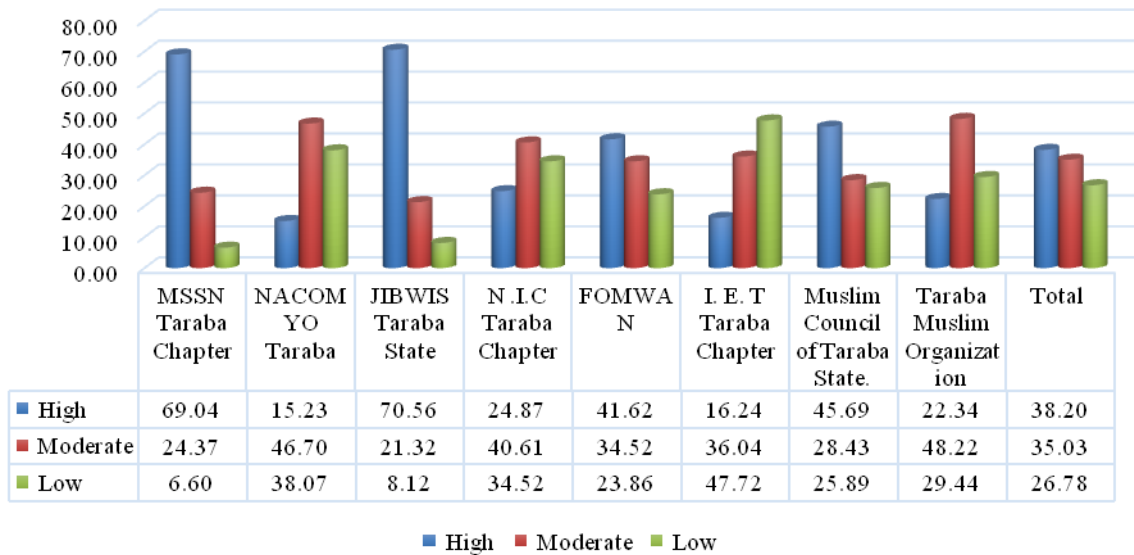
Length of service is another item which the above demographic table displayed. As for the respondents that had the length of service below 5 they are 86 out of the total number of the respondents and this represents 29% while those respondents that have 6-10 length of service constitutes 69 of the respondents with 23.2%. Moreover, 11-15years are 75 representing 25.3%

**4.2.1 Section A: Research Question 1:** What is the level of activities of selected Muslim organizations on *Da'awah* in Taraba State?

**Table 4.2.1: on the Level of *Da'awah* activities by Muslim organizations in Taraba State**

Variable	Frequency of activities				Percentage of activities			
	High	Moderate	Low	Total	High	Moderate	Low	Total%
MSSN Taraba Chapter	136	48	13	<b>197</b>	69.04	24.37	6.60	<b>100</b>
NACOMYO Taraba	30	92	75	<b>197</b>	15.23	46.70	38.07	<b>100</b>
JIBWIS Taraba State	139	42	16	<b>197</b>	70.56	21.32	8.12	<b>100</b>
N .I.C Taraba Chapter	49	80	68	<b>197</b>	24.87	40.61	34.52	<b>100</b>
FOMWAN	82	68	47	<b>197</b>	41.62	34.52	23.86	<b>100</b>
I. E. T Taraba Chapter	32	71	94	<b>197</b>	16.24	36.04	47.72	<b>100</b>
Muslim Council of Taraba State.	90	56	51	<b>197</b>	45.69	28.43	25.89	<b>100</b>
Taraba Muslim Organization	44	95	58	<b>197</b>	22.34	48.22	29.44	<b>100</b>
<b>Total</b>	<b>75</b>	<b>69</b>	<b>53</b>	<b>197</b>	<b>38.20</b>	<b>35.03</b>	<b>26.78</b>	<b>100</b>

**Level of *Da'wah* activities by muslim organizations in Taraba state**



The above Table and graph present the opinions of the respondents on how they perceived the level of the activities of *Da'awah* carried out by Muslim organizations in the State. As for the Muslim Students' Society of Nigeria Taraba State 69.04% of the respondents rated their performance as high while 24.37% rated moderate and only 6.60%

consider the performance of the MSSN as low. It is clear from the above result that the level of *Da'awah* activities of the MSSN is significantly high.

The second in the list is National Council of Muslim Youth Organizations (NACOMYO). 15.23% of the respondents perceived their performance in *Da'awah* activities as high while 46.70% say are moderate and 38.07% opined their activities as low. This shows that NACOMYO's *Da'awah* activities in Taraba State are moderate.

As for the third organization that is *Jama'atu Izalati Bid'ah Wa iqamatis Sunnah* (JIBWIS) its activities has been perceived by the respondent as having 70.56% high, 21.32% moderate and 8.12% Low. It is indicative therefore that the JIBWIS *Da'awah* activities are significantly high in Taraba State.

The fourth is the National Islamic Centre (N.I.C) Taraba State its activities have been rated as having 24.87% of the respondents that perceived them as high while 40.61% opined the activities as moderate and 34.52% rated them as low. This depicts that NIC *Da'awah* activities in Taraba State are considered moderate. The fifth is the Federation of Muslim Women of Nigeria (FOMWAN) in Taraba State, where 41.62% of the respondents scored them as high while 34.52% of the respondents rated their activities as moderate and 23.86% of the respondents as low. This entails that FOMWAN *Da'awah* activities in Taraba State is leveled as Moderate.

The sixth Muslim organization is the Islamic Education Trust (I.E.T); the respondents perceived its *Da'awah* activities in Taraba State as 16.24% high while 36.04% of the respondents perceived it as moderate and 47.72% of them perceived the activities as low. This is indicative that I.E.T's *Da'awah* activities in Taraba State are low.

The seventh is the Muslim Council of Taraba State whose *Da'awah* activities is assessed by the respondents, the result shows that 45.69% of the respondents rated the activities as high while 28.43% perceived them as moderate and 25.89% of the respondents

rated the *Da'awah* activities of the Muslim council as low. It is clear from the result that majority of the respondents determined the level of *Da'awah* activities carried out by Muslim Council of Taraba State as high.

The eighth and last on the list is the Taraba Muslim Organization whose *Da'awah* activities attracted the opinions of the respondents who viewed it as 22.34% high, 48.22% moderate and 29.44% low. Its activities as far as *Da'awah* is concerned in Taraba State are moderate.

The summary on the assessment of the level of *Da'awah* activities in Taraba State is high with the total percentage of 38.20% total respondents rate that scored the activities as high. 35.03% of the respondents rated the general level of *Da'awah* activities carry out by Muslim organizations as moderate and 26.78% of the respondent rated the general performance of the *Da'awah* activities in Taraba Sate as Low.

**Muslim Organizations with Significantly high Performance rate in their Da'wah Activities in Taraba State.**

1. *Jama'atu Izalatil Bid'ah Wa iqamatis Sunnah* (JIBWIS)
2. Muslim Students' Society of Nigeria (MSSN)
3. Federation of Muslim Women of Nigeria (FOMWAN)
4. Muslim Council of Taraba State

**Muslim Organizations with Significantly Moderate Performance rate in their Da'awah Activities in Taraba State.**

1. National Council of Muslim Youth Organizations (NACOMYO)
2. The fourth is the National Islamic Centre (N.I.C)
3. Taraba Muslim Organization (TMO)

**Muslim Organizations with Significantly Low Performance rate in their Da’wah Activities in Taraba State.**

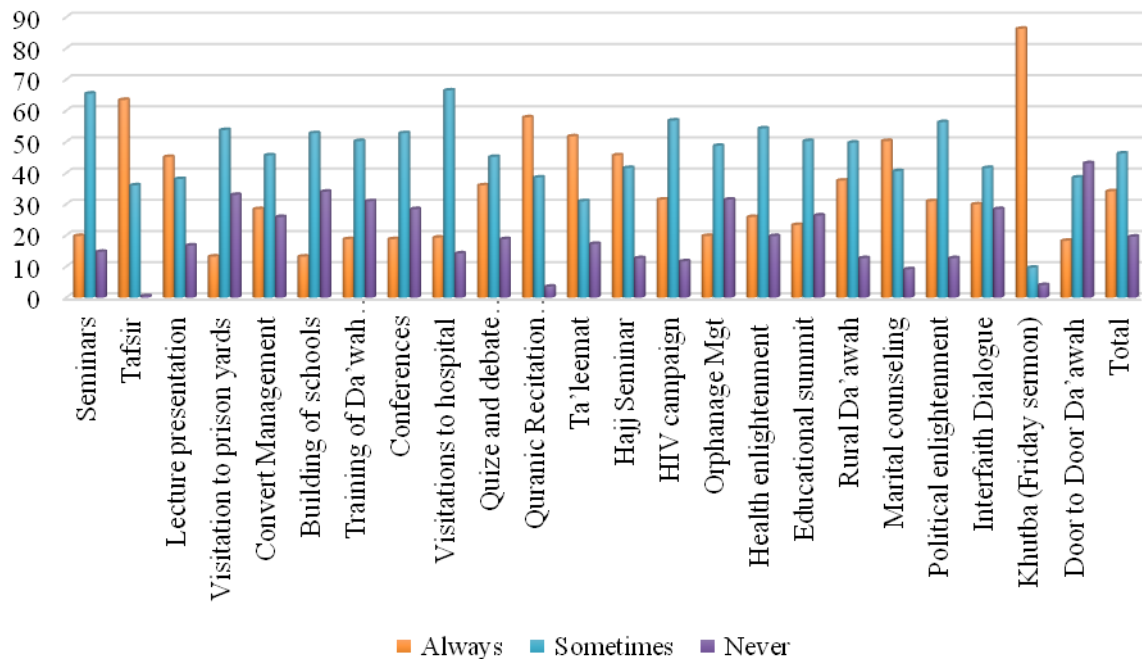
1. Islamic Education Trust (I.E.T)

**4.2.2 Section B Research question 2:** What are the nature or forms of *DA’AWAH* activities carried out by Muslim Organizations in Taraba State?

**Table 4.2.2 Showing the forms of Da’wah activities prevalent in Taraba State**

<i>Forms of Da'awah activities</i>	<i>Frequency</i>				<i>Percentage</i>			
	<i>A</i>	<i>S</i>	<i>N</i>	<i>Total</i>	<i>Always</i>	<i>Sometimes</i>	<i>Never</i>	<i>Total</i>
Seminars	39	129	29	<b>197</b>	19.80	65.48	14.72	<b>100</b>
Tafsir	125	71	1	<b>197</b>	63.45	36.04	0.51	<b>100</b>
Lecture presentation	89	75	33	<b>197</b>	45.18	38.07	16.75	<b>100</b>
Visitation to prison yards	26	106	65	<b>197</b>	13.20	53.81	32.99	<b>100</b>
Convert Management	56	90	51	<b>197</b>	28.43	45.69	25.89	<b>100</b>
Building of schools	26	104	67	<b>197</b>	13.20	52.79	34.01	<b>100</b>
Training of Da’wah workers	37	99	61	<b>197</b>	18.78	50.25	30.96	<b>100</b>
Conferences	37	104	56	<b>197</b>	18.78	52.79	28.43	<b>100</b>
Visitations to hospital	38	131	28	<b>197</b>	19.29	66.50	14.21	<b>100</b>
Quiz & debate competitions	71	89	37	<b>197</b>	36.04	45.18	18.78	<b>100</b>
Quranic Rec. competition	114	76	7	<b>197</b>	57.87	38.58	3.55	<b>100</b>
<i>Ta’leemat</i>	102	61	34	<b>197</b>	51.78	30.96	17.26	<b>100</b>
Hajj Seminar	90	82	25	<b>197</b>	45.69	41.62	12.69	<b>100</b>
HIV campaign	62	112	23	<b>197</b>	31.47	56.85	11.68	<b>100</b>
Orphanage Mgt	39	96	62	<b>197</b>	19.80	48.73	31.47	<b>100</b>
Health enlightenment	51	107	39	<b>197</b>	25.89	54.31	19.80	<b>100</b>
Educational summit	46	99	52	<b>197</b>	23.35	50.25	26.40	<b>100</b>
Rural Da’awah	74	98	25	<b>197</b>	37.56	49.75	12.69	<b>100</b>
Marital counseling	99	80	18	<b>197</b>	50.25	40.61	9.14	<b>100</b>
Political enlightenment	61	111	25	<b>197</b>	30.96	56.35	12.69	<b>100</b>
Interfaith Dialogue	59	82	56	<b>197</b>	29.95	41.62	28.43	<b>100</b>
Khutba (Friday sermon)	170	19	8	<b>197</b>	86.29	9.64	4.06	<b>100</b>
Door to Door <i>Da’awah</i>	36	76	85	<b>197</b>	18.27	38.58	43.15	<b>100</b>
<b>Total</b>	<b>67</b>	<b>91</b>	<b>939</b>	<b>197</b>	<b>34.14</b>	<b>46.28</b>	<b>19.58</b>	<b>100</b>

**Forms of Da'wah activities in Taraba state**



The above table 4.2.2 and graph present the forms or types of *Da'awah* activities that are prevalent in Taraba State. They also depict the types of *Da'awah* that always, sometimes or never done each with its accorded percentage rate .

Considering the first activity which is Seminars 19.80% of the respondent rated the activity as always done while 65.48% regard it as sometimes done and 14.72% say is never done. The result shows that seminar activity is sometimes done by Muslim organizations in Taraba State.

The second form of *Da'awah* activity from the list is *Tafsir* (Exegesis of the Qur'an). 63.45% of the respondents rated it as always carried out while 36.04% of them opined that is sometimes carried out and only 0.51% perceived the programme as never carried out. Close look at this result shows that *Tafsir* activity is significantly carried out by Muslim organizations in Taraba State.

Lecture Presentation is the third activity which 45.18% of the respondents rated the activity as always perform by the Muslim organizations, while 38.07% consider the activity as sometimes carried out and 16.75% of the respondents perceived it as low.

The fourth activity considered as always perform by the Muslim organization is visitation to prison yards. In response to that 13.20% of the respondents rated the activity as always done while 53.81% of the respondents scored the activity as only sometimes done and 32.99% of the respondents considered this activity as never carried out by the Muslim organizations. It is therefore, clear from the above result that visitation to prison yards is sometimes carried out because it has taken the highest percentage of the respondents.

As for convert management which is the fifth on the list of the forms of *Da'awah* activity in Taraba State, 28.43% of the respondents rated it as always carried out while 45.69% of them scored it as sometimes done and 25.89% rated the activity as never carried out.

It is evidently clear from the above that Convert Management is only sometimes carried out by Muslim organizations in Taraba State.

The sixth from the list is building of schools 13.20% of the respondents indicate that it is always carried out while 52.79% positioned the activity as sometimes carried out and only 34.01% of the respondents scored the activity as never carried out by the Muslim organizations in Taraba state.

On the seventh *Da'wah* activity which is training of *Da'awah* workers determining whether it is carried out always, sometimes or never, 18.78% of the respondents agreed that it is always carried out while 50.25% rated the activity as only sometimes carried out and 30.96% perceived the activity as never carried out. It is indicative therefore that Training of *Da'awah* workers in Taraba State is only done sometimes as the highest percentage of the respondents attested to that.

Conferences as the eighth item has 18.78% of the respondents who considered it as always carried out by the Muslim organizations in Taraba State, while 52.79% of the respondents considered the activity as only sometimes carried out and 28.43% of the respondents rated it as never carried out. The result shows that conferences are only sometimes carried out.

Visitations to hospital whether it is conducted in Taraba State, responses from the above table show that 18.78% opined that it is always carried out while 66.50% of the respondents considered the item as only sometimes carried out by Muslim organizations and 14.21% of the respondents perceived this item as never conducted by the Muslim organizations. It is clear from the result that Muslim organizations pay visit to hospitals only sometimes.

For Quiz and debate competitions 36.04% of the respondents perceived this activity as always carried out while 45.18% viewed it as sometimes carried out and 18.78% perceived it as never carried out. This depicts that quiz and debate are significantly performed sometimes by the Muslim organizations in Taraba State.

The 11<sup>th</sup> in the list focuses on *Qur'anic* recitation competition significant percentage (57.87%) of the respondents rated this activity as always conducted by the Muslim organizations while 38.58% viewed as sometimes carried out and only 3.55% rate this programme as never carried out. The highest percentage of the respondents agrees that Muslim organizations in Taraba State conduct *Qur'anic* competition always.

The 12<sup>th</sup> on the list is *Ta'leemat* (admonitions and study circles). 51.78% perceived it as an activity that is always carried out by the Muslim organizations in the State, while 30.96% of the respondents considered the activity as only sometimes done and 17.26% of them viewed it as never performed. It is clear from the above result that *ta'leemat* are significantly conducted by the Muslim organizations in the state.

The 13<sup>th</sup> *Da'awah* activity is *Hajj Seminar* 51.78% perceived it as an activity that is always performed while 41.62% rate this activity as sometimes done and 12.60% opined that it is never done. This depicts that *Hajj* seminar is always carried out by the Muslim organizations in the state.

HIV campaign being the 14<sup>th</sup> item, the result shows that 31.47% of the respondents consider it as always carried out while 56.85% perceived this activity as only sometimes carried out and 11.68% of the respondents opined as never conducted by the organizations. It is clear therefore that HIV campaign is an activity that is performed sometimes.

Orphanage Management is the 15<sup>th</sup> activity which 19.80% of the respondents perceived it as always conducted while 48.73% regards this activity as sometimes done and 31.47% decided that it is never done. In view of the above it is indicative therefore that Orphanage management is only sometimes done as the highest percentage of the respondents indicated.

The 16<sup>th</sup> item on the list is Health enlightenment. 25.89% of the respondents classed this activity as an activity that is always performed by the organizations while 54.31% of the respondents rated it as only sometimes carried out and 19.80% considered as never carried out by the Muslim organizations. This depicts that Health enlightenment is sometimes done.

The 17<sup>th</sup> item is educational submit which 23.35% of the respondents perceived it as an activity that is always carried out while 50.25% of the respondents viewed this activity as sometime performed and 26.40% opined that is never carried out. Going by the highest percentage from the above result It depicts that health management is just sometimes done.

The 18<sup>th</sup> item is Rural *Da'awah* 37.56% of the respondents perceived this activity as always carried out by the organizations while 49.75% opined that it is only sometimes done and 12.69% rated the item as never performed by the organizations. It is clear from the result that *Da'awah* in rural areas are sometimes carried out.

On marital counseling being the 19<sup>th</sup> item, 50.25% of the respondents perceived that the activity is always carried out while 40.25% viewed it as an activity that is carried out sometimes and only 9.14% of the respondents rated the activity as never carried out. Looking at the result, it shows that marital counseling is an activity that is always conducted by the organizations in the State.

The 20<sup>th</sup> item which is political enlightenment, the above table shows that 30.96% of the respondents viewed it as an activity that is always being performed while 56.35% considered this activity as only sometimes carried out and 12.69% regarded the activity as never conducted by the organizations. This shows that political enlightenment is only sometimes carried out by the Muslim organizations in the state.

Interfaith dialogue is the 21<sup>st</sup> on the list. 29.95% of the respondents opined that the activity is always conducted while 41.62% rated the activity as sometimes carried out and 28.43% classed this activity as never done. This depicts that interfaith dialogue is only sometimes carried out.

The 22<sup>nd</sup> item which is *Khutbah* (Friday sermon) significant percentage reaching 86.29% of the respondents considered this activity as part of the regular activity that is always carried out while 9.64% rated it as only sometimes conducted and 4.06% classed this activity as never conducted. It is indicative therefore that *Khutbah* is always done by the Muslim organizations. This is as a result of a very significant percentage of the respondents who considered it to be so.

The last on the list is Door to Door *Da'awah* which is the 23<sup>rd</sup> item. 18.27% of the respondents perceived it to be an activity that is always carried out while 38.58% are of the opinion that it is sometimes done and 43.15% opined that is never carried out. The result vividly indicates that Door to Door *Da'wah* activity is never carried out by the Muslim organizations.

The summary of the findings shows the highest percentage (i.e 46.28%) of the responses are those who perceived the activities of *Da'awah* are done sometimes followed by those who consider the work of *Da'awah* as always carried out with a percentage little above the bench mark 34.14% and finally the total percentage of those who choose the forms of activities as never done are having 19.58%. Furthermore, only 7 out of the 23 stipulated forms of *Da'awah* activities were actually carried out always these are: *Tafsir*, Lecture presentation, *Qur'anic* recitation competition, *Ta'leemat*, *Hajj* seminars, marital counseling and *Khutbah* (Friday sermon). The second category are those activities that are carried out sometimes they are 15 these are: Seminars, Visitation to prison, convert management, building of schools, Training of *Da'awah* workers, Conferences, visitation to hospitals, *Qur'anic* recitation competition, HIV campaign, orphanage management, Health enlightenment, Educational summit, Quiz and debate competition, Rural *Da'awah*, Political enlightenment. The activity that is never carried out is Door to Door *Da'awah*.

### 4.3 SECTION C Research questions 3,4,5 and 6

#### 4.3 RESEARCH QUESTION 3: What are the *Da'wah* activities done by Muslim

organizations in relation to the Religious life of the people of Taraba State?

**TABLE 4.3.1. ASSESSMENT OF *DA'AWAH* ACTIVITIES IN RELATION TO THE RELIGIOUS LIFE OF THE PEOPLE OF TARABA STATE.**

S/ N O	STATEMENT	NUMBER OF RESPONDENTS					FREQUENCY		PERCENTAGE	
		SA	A	U	D	SD	A	D	A	D
1	Most <i>Da'awah</i> organizations partake in the work of <i>Da'wah</i> consistently in Taraba State.	41	40	30	80	106	122	292	29.47%	70.53%
2	Muslim organizations sponsor media programme specially to enlighten the populace about Islam.	46	60	25	66	100	152	266	36.36%	63.63%
3	Most <i>Da'awah</i> workers receive special training on <i>Da'awah</i> annually.	66	70	21	47	93	202	233	46.43%	53.56%
4	Inadequate knowledge of Islam among Muslims causes great misconceptions about Islam.	126	60	20	45	46	312	137	69.48%	30.51%
5	Stereotype by some selfish religious leaders is the cause of religious disharmony.	100	120	32	25	20	320	65	83.11%	16.88%
6	Scholars are very willing in extending the work of <i>Da'awah</i> to remote areas.	140	90	30	25	12	370	49	88.30%	11.70%
7	Most reverts enter the fold of Islam without the effort of the Muslims	150	58	30	35	24	358	83	81.17%	18.82%
8	<i>Da'wah</i> activities is regularly analyzed for getting more effective way in propagating Islam	60	63	39	15	120	183	255	41.78%	58.21%
9	Lack of frequent rural <i>Da'awah</i> makes some Muslims villagers not to accept the faith.	120	100	50	10	17	340	44	88.54%	11.45%
									<b>60.80%</b>	<b>39.19</b>

Table 4.2.3 above shows the analysis of the results of the respondents on the influence of *Da'awah* on the religious life of the people of Taraba State. On the Statement in item 1 which states that most *Da'awah* organizations in Taraba State partake in the work of *Da'awah* consistently, 29.47% of the respondents agreed while 70.53% disagreed. This result indicates that *Da'awah* organizations in Taraba State do not partake in *Da'awah* activities consistently.

On the opinion of respondents in Item 2 which states that Muslim organizations sponsor media programme specially to enlighten the populace about Islam 36.36% of the respondents agreed while 63.63% disagreed. This result shows that Muslim organizations do not sponsor media programme to specially enlighten the populace.

Considering item 3 which suggests that most *Da'awah* workers receive special training on *Da'awah* annually, 46.43% of the respondents affirmed the statement while 53.56% disagreed. It is evident therefore, that most *Da'awah* workers do not receive training annually.

Item 4 which asserts that inadequate knowledge of Islam among Muslims cause great misconceptions about Islam 69.48% of the respondents agreed with the statement while 30.51% disagreed. This result indicates that great misconceptions about Islam are caused by inadequate knowledge about Islam among Muslims.

Item 5 which asserted that stereotype by some selfish religious leaders is the cause of religious disharmony, 83.11% of the respondents are in agreement with the statement while 16.88% disagreed with the statement.

On item 6 which states that Muslim scholars are very willing in extending the work of *Da'awah* to remote areas, 88.30% of the respondents agreed with the statement while 11.70% disagreed. It is evident therefore, evident based on the result that Muslim scholars in Taraba State are very willing to extend the work of *Da'awah* to remote areas Item 8 in the table states that most reverts enter the fold of Islam without the effort of the Muslims. The result shows that 81.17% of the respondents agreed to the assertion while 18.82% disagreed. The result indicates that most reverts enter the fold of Islam without the effort of the Muslims.

On the opinion of respondents in item 9 which states *Da'wah* activities is regularly analyzed for getting more effective way in propagating Islam 41.78% agreed with the statement while 58.21% disagreed. This result therefore shows that *Da'wah* activities are not

regularly analyzed to get more effective way of propagating Islam. As for item 10 which states that lack of frequent rural *Da'awah* makes some Muslims villagers not to practice the faith, 88.54% agreed with the statement while 11.45% disagreed. This result indicates that lack of frequent *Da'awah* is detrimental to practicing Islam by rural dwellers.

The Summary on the analysis of the effect of *Da'awah* on the Religious life of the people of Taraba State shows an average percentage of 60.80% agreement while 39.19% are not in agreement. This summary result is indicative that there is prevalence of *Da'awah* activities on the Religious life of the people of Taraba State.

**4.3.2 RESEARCH QUESTION 4:** What are the *Da'awah* activities done by Muslim organizations that in relation to the Social life of the people of Taraba State?

**TABLE 4.3.2 ASSESSMENT OF DA 'AWAH ACTIVITIES IN RELATION TO THE SOCIAL LIFE OF THE PEOPLE OF TARABA STATE.**

S/N	STATEMENT	NUMBER OF RESPONDENTS					FREQUENCY		PERCENTAGE	
		SA	A	U	D	SD	A	D	A	D
11	Lack of continuous enlightenment on religious teachings create disharmony among the various faiths.	130	90	49	18	10	350	38	90.20%	9.79%
12	Muslims are friendly to Christians in the State	100	95	50	40	12	295	44	87.02%	12.97%
13	Christians often visit Muslims during festivals.	110	85	60	22	20	305	62	83.10%	16.89%
14	Creating a forum where both Muslims and Christians meet and dialogue would bridge a wide gap of misunderstanding.	140	60	25	42	30	340	102	76.92%	23.07%
15	Lack of inter marriages between different tribes in the State create serious setback of <i>Da'awah</i> activities in the State.	75	50	49	42	81	200	204	49.50%	50.49%
16	Looking at any revert as 'second class' Muslim discourages them from learning the true teaching of Islam.	80	90	30	43	54	250	151	62.34%	37.65%
17	Intolerance to non-Muslims cause serious enmity to Islam and Muslims.	70	60	80	25	62	200	149	57.30%	42.69%
18	Tribalism has seriously affected the growth and development of <i>Da'awah</i> in the State.	90	70	40	49	48	250	145	63.29%	36.70%
19	Most Muslims interpret Islam by the behaviour of the Muslims.	82	94	38	43	40	258	123	67.71%	32.28%
20	Reverts management is properly handled by Muslim organizations in the State.	45	63	47	55	87	153	229	40.05%	59.95%
									<b>67.74%</b>	<b>32.25%</b>

Table 4.3.2 above explains the analysis of the results of the respondents on the influence of *Da'awah* on the social life of the people of Taraba State. On item 11 which states that lack of continuous enlightenment on religious teachings create disharmony among the various faiths,

90.20% agreed with the statement while 9.79% disagreed. This result indicates that disharmony among the various faiths is connected to lack of continuous enlightenment.

Considering item 12 which states Muslims are friendly to Christians in the State, 87.02% are in agreement to the assertion while 16.89% are not in agreement. The result shows that there is cordial relationship between Muslims and Christians in the state.

Item 13 which states Christians often visit Muslims during festivals.

83.10% responded in affirmative while 16.89% not responded in the affirmative. This result signifies that during festivals Christians visit Muslims. Opinion of respondents on item 14 which states creating a forum where both Muslims and Christians meet and dialogue would bridge a wide gap of misunderstanding, 76.92% agreed with the statement while 23.07% disagreed. It is clear from the result that a forum for dialogue would bridge wide gap of misunderstanding between Muslims and Christian in the State.

Item 15 on Lack of inter marriages between different tribes in the State create serious setback in *Da'wah* activities in the State, 49.50% agreed with the Statement while 50.49% disagreed. The result shows that lack of intermarriages between different tribes did not create serious setback in *Da'awah* activities in the State. On the statement in item 16 that asserts that looking at any reverts as 'second class' Muslim discourages them from learning the true teaching of Islam, 62.34% of the respondents were in support of the statement while 37.65% were not in support. This result therefore, indicates that any revert that is looked as 'second class' Muslim would lack confidence in learning the true teachings of Islam. On item 17 which states intolerance to non-Muslims cause serious enmity to Islam and Muslims respondents' result shows that 57.30% accepted the statement as true while 42.69% did not accept. The result indicates therefore that serious enmity to Islam and Muslims is connected to intolerance to non Muslims. Considering item 18 that states that tribalism has seriously affected the growth and development of *Da'awah* in the State, 63.29% of the respondents

agreed with the statement while 36.70% disagreed. The result therefore shows that *Da'awah* activities is seriously affected by tribalism. As for item 19 which states most non Muslims interpret Islam by the behaviour of the Muslims 67.71% were in agreement with the statement while 32.28% disagreed. It is evident based on the result therefore that most non Muslims interpret Islam by the behaviour of the Muslims. On the last item in the table (item 20) which states that reverts management is properly handled by Muslim organizations in the State, 40.05% agreed with the statement while 59.95% disagreed. The result shows that revert management is not properly handled by Muslim organizations in the state.

The Summary on the analysis of the influence of *Da'awah* on the social life of the people of Taraba State shows an average percentage of 67.74% agreed while 32.25% disagreed. This summary result shows that *Da'awah* activities prevail on the social life of the people of Taraba State.

**4.3.3 Research Question 5:** What are the *Da'awah* activities done by Muslim organizations in relation to the economic life of the people of Taraba State?

**TABLE 4.3.3 ASSESSMENT OF *DA'AWAH* ACTIVITIES IN RELATION TO THE ECONOMIC LIFE OF THE PEOPLE OF TARABA STATE.**

S/N	STATEMENT	NUMBER OF RESPONDENTS					FREQUENCY		PERCENTAGE	
		SA	A	U	D	SD	A	D	A	D
21	<i>Da'awah</i> workers give regular training to the Ummah on Islamic financial literacy.	48	45	40	80	84	141	248	36.24%	63.75%
22	people tend to be greedy if they don't get anyone to remind them of Islamic financial rulings.	77	95	48	39	38	249	115	68.40%	31.59%
23	Financial constraints is the cause for poor participation of <i>Da'awah</i> in the State.	88	91	50	30	38	267	106	71.58%	28.41%
24	Non challant attitudes by the wealthy Muslims towards championing the cause of <i>Da'awah</i> are common in the State.	99	88	40	41	29	286	99	74.28%	25.71%
25	Corruption gain ground in the state because of selfish interest of some scholars.	98	90	29	53	27	286	107	72.77%	27.22%
26	Economic Intervention of professional bodies in <i>Da'awah</i> help in gaining more reverts.	120	99	40	28	10	339	48	87.59%	12.40%
27	Members of Muslim organizations are economically equal to the task of facing contemporary <i>Da'awah</i> challenges in the State.	70	85	50	60	32	225	124	35.53%	64.46%
28	The rich among the Ummah in the State empower the poor economically.	40	43	47	99	104	123	307	28.60%	71.39%
29	<i>Da'awah</i> Organizations have Skill acquisition centers meant for economic empowerment	20	15	30	98	134	55	366	13.06%	86.93%
30	<i>Da'awah</i> workers depend mostly on mosque and individual contributions in running the <i>Da'awah</i> activities.	97	99	35	31	35	293	101	74.36%	25.63%
							TOTA		<b>56.24%</b>	<b>43.76%</b>

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Table 4.3.3 above shows the analysis on the result of respondents on the effects of *Da'awah* on the economic life of the people of Taraba State. Looking at item 21 which states *Da'awah* workers give regular training to the *ummah* on Islamic financial literacy, 36.24% of the respondents agreed with the statement while 63.75% of the respondents disagreed with the statement. The result shows that *Da'awah* workers do not give regular training to the *ummah* on Islamic financial literacy. On the opinion in item 22 that states people tend to be greedy if they do not get anyone to remind them of Islamic financial rulings, 68.40% of the respondents were in agreement with the statement while 31.59% of the respondents were not in agreement. The result therefore, shows that greediness is caused when no one reminds people on rules governing Islamic finance. Item 23 which states financial constraints is the cause for poor participation of *Da'awah* in the State, 71.58% of the respondents agreed with the statement while 28.41% disagreed with the statement. The result indicates therefore, that financial constraints are responsible for the poor participation of *Da'awah* in the state. On item 24 which states non-chalant attitudes by the wealthy Muslims towards championing the cause of *Da'awah* are common in the State, 74.28% of the respondents were in agreement with the statement while 25.71% were not in agreement. The result shows that wealthy Muslims in the State have non-chalant attitudes towards championing the cause of *Da'awah*. On item 25 which states corruption gain ground in the State because of selfish interest of some scholars, 72.77% agreed with the statement while 27.22% disagreed. It is indicative from this result therefore, that corruption gain ground in the State as the result of selfish interest of some scholars in the state. On item 26 which states economic intervention of professional bodies in *Da'awah* help in gaining more reverts, 87.59% of the respondents agreed with the statement while 12.40% of the respondents disagreed. The result shows therefore, that economic intervention of professional bodies in *Da'awah* would help in gaining more reverts. On the statement in item 26 which states members of Muslim

organizations are economically equal to the task of facing contemporary *Da'awah* challenges in the State, 35.53% agreed with the statement while 64.46% disagreed with the statement.

It is clear therefore, from the result that members of Muslim organizations in the State are not economically equal to the task of facing the contemporary challenges facing *Da'awah*. Looking at item 27 which asserts that the rich among the *ummah* in the State empower the poor economically, 28.60% of the respondents agreed with the statement while 71.39% disagreed with the statement. It is therefore indicative from the result that the rich among the *ummah* do not empower the poor economically. Considering item 29 which states *Da'awah* organizations have skill acquisition centers meant for economic empowerment, 13.06% agreed with the statement while 86.93% disagreed with the statement. The result shows that *Da'awah* organizations have no skill acquisition centers meant for economic empowerment. On the statement in item 30 which states *Da'awah* workers depend mostly on mosque and individual contributions in running the *Da'awah* activities, 74.36% of the respondents accepted the assertion while 25.63% disagreed with the statement. The result shows that *Da'awah* workers rely on mosques and individual contributions in running the activities of *Da'awah*. The Summary on the assessment of *Da'awah activities* on the economic life of the people of Taraba State shows an average percentage of 56.24% agreed while 43.76% disagreed. This summary result shows that *Da'awah* activities have no much prevalence on the economic life of the people of Taraba State.

**4.3.4 Research Question 6:** What are the *Da'wah* activities done by Muslim organizations in relation to the Political life of the people of Taraba State?

**Table 4.3.4 ASSESSMENT OF DA' WAH ACTIVITIES IN RELATION TO THE POLITICAL LIFE OF THE PEOPLE OF TARABA STATE.**

S NO	STATEMENT	NUMBER OF RESPONDENTS					FREQUENCY		PERCENTAGE	
		SA	A	U	D	SD	A	D	A	D
31	Political activities in Taraba State are largely influenced by <i>Da'awah</i> .	95	100	50	32	20	290	72	80.11%	19.88%
32	Muslim organizations have a forum where they give final decision on whom to be voted in order to avoid losing election and disunity among the <i>ummah</i> .	105	93	41	37	21	303	79	79.31%	20.68%
33	Synergy among <i>Da'wah</i> organizations becomes rare in the State.	109	90	50	28	20	308	68	81.91%	18.08%
34	Provocative words to non-Muslims during election campaigns make non-Muslims disregard Muslims candidates.	120	60	40	47	30	300	107	73.71%	26.28%
35	Political leaders manipulate the work of <i>Da'awah</i> in the State.	110	100	50	20	17	320	54	85.56%	14.43%
36	Politicians respect advise from <i>Da'awah</i> workers.	102	92	61	23	19	296	61	82.91%	17.08%
37	Political class in the State have full trust in the integrity of <i>Da'awah</i> workers .	85	90	69	35	18	260	71	78.54%	21.45%
38	<i>Da'wah</i> workers interacts with political candidates irrespective of their religious background.	40	50	30	50	10 7	130	264	32.99%	67.00%
39	<i>Da'wah</i> workers openly condemn a non muslim candidate.	90	102	20	40	45	282	130	68.44%	31.55%
40	<i>Da'wah</i> organizations in the state have a long term strategy of improving political strength of the <i>ummah</i> .	47	40	38	72	10 0	134	272	33.00%	66.99%
									<b>69.65%</b>	<b>30.35%</b>

Table 4.3.4 above shows result of the analysis of the respondents' opinion on the effects of *Da'awah* on the political life of the people of Taraba State. Item 31 which states political activities in Taraba State are largely influenced by *Da'awah*, 80.11% of the respondents were

in agreement with the statement while 19.88% were not in agreement. This result shows that political activities are influenced by *Da'awah*. Looking at item 32 which states that Muslim organizations have a forum where they give final decision on whom to be voted in order to avoid losing election and disunity among the *ummah*, 79.31% of the respondents agreed with the statement while 20.68% are not in agreement. This result indicates that there is a Muslim forum for taking final decision on political matters affecting the State. On item 33 which states that synergy among *Da'wah* organizations becomes rare in the State. 81.91% of the respondents agreed with the statement while 18.08% disagreed. This result shows that synergy is rare among *Da'wah* organizations. Considering item 34 which states that Provocative words to non-Muslims during election campaigns make non-Muslims disregard Muslim candidates, 73.71% of the respondents agreed with the statement while 26.28% disagreed. Disregard to Muslim candidates by non Muslims is caused by provocative words uttered to non Muslims by the Muslims. On the statement in item 35 which states that political leaders manipulate the work of *Da'awah* in the State. 14.43% agreed with the statement while 85.56% disagreed. The result shows that Political leaders do not manipulate the work of *Da'awah*. As for item 36 which states that politicians respect advice from *Da'awah* workers, 82.91% of the respondents were in agreement with the statement while 17.08% disagreed. It goes to say that based on this result that politicians respect advice given to them by *Da'awah* workers. Item 37 asserts that political class in the State have full trust in the integrity of *Da'awah* workers, 78.54% of the respondents accepted the assertion while 21.45% do not accept the assertion. This result shows that politicians in the State have trust in the integrity of *Da'awah* workers. On item 38 which states that *Da'wah* workers interact with political candidates irrespective of their religious background, 32.99% of the respondents agreed with the statement while 67.00% of the respondents disagreed with the statement. The result shows that *Da'awah* workers are subjective when it comes to interaction with aspirants.

On item 39 which states *Da'wah* workers openly condemn a non Muslim candidate, 68.44% of the respondents agreed to the assertion while 31.55% disagreed. This shows that *Da'wah* workers make open condemnation to non Muslim candidates. As for the last item (item 40) which states *Da'wah* organizations in the State have long term strategy of improving political strength of the *ummah*, 33.00% of the respondents are in agreement while 66.99% of the respondents were not in agreement. This indicates that there is no long term plan for improving political strength of the *ummah*. The Summary on the analysis of the effect of *Da'awah* on the Political life of the people of Taraba State indicates an average percentage of 69.65% agreed while 30.35% disagreed. This summary result shows that *da'wah* activities prevail on the political life of the people of Taraba State.

#### **4.4 DISCUSSION OF THE FINDINGS**

As the study aimed to assess the *Da'awah* activities by Muslim Organizations in Taraba State, Nigeria. Six (6) research questions were used this brought about the results so collected and analyzed and now the researcher intends to discuss the findings of the research in the following paragraphs to clearly see the level, forms and prevalence of *Da'awah* activities on the religious, social, economic and political lives of the people of Taraba State. Also to find out the areas where the Muslim organizations need to improve in respect to *Da'wah* activities. The discussion would be made using the following sub headings:

##### **4.4.1 LEVEL OF *DA'AWAH* ACTIVITIES CARRIED OUT BY MUSLIM ORGANISATIONS IN TARABA STATE.**

The research result found that the level of *Da'awah* activities carried out by Muslim organizations in the State is significantly high. The aggregate total of 38.20% of the respondents attest to the above fact. More over, *Jama'atu Izalatil Bid'ah Wa iqamatis Sunnah* (JIBWIS) has the highest performance of *Da'awah* in the State. This was followed by the Muslim Students' Society of Nigeria, Taraba State Chapter. The former has 70% and the later

has 69.04% of the respondents that rated their activities as high. The rest of the organizations' performance was assessed as moderate.

#### **4.4.2 FORMS OF *DA'AWAH* ACTIVITIES CARRIED OUT BY MUSLIM ORGANIZATIONS IN TARABA STATE.**

This entails the types of *Da'awah* activities that are actively conducted in the State. The researcher categorized the result in 3 main categories: those activities that are carried out always that is regularly and those that are only performed sometimes then those that are never done.

#### **4.4.3 ACTIVITIES THAT ARE PERFORMED ALWAYS BY THE MUSLIM ORGANIZATIONS IN TARABA STATE.**

1. *Tafsir* (given explanations about the verses of the Qur'an during the month of *Ramadan* and beyond).
2. Lecture presentations
3. Qur'anic recitation competition
4. *Ta'leemat*-Given admonitions
5. *Hajj* Seminar
6. Marital counselling and the highest *Da'wah* activity in the state is
7. *Khutbah* (Friday Sermon), this has 86.29% of the respondents.

#### **4.4.4 ACTIVITIES THAT ARE PERFORMED SOMETIMES BY THE MUSLIM ORGANIZATIONS IN TARABA STATE.**

- i. Seminars
- ii. Visitation to prison
- iii. Convert management
- iv. Building of Schools
- v. Training of *Da'awah* workers
- vi. Conferences

- vii. Visitation to hospitals
- viii. Quize and debate competitions
- ix. H.I.V campaign
- x. Orphanage management
- xi. Health enlightenment
- xii. Educational Summit
- xiii. Rural *Da'awah*
- xiv. Political enlightenment

#### **4.4.5 DA'AWAH ACTIVITIES THAT ARE NOT PERFORMED BY THE MUSLIM ORGANIZATIONS IN TARABA STATE.**

1. Door to Door *Da'awah*

#### **4.5 PREVALENCE OF DA'AWAH ACTIVITIES IN THE RELIGIOUS LIFE OF THE PEOPLE OF TARABA STATAE.**

The result found that there is prevalence of *Da'awah* activities in the religious life of the people of Taraba State. This can be seen based on the revelation made by the respondents opinion where higher percentage of respondents' result opined that *Da'awah* activities prevails in the religious life of the people of Taraba State. Especially item showing the willingness of most propagators of Islam to extend the message to all nooks and crannies of the State and how the efforts of the *Du'ats* influence reverts to enter the fold of Islam. The above findings was supported by the testimony made by Ibrahim Jalo and S.S Sale in their submission in the Daily Trust of 20<sup>th</sup> December, 2010 page 59 where they proof that Taraba is not a Christian State.

#### **4.5.1 PREVALENCE OF DA'AWAH. ACTIVITIES ON THE SOCIAL LIFE OF THE PEOPLE OF TARABA STATE.**

The second research question seeks to find out whether *Da'awah* activities prevail in the social life of the people of Taraba state. The result revealed that the activities of *Da'awah* significantly prevail on the social life of the people of Taraba State. This is evidently clear because higher percentage of the respondents agreed to the fact that both Muslims and non Muslims are friendly to one another and they both use to pay visits to one another during celebrations. Also the respondents agreed to the fact that when there is forum for dialogue would greatly bridge what seems to be unbridgeable gap between Muslims and non-Muslims in the State. No wonder when Sami'ullah(1981:28), Bainuni(1999:42) and Kasule(1982:36) attested on the effect of showing good manners in social transaction as encouraged by Islam.

#### **4.5.2 PREVALENCE OF DA'AWAH ACTIVITIES ON THE ECONOMIC LIFE OF THE PEOPLE OF TARABA STATE.**

Based on the 3<sup>rd</sup> research question meant to find out whether there is prevalence of *Da'awah* activities on the economic life of the people of Taraba State, the result shows that much need to be done in the economic aspect of *Da'awah* activities in the State because most respondents agreed that financial constraints is the major challenge to the activities in the State and the Rich class in the State does not support the effort of the *Da'awah* workers despite the enlightenment of the *Du'ats* to the rich on the significance of spending on the cause of Allah. This made the source of income of the work of *Da'awah* to come mostly from mosques where individuals contribute. Economic activities especially in Wukari have greatly facilitated the work of *Da'awah* in the State.

#### **4.5.3 PREVALENCE OF *DA'AWAH* ACTIVITIES ON THE POLITICAL LIFE OF THE PEOPLE OF TARABA STATE.**

The 4<sup>th</sup> research question seeks to examine whether there is prevalence of *Da'awah* activities on the political life of the people of Taraba State. The result testifies that there is significant impact of *Da'awah* activities on the political life of the people of Taraba State. This is evident from the respondents' opinion that agree to the assertion that political activities in Taraba State are largely influenced by *Da'awah* also the existence of a forum that discusses issues related to politics. The fact that politicians in the State respect the integrity of *Da'awah* workers points to the prevalence of *Da'awah* activities on the political life of the people of Taraba State. I.A. Abba, "Sir Ahmadu Bello: The Sardauna of Sokoto's Conversion Campaign 1964-1965 in Adamawa Division and Northern Sardauna Province" In *Degel Journal Faculty of Arts & Islamic Studies* Vol. 1, No.1, University of Sokoto, Sokoto-Nigeria, 1982, pp.3-8 shows how the effort of Sardauna of Sokoto change the political life of people.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.1 INTRODUCTION

This Chapter aimed at giving summary, conclusion, recommendations and suggestions for further research.

#### 5.2 SUMMARY OF MAJOR FINDINGS OF THE STUDY

The study was primarily designed to make assessment of *Da'awah* activities by Muslim Organizations in Taraba State, Nigeria. Five (5) Chapters were used in order to make the assessment.

The first Chapter titled Introduction, the following headings were used in discussing the Chapter Background of the Study where emphasis was made on the history of *Da'awah* with supporting proofs from the primary sources of *Sharia*. This is followed by statement of the problem where a clearly stated problem was made which has to do on the need to be aware of how the activities of *Da'awah* prevails in the life of the people of Taraba State, then Objectives of the Research were stated which were to find out the perception people have on the prevalence of the activities as far as rreligious, social, economic and political lives of the ppeople of Taraba State are concern. Next to that was Research questions where six (6) research questions were set in order to achieve the stated objectives. The questions were: What is the level of *Da'awah* activities of Muslim organizations in Taraba State? What are the nature/forms of *Da'awah* activities carried out by Muslim oorganizations in Taraba State? What are the *Da'awah* activities carried out by Muslim organizations in relation to the religious life of the people of Taraba State?, What are the *Da'awah* activities carried out by Muslim organizations in relation to the social life of the people of Taraba State?, What are the *Da'awah* activities carried out by Muslim organizations in relation to the economic life of the people of Taraba State?, What are the *Da'awah* activities carried out by

Muslim organizations in relation to the Political life of the people of Taraba State?, Then Significant of the Study was also stated then Scope of the study was mentioned that is half of the 16 Local Government Areas of Taraba State.

The Second Chapter of this research work covers the review of literature that are in one way or the other related to the study. The literatures were consulted and reviewed in the Chapter; Brief History of Taraba State was stated, concept of *Da'awah* was reviewed among other numerous subheadings.

Chapter three presents the methodology used in carrying the research work. The study after introducing the chapter explained the research design and the study used descriptive survey design and 560 population samples were drawn out of the study population using Morgan and Krejcie table for determining sample. Eight (8) out of the sixteen (16) Local Government Areas of Taraba State were selected. Quantitative and qualitative instruments were used for data collection and analyses; Validation of instrument was explained in the Chapter. Data administration and method of Data analysis were stated.

Chapter four of this research dwell on data presentation, analysis and interpretation and summary of the major findings were analyzed also. The last Chapter is Chapter Five which dealt with Summary, Conclusions findings and recommendations of the researcher.

### **5.3 CONCLUSION**

Based on the perception of respondents from the responses they made from the two (2) instruments Assessment of *Da'awah* Questionnaire (ADQ) and Assessment of *Da'awah* Interview Schedule (ADIS), the summary of the Major findings are the followings:

- 1.. It represents the total percentage of 38.20 which is above the bench mark earmarked (33.5%).
- 2.JIBWIS and MSSN Taraba have the highest percentage of respondents that perceived their *Da'awah* activities as high.

3. Generally there is a high level of *Da'awah* activities in Taraba State Other organizations; NACOMYO, NIC, Muslim Council of Taraba State and Taraba Muslim organizations are performing moderately.
4. Islamic Education Trust (I.E.T) has low performance in its activities in the State.
5. Only Seven (7) out of the 23 forms of *Da'awah* activities are rated as the activities that are always conducted by the Muslim organizations, the rest of the activities were either sometimes carried out or not at all.
6. There is influence of *Da'awah* activities on the religious life of the people of Taraba State.
7. There is significant effect of *Da'awah* activities on the social life of the people of Taraba State.
8. The analysis also showed that there is negative effect of *Da'awah* activities on the economic life of the people of Taraba State.
9. This study also found the significant impact of *Da'awah* activities on the Political life of the people of Taraba state.
10. Training of *Da'awah* workers, Seminars, Educational submit, Rural *Da'awah*, door to door *Da'awah* are some of the activities that are not always carried out by the Muslim organizations in Taraba State.

#### **5.4 RECOMMENDATIONS**

Based on the findings of this study the following recommendations are made:

1. There is need for special annual training on skills to be employed in *Da'awah* by the *Da'awah* workers; *Da'awah* Institute of Nigeria (DIN) Islamic Education Trust (IET) Minna, Niger State and Muslim Professionals in *Da'awah* are highly recommended to be invited for this task. Also there is the need for *Da'awah* workers to partake in the work of *Da'awah* consistently.

2. Media programme be sponsored by *Da'awah* organizations for wider benefit of the people of Taraba State.
3. Stereotype and self-centeredness be avoided among scholars. Regular and effective analysis of the activities of *Da'awah* be improved among *Da'awah* organizations.
4. Frequent Rural *Da'awah* be constant.
5. The researcher recommends the creation of special forum meant for intellectual discourse that can improve both intra and interfaith harmony. This would greatly facilitate appreciative understanding and enhance peaceful coexistence among various religious groups in the State.
6. Centre for reverts management be created and skillful staff be employed for proper handling of the reverts.
7. Tolerance to non Muslims be improved to avoid enmity.
8. *Da'awah* workers should avoid any acts that would lead to tribalism as this would be a stumbling block that would discourage non Muslims from accepting Islam.
9. Regular training on Islamic financial literacy be put in place to enable *Da'awah* workers gain the skill of becoming economically self reliant.
10. It is highly recommended that the rich class in the State should be encouraged to support *Da'awah* workers so as to be partners in championing the cause of Allah.
11. Skill acquisition centers be established by *Da'awah* organizations. This would help in developing both human and material resources.
12. As a matter of fact, *Da'awah* organizations need to be engaging politicians during campaigns irrespective of their religious or geographical backgrounds. And they should be freed from outright condemnation of candidates as this would create serious enmity.
13. The Muslim organizations in the State should develop a strategy (long and short term) that would aim at empowering the *ummah* politically. The researcher hopes that if these

recommendations are adhered to, the effect of *Da'awah* activities in the State would increase greatly. All praises are due to Allah in whose favour and blessings this research work is accomplished. May His peace and blessings be upon the noble Prophet (S.A.W) *Alhamdulillah.*

## **5.5 LIMITATIONS OF THE STUDY**

This sub section is meant to express the problems encountered in the course of carrying the research work. It is pertinent to note that there is no perfection in things done by humans without experiencing obstacles that would in one way or the other affect such a thing. The same way the researcher encountered the following challenges:

Translating Arabic manuscripts to English considering the former being divinely chosen language of communication to whole of humanity. This language is wealthier than English. Some of the wordings in Arabic can hardly get equivalence in English. However, the researcher has done the best he could to bring close to the reader the meaning of such wordings.

Insecurity in the State is another major challenge because some areas which the researcher intended to visit became inaccessible. This delayed the work until normalcy was returned to such areas especially places like Wukari in the Southern part of the State.

Financial constraints also hinder the smooth completion of the work especially during the 5 months industrial action embarked by Academic Staff Union of Universities (ASUU). In spite of the above challenges the researcher put the best he could within the limited resources to ensure the work has seen the light of the day.

## **5.6 SUGGESTIONS FOR FURTHER STUDIES**

It is pertinent that this work cannot be taken as final due to the limitations observed and based on the result obtained the following suggestions are made for further studies:

1. Reverts Management in Taraba State Problems and Prospects.

2. Comparative analysis of the effectiveness of Interfaith *Da'awah* and Dialogue in Taraba State.
3. Effective methodology of *Da'awah* in the 21<sup>st</sup> century Nigeria; A case study of Taraba State.
4. The impact of interreligious organizations to socio-political wellbeing of the people of Taraba State. *Alhamdu lillah*

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## **Appendix:1**

### **ASSESSMENT OF DA'WAH QUESTIONNAIRE (ADQ)**

Faculty of Education, Department of Arts and Social Science Education, Islamic Studies  
Section, Ahmadu Bello University Zaria.

Dear respondent,

This questionnaire is designed to measure the influence of Da'awah activities by Muslim organizations in Taraba State. Your honest opinion is elicited as you complete the questionnaire. This response in this instrument shall be used for research purpose only. Note that no answer is right or wrong. To further assure you of confidentiality, you need not write your name. Note also that the success of this research study depends on your honest views on the Da'awah activities by Muslim organizations in your area.

Yours Faithfully,

*Abdulumuni Inda*

*MED/EDUC/4747/09-10*

### **N.B**

Please read the instructions on each section carefully before you respond by ticking against the option that best represents your view on Da'awah activities by Muslim organizations in Taraba State.

### **SECTION A: LEVEL OF DA'AWAH ACTIVITIES**

**INSTRUCTION:** Please tick against the option that best satisfy your opinion on the level of Da'awah activities of the following Muslim organizations in your area.

H= High level, M=Moderate level, L= low level

**1.What is the level of the Da'awah activities of the following Muslim organizations?**

<b>SN</b>	<b>Organization</b>	<b>H</b>	<b>M</b>	<b>L</b>
i.	MSSN Taraba Chapter			
ii.	NACOMYO Taraba			
iii.	JIBWIS Taraba State			
iv.	N .I.C Taraba Chapter			
v.	FOMWAN			
vi.	I. E. T Taraba Chapter			
vii.	Muslim Council of Taraba State.			
viii.	Taraba Muslim Organization			

## **SECTION B: FORMS OF DA'AWAH ACTIVITIES**

**INSTRUCTION:** Please indicate by ticking the activities carried out by Muslim organizations in your area. Please tick against the option that best represents your view on the frequency of Da'awah activities carried out by Muslim organizations in your area.

The options are: A = Always, S = Sometimes, N = Never

### **2. The following Da'awah activities carried out by Muslim organizations in my area**

	<b>Da'awah activities</b>	<b>A</b>	<b>S</b>	<b>N</b>
I	Seminars			
ii	Tafsir			
iii	Lecture presentation			
iv	Visitation to prison yards			
v	Convert Management			
vi	Building of schools			
Vii	Training of Da'wah workers			
viii	Conferences			
ix	Visitations to hospital			
x	Quize and debate competitions			
xi	Quranic Recitation competition			
xii	<i>Ta'leemat</i>			
xiii	Hajj Seminar			
xiv	HIV campaign			
xv	Orphanage Management			
xvi	Health enlightenment campaign			
xvii	Educational summit			
xviii	Rural Da'awah			
xix	Marital counseling			
xx	Political enlightenment			
xxi	Interfaith Dialogue			
xxii	Khutba (Friday sermon)			
xxiii	Door to Door <i>Da'awah</i>			

**SECTION C: PREVALENCE OF DA’WAH ACTIVITIES**

**INSTRUCTION:** Please indicate by ticking against the option that best represents your view on the prevalence of Da’wah activities on the lives of your people in your area.

The options are: SA = Strongly Agree, A = Agree, D = Disagree and, SD = Strongly Disagree.

S/N	Statement on the influence of Da’wah activities on the religious lives of your people	RESPONSE				
		SA	A	U	D	SD
3	Most Da'wah organizations partake in the work of <i>Da'wah</i> consistently in Taraba State.					
4	Islamic organizations sponsor media programme specially to enlighten the populace about Islam.					
5	Most <i>Da'wah</i> workers receive special training on <i>Da'wah</i> annually.					
6	Inadequate knowledge of Islam among Muslims cause great misconceptions about Islam.					
7	<i>Da'wah</i> workers visit my area frequently.					
8	Stereotype by some selfish religious leaders is the cause of religious disharmony.					
9	Scholars are very willing in extending the work of <i>Da'wah</i> to remote areas.					
10	Most revertees enter the fold of Islam without the effort of the Muslims					
11	<i>Da'wah</i> activities is regularly analyzed for getting more Influence in propagating Islam					
12	Lack of frequent rural <i>Da'wah</i> makes some Muslims villagers not to accept the faith.					

S/N	Statement on the influence of Da'wah activities on the social religious lives of your people	RESPONSE				
		SA	A	U	D	SD
13	Lack of continuous enlightenment on religious teachings create disharmony among the various faith.					
14	Muslims are friendly to Christians in the State					
15	Christians often visit Muslims during festivals.					
16	Creating a forum where both Muslims and Christians meet and dialogue would bridge a wide gap of misunderstanding.					
17	Lack of inter marriages between different tribes in the State create serious setback of <i>Da'wah</i> activities in the State.					
18	Looking at any revert as 'second class' Muslim discourages them from learning the true teaching of Islam.					
19	Intolerance to non-Muslims cause serious enmity to Islam and Muslims.					
20	Tribalism has seriously affected the growth and development of <i>Da'wah</i> in the State.					
21	Most Muslims interpret Islam by the behaviour of the Muslims.					
22	Reverts management is properly handled by Muslim organizations in the State.					

S/N	Statement on the influence of Da'wah activities on the economic lives of your people	RESPONSE				
		SA	A	U	D	SD
23	<i>Da'wah</i> workers give regular regular training to the Ummah on Islamic financial literacy.					
24	people tends to be greedy and stingy if they don't get anyone to remind them of Islamic financial rulings.					
25	financial constraints is the cause for poor participation of <i>Da'wah</i> in the State.					
26	Non challant attitudes by the wealthy Muslims towards championing the cause of <i>Da'wah</i> are common in the State.					
27	Corruption gain ground in the state because of selfish interest of some scholars.					
28	Economic Intervention of professional bodies in <i>Da'wah</i> help in gaining more reverts.					
29	Members of Muslim organizations are economically equal to the task of facing contemporary <i>Da'wah</i> challenges in the State.					
30	The rich among the ummah in the State empower the poor economically.					
31	<i>Da'wah</i> Organizations have Skill acquisition centres meant for economic empowerment					
32	<i>Da'wah</i> workers depend mostly on mosque and individual contributions in running the <i>Da'wah</i> activities.					

S/N	Statement on the influence of Da'wah activities on the political lives of your people	RESPONSE				
		SA	A	U	D	SD
33	Political activities in Taraba State are largely influenced by <i>Da'wah</i>					
34	Muslim organizations have a forum where they give final decision on whom to be voted in order to avoid losing election and disunity among the Ummah.					
35	Synergy among <i>Da'wah</i> organizations becomes rare in the State.					
36	Provocative words to non-Muslims during election campaigns make non-Muslims disregard Muslims candidates.					
37	Political leaders manipulate the work of <i>Da'wah</i> in the State.					
38	Politicians respect advise from <i>Da'wah</i> workers.					
39	Political class in the State have full trust in the integrity of <i>Da'wah</i> workers .					
40	<i>Da'wah</i> workers interacts with political candidates irrespective of their religious background.					
41	<i>Da'wah</i> workers openly condemn a non muslim candidate.					
42	<i>Da'wah</i> organizations in the state have a long term strategy of improving political strength of the Ummah.					

**THANK YOU.**

## ASSESSMENT OF DA'AWAH INTERVIEW SCHEDULE (ADIS)

### Section A: Personal information

Name-----

ADDRESS-----

Name of the Organisation-----

Position in the organization-----

Number of years spent in the organization-----

### Section B Interview Questions

1. What is the nature of your *da'awah* activities in Taraba State
2. How would you assess the success of the activities
3. What in your view is the problem of *da'awah* activities in Taraba State.
4. How would you rate the level of *da'awah* activities in the State.
5. Is there cooperation among the *duats* in the State
6. What suggestion do you have for *da'awah* workers in the State

### LIST OF INTERVIEWEES

S/No.	Name	Organization	post	Date/Time	Venue
1.	Mal. Musa S. luggere mosque	JIBWIS	Secretary	17/6/15/ 8.00pm	Al-Amin's
2.	Hassan Y. Muhd	JIBWIS	Youth	18/6/15/ noon	IzalaCentral Mosque
3.	Mariya I. Bello	FOMWAN	Amira	18/6/15 /10.00am	GRA qtrs.
4.	Mal. Jibril A. Badwiy	JIBWIS	School Director	18/6/15/1-2pm	Izala Central Mosque
5.	Dr. Ibrahim Jalo M.	JIBWIS	Chief Imam	18/6/15/2.30pm	His library
6.	Mal. Ahmad M. Boyi	JIBWIS	Deputy Imam	18/6/15 Asr	His house
7.	Hajiya Safiya Umar	FOMWAN	Ex-Ameerah	17/6/15 evening	Her house



STATE GIFT AND VISITATIONS



PRISONERS, DURING FOMWAN VISIT



**SALIHA ADULT CENTRE SCHOOL AND WOMEN IN CLASS**



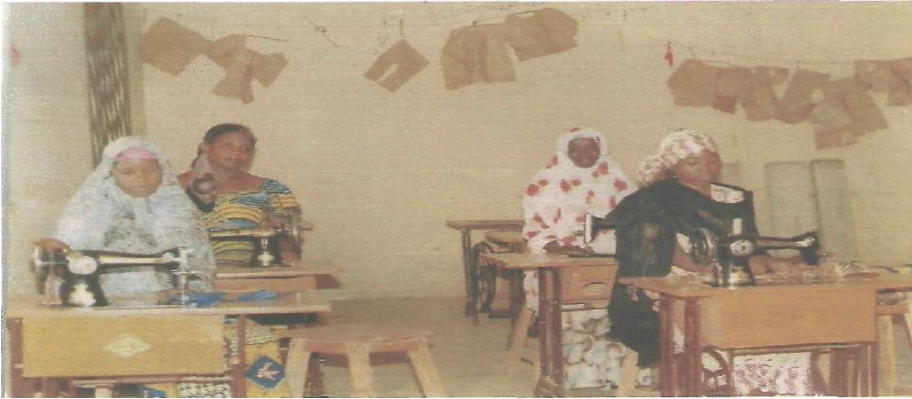
**1ST BLOCK 2 CLASSROOMS AND OFFICE AL-QALAM SCHOOL**



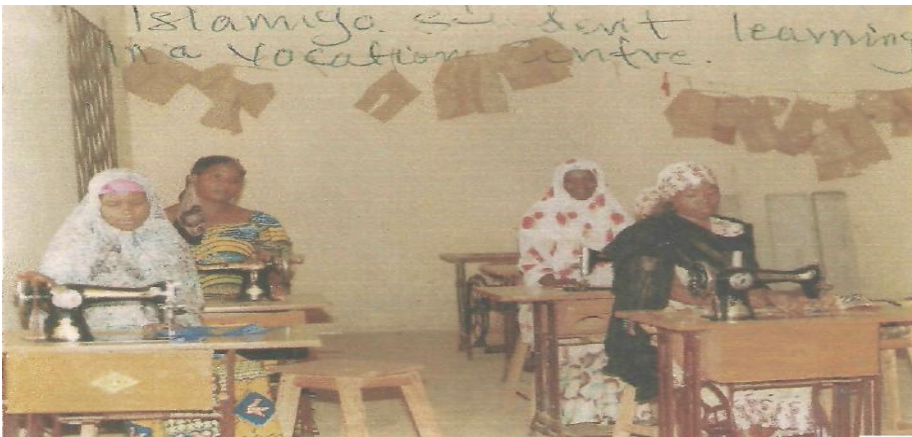
**SALIHA ADULT WOMEN CENTRE**



**WOMEN CENTRE LOCAL CRAFT TRAINING PULL GEMBU**



**HOME ECONOMIC SEWINS MACHINE FOMWAN TRAINING CENTRE GEMBU**



**HOME ECONOMIC SEWING MACHINE FOMWAN TRAINING CENTRE GEMBU**



Work has been done T.Y Danjuma Foundation Staff and State EXCO



Chairman Lau LGA, State Amirah and TYDF Staff, With State FOMWAN Gift to Chairman and Council Materials done



State FOMWAN Members and TYDF Staff during Training

**BISIMILLAHIR RAHMANIR RAHIM**  
**SHARIN TAFSIRIN BANA WANDA KWAMITIN DA'AWA**  
**JIBWIS JALINGO TARABA TA STATE TSARA RANAR**

**23/5/2015**

SINO	MASALLACI	MAI TAFSIR	ALARAMMA
1.	Babban masallacin jumma'a	Dr Ibrahim Jalo Jalingo	Mustapha isa
2.	Masallacin tasha	Mal. Inuwa Dalibi	Rabi'u isa
3.	Masallacin water board	Mal. Kabiru Lamido Gora	Ansaru musa
4.	Masallacin finance	Mal. Ahmad Boyi	Muh'd muh'd usaman
5.	masallacin nana Aisha	Mal. Salihu Barau	Abdulrashid
6.	Masallacin ummah mosque	Mal. Barkindo Jungudo	Abdullahi muh'd
7.	Masallacin tafare	Alh. Ibrahim Gambo	Umar Musulmi
8.	Masallacin Alh. Lukuman	Mal. Zakariya Shu'aibu	Kamalu Muhammad
9.	Masallacin kofan sarkin noma	Mal. Abubakar Jibu	Adam gimba
10.	Tsohon masallacin jumma'a	Mal. Abubakar Baba	Sale Abubakar
11.	masallacin kofan Alh. Ari	Mal. Abubakar maitakalmi	Rabi'u ishaqa
12.	Masallacin Alh. Audu trader	Mal. sulaiman Sa'ad	Jabir Sulaiman Sa'ad
13.	Masallacin mayo-gwai ta gabas	Mal. Baban Gida (Rukiya)	Abdul-razak Ahmad goji
14.	Masallacin baba Audi	Mal. gambo muh'd m.day	Abbas Isa
15.	Masallacin markaz ibn taimiya	Mal. Tijjani Yakub	Madu Kaka
16.	Masallacin Road Block	Mal. Aminu Yusuf	Ridwanu Aliyu
17.	Masallacin sabon sarki	Mal. Aminu sa'ad	Abubakar hamid
18.	Masallacin jikan shehu	Mal. Auwal Mubarak	Muh'd Umar Sulaiman
19.	Masallacin Albani	Mal. Lawan sulaiman	Yunus Y Aliyu
20.	Masallacin Wuro musa	Mal. Shu'aibu Hassan	Adamu Imam
21.	Abubakar Gumi Mosque	Mal. Abubakar Baba Adda	Abdulbasit Adam
22.	Masallacin Anguwan kasa	Mal. Isa Abubakar	Umar Babayo Mafindi
23.	Masallacin Abubakar sadiq	Mal. Abubakar Al-Fullati	Al-ameen Yusuf

24.	Magwai ta yamma (masallacin malam bello)	Mal. Abdurrahman Jibrin (Al-badawi)	Ahmad Ibrahim jalo
25.	Masallacin Garin Mallum	Mal. Muh'd Abubakar Adam	Isma'ila Idris
26.	Baba ya'u	Muhammad Garkida	Umar Muhammad
27.	Masallacin jauro votto	Isa Adam	Azrak Muhammad
28.	Masallacin kofan Bala mecin nasarawo	Mal. umar Bose	Sulaiman Muhammad
29.	Masallacin Abu Umar	Murtala Ibrahim yusuf	Abdullahi Yusuf
30.	Masallacin tiken awaki	Mal. Nuru sani	Sabi'u Shu'aibu
31.	Masallacin bala Hamada	Abdullahi usman	Sa'idu Karofi
32.	Masallacin lankaviri	Abdul-mumini inda Lau	Da Alarammansa
33.	Masallacin mararraban kunini	Mal Aliyu Abdullahi (baduku)	Da Alarammansa
34.	Masallacin jumma'a na lau	Mal. Ahmad muh'd Lau	Da Alarammansa
35.	Yorro	Mas'ud maruban	Da Alarammansa
36.	Takum	Mal. Yahya Umar	Da Alarammansa
37.	Nguroje	Yusuf Ali Karim	Da Alarammansa
38.	Mararraban ba'isa	Mal. Salihu Adam Bantaje	Da Alarammansa
39.	Abong	Mal. Yakubu	Da Alarammansa
40.	Wukari	Mal. Salihu Abubakar	Da Alarammansa
41.	Gashaka	Idris ishaqah Bello	Muh'd Umar Sani
42.	Ibbi	Mal. Adamu Sabo	Umar Baba Kani
43.	Donga	Mal. Usman Abubakar	Da Alarammansa
44.	Gareji	Mal. mu'azu Ishaq	Da Alarammansa
45.	Bali	Imam Habibu abubakar	Yahya salisu
46.	Mutum Biyu	Murtala Muh'd Kumbo	Sagiru Garba Yaro
47.	Zing	Mal. Dahiru Haruna	Da Alarammansa
48.	Karim Lamido	Abdussalam Musa	Babangida S. Tofi
49.	Gassol	Ahmad Abdulkadir	Da Alarammansa
50.	Sunkani	Mal. Isa Gambo	Da Alarammansa
51.	Garba Chede	Musa Yusuf Ibbi	Yakubu Usman
52.	Yalwan Tau	Usman Muh'd Yalwa	Bello yelwa
53.	Iware	Mal. Muh'd Ali	Yahya Iware
54.	Gembo	Mal. sa'ad Raji Lau	Muh'd Ibrakjm
55.	Mutum Daya	Sani Abubakar Takum	Abubakar Angulle
56.	Ba'isa	Mal. Habibu Nguroje	Da Alarammansa

MUHAMMAD INUWA DALIBI

SA HANNU:.....

SAKATAREN KWAMITIN DA'AWA

RANA:.....

MALAM AHMAD MUHAMMAD BOYI

SA HANNU:.....

SHUGABAN KWAMITIN DA'AWA

RANA:..... 18/06/2015