

**ASSESSMENT OF *DA'WAH* ACTIVITIES ON MAGUZAWA PEOPLE WHO  
ACCEPTED ISLAM IN ZAZZAU EMIRATE, KADUNA, NIGERIA**

**BY**

**ABDULLAHI Dalhatu**

**NCE,B.ED, ISLAMIC STUDIES A,B,U ZARIA M, ED/EDUC/22894/2012/2013**

**A DISSERTATION SUBMITTED TO THE POSTGRADUATE SCHOOL, AHMADU  
BELLO UNIVERSITY, ZARIA IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE AWARD OF MASTER (DEGREE) IN EDUCATION  
(ISLAMIC STUDIES)**

**DECEMBER, 2016**

## **DECLARATION**

I declared that this dissertation is written by me, and it has not been written by somebody else.

---

**Abdullahi Dalhatu**

---

**Date**

## CERTIFICATION

This dissertation titled “Assessment of *Da’wah* activities on *Maguzawa* people who accepted *Islam* in Zazzau Emirate, Kaduna state, Nigeria “by Abdullahi Dalhatu meets the regulation governing the award of masters degree in Education (Islamic Studies) of Postgraduate School, Ahamadu Bello University Zaria.

-----  
Dr, Abdullahi Dalhatu.  
Chairman, Supervisory Committee.

-----  
Date

-----  
Dr, Abdulkadir Ibrahim Lamido  
Member, Supervisory Committee.

-----  
Date

-----  
Dr Abdullahi Dalhatu  
Head of Department.

-----  
Date

-----  
Professor K. Bala  
Dean, School of Postgraduate Studies.

-----  
Date

## **DEDICATION**

This work is dedicated to my parents who taught me that loving Prophet Muhammad (S.A.W) can only be demonstrated by following his teachings, not by singing his praises only. May Allah shower His Mercy upon them, *Amin*.

## ACKNOWLEDGEMENTS

All praises and thanks are due to Allah who gave me the ability to complete this research work successfully. May His peace and blessings be upon His Prophet and Messenger Muhammad (S.A.W) his companions and those who follow their footsteps till the day of Resurrection.

My profound and sincere gratitude goes to my Supervisors Dr. *Abdullahi Dalhatu* and Dr *A.I Lamido* for their constructive suggestions, patience, encouragement, advice and guardianship during the period of this work. I am proud and thankful to my parents who prepared me for my Religion. Also my profound and sincere gratitude goes to *Dr, Muhammad Yahya, Dr, H.I. Bayero and Dr A.I Shika* who helped me with advice, encouragement and suggestions during this research work.

I also thank Prof *A.A Ladan, Prof. F.S.M. Koya, Dr. A.M.S. Birnin Kudu, Dr. Yaqub Wakili, Dr. Adamu Aliyu, Dr. Haruna Muhammad, Dr, Abubakar Aliyu Abbas Zagezagi, Mal Abdullahi Danyaro, Mal Lawal Tambaya Ahmad, Mal Abubakar Sabo Yusha'u* and my friend, Jameel Sabo Sa'id kano, for their advice and encouragement. In the same vein, I wish to express my appreciation and gratitude to the members of my family as well as my typist, *Nurudeen Lawal (Babatee)*, for their support and encouragement. Furthermore, I wish to express my gratitude to my employer for giving me the opportunity to further my studies to this level. To all, I once again say thank you and God bless.

## ABSTRACT

This study is to assess the activities of the *Du'at* in Zazzau Emirate among the *Maguzawa* who accepted *Islam*. It was limited to only five local government areas in the emirate. The research presents the history of the emirate, tribe, religion and its locations in Kaduna state as well as its boundaries with other neighboring states. The research was able to view the meaning of *Maguzawa*, their culture and their locations in Zazzau Emirate. The concept of *Da'wah* was discussed in relation to non-Muslim, among others. Thus, Survey research design was used where three questionnaires were applied. The questionnaire covers the new converts among the *Maguzawa*, the teachers of Islamic education among the *Maguzawa* and then the *Da'wah* organizations/committees among the *Maguzawa*. Simple percentage was used in analyzing the data collected. The major findings of the research revealed that there is a significant number of *Maguzawa* that were converted to Islam from their paganism just as there is significant number of *Maguzawa* who were Christians and later converted to Islam. There are *Da'wah* committees/organizations conducting various *Da'wah* activities such as establishing *Islamiyyah* Schools and Mosques in which they conduct preaching and teachings of Islam. On the other hand, the new converts from the *Maguzawa* are in peaceful coexistence with the non-Muslims among them. In view of this, the research recommends that the *Da'wah* organizations need to coordinate their activities to avoid duplication and possible misunderstanding among them and there is need to use the *Zakat* proceeds and other forms of charity such as *waqf* from the Emirate to boost the activities of *Da'wah* and learning of Islam among the *Maguzawa*.

## Operational Definitions of Terms

<i>Amirul Mumin</i>	(Commander of the faithful)
<i>Bamaguje</i>	(Hausa pagan)
<i>Bori/ Iskoki</i>	(spirits)
<i>Da'wah</i>	(Calling or invitation of people to Islam)
<i>Du'at</i>	(preachers)
<i>Fityanul Islam</i>	(an Islamic organization)
<i>Habe</i>	(Hausa people)
<i>Hadith</i>	(Tradition of the prophet)
<i>Ibadat</i>	(Worship)
<i>Iskoki</i>	(Spirits)
<i>Jama'atul Izalatul bid'a wa'ikamatul Sunnah.</i>	(An Islamic organization)
<i>Jihad</i>	(struggle for the cause of Allah)
<i>Kofena rock</i>	(a big rock outside the City of Zaria)
<i>Madarasa</i>	(The School)
<i>Madarkaci</i>	(A big rock in the city of Zaria)
<i>Madau of Zazzau</i>	(Carrier holder of sword called Zazzau)
<i>Maguzawa</i>	(plural of Hausa pagan)
<i>Maigida</i>	(Head of the house)
<i>Sabr</i>	(Patience)
<i>Sadaqa</i>	(Charity)
<i>Sahabas</i>	(Companions of the Prophet)
<i>Salat</i>	(Prayer)
<i>Sarkin Dawa</i>	(The Lord the bush)
<i>Sarkin Huda</i>	(The Lord of furrows)
<i>Sarkin noma</i>	(The head of the farmers)
<i>Sarkin Zazzau</i>	(Emir of Zazzau)
<i>Shariah</i>	(Law)
<i>Tabi'un</i>	(Successors of the Sahabah)
<i>Ta'alim</i>	(Teachings)

<i>Tsafī</i>	(Magic)
<i>Turunku rock</i>	(a big rock in <i>Turunku</i> village outside Zaria)
<i>Uwargida</i>	(First wife)
<i>Zakat</i>	(Poor dues)
<i>Zikr</i>	(Remembrance of Allah)

### **Abbreviation**

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



## TABLE OF CONTENTS

Title Page .....	i
Declaration.....	ii
Certification.....	iii
Dedication.....	iv
Acknowledgement.....	v
Abstract.....	vi
Operational Definitions of Terms.....	vii
Table of Contents .....	viii

### CHAPTER ONE: INTRODUCTION

1.1 Background to the Study :.....	1
1.2 Statement of the Problem:.....	2
1.3 Objective of the Study :.....	3
1.4 Research Questions:.....	3
1.5 Significance of the Study:.....	4
1.6 Scope and Delimitation:.....	5

### CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.0 Introduction: .....	6
2.1 An Overview of <i>Zazzau</i> Emirate :.....	6
2.1.1 The location of <i>Zazzau</i> Emirate.....	9
2.1.2 The Composition of <i>Zazzau</i> Emirate .....	10
2.1.3 The Custom/Culture of the People of <i>Zazzau</i> before the coming of Islam.....	9
2.2 <i>Da'wah</i> in <i>Hausaland</i> and the Spread of Islam in <i>Zazzau</i> Emirate.....	11
2.2.1 Spread of Islam in <i>Hausaland</i> .....	12

2.3	Political System in <i>Zazzau</i> Emirate: .....	19
2.4	History of <i>Maguzawa</i> and their Tradition in <i>Zazzau</i> Emirate: .....	20
2.4.1	Religious belief of <i>Maguzawa</i> .....	21
2.4.2	Political Structure of <i>Maguzawa</i> .....	22
2.4.3	The <i>Maigida</i> (head of family).....	23
2.5	<i>Da'wah</i> Activities .....	23
2.6	Types of <i>Da'wa</i> .....	27
2.7	The Methodology of <i>Da'wah</i> .....	34
2.7.1	Wisdom.....	35
2.7.2	Reason with Truth.....	36
2.7.3	Progressive and Gradual Approach.....	36
2.8	<i>Da'wah</i> According to the Qur'an and <i>Sunnah</i> .....	38
2.9	Qualifications of <i>Da'i</i> .....	42
2.9.1	Belief in Allah.....	42
2.9.2	Truthfulness.....	43
2.9.3	Knowledge.....	45
2.9.4	<i>Ahlaq</i> (Character).....	46
2.9.5	Self purification and Self Control.....	48
2.9.6	Communication Skills.....	49
2.9.7	Be Just and Judicious.....	49
2.10	<i>Da'wah</i> among the Non-Muslims.....	50
2.10	The Significance of <i>Da'wah</i> among the Non- Muslims.....	57

### **CHAPTER THREE: RESEARCH METHODOLOGY**

3.0	Introduction.....	62
3.1	Research Design.....	62
3.2	Population .....	63
3.3	Sample and Sampling Techniques.....	65
3.4	Instrument for Data Collection .....	65
3.5	Validation of the Instrument.....	65
3.6	Method of Data Analysis.....	65

### **CHAPTER FOUR: DATA ANALYSIS AND INTERPRETATION**

4.0	Introduction .....	66
4.1	Major Findings .....	95

### **CHAPTER FIVE: SUMMARY, CONCLUSION RECOMMENDATION**

5.1	Summary.....	96
5.2	Conclusion.....	97
5.3	Recommendation.....	98
	References.....	99
	Appendix I Questionnaires .....	102
	Appendix II List of some Females new Converts in Ikara .....	
	Appendix III Monthly Allowances for some <i>Du'ats</i> and Classroom Teachers in Ikara	
	Appendix IV Monthly Allowances for some <i>Du'ats</i> and Classroom Teachers in kudan	

## CHAPTER ONE: INTRODUCTION

### 1.1 Background to the Study

All thanks are due to the Creator, Allah (S.W.T), for the revelation of the ultimate guidance to man. May the peace and blessing of Allah (S.W.T) be upon the seal of Prophets, Muhammad (S.A.W), for perfectly accomplishing the mission of His Lord. Similarly, may Allah (S.W.T) be pleased with the Companions and members of the households of the Prophet (S.A.W) for their sincerity and patience in disseminating the message of Islam throughout the world.

The unceasing efforts of the *Sahabah* (R.A), the *Tabi'un* and the later scholars of the various periods coupled with the contributions of early business merchants brought about the establishment of Islam in various localities. Certainly, the moral teachings of Islam and its political system played a fundamental influence in bringing Islam into West African countries in particular.

The activities of business men, the *Wangarawa*, the trading link between *Borno* Empire with Hausa land as well as the coming of some prominent scholars such as al - *Maghili* to Hausa land contributed tremendously in making the environment a fertile land to enable Islam to get to various places in *Hausa* Land This brought the establishment of many centres of learning such as *Yandoto* in the present *Zamfara* State and *Katsina*, which became the extension of Timbuktu University, and later one of the most prominent centres of learning in the Muslim world, after the collapse of Songhai Empire.

The Hausa land was multifaceted tribe culturally, religiously. However, the Hausa and Fulani tribes were considered as major tribes of Hausa land. The Hausa land was transformed

into political city states, independent from each other. The major political classifications of Hausa city were *Daura*, *Katsina*, *Gobir* Kano and *Zazzau* Emirate. However, the Jihad of *Danfodiyo* in 1804 was able to amalgamate the various City State into one single body under the Sultanate. This further facilitated the Islamization process and religious awareness of the various localities. Therefore, the Jihad of 1804 subsumed the various cultural and religious differences to Islam with very few minorities such as *Maguzawa* that either changed to Christianity or remained as pagans. The bulk of the pagans were of *Hausa* ethnicity, known as *Maguzawa* sparsely located in the major Hausa provinces, such as Kano, *Katsina* and *Zazzau*. The pagan from *Maguzawa* can hardly be separated from the rest of Hausa Muslims in terms of dressing, and the social aspects of life.

The *Maguzawa* later became exposed to both activities of the Christian missionaries. This made the *Maguzawa* incline either to Islam or Christianity. However, majority of the *Maguzawa* have accepted to be Muslims in the contemporary time, as a result of the various efforts of *Da'wah* organizations. In view of this, this research is designed to assess the *Da'wah* activities among the *Maguzawa* of *Zazzau* Emirate. The basic aim is to identify the challenges and deliberate on the way forward.

## **1.2 Statement of the Problem**

It is really unfortunate that the area under study, *Zazzau* Emirate, which is largely dominated by Muslims, has very little impact of activities, especially among the major settlements of the non-Muslims. This is because a good number of people still adhere strictly to their traditional religion. These could be attributed to so many factors that need to be investigated in order to come up with a reliable and sustainable methodology of spreading the mission of Islam in the affected areas of the study. Thus, the need to embark into an

investigation to assess the level of the impact of the activities on *Maguzawa* is highly necessitated. Of course problems and challenges militate against the efforts of *Du'at* in the area, but to what extent could they become impediments to the success of *Da'wah* activities? Can it be said that the *Du'at* had no mutual understanding with one another while carrying out their missions or were they at loggerheads with each other, which becomes the source of their challenges? What could be the reason some of the *Maguzawa*, after accepting Islam later reverted to their former religion or remain in Islam without major change in their behavior or way of life?

### **1.3 Objectives of the Study**

The study seeks to achieve the following objectives:

- i. To identify the challenges of *Da'wah* activities among the *Maguzawa* in *Zazzau* Emirate.
- ii. To identify the various *Da'wah* Organizations and their activities in *Zazzau* Emirate.
- iii. To examine the methodology of *Da'wah* organizations among and the *Maguzawa* of *Zazzau* Emirate.
- iv. To assess the level of success and achievements of *Da'wah* activities on the life of the *Maguzawa*.
- v. To evaluate the challenges and problems of *Da'wah* activities among the *Maguzawa* of *Zazzau* Emirate.
- vi. To proffer solutions of possible problems in the light of *Shari'ah* to the challenges and problems of *Da'wah* activities among the *Maguzawa* people.

#### **1.4 Research Questions**

- i. What are the challenges of *Da'wah* activities among the *Maguzawa*?
- ii. What is the nature of *Da'wah* organizations among the *Maguzawa of Zazzau* Emirate?
- iii .What are the methods of *Da'wah* organizations among the *Maguzawa of Zazzau* Emirate?
- iv. What are the success and achievement of *Da'wah* activities on the lives of the *Maguzawa*?
- v. What are the challenges and problems of *Da'awah* activities among the *Maguzawa of Zazzau* Emirate?
- Vi How can the challenges and problems of *Da'wah* activities among the *Maguzawa* be solved in the light of *Sharia'h*?

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

The basic aim of Islam is to make every person attain the full understanding of the concept of God and to worship Him accordingly. The *Maguzawa* are people who live in the midst of Muslims, especially in *Zazzau* Emirate. (Thus, their activities are hardly separated from that of Muslims). In view of this, the research aims at digging the root cause of the *Maguwa* refusal to convert to Islam, in spite of belonging to the same ethnic group with *Hausa* who are mostly Muslims would not only be significant in the assessment of the efforts of *Du'ats* in the area, but will also assist the *Du'ats* in strategizing their activities to allow for the full realization of their objectives and the Islamization of the environment. Furthermore, it will bring about full unity among the people of the locality and this in turn brings about peaceful coexistence, which will assist the government in the spread of developmental project as well as controlling all possible crises.

## **1.6 Scope / Delimitation of the Study**

The scope of this study covers the assessment of the activities of various *Du'at* groups operating on *Maguzawa* domain in *Zazzau* Emirate the success and achievement of such activities on the *Maguzawa* people. Therefore, the following areas of *Maguzawa* locations served as area of restriction to this research. These places include; *Sabon Gari, Kudan, Giwa, Makarfi* and *Ikara* local Government. Furthermore, the period that the research covers is between 2000 -2016.



## CHAPTER TWO

### Review of Related Literature

#### 2.0 Introduction

In this chapter, effort is made to look into the overview of *Zazzau*, which deals with its location, composition, culture and custom of the *Zazzau* people before and after the coming of Islam. The research deals with the history of *Maguzawa* in *Zazzau* emirate, as well as the introduction of Islam to them. The nature, procedures and significance of *Da'wah* to non Muslim is also discussed in detail. The chapter also deals with the prerequisite conditions of a *Da'i*.

#### 2.1 An Overview of *Zazzau* Emirate

*Zazzau* Emirate is among of the oldest and largest kingdoms of Northern Nigeria. It is an Emirate currently situated in Kaduna State and is the major city in Kaduna State after Kaduna town. According to Bello (1979), the name of Zaria is used to denote the capital city of the kingdom and has various names like *Zazzau*, the ancient name of Zaria, which was one of the *Hausa Bakwai*, the seven *Hausa* States. The *Zazzau* also known as the *Zaria* Emirate is a traditional state with its head quarters in the city. Arnert, (1972) states that *Zazzau* is the name commonly applied to the Emirate by the *Hausa* speaking people. The Emir's title in *Hausa* language is known as *Sarkin Zazzau*. The term *Zekzek* or *Zegzeg* is probably merely a variant spelling of *Zakzak*, but the natives of the kingdom refer to it in *Hausa* as *Bazazzagi* plura "Zage –Zagi.

According to *Dalhatu* and *Hassan* (2000) and *Dalhatu* (2002), the formation of *Zazzau* kingdom was highly attributed to the first *Habe* ruler of *Zazzau*. *Gunguma* who was popularly referred to in literature as *Madau* of *Zazzau* literarily means the carrier or holder of

the sword name *Zazzau*. During the period before the formation of *Zazzau* kingdom and the emergence of *Gunguma*, various ancient settlements that formed the nucleus state seemed to have existed in a number of places around the plan of *Zazzau*. The proper view among the historian and traditionalist clearly shows that primitive ancient settlements existed for many years period within and outside the area that later came to be *Madarkaci*, *Kufena* and *Tukur*, *Tukur. Dalhatu* and *Hassan*,( 2000) held the views that the traditions in *Zazzau* indicated that the early rulers settled in many places before finally settling down in *Turunku*. Various traditions indicated that *Zazzau* emerged during the early primitive communities of *Kufena*, much earlier than the emergence of *Gunguma* as a ruler of *Zazzau*. The rulers of *Kufena* under *Dan Zau* were said to have constructed a mighty sword from the rich iron found under the complex of *Kufena* rock. This mighty sword was subsequently named *Zazzau* before the arrival of *Gunguma*. This sword served as a symbol of power and authority of the royalty in *Zazzau* state (Dalhatu, 2002).

The origin of *Gunguma* in *Zazzau* was highly connected with the legend of *Bayagida Makas Sarki*. The emergence of *Gunguma* was assumed to mark the beginning of *Habe* kingship and *Sarauta* system in *Zazzau*. They enjoyed overwhelming power and absolute control over the sword earlier named *Zazzau* which was also invested with the authority of the people and as long as that sword remained in his presence, he would be the absolute ruler of *Zazzau*. He further explained that the rulers of *Kufena* under the *Habe* kingship constructed very large scale wall fortification encircling the biggest *Kufena* rock. The wall *Gunguma* covered 24 kilometers encircling the early primitive settlements comprising *Tukur-Tukur*, *Fadamar Bono* and *Limancin Kona*. These settlements were subsumed under the full authority of the rulers of *Kufena*. This *Gunuwa* of *Kufena* precedes the *Bakwa Turunku* of

*Zaria* of the sixteenth century and its remnants can still be found today around *Kufena* rock. From the view above, it can be seen that *Zazzau* was one of the largest cities in *Hausa* Land and the kings of *Zazzau* settled in different places before they finally settled in the present *Zazzau*.

The establishment of the present day *Zaria* as the capital of *Zazzau* by the *Habe* was largely attributed to the ruler of the twenty second *Habe* ruler of *Zazzau*, *Bakwa Turunku* (1536-1539 A.D). He was father of two daughters, *Amina* who was referred to as *Tuwin* and *Hadijatu* who was known as *Zaria*. According to the customs and traditions of that period, *Bakwa Turunku* allowed his eldest daughter, *Amina* to control the political and military power of the state since he had no male child. He named the seat of power “*Zaria*” after his second daughter. *Zaria*, originally built by *Bakwa Turunku*, was greatly expanded by *Amina* in her time. The *Ganuwa* of *Zaria* is popularly referred to as “*Ganuwar Amina*” the remnants of which can still be seen today as cited by *Hassan* and *Dalhatu* (2000).

According to *Arnet* (1972) as cited by *Hassan* and *Dalhatu* (2000) *Zazzau* chronicle gave a list of sixty (60) *Habe* kings who ruled over the city of *Zazzau* from *Gunguma*, the grandson of *Bayajida* to *Muhammad Makau* who migrated to Abuja. According to *Dalhatu* (2002:3), the formation of *Zazzau* kingdom and the evolution of the seat of power (*Birnin Zazzau Zaria*) the capital city was highly associated with *Habe* kingship era. *Habe* were originally *Hausa* speaking people, their tribe and language. According to *Suleiman* (2012:36) *Zazzau* is the Emirate and chiefdom that today constitutes the council of Emirs and chiefs of Kaduna State of Nigeria. Several chiefdoms were created out of the *Zazzau* Emirate from what used to be the Southern Kaduna. Example, *Kauru*, *Lere*, *Jama’a*. e.t.c.

### **2.1.1 The location of Zazzau Emirate**

There are so many historical narrations about the settlement of *Zazzau*. The present day *Zaria* is the capital city of *Zazzau* Emirate which is the seat of administration of the Emirate. According to Smith (1966:1), in Suleiman 2012, Smith,(1970: 82), Woodford, (1974) and Oyedele. (1987:42), *Zazzau* is located between latitudes  $9^{\circ}5'N$  and  $11^{\circ}3^{\circ}0'N$  and longitudes  $7^{\circ}E$  and  $9^{\circ}E$ . It covers an area of approximately  $39,85^{\circ}$ . This is referred to as the plain of *Zazzau*, mainly bordered to the west by *Tuba* and *Sarkin Pawa* rivers, to the East by land between *Galma* and Kano rivers, to the North towards the mouth of *Tuba* and *Chalawa* river tributaries in Southern Kano and to the South by the *Gurara* River, a major tributary of the River Niger. *Zazzau* Emirate is an emirate that constitutes many tribes living in the area.

### **2.1.2 The Composition of Zazzau Emirate**

*Zazzau* as mentioned above, is one of the settlements of *Habe* kingdom, although later had some compositions of tribes and ethnicity. According to Mahadi Ingaski (1987:147-148), in Suleiman (2012) the composition of *Zazzau* from its beginning showed the gradual integration of various groups of *Fulani* and *Hausawa* that came from various place of the central and Western *Sudan* at different times. This is in addition to *Nupawa*, *Barebari*, *Yarbawa*, *Katafawa*, *Kadara*, *Kaje*, *Kurama*, *Jaba*, *Gwari* (Gbagyi) *Chawai*, *Larabawa*, *Buzaye* and a host of other people that came into the city for various social, economic and political functions, under its rising urban challenges. According to historians like leo (1930: 36), *Zazzau* is an ancient name *Zakzak* or *Zagzeg* that describes the kingdom and the State. So also Dalhatu (2002:14) asserted that by whatever name it was then known and referred, *Zazzau* emerged to be the largest and most powerful kingdom in the Western Sudan. International African Institute (1964) and (1970) described *Zazzau* as a vassal state of the

*Sokoto* Empire. But it was one of the five or six most important states of the sultanate, and had several of its subordinate units. There were important differences between the relations of Vassal age which bound to Zaria. These differences were significant for the development of government in Zaria itself.

### **2.1.3 Custom/Culture of the People of Zazzau before the Coming of Islam**

There are numerous forms of worships of different objects in *Hausa* Land, and Zazzau is one of the states that practices both Islamic and non Islamic customs. Some of the cultures of the Hausa people bear resembles to that of Islam even before its arrival. According to Bala(1981:8) before the arrival of the religion of Islam in Hausa land the earliest communities of *Hausawa* practiced traditional religious belief system. This merge belief system was encouraged by the norms and customs of the society. The form of religion was highly connected with complex system of inanimate objects. These include trees, hills, rocks and specified bushes. The *Habe* believed that these places housed a number of spirits. Such places generally occupied a phantom of cosmology in *Hausa* land. Most of these places of worship were highly considered as sacred and profane and as such played out a religious significance. Some of the widely recognized areas of this ancient mode of worship in Hausa land include *Dutsen Kwatar Kwashi* where the Worshipers of *Maigiro* gained prominence; *Dala* and *Gwauran Dutse* in Kano where *Tsum-burbura* became established; *Dutsen Kufena* and *Turunku* in Zazzau which served as a special center of pilgrimage. This made the *Dutsen kufena* and *Turunku* a popular centre of worship and other modes of rituals in Zazzau. According to Smith (1920: 6), the primitive Hausa communities made a number of sacrifices to the spirits (*Iskokai*), and followed other procedures in an attempt to secure agrarian property and success in life. Zazzau render the *sultanate* like other Hausa states has its own

system of leadership that goes according to their ruling classes which include *Mallawa*, *Bare-Bari*, *Katsinawa* and Sullubawa. Based on the above statement the scholars and historians are all in the same line with each other, in that the act of worshipping other inanimate objects and seeking their advice clearly showed an act of un-Islamic behavior.

## **2.2 *Da'wah in Hausaland and the Spread of Islam in Zazzau Emirate.***

The introduction of Islam in Africa had been an age long phenomenon, but the process of real practice was a gradual one and often took a prolonged period of time. However, following colonial intrusion into the affairs of Africans, the process of converting other Africans to Christianity was recorded. The massive and accelerated conversion of Africans provoked various explanations from scholars. Engels (1969:210) regarded the movement as a clash between the impoverished, morally upright nomadic Berbers of the Sahara, and the wealthy, morally Muslim merchants of the towns. Weber (1969:22) believed that religious ideals, interests and beliefs, as well as material interests played a significant role in the emergence of religious movement. Durkheim (1964:20) wrote that traveling and migration affect one's views of the world, particularly on issues concerning religion. Levtzion (1979:19) looked at the method of conversion from the individual and communal perspectives.

Centuries before the *Jihad* in *Hausa* Land in 1804, the non-Muslims in Northern Nigeria, like any other ethnic groups in Nigeria, were familiar with Islam. Political centralization, warfare, trade, migration, settlement and missionary activities were responsible for the introduction of Islam during this period. Muslim *Da'wah* organizations made many contributions to the teaching of Arabic and Islamic studies and the spread of Islam in general. According to Muhammad (2013:27), organizations like *Fityanul Islam*, the

oldest among them, was established in 1963. They were able to establish many schools that later became centres of learning, especially in the city of *Zaria*. Students from every parts of the Emirate were fully enrolled and many of them graduated to be religious leaders in their various localities. Among these schools to mention but a few are: *Madarasat Sheikh Yahuza Zaria* and *Madarasat Markaz Sheikh Dan Sakanau* in Zaria city.

Another important organization which later made a great contribution to Islam is *Jama'atul Izalatil bid'a wa'iqamati al-Sunnah* established in 1979. This organization was able to promote the *Sunnah* of the Prophet (S.A W) among the contemporary *Zazzau* Muslims. The *Izalah* made their emphasis on the call to the *Sunnah* of the Prophet (S.A.W) and have demonstrated a great effort in line with their objectives. Thus, they assisted in the development of Arabic and Islamic studies in every part of the *Zazzau* Emirate through the establishment of schools and *Ta'lim* (teaching) in Mosques. Some of the prominent schools they established include *Madarasatu Sakafatul Islamiyyah*, *Madarasatul Anwaril Islam*, and *Ma'ahad kwarbai*.

### **2.2.1 Spread of Islam in Hausaland:**

Islam is an *Arabic* word which simply connotes submission, surrender or total obedience. Islam as a religion stands for a complete submission and total obedience to the laws of Allah. According to *Hunwick* (nd:) Islam was said to have been first introduced into *HausaLand* in the second half of the fourteenth century by *Wangarawa* merchants, though it seems likely that something of Islam would have been known before this through contact with *Borno* whose tradition of Islam goes back some three centuries prior to this. According to *Kano* chronicle (1000 -1800), Islam was introduced into *Hausaland* in the late nineteen century during the reign of *Yaji* (1349- 85). It was also stated that there was an element of

Islam in *Katsina* too going back to the mid fourteenth century, but Islam did not gain much ground there either until the fifteenth century when Timbuktu scholars began to visit the city often on their way from pilgrimage. Such scholars include Al- *Maghili* who later settled in *kano*.

According to *Gwandu* (1977) Stated that *Katsina* and Kano were the first cities in *Hausa* states to come into contact with Islam because they had for centuries been centres of trade, the terminal of caravan routes running across the desert from North Africa and later from Egypt to Hausa Land.

He further stated that the Muslim traders from the North must have brought with them not only their wares but their religion as well. The work of spreading the new faith was made easier by the continual arrivals of new missionaries. For instance, during the reign of Sultan Ya'qub of *Kano* (1452-63AD) a group of Fulani missionaries arrived in Hausa Land from Mali bringing with them a new set of books on subjects which hitherto had not received attention from the Scholars in Hausa Land. These were books dealing with *Tauhid* (divinity) and etymology. Prior to this, the only books studied seem to have been the Holy Qur'an, books on *Hadith* (traditions) and on Law. *Gwandu* further stated that, Islam was became firmly and permanently established. This was a time of great Islamic revival not only in Kano but also in *Katsina*, under the Sultan of Ibrahim Maje (1494-152 AD)

*Doi* (1984 :), states that Kano chronicle reported that Islam came to Kano for the first time in the regime of Yaji (1319-1385 C.E) when *Wangarawa* traders from Mali introduced it. The *Wangarawa* prevailed upon the chief of Kano to embrace it. But Islam was not firmly rooted rural areas/hinter land. He also stated that the conversions to Islam took place in *Kastina* at about the same time as Kano. He further said that the first Muslim chief to accept



Islam in *Katsina* was Muhammad *Korau* who ruled (from 1380 to 1420 C.E) .*Zazzau* remained pagan for a longer period. This clearly indicates that the two main towns had accepted Islam before *Zazzau*. *Doi*, also opined that there are different versions suggesting how and when Islam came to *hausaland*. The majority of the scholars agreed that Islam reached *Hausaland* through Mali.

*Al-Ilorin*, (1978:31) said that the most civilized and prosperous area was *Katsina* which occupied the Caravan route from *Tumbuktu* to *Borno* and *Egypt* and had great market that attracted the Berbers, the *Wangarawa* and Arabs in the middle of twelfth century. This trade advantage enjoyed by *Katsina* facilitated the penetration of Islam in the area. We did not know precisely the time Islam entered the area, but the popular fact was that the old people of the area were Muslims and they were the people who carried Islam to *Kano* in the 13<sup>th</sup> century.

*Abubakar* (1972:38) said that during the period between 1359 C.E and 1390 C.E, a delegation made up of forty Muslims from *Wangarawa* tribe from Mali visited *Kano* for activities and they preached Islam first to the chief of *Kano*, *Yaji* whose Islamic name was *Aliyu*. In support of this assertion *Doi* (1984:17) said Islam came to *Kano* for the first time in the reign of *Yaji* (1319-1385) when *Wangarawa* / *Mandingo* traders introduced it from Mali in *Kano*. The conversion to Islam took place in *Katsina* at about the same time with *Kano*.

The suggestion of *al-Ilorin* that Islam was first introduced to *Katsina* because of its economy and civilization could be more convincing. Although *Doi* suggestion shows that the people in both cities became Muslims at the same time, he said “the first Muslim chief to accept Islam in the *Katsina* was Muhammad *Kurau* who ruled from 1380-1420 *Doi* (1984:19).

*Abubakar* (1972:38) stated that Islam had penetrated into many towns in Hausa Land long before the coming of the Mandingo Muslims for the sake of the great influence of *Borno*, but did not say specifically the areas in Hausa land that had accepted Islam before the coming of the Mandingo Muslim scholars. However, *Abubakar* (1972) demonstrated that *Borno* Empire had great influence in *HausaLand* first before the coming of the Mandingo scholars. This is an acceptable fact that Islam might have crept into *HausaLand* through the *Borno* Muslim before any adventurer. The active role played by chief *Yaji* in the spread of Islam in *HausaLand* (Kano) could be an overshadowing factor, strong enough to convince people that *Kano* accepted Islam first in *HausaLand*, placing *Katsina* second. According to *Abubakar* (1972:39), *Yaji* in his desire for Islam and its expansion, spread it to all the lands or territories under his Empire and made sure that all the inhabitants accepted it.

With this development in Kano, another delegation from *Mali* also arrived in *Kano* again. *Abubakar* (1972:40) states that at the end of the fifteenth century, another delegates from *Mali* made up of Fulani visited Kano again. This delegation was very different in their approach. They carried along with them *Tauheed* and Arabic books. This was because the only books popular to the people after the Holy Qur'an in those days was *al-Fiqh* and *ahadith*.

The opinion of al-Ilorin cannot be ruled out because *Abubakar* (1972:38) has indicated that Islam penetrated into Hausa land through the great influence of *Borno*. This gives support to al-Ilorin's claim claiming that *Katsina* was civilized and prosperous with trade route from *Tinbuktu* to *Borno* and Egypt that had already been Islamized. Therefore, the suggestion of Al-Ilorin (1978) that Islam was first introduced in *Katsina* before any other town in Hausa land is an accepted fact. There was no record which showed that there were

conversions in *Zazzau*. But it remained a pagan state for a long time. In the early 16<sup>th</sup> century, a Muslim convert was made, and of a Muslim chief called Abu when he came to the throne. It is a correct that traders were the first to introduce Islam in *hausaLand* in the 14<sup>th</sup> century it was during this time that *Muhammad Kurau* of *Katsina* accepted Islam.

Dalhatu (2002) contended that by the eighteenth century, the influence of *Borno* began to decline in *Zazzau*. It was in the same period that the new form of Islamic government sufficiently began to take new dimension and finally became well established during the reign of the fifteenth *Habe* ruler of *Zazaau*, *Isiyaku Jatau*, the son of Muhammad Gabi. He was highly revered in the history of *Zazzau* for his tremendous support to Islam. It was during his time that many Islamic scholars visited and stayed in *Zaria*, teaching and propagating Islam. Some of these scholars include *Malam Musa Bamali*, *Malam Yamusa Babarbare*, who stayed at the house of *Liman Kona* of *Zaria*. Apart from them a great number of Islamic scholars from *Kano*, *Borno*, *Katsina* and *Yan Doto* also came to stay in *Zaria* city, for the paramount importance of their contribution to Islamic knowledge in the city. According to Dalhatu (2002) that religion of Islam reached its peak in *Zaria* town and that prompted the *Habe* ruler of the time. *Jatau* to construct a Friday Mosque at *Anguwa Juma*. History has shown that *Sarkin Zazzau* strongly supported *Shehu Uthman Dan Fodio* who preached at *Gobir*. The institute of *Sarkin Zazzau* co-existed with Islamic teaching and principles.

By the end of the 1802, *Sarkin Zazzau Jatau* died and his son *Makau* ascended the throne. The *Habe* ruler *Makau* repudiated the allegiance of his father, *Jatau* to *Shehu Usman Dan Fodio*. He became antagonistic to Islam and banned any preaching in *Zazzau*. Dalhatu (2002) explained that the 19<sup>th</sup> century Islamic revivalist movement in Hausa land jihad led and masterminded by Sheikh Usman bin Fodio apparently succeeded in establishing a system

of government in *HausaLand* and beyond. The jihad movement was ably supported by a number of *Ulama* (scholars) which include Sheikh Abdullahi bin Fodio, Sheikh Muhammad Bello, *Sarki Yaki Aliyu Jeddo* and a composition of Fulani and Hausa *Mujahidun*. In HausaLand the ruler and ruled were compelled to create a dichotomy between the political leadership and the true teaching of Islam. The *Sokoto* jihad therefore became a revolutionary movement within a Muslim community and Pagans.

The 1804 Islamic revivalist movement in *HausaLand* brought Islamic principles especially with the leadership and Islamic system of government. Dalhatu and Hassan (2000) stated that after the jihad rapidly spread and succeeded in transforming the entire Hausa society, a new leadership emerged replacing the decadent, *Habe* rulers (led by the grandson of Bayajida). They further explained that the jihad brought in its wake new rulers and eventually Sokoto caliphate. The emirate that emerged under the *Sokoto* caliphate were, *Katsina, Kano, Zazzau, Hadejia, Adamawa, Gombe, Katagum, Nupe, Daura, Ilorin, Kazaure, Bauchi, Misau and Borno*.

The jihad also brought an end to the *Habe* dynasty in *Zazzau* led by *Bakwa Turunku* descendants. The jihadist defeated *Makau* and took the territory of *Zazzau* which he made and his followers flee to a place called *Zuba*, a village near the federal city, Abuja.

Dalhatu (2002) explained that history has shown that the *Ganuwa of Birnin Zaria* was constructed with eight main entrance gates. These *Ganuwa* (wall) include *Kofar Gayan, Kofar Kuyambana, Kofar Kona, Kofar Tukur-Tukur, Kofar Bai, Kofar Jatau and Kofar Galadima*.

The conquest of the capital city of Zaria by the Fulani Mujahidun in 1804 A.D made four ruling house emerge, namely; the Mallawa with Malam Musa Bamali as the founder; the *Katsinawa Mallam Abdulkarimu Bakatsine* and *Yamusa* as the founders and the *Sullubawa* with *Malam Abdul Salami Basullube* as the founder. Dalhatu (2002).Zazzau emirate had witnessed different era starting with the first *Habe* king, *Gunguma*. History has shown that there were sixty in numbers and the 18<sup>th</sup> king who became the 1st Muslim king in Zazzau, the last *Habe* king of Zazzau was Makau whom the jihadist defeated him in Zazzau.

In the nineteenth century, Sheikh Usman Dan Fodio appointed Malam Musa Bamali and Abdulkarimu to lead the jihad in Zazzau, and they brought gigantic development in terms of education and Islamic activities in Zazzau. The status of Zaria as the centre of learning is to establish many centres in the city and teach many people in HausaLand in general. According to historical narrations, Islam penetrated into Hausa land without the use of force of any kind Al-Ilorin (1978) states clearly that HausaLand became Islamized in the 5<sup>th</sup> century A.H. after Islam had spreads gradually for a long time. There were no conquests, nor use of force on people by anyone.

The traders were not the only people responsible for Islamizing Hausa land; there were great Muslim scholars who visited those important areas of trade centers. The custom in Muslim countries of that era demanded that Muslims everywhere in the world learn Islamic sciences as taught by the Holy Prophet Muhammad (SAW). Therefore, these traders were interested in *Da'wah* and Islamic learning.

The 19<sup>th</sup> century Islamic Jihad in Northern Nigeria especially in Hausaland contributed immensely to the spread of Islam in Hausaland, although people believed that the introduction of Islam in Hausaland was masterminded by the Jihad, because the Jihad in

*Hausaland* was only an additional instrument, which assisted to further spread and bring the correct Islamic practice to the land. (Anagha 2004). Today in *Hausaland* and Northern Nigeria as a whole, Islam has spread all over, but only few Hausa non Muslims called *Maguzawa* who are found mainly in the rural areas of Kano, *Katsina Sokoto*, and Kaduna etc are yet to accept Islam.

### **2.3 Political System of Zazzau.**

*Zazzau* Emirate has experienced so many system of leadership, which include *Habe*(*Hausawa*) and Fulani(Hausa Fulani) political system. According to Dalhatu (2000) and Hassan (2000), *Zazzau* witnessed the period of *Habe* rulers up to the beginning of the 19<sup>th</sup> century Jihad in Hausa land, conceived, initiated, led and masterminded by the famous and erudite *Sheikh* Usman Danfodio which ended the *Habe* ruler ship in *Zazzau*. The Fulani rule with a well-defined bureaucratic system of government started and put impetus into the administration machinery in Hausa land. The Fulani rule well uninterrupted up to 1903 when British rule started and was terminated in 1960.

The *Fulani Jihad* in *Zazzau*, according Dalhatu (2000), radically transformed the pre-existing *Habe* political system and administrative machinery of the State. The *Jihadists* effectively brought an end thus, eliminated the brutal, nasty, tyrannical and oppressive institution of *Sarkin Zazzau*, the core of the *Sarauta* system. Generally speaking, the nineteenth century Islamic revivalist movement succeeded in marking the beginning of an elaborate and comprehensive political process which incorporated *Zazzau* into a large and powerful political community, under the central institution of the Sultan also Amirul *Mumin* (commander of faithful) who was ably represented in *Zazzau* by the *Amirul Zazzau* (Emir *Zazzau*).

It can therefore be seen that the Fulani political system impacted on the community with ideas of justice and fair play. The administration paved ways for the emergence of three institutions of government viz the legislative arm which the *Majalisa* served as a quasi-legislative body that guided and advised the Emir, the executive arm headed by the Emir and judicial arm which was strictly administered by the courts in the Emirate. To crown it all, the judicial system of the Fulani was guided by the *Sharia* law in the Holy Qur'an and *Sunnah* of the Prophet Muhammad (SAW). The responsibility of conduct was rested in the Alkali court which was vested in and structured on the administrative arrangement of the Fulani system.

#### **2.4 History of *Maguzawa* and their traditions in *Zazzau* Emirate**

*Maguzawa* are the *Hausa* tribe located in Northern Nigeria, primarily in Kano and Katsina States and particularly in the rural areas surrounding the cities which bear the same names as those states. According to Greenberg (1946] *Maguzawa* is a term reserved in North central state, Nigeria, for non- Muslim Hausa.

They are now dispersed through the province of Kano, *Sokoto*, and *Bauchi*. According to Ahmad (2012), there is no specific information about the origin of the *Maguzawa*, but the only thing is that, they are *Hausa* people who still adhere to the teenage traditional religion of their fore fathers. With respect to the definitions and history of *Maguzawa* above, it is clear that there is no contradiction as they all go in line with each other.

Most of those in the *Zazzau* emirate appear to be recent arrivals from *Kano* and *Katsina*. In *Zazzau*, the *Maguzawa* live exclusively outside the village proper, either in isolated compounds or in small clusters of two or three compounds separated by about 100 yards from one another.

#### **2.4.1 Religious belief of Maguzawa**

According to *Barkow* (1973) traditional *Maguzawa* religion differs from the village style, in being clan affair, in which each compound head functions as its own priest. The religion centers on the spirits or gods (*Iskoki*) of the clan, usually a major spirit (*Iskoki*) and several others who may or may not be inherited by the sons of the compound head. Occasionally, it will be discovered that a spirit previously unrelated to the compound has caused some illness or misfortune for its inhabitants and that spirit (*Iskoki*) will henceforth be included in the regular sacrifices becoming one of the minor *Iskoki* of the compound, though not of the entire clan. Clans vary considerably in the extent and nature of their observances (*tsafi*) for some, a sort of altar or sacred place is prepared within the compound. For others, it is a tree planted near the entrance to the compound, and yet for others, the nature and location of sacred places must be kept secret from other clan members.

The propitiation of spirit (*Iskoki*) involves the sacrifice of appropriate animals: appropriate meaning not just an animal of a particular species/usually a chicken or goat, but one with particular makings and other characteristic. The compound head cuts the throat of the animal in such a manner that its blood pours into a small depression which has been previously prepared.

*Bori*: *Bori* is a *Hausa* noun meaning the spiritual force that recedes in physical things, and is related to the word for local distilled alcohol (*Barassa*) as well as the practice of Medicine (*Boka*) Most *Maguzawa* believe that God created *Iska* (Spirit) but has no more connection with them. They are only on the earth where He is above. The *Iskoki* were therefore independently acting spirits who have no connection with God and which must be strongly emphasized have no connection with dead. Every *Gida* (House) has one or several



*Iskokin* that is house is house spirits which are specially honored in the *Gida*. Offerings are brought to these *Iskokin Gida* at the time of planting and after the harvest.

According to Greeberg (1967) *Iskoki* were divided into three group, first, are *Iskoki* which venerated by all *Maguzawa* “as *Kure, Uwargida*, *Dangaladima* and his *Cigero*, Second *Iskoki* which are venerated by the wider paternal relationship. Thirdly are *Iskoki* which are venerated in only one *Gida* or individuals. *Maguzawa* have the believe that, *Iskoki* are closely knit the concept of sickness or unusual behavior into a man and can take the thing away.

*Maguzawa* are not Muslims, but their behavior has been heavily influenced by Muslims, socially and religiously: socially in the sense that it influenced *Maguzawa* in terms of dressing, wedding, and naming ceremonies e.t.c; religiously in terms of greeting, a *Bamaguji* (singular of Hausa pagan) if he meets a person even among themselves would say *Assalamu Alaikum* instead of their traditional greetings.

#### **2.4.2 Political Structure of Maguzawa**

In the traditional political system of the *Maguzawa*, there were many different offices, but if they still exist, they have little or no more meaning. The important office holders are: *Sarkin Noma*, (the head of the farmers), *Sarkin Huda*,( Lord of the furrows), *Sarkin Dawa*( the Lord of the bush) and *Sarkin Arna* (the Lord of the Pagans). Their area of power is the area of the village. According to Krusius(1915)in Rueke (1967) in the South of Kano province, the *Sarkin Arna* still made community offerings. The statement are almost the same with what Niolas (1967) said concerning the *Maguzawa* in Zazzau Emirate. The equivalence of a hamlet or ward-head (*MaiAnguwa*) is (*Sarkin Arna*) head of pagans. He is appointed by the village head with the consent of District head, the *Sarkin Arna* is appointed directly by their married sons with their wives and children. This man is called the (*Maigida*)

which means the owner of the house. In ordinary cases, there are also younger brothers of *Maigida* who live in the house with their families, the cousins of the first or even wider degrees. The cousins are leaders of their sections of the house and acknowledge the authority of the *Maigida* over the whole household. They mostly live in extended family. In the *Maguzawa* system of administration, there are different ways and divisions of labor. This continues up to some level by which each stage has a clear role to play based on their customs.

#### **2.4.3 *Maigida*(head of family).**

The *Maigida* has the highest authority in the *gida* (house). His authority is based on the fact that he is the oldest person in the *Gida* (House). He determines the place for the building of a new *Gida*, and also specifies where the fence would be placed. His hut is always close to the entrance and usually possesses at least a stool or some chairs, while all the other men sit on mats. If he goes with the other men to a feast, or to the market, he always takes the *position of honor in the front line. He decides when there should be sacrifices to the spirits (Iskoki)*, and also carries the sacrifice for the well-being of the whole *Gida* (House). Furthermore, he gives permission for strangers to enter the House and also shows them a place to rest. In taking most of his decisions, he consults with the heads of different sections of the house, and also with his first wife, (the *uwargidas*)( Rueke1967). In the *Maguzawa* system of administration or custom, they have a law of succession. If a leader of the house dies, the next older man in the house takes his place. That is either his younger brother or the oldest fellow of the following generation. Thus, every man in the house has the hope of one day becoming the *Maigida* (Owner of the house). Therefore, there is no contest over who is going to be the successor of the house.

## 2.5 *Da'wah* Activities

The word *Da'wah* is derived from the root word *Da'a* which means “call” or “invitation” According to Wehr (1960) and Baalbaki (2004) the translation of *Da'wah* encompasses the concepts of summoning, invitation, convocation, calling, supplications, appeal, invocation, missionary activity, request and so on.

Abu (2001) defined *Da'wah* as delivering the message of Allah to mankind and reminding them of it by obeying its rules and explaining its position in Islam with wisdom and beautiful admonition as exemplified by Prophet Muhammad (S.A.W). Semin'ullah (1993) corroborates the above definition while defining *Da'wah* as exerting ourselves 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, pen or moral persuasion.

The word is used to refer to the call made by Allah (SWT) to mankind through His Prophets. Afolabi (2008) sees *Da'wah* as the efforts made to maintain faith in Allah and keep away disbelief. This definition does not cover the scope of *Da'wah* in Islam because it gives no consideration to invitation of non-Muslims: and *Da'wah* is an exercise that puts into consideration both Muslims and non-Muslims.

According to Hussain (2009), the word *Da'wah* is used to refer to the call made by Allah (SWT) to mankind through His Prophets, call made by man to Allah (SWT) in his supplication (Manajat), and call made by man to his fellow-men to come whole heartedly to the “*Din*” of Islam. In supporting the above statement, Allah (SWT) said.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ  
وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ نُحْشَرُونَ (٢٤)

*O you who believe! Give your response to Allah and His messenger when He calls you to that which gives you life:*  
Q 8: 24.

While according *Abdul Karim in Hussain (2009), Da'wah*

*Means the call to Allah (SWT) as Allah says (O Muhammad) this is my way I call on Allah with Sure knowledge, I and whoever follows me". What is meant by call to Allah is the call to His religion, and that is Islam indeed the religion of Allah is Islam which Prophet Muhammad (SAW) brought from his Lord and Islam is the object of Da'wah.*

It should be noted from the above definitions that Islam is the religion of all Prophets up to the prophet Muhammad (SAW). The *Da'wah* of Prophet Muhammad (SAW) was the last *Da'wah* performed by the Prophet of Allah. Islamic Education Trust (nd: 159) viewed in the following sense:

*...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.*

According to the Estes.(N.D) *Da'wah* is an Arabic word which comes close to the word “invite” or ‘invitation’ in English. The usage of the word *Da'wah* with regard to the faith of Islam is that, it is the responsibility of Muslims to invite all to the way of Islam i.e. submission to the one true God. *Da'wah* is incumbent on all Muslims and it must be done in compliance with the methodology already established by the Prophet of Islam, Muhammad (SAW). The Almighty Allah instructed the Prophet (s.a.w) to say:

( قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ( ١٠٨ )

*This is my way: I Do invite on to Allah-with certain knowledge I and whoever follows me. Glory to Allah, and never will I join gods with Allah. Q12: 108*

*Ibn Raji* (2001) in *Salisu* (2008) sees *Da'wah* literally as to mean call, request or invitation". From the technical point of view, it is an invitation to Allah (SWT) i.e missionary activities in the Islamic way. It could therefore be understood that the word *Da'wah* in the Islamic terminology means propagation of the religion of Allah. It is the way by which the Muslims are made to understand their religion in a better way while the non-Muslims are exposed to the beauty of Islam and are shown the natural way to their Creator Allah (SWT). Thus, Islam has imposed it on every conscious and serious minded Muslim to use all available and lawful means of communicating the message of Allah to people in the world, preaching through speeches as well as writing should be employed. Writing should cover both international as well as local languages and should be developed as a means of keeping the *Ummah* informed and alert at every stage. Those blessed with oratory power should better use it to spread the message of Allah and re-activate the *Ummah* into consciousness (*Abdullahi* 2008:16). *Ibn Raji* in *Abdulumumini* (2015) states:

*Da'wah has various interpretations and that its derivatives emanate from a number of meanings which in general revolve around themes such as enjoining, encouraging, directing, inviting, driving or yearning unto a path converging, congregating and enacting a loud voice. All these can be summed up as Da'wah being an act of calling people to the faith of Islam and standing firmly by it.*

From the foregoing definitions, it reveals that *Da'wah* extends to the invitation of the non Muslims to the fold of Islam. It also comprises ensuring the correct practice of religious instructions among the Muslims. Therefore, exerting effort by an individual based on his capacity in the conveyance of the message of Islam to the entire humanity and ensuring

correct practice of religious instructions is an obligatory duty which Islam puts on every Muslim in accordance with the individual's ability.

## **2.6 Types of *Da'wah***

The *Da'wah* work revolves on educating and enlightening people about the affairs of their religion and worldly affairs. In this regard, it can be divided into two major divisions. This includes, *Da'wah Sirriyyah* and *Da'wah Jaharriyyah*. The *Da'wah Sirriyyah* (individual *Da'wah*) is a type of *Da'wah* that targets individual members of a society. The importance of this kind of *Da'wah* is to have one to one dialogue in order to establish quick understanding. The nature of *Da'wah Sirriyyah* has given every Muslim an opportunity to be involved in the act of *Da'wah* by exercising his ability and knowledge.

Therefore, the *Da'wah Sirriyyah* and *Jaharriyyah* require as a prerequisite every Muslim to be of good character and consciousness of his Creator, *Allah* (S.W.T). This is to serve as exemplary as to easily convince and entice others (listeners). Perhaps it is in this regard, *Allah* (S.W.T), prepares all His Messengers and Prophets to be of good character.

Undoubtedly, the Prophets (A.S) at their infant stage of life before attainment to the position of Prophet-hood demonstrated good character and discipline; this made their societies to accept them. For instance, the Prophet Muhammad (S.A.W) was called *Al-Amin*, the trustworthy, by his people before his assumption to the position of Prophet. This acknowledgement by the society of the Prophet Muhammad (S.A.W) had without doubt contributed in paving to his further acceptance especially when he proclaimed his position and mission as Messenger of *Allah* (S.W.T). The following statement of his wife *Khadijah*, at the time he confronted her with his mission buttresses the fact:

*Allah will never disgrace you as you unite relations, bear the burden of the weak; you help the poor and the needy, you entertain the guest and endure hardship in the Path of truthfulness Al-Mubarakpuri(2002:88)*

*Da'wah Sirriyyah* was the first aspect of the entire Prophet's mission. The Prophets received commands from *Allah* (S.W.T) to start their mission by inviting their immediate and close relatives. Perhaps, the wisdom behind such is for them (Prophets) to have their personal assessment from their families and relatives that could eventually lead to the wider acceptance or rejection by others. In addition, it might be for the wisdom of testing their ability on how to exercise the work of *Da'wah*. On the other hand, it might be an opportunity for them to study the nature of the response of their people. The Qur'an ascertains the said assertion, in the following commands:

وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ  
الْمُؤْمِنِينَ (٢١٤)....

*And warn your tribe (O Muhammad SAW) of near kindred” Qur'an, 26 : 214*

The Qur'an further establishes that:

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا  
يُكَدِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ  
(٣٣)

*We know that you, (O Muhammad) are saddened by what they say. And indeed, they do not call you untruthful but it is the verse of Allah that the wrongdoers reject.*  
Qur'an 6 : 33

The above quoted verses and their likes inspired and encouraged the Prophet.

Therefore, in order to achieve his objectives, the Prophet (S.A.W), organized a dinner for three days consecutively in his house and invited all of his close relatives. After the dinner

he then presented before them his mission. Consequently, upon his good character he won the hearts of his beloved wife, *Khadijah Bint Kuwailid*, servant *Zaid Bin Harithah*, and his cousin *Ali bin Abi Talib* who unhesitatingly embraced Islam. Similarly the Prophet (S.A.W) extended his *Da'wah* to his friends and close associates. This made his intimate friend, *Abubakar* (R.A), to also embrace Islam. At the acceptance of Islam of *Abubakar* (R.A), he enquired from the Prophet (S.A.W) about his duty as a Muslim. The Prophet (S.A.W) informed him that he should equally invite others. This inspired *Abubakar* (R.A) to strive in *Da'wah Sirriyyah* that he became successful for winning the heart of the prominent and closest companions of the Prophet (S.A.W), such as *Uthman Ibn Affan*, *Thalha bin Ubaidullah Al-Taimy*, *Az-Zubair bin Awwam Al-Asadi*, *Abdudr-Rahman bin Awf* and others to the fold of Islam.( *Haykal*,1982).

The *Da'wah Sirriyyah* is useful in suitable circumstances because it mostly occurs to a person as an opportunity. It is success when there is proper utilization of opportunity given to a person. The Qur'an narrates the story of Prophet Yusuf (A.S) in relation to his application of *Da'wah Sirriyyah* methods. It reads:

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي  
أَرَانِي أُعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي  
أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا  
بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ (٣٦)

*And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself (in a dream) pressing wine" the other said, "Indeed, I saw myself (in a dream) carrying bread on my head from which the birds were eating." inform us of its interpretation of this, indeed, we see you to be of those who do good. Qur'an 12: 36*



The immediate quoted verse explains to us how two persons that were together with Yusuf (A.S) in prison decided to ask him about the interpretation of their dreams. Yusuf (A.S) therefore, using this opportunity, he presented to them his mission first, because they were keenly interested knowing answers to their questions, hence, their attention was with him. The following verses have ascertained the assertion, it reads:

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِيهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ  
يَأْتِيَكُمَا دَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا  
يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (٣٧) وَأَتَّبَعْتُ مِلَّةَ  
آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ  
بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (٣٨) يَا صَاحِبِي السِّجْنِ  
أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ: (٣٩) مَا تَعْبُدُونَ  
مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ  
يَهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ  
ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٤٠)

*He said:*

*You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. This is from what my Lord has taught me. Indeed, I have left the religion of people who do not believe Allah, and they, in the Hereafter, are disbelievers. And I have followed the religion of my fathers, Abraham, Isaac, and Jacob. And it was not for us to associate anything with Allah upon the people, but most of the people are not grateful. O my two companions of prison are separate Lords, better or Allah, the one, the prevailing? You worship not besides Him except (mere) names. You have named them, you and your*

*fathers, for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship not except Him.*

*That is the correct religion, but most of the people do not know. Qur'an 12 : 37 – 40*

In the later discussion, Yusuf (A.S) answered their questions as contained in the following verse:

يَا صَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ  
خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ  
رَأْسِهِ فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ (٤١)

*“O two companions of prison, as for one of you,  
he will give drink to his master of wine, but as for  
the other, he will be crucified and birds will eat  
from his head. Thus is the case judge concerning  
which you bought the inquire. Qur'an 12 : 41*

Therefore, the aforementioned verses reveal how Prophet Yusuf (A.S) seized the opportunity to disseminate the Message of Islam to those questioners before interpreting their dreams. In this regard a *Da'i* or *Du'at* should Endeavour to seize opportunity to invite individuals to the right path.

*Da'wah Jaharriyah* (Public *Da'wah*): This is a situation when *Da'i* decides to proclaim his mission to people openly. Therefore, the *Da'wah Jaharriyah* does not singularize a particular person like the case of *Da'wah Sirriyah*. As already highlighted in the explanation of *Da'wah Sirriyah* that the Prophets (A.S) started their mission through *Da'wah Sirriyah* method, but later it developed to the proclamation of their mission publicly as commanded in the following Qur'anic verses:

يَا أَيُّهَا الْمُدَّثِّرُ (١) قُمْ فَأَنْذِرْ (٢)

*O you who covers himself (with a garment), Arise and warn. Qur'an 74 : 1-2*

In another verse it reads:

(فَاصْدَعْ يِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ٩٤)

*Then declare what you are commanded and turn away from the polytheists. Qur'an 15 : 94*

The Prophet Muhammad (S.A.W), therefore began *Da'wah Jaharriyyah* after he had received the immediate quoted Qur'anic commands. In view of this, he ascended on the mount of *Safat* and said:

*“O people of Quraysh! Hearing his call, the Quraysh assembled around him and asked what was the matter. Muhammad answered, “Tell me, O men of Quraysh, if I were to you that I see a cavalry on the other side of the mountain, would you believe me?” they answered, “Indeed, for we trust you, and we have never known you to tell a lie. Muhammad said, know then that I am a Warner and that I warn you of a severe punishment. O Banu Abdal Muttalib! O Banu Taym! O Banu Mukhzum! O Banu Asad! God has commanded Me to warn you, my nearest kinsmen, that I can guarantee to you no good on earth or in heaven unless you witness that there is no God but Allah. Haykal, (1982)*

However, *Da'wah Jaharriyyah* unlike *Da'wah Sirriyyah* requires knowledge, ability to express oneself as well as ability to understand circumstantial changes for proper application of evidences, etc.

Similarly *Da'wah Jaharriyyah* does not accommodate fear or favour, in an attempt to deliver *Da'wah* mission. Allah (S.W.T) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي  
 اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى  
 الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ  
 ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (54)

*“O you who have believed, whoever of you should revert from his religion. Allah will bring forth (in place of them) a people He will love and who will love Him who are humble toward the believers, powerful against the disbelievers, they strive in the cause of Allah and do not fear the blame of a critic. That is the favour of Allah, He bestows it upon whom He wills. And Allah is all-encompassing and knowing. Haykal (Q5;54)*

It is indeed strongly recommended to a *Da'i* to always follow the guidance of the religion in making his submission, *Allah* (S.W.T) reveals how the Prophet (SAW) and his companions acted, He said:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا  
 وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ  
 (١٠٨)

*This is my way, I invite to Allah with insight, I and those who follow me. And exalted is Allah And I am not of those who associate others with Him. Qur'an 12 : 108*

In another verse it reads:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ  
 الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ

هُوَ أَعْلَمُ يَمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ (١٢٥)

*Invite to the way of your Lord with wisdom and Good instruction and argue with them in a way that Is best ...*  
Qur'an 16 : 125

Emphatically *Da'wah Jaharriyyah* mostly exposes a Dai to trials, calamities and other subjections, in this regard, *Allah* (S.W.T) commands:

...وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ  
عَلَىٰ

مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (١٦)

*... enjoin what is right, fold what is wrong and be patient over what befalls you. Indeed all that is of the matters (requiring) determination. Qur'an 31 : 16*

## **2.7 The Methodology of *Da'wah***

This segment discusses method to be taken by a *Da'i* in his attempt to convey the message of the religion. This is because the main objective of a *Da'i* is to guide people. In this regard, he has to observe his programme by considering changes and circumstances as well as the level of understanding of people. Among the method includes:

**2.7.1 Wisdom:** wisdom means in this context the ability of a *Da'i* to reason with situational changes, that is, by considering people in relation to the level of their knowledge, awareness, period and environment they stayed. In another word, he gives what is due and appropriate to everyone. He is to be selective in the topic of discussion and conscious of people's commitment. Failure of a *Da'i* to understand the concept of wisdom in his approach may

eventually make people to hate the religion. This is what the Prophet (SAW) strongly abhors in his saying:

*Make things easy and do not make them difficult, cheer to people up by conveying glad tiding to them and do not repulse them. Fat-hu al-Baari, Hadith No. 6124 Vol : 12*

*In order to strengthen the Prophet (SAW) in his mission, Allah (SWT) commanded him with the following commands, He says:*

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ  
وَجَادِلْهُمْ يَأْتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ يَمَنْ  
ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١٢٥)

*Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way and He is most knowing of who is (rightly) guided. Qur'an 16: 125*

Indeed, it is part of wisdom for *Da'i* to avoid unnecessary and fruitless debate or argument as commanded by Allah (S.W.T):

...وَجَادِلْهُمْ يَأْتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ  
يَمَنْ

ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١٢٥)

*...and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He most knowing of who is (rightly) guided. Qur'an 16: 125*

**2.7.2 Reason with Truth:** - A *Da'i* should endeavor to desist from the citation of falsify and uncertain evidence either in his attempt to arouse desire to doing of good or to discourage the indulgence in crimes. This is because the role of *Da'i* is only to inform but the power of guidance is with *Allah* (S.W.T). Therefore, he requires the assistance of *Allah* (SWT) in achieving his objectives. The assistance of *Allah* (S.W.T) cannot be attained through unjust and falsified evidence or efforts. *Allah* (S.W.T) commands:

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ (٦٩)

*Say indeed, those who invert falsehood about Allah (S.W.T) will not succeed. Qur'an 10 :69*

In the vein, the Prophet (S.A.W) says:

*He who intentionally lies about me*

*will has abode in Hellfire. Sahih Al-Bukhari Hadith No. 107, Vol: 1*

**2.7.3 Progressive and Gradual Approach:-** Another important principle in the approach of *Da'i* is using the progressive, gradual development in preaching, beginning with the fundamentals (*Aqeedah*), followed by its major branches and tenets, general moral prescript and major rules of worship. In another word, a *Da'i* should adopt the methodology of gradual transformation from known to the unknown. This can be achieved when a *Da'i* avoids emotional instigation and hastening. Therefore, it is necessary for a *Da'i* to infer from the method followed by *Allah* (S.W.T.) in the prohibition of alcoholism. In stage one *Allah* (S.W.T) informs about the likely benefit of alcohol but explains that the likely harm outweighs the benefit. In stage two, He says, whoever consumes alcohol should never attain prayer (*Salat*). These two stages of commands therefore discouraged many among the *Sahabah* (R.A.) from the consumption of alcohol. Finally, in stage three, He (S.W.T) declares

the prohibition of alcohol by revealing its effects that would not only dent the reputation of a person, but could lead to loss of faith.

Another example to buttress this fact is the approach of the Prophet (S.A.W) to people whenever he spoke with them; he spoke in accordance with the level of their understanding. The Prophet (S.A.W) therefore used to emphasize this approach to his companions whenever he send them on a mission. For instance, when the Prophet (S.A.W) was to send *Muaz Ibn-Jabal* on a mission, he commanded him with the following sequential order.

«إنك تأتي قوما من أهل الكتاب، فليكن أول ما تدعوهم إليه شهادة أن لا إله إلا الله» وفي رواية: «إلى أن يوحدوا الله، فإن هم أطاعوك لذلك فأعلمهم أن الله افترض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوك لذلك فأعلمهم أن الله افترض عليهم صدقة تؤخذ من أغنيائهم، فترد على فقرائهم، فإن هم أطاعوك لذلك، فأياك وكرائم أموالهم، واتق دعوة المظلوم، فإنه ليس بينها وبين الله حجاب»

*To call the people firstly to the testimony of faith (Shahadah).If they obeyed him, he was to explain to them that Allah (S.W.T) has prescribed five prayers daily and if they obeyed him, the obligation of charity,and so on. Sahih Al-Bukhari Hadith No. 7371, Vol : 15*

## 2.8 *Da'wah* according to the Qur'an and *Sunnah*



There are many verses of the Glorious Qur'an that discuss *Da'wah* as well as the *Sunnah* of the Prophet. Qur'an is one of the revealed messages of Allah, which was revealed to the last Prophet of Allah, Muhammad (SAW), while the *Hadith* is the sayings, actions and silent approvals of Prophet *Mahummad* (SAW). Thus, the method and manner as well as the when and how to conduct *Da'wah* has been explained in the Holy Qur'an, Allah says:

( اذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ  
 إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝ ١٢٥ )

*Invite to the way of your Lord with wisdom and goodly exhortation reason with them in ways that are best and most Gracious Q16:125*

The Prophet (SA.W) says:

بَشِّرُوا وَلَا تُنْفِرُوا، وَيَسِّرُوا وَلَا تُعَسِّرُوا

*Give tidings (to the people) do not create (in their minds) a version (towards religion) show them leniency and do not be hard upon them.(Muslim; Vol.5 Hadith NO:4297,pp,358).*

*Da'wah* necessitates wisdom and reminder to others. Islam will not condone any agreement among the parties involved. It encourages dialogue among Muslims and non-Muslims

Similarly, Allah (swt) says:

( 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 Q40:33.*

The Prophet (S.A.W) Says:

## من دل على خير فله مثل أجره فاعله

*One who guides to something has a reward similar to that of its doer. (Muslim Vol.6, Hadith 4665, Pp100-101).*

The above *Qur'anic* verses and *Ahadith* of the Prophet (saw) have explained the highest mark of human speech as evidenced in the three facts that he calls all to the Truth of Allah, showing that his thoughts are not centered on himself only. Every deed of his is righteousness, showing that there is no divergence between his preaching and his conduct. They completely submit to the wills of Allah. Allah says:

( قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ )

*This is my way I do invite on to Allah with certain knowledge, I and who ever follows me. Glory to Allah and never will I join Gods with Allah! Q 12:108.*

The Prophet (S.A.W) says;

يأتي بالرجل يوم القيامة فيلقى في النار فتندلق  
أقتاب بطنه فيدور بها كما يدور الحمار بالرحي  
فيجتمع إليه أهل النار فيقولون يا فلان مالك ألم  
تكن تأمرنا بالمعروف وتنهى عن المنكر, فيقول  
بلى قد كنت أمر بالمعروف ولا آتية وأنهى عن  
المنكر و آتية,

*A Man will be brought on the day of resurrection and thrown in Hell-fire and his intestines will pour forth in Hell and he will go round along with them, as an ass goes round the mill stone. The denizens of the hell will gather round and say: O, so and so, what has happened to you? Were you not enjoining us to do what was reputable? He will say of course, it so, I used to enjoin (upon people) to do what was reputable but did not practice that myself. I had been forbidding*

*people to do what was disreputable, but practised it myself. (Muslim Vol. 8 Hadith No 7122 Pp 420-421).*

The basis of any Islamic activity is largely based on the sayings of Allah i.e. the Qur'an and the teachings of Prophet Muhammad (SAW), which is *Hadith*. Therefore, spreading and propagating Islam is a duty upon every Muslims. Allah says:

( كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ  
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ... (١١٠) )

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

*The Prophet (S.A.W.) Says;*

خير الناس للناس تاتون بهم في السلاسل  
في أعناقهم، حتى يدخلوا في الإسلام

*...the best of peoples for the people, as you bring them with chains on their necks till they embrace Islam. Bukhari Vol. 6, Hadith No 80, Pp:60.*

Allah (SWT) also says

( هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَيَلْعَلُوا أَنَّمَا  
هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ (٥٢) )

*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 toque heed Q.14. 52*

The evidences within the Qur'an and *Sunnah* indicated the obligation of establishing *Da'wah* and that it is among the fundamental obligatory duties. Allah also says:

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ  
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ  
(١٠٤)

*Let their arise out of you a group of people inviting to all that is good, enjoining al- a'aro of M (The good) and forbidding the al-Munkar (evil), and it is they who are the successful ones Q3:104.*

*The Prophet (saw) says:*

لتأمرن بالمعروف ولتنهون عن المنكر أو ليسلطن الله عليكم شراركم فيدعو خياركم فلا يستجاب لهم.

*.... Enjoin what is right and forbid what wrong or else Allah will put the wicked ones among you in charge, so that when the good ones among you involked (Allah) they will not be answered. (al-Bazzar 935 Pp 266).*

## **2.9 Qualification of a Da'i ;**

The person who conducts *Da'wah* is known as *Da'i*, therefore required to fulfill the following conditions:

### **2.9.1 Belief in Allah:**

*Da'wah* is the process of sharing and transmitting faith. How much a person can share something with others depends upon how much of it he himself holds. A man who has no faith or whose faith is weak cannot share it with others. Thus a person cannot effectively propagate Islam and cannot call people to have faith in it, unless he himself has a strong and unshakeable faith in the truth and teaching of Islam. In fact, the faith required by a person is not of ordinary kind, it should be much above the average. He further said that the light of faith in the heart of a person should be bright enough to reach out and illuminate the hearts of all those who grope in the darkness of doubt and ignorance. Faith in Allah is the most vital component of Muslim's faith. It is the greatest asset and strength. Allah says:

( فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ  
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ  
عَلِيمٌ ) (٢٥٦)

.....whoever rejects Taghoot (i.e. anything worshipped beside Allah) and believes in Allah, has grasped the most trust worth hand hold that never breaks...Q2:256.

Faith in Allah means belief in the existence of Allah with all His powers, rights and attributes as presented in the Holy Qur'an and in the *Sunnah*. According to *Hussain*. (2009:13) faith is one of the qualities of a credible *Da'i*. He must have unshakable faith in Allah's existence and Oneness. Only then will he be able to invite others to the *Din* (religion) of Allah (SWT) with full conviction. The Qur'an describes *Mu'min* as one who has unshakable faith (*Iman*) in Allah (SWT).

( إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ) ((٢))

*For believers are those who when Allah is mentioned feel a tremor in their hearts and when they hear His signs rehearsed find their faith strengthened, and put full their trust in their Lord Q:8:2.*

### **2.9.2 Truthfulness:**

The religion of Islam strongly enjoins every Muslim to speak the truth and remain in the company of the truthful people. According to *Baaz*. (1982: 160) a *Da'i* should always speak the truth; never speak a lie even unintentionally. *Puthige* (1997) said a *Da'i*, should have a characteristic of truthfulness. He further says that a true *Da'i* should always place his total trust in Allah. He relies upon Allah in all his affairs. Allah says:

( وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آدَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ) ((١٢))

*Why should we not put our trust on Allah? Indeed He has guided us to the ways We (follow). We shall certainly Bear with patience all the hurt you caused us. For those who put their trust on Allah. Q 14:12.*

And He also said

(...فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (١٥٩)  
إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي  
يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٦٠))

*When you have a decision, put your trust in Allah. Because Allah loves those who put their trust in Him. If Allah helps you, none can overcome you. And if He forsakes you, who else is there to help you? In Allah, then let the believers put their trust Q3:159-160.*

In addition to the verses of the Holy Qur'an, whatever one is doing must be based on trust, this is because he will be a model to the society. So a *Da'i* should be a truthful person and sincere believer. The Prophet (saw) described a hypocrite with lying as bad characteristics and hence not qualified to carry out *Da'wah*.

### 2.9.3 Knowledge:

Knowledge is the bedrock of all exercises in Islam. Therefore every Muslim is obliged to acquire the necessary knowledge that could him to properly practice the religion especially when he determines to engage in *Da'wah* activity. According to *Hussain* (2009) a *Da'i* must have a good level of Islamic religious knowledge; otherwise, he will not be able to carry out the mission and objectives. Allah says:

( قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ) ( ١٠٨ )

*This is my way I do invite on to Allah with certain knowledge, I and who ever follow me. Glory to Allah and never will I join Gods with Allah! Q 12:108.*

The issue of knowledge as one of the quality of *Da'i* was also discussed by different scholars. According *Abdussalam*, for effective *Da'wah*, it is necessary that they should at least have the knowledge of the various aspects of the Message to be conveyed and knowledge about the various aspects of the society where he is expecting to undertake *Da'wah*. However, one should not think that *Da'wah* can be started only after one becomes a scholar in all the matters of religion or matters affecting life. In fact, *Da'wah* itself is a process of learning. One should begin the activity of *Da'wah* with whatever basic knowledge he has, and the process of acquiring knowledge should come as a part of it. The Qur'an commands:

وما أرسلنا من قبلك إلا رجالا نوحي إليهم  
فاسئلوأهل الذكر إن كنتم لا تعلمون ( ٤٣ )

*And before thee we sent none but men, to whom we granted inspiration, if ye realize this not, ask of those who possess the message. 16:43.*

**2.9.4 Akhlaq (Character)** among the fundamental objectives of Islam is to instill moral consciousness and values in man. Thus, good character is among the characteristics of faith in Islam. According to *Hussain* (2009: 15) a *Da'i* should have the finest of characters (*Akhlaq*) and should therefore become a role model in his community. *Akhlaq* is a multidimensional concept. When Aisha (R.A) was asked about the Prophet's (SAW) *akhlaq* she replied that the Prophet's (SAW) *Akhlaq* is the Qur'an. This means that the Prophet (SAW) acted and behaved according to the *Qur'anic* instructions.

A *Da'i* should cultivate the following three traits as highlighted in the Qur'an which should be regarded forms of *Ahlaq*. Firstly, he should be humble (*Tawadu*) Allah says;

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ  
هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (٦٣)

*And the servants of Allah Most Gracious are those  
who walk on earth in humility Q, 25:63.*

The Prophet (S.A.W) Says;

وإن الله أوحى إلي أن تواضعوا حتى  
لا يفخر أحد على أحد

*...Allah revealed to me that you should be  
humble amongst ourselves and none should  
show pride upon the others...Muslim Vol.8,  
Hadith NO:6856 Pp275.*

Secondly, *Sidiq* (truthfulness) a person who is to carry out *Da'wah* activities should be a person of truth, because it is the only means by which people will listen and accept his claims. In view of this, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (١١٩)



*O you who believe fear Allah and be with those who are true ( in words and deeds) Q:9 :119*

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى  
الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ  
حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا،

*...Truthfulness leads to righteousness, and righteousness leads to Paradise. A man may speak the truth until he is recorded with Allah as truthful. Lying leads to wickedness and wickedness leads to the Fire. A man may tell lies until he is recorded with Allah as a liar...*

*Sahihu Muslim vol.6 Hadith 2607 pp.469*

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ  
” (٢٤٤)

*Then fight in the case of Allah, and know that Allah heareth and knoweth all things Q;2:244.*

Regarding truthfulness, Prophet (S.A.W.) said anyone who asks Allah for martyrdom in truth, Allah will give him the rank of the Martyr's even if he dies in his bed.

Thirdly: *Sabr* (patience) this is the key to all successful missions and therefore the absence of it renders all activities fruitless. Allah commands:

واصبر وما صبرك إلا بالله ولا تحزن عليهم ولا تك في  
ضيق مما يمكرون (١٢٧)

*And do thou be patient, for thy patient is but with the help from Allah: nor grieve over them: And distress not thyself because of their plots' Q 16; 127.*

In another place, Allah says:

يا أيها الذين آمنوا استعينوا بالصبر والصلاة إن الله مع الصابرين (١٥٣)

*O ye who believe seek help with patience, perseverance and pray. For God is with those who patiently persevere .Q2:153.*

إِنَّمَا يُؤَقِّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ (١٠)

*Those who patiently persevere will truly receive reward without measure. Q39:10.*

### **2.9.5 Self purification and Self control:**

A *Da'i* must have adequate attention to keep his own heart, Soul and self, pure and clear. In this colorful, worldly life, man often comes across occasions, events, scenes and situations which result in polluting his inner world. The *Da'i* should always have a keen eye on the developments in this invisible area which is hidden from the rest of the world. He cannot expect others to purify him. He has to do it himself. On the one hand, he should struggle to remain pious, God fearing, honest, broad minded, generous, forgiving, tolerant, helpful and cheerful;. and on the other hand he should strive to keep his heart and soul totally free and away from all kinds of pollutions and impurities like hypocrisy, pretension, jealousy, selfishness, greed, dishonesty, just, and anger for all this, frequent self analysis is essential. Allah (swt) describes His righteous servants in this regard with the following:

الَّذِينَ يَنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالكَاطِمِينَ  
الغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ  
الْمُحْسِنِينَ (١٣٤)

*Ye did indeed wish for death before ye encountered it. Now ye have seen it now ye have flich. (3;134)*

**2.9.6 Communication Skills:** Every *Da'i* is expected to know how to address his different audience and should consider politeness in speech as the key to success in *Da'wah* According to *Hussain* (2009:17) *Da'i* must be able to speak well. He must be able to deliver his message

and express his ideas and opinions clearly, fluently and convincingly. He is expected to possess both verbal and non-verbal skills. The importance of communication skills has been realized by *Du'at* since time immemorial in the Qur'an. It was mentioned that Prophet Musa (AS) requested Allah's permission to bring along his brother *Harun*(A.S) when Allah (SWT) commanded him to preach to *Fir'aun* because *Harun*(AS) was more fluent in speech than he. Allah (SWT) says in the Qur'an.

وأخي هارون هو أفصح مني لسانا فأرسله  
معي ردءا يصدقني إني أخاف أن يكذبون. (٣٤)

*And my brother Aaron, He is more eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me for I fear that they may accuse me of falsehood.Q:28:34.*

The Prophet (S.A.W) Says;

...ألا ليبلغ الشَّاهِدُ الغَائِبِ قُرْبَ مَبْلَغِ أَوْ عَى مِنْ سَامِعٍ.  
*So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed ones might comprehend it. Bukhari Vol. 2 Hadith No 797, Pp 461-462.*

### **2.9.7 Be Just and Judicious:**

Among the good manner in Islam is for a person to be just by considering the greatness of Allah and hence never incline to unjust or untruth in all dealings. According to Baaz (1982:160) *Da'i* should always make a correct decision, never look at the good points of someone through the spectacle of antagonism, when angry, nor should he weigh somebody's evils in the balance of love, while in a state of happiness and light mood, never think of ungratefulness due to mutual dispute and tussle, always speak the truth, however bitter it may be, even if a dear relative of yours is penalized for it. *Al-Jazaery* (2007:230) says justice in its

common meaning is compulsory obligation on our selves. Allah the exalted ordered for justice as contained in the following *Qur'anic* verse:

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ  
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ( ٩٠ )

*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. ...Q16:90.*

Furthermore, He says:

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ  
الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ( ١٣٤ )

*If anyone desires a reward in this life, in Allah's (gift) is the reward (both) of this life and of the hereafter. For Allah is He that heareth and seeth (all things) Q 4:134*

Muslims in whatever circumstances are expected to be just in their doing so that others would copy from them, especially a *Da'i* whose work is calling, preaching and inviting Muslims and non Muslims to the teachings of Islam. Hence, he should be just in all his dealings.

## 2.10 *Da'wah* among the Non-Muslims

The non-Muslims in Islamic law (*Shari'ah*) are divided into two major divisions:

- 1- *Ahlul al-Kitab* (people of the Book): this group comprises the revealed or divine religion. The group is majorly represented in the contemporary by the Jewish and Christian religion. The Qur'an identifies them as non-Muslims based on two major factors: extremism in faith and fabrications in religion. The Qur'an reveals

يَا أَهْلَ الْكِتَابِ لِمَا تَعْلَمُونَ فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا  
الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ

أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَا  
تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ  
سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي  
الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا (١٧١)

*O people of the book! Commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word, Which He bestowed on Mary, and a Spirit proceeding From Him: so believe in Allah and His Messengers. Say not "Three"; desist it will be better for you; for Allah is one Good; Glory be Him ;( Far Exalted is He) above having a son. And enough is Allah as a Disposer of affairs. Q4:171*

a- Polytheist (*Mushrik*) and pagans (*Majus*): this group represents all idol worshippers and non-revealed religion such as *Budhas, Hindus, Maguzawa* and cult, etc. The Qur'an makes reference to this group in the following submission:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى  
وَالْمَجُوسَ  
وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ  
اللَّهَ عَلِيمٌ  
كُلُّ شَيْءٍ شَهِيدٌ (١٧)

*Those who believe (in the Qur'an) those who follow the Jewish (scriptures) and the Sabians, Christians magicians and polytheist, Allah will judge between them on the day of judgement: for Allah is witness of all things Q22:17*

In view of these classifications, a *Da'i* is expected to adhere to religious instructions in his approach to any of the two groups. For instance, the first group, Allah (swt) commanded with the following:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ  
أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا

بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا  
بِأَنَّا مُسْلِمُونَ (٦٤)

*Say: O people of the book come to common terms as between us and you: that we worship none but Allah that we erect not, from among ourselves, Lords and patrons other than Allah, if then they turn back, say ye: bear witness that we (at least) are Muslims (bowing to Allah's will) Q3:64.*

The verse clearly indicated that if after a *Da'i* has invited them to the religion, they decide to reject his invitation, in such a situation a *Da'i* is commanded to make the following resolutions:

قولوا آمنا بالله وما أنزل إلينا وما أنزل إلى إبراهيم  
وإسماعيل وإسحاق ويعقوب والأسباط وما أوتي  
موسى وعيسى وما أوتي النبيون من ربهم لا نفرق  
بين أحد منهم ونحن له مسلمون (١٣٦)

*say ye ;we believe in Allah, and the revelation given to us, and to Abraham, Ismail, ISAAC, Jacob, and the tribes and that given to (all prophets) from their Lord: We make no difference between one and another of them; and we submit to Allah Q2:136.*

The above resolution are in conformity with the following *Qur'anic* instructions:

ولا تجادلوا أهل الكتاب إلا بالتي هي أحسن (٤٦)  
*And dispute ye not with the people of the book,  
Except in the best way ...Q29:46.*

A *Da'i* therefore should never think of imposing his religion on them, rather let him understand that his role is only to deliver the message while guidance is in the Hands of Allah (s.w.t). In this regard, Allah (s.w.t) cautioned His Prophet (s.a.w) with the following instructions:

ليس عليك هداهم ولكن الله يهدي من يشاء (٢٧٢)

*It not is for you to guide them to the right path.  
But Allah guides to the right path whom He  
pleaseth....Q2:172.*

Based on the many numbers of *Qur'anic* instructions on how a *Da'i* should engage with the non-Muslims from *Ahl ul-Kitab*, the Prophet (s.a.w) expatiated His guidance to the Muslim *Ummah* on how to carry out *Da'wah* among the *Ahlul-al Kitab* in sequential order. For instance, the case of *Muaz bn Jabal* (R.A) when he was sent by the Prophet (s.a.w) on a mission to *Ahlul-al Kitab* suffices as example. He said:

«إنك تأتي قوما من أهل الكتاب، فليكن أول ما تدعوهم إليه شهادة أن لا إله إلا الله» وفي رواية: «إلى أن يوحدوا الله، فإن هم أطاعوك لذلك فأعلمهم أن الله افترض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوك لذلك فأعلمهم أن الله افترض عليهم صدقة تؤخذ من أغنيائهم، فترد على فقرائهم، فإن هم أطاعوك لذلك، فإياك وكرائم أموالهم، واتق دعوة المظلوم، فإنه ليس بينها وبين الله حجاب»

You are going to some of the People of the Book. Call them to bear witness that none has the right to be worshipped but Allah, and that I am the Messenger of Allah. If they accept that, then teach them that Allah has enjoined on them five prayers to be offered each day and night. If they accept that, then teach them that Allah has enjoined on them charity (*Zakât*) to be taken from their rich and given to their poor. If they accept that, then beware (of taking) the best of their wealth, and protect yourself from the supplication of the one who has been wronged, for there is no barrier between it and Allah. *Muslim Sahihu vol 1 Hadith 29 pp.114*

[

A *Da'i* must not therefore disrespect the places of their worship and their scholars, and he must not abuse, destroy or condemn them. This is to comply with the following agreement signed by the Prophet (saw):

For *Najran* and its environs (is hereby given) the protection of God and the pledge and covenant (*dhimma*) of Prophet Muhammad, the Messenger of God, for their possession, their persons and their religion; for those present and those absent, for their kin and for their churches, and what they possess little or much. No bishop should be removed from his bishopric, nor a monk from his monastery, nor a priest from his priesthood. *Haque* (2009:115).

With reference to the second group (Polytheist and pagans), the Qur'an has the following instructions to a *Da'i*:

Firstly, to make clear and proclaim the message of Allah as well as to exercise patience by turning away from people who do not know. The Qur'an instructed the Prophet (s.a.w) with the following:

فَاصْدَعْ يَمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (٩٤)

*“Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah.”Q15:94*

In another verse, a *Da'i* is instructed with the following behavior in relation to this group:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (٦٤)

*“And the servant of (Allah) most gracious are those walk on earth in humility, and when the ignorant address them, they say, “peace”Q25:63*



Secondly, a *Da'i* should never dissuade from the truth or compromise the truth, but always submit the religious message to them with wisdom without distortion. The Qur'an instructed:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ  
فَلْيُكْفِرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِنَّ  
سُرَادِقُهَا وَإِنْ يَسْتَعِينُوا يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ  
يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ وَسَاءَتْ  
مُرْتَفَقًا (٢٩)

*“Say, ‘the truth is from your Lord’ Let him who will, believe, and let him who will, reject (it) for the wrong we have prepared a fire whose (smoke and flames), like the walls and roof of a tent will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, How dreadful the drink, How uncomfortable a couch to recline on” Q18:29*

In another verse, the Qur'an makes the following declaration:

قُلْ يَا أَيُّهَا الْكَافِرُونَ (١) لَّا أَعْبُدُ مَا تَعْبُدُونَ (٢)  
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٣) وَلَا أَنَا عَابِدٌ مَا  
عَبَدْتُمْ (٤) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٥) لَكُمْ  
دِينُكُمْ وَلِيَ دِينِ (٦)

*Say: o ye that reject the faith. I worship not that which ye worship. Nor will ye worship that which I worship. And I will not worship that which ye have been worshipping. Nor will ye worship that which I worship. To you be your way, And to me mine.” Q109:1-6*

Thirdly, a *Da'i* should never abuse or condemn the mode or object of their worshipping but should seek appropriate means of addressing them. The Qur'an commands:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ  
 زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ  
 (١٠٨)

*That is most suitable: that they may give the evidence in its true nature and shape, or else they would be taken after their oaths. But fear Allah, and listen (to His counsel): For Allah guideth not a rebellious people. Q6:108.*

Similarly, the following approach followed by Prophet Ibrahim (A.S) as narrated by the Qur'an served as the basis of guidance to a *Da'i*:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا  
 أَفَلَ قَالَ لَأُحِبُّ الْأَفْلِينَ (٧٦) فَلَمَّا رَأَىٰ الْقَمَرَ  
 بَارِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي  
 رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ (٧٧) فَلَمَّا رَأَى  
 الشَّمْسَ بَارِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ  
 قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (٧٨) إِنِّي  
 وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ  
 حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ (٧٩)

*“When the night covered Him over, He saw a star: He said: this is my Lord, but when it set, He said, ‘I love not those that set, when He saw the Moon rising in splendor, He said: This is my Lord, ‘But when the moon set. He said unless my Lord Guide me I shall surely be among those who go astray. When He saw Sun raising (in splendor,) He said; this is my Lord, this is the Greatest (Of all).” But when the Sun set, He said: “O my people, I am indeed free from your (guilt) of giving partners to Allah. For me, I have set my face firmly and truly, towards Him who created the heavens and earth, and never shall I give partners to Allah. Q6:76-79*

## 2.11 The Significance of *Da'wah* among non-Muslims:

*Da'wah* is an activity that involves the use of wisdom, knowledge, patience and ability. It is an act of inviting both Muslims and non-Muslims to conduct their lives according to the teachings of Islam as taught by our beloved Prophet Muhammad (SAW). It is an obligation for every Muslim according to his/her ability and knowledge. The significance of *Da'wa* has also been discussed by *Hashimi* (1981) who stated that the call of Islam is not confined to one nation or group of men or for a particular time, but is a responsibility to be shared by every Muslim, each according to his capacity and potential. Every Muslim by virtue of his faith is a missionary of Islam. He should, therefore, have piety, knowledge and willingness to undergo hardships in the service of Islam and humanity.

Allah said.

ادْعُ 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 fair preaching,  
 and argue with them in a way that is better. Q16:25*

In the *Qu'anic* instruction above, *Da'wah* among the non Muslim has the following significance.

1. Warning and cautioning them against both the immediate and remote consequences of rejecting or neglecting the divine guidance. The Qur'an narrated how prophet *Hud* (A.S) address His people in this regard :

وَيَا قَوْمِ لِمَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ  
 نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ مِنْكُمْ بِبَعِيدٍ

"And O my people! Let not my dissent (from you) cause you to sin, lest ye suffer a fate similar to that of the people of Noah or of *Hud* or of *Salih*, nor are the people of *Lut* far off from you! Q11:89

2- Reminding Them about the main objectives of their creation and hence source of their success in this life and in the Hereafter Allah ( s.w.t) commanded his Prophet (s.a.w) to say

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ (٤٧)

*Saying: "We believe in the Lord of the Worlds, Q26;47*

3. Spreading the mission of the religion of Islam: The uniqueness nature of Islam in establishing to only one Deity, Allah (s.w.t), the Creator, required mind spread of it because it contradicts all the religions of the World today. This is the reason why Prophet (S.AW.) was commanded to make the following declaration;

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي  
وَبَيْنَكُمْ وَأَوْحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ  
بَلَغَ أُنذِرْكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَى قُلْ لَأَ  
أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا  
تُشْرِكُونَ (١٩)

*Say; what thing is most weighty in evidence? Say Allah is witness between me and you; This Qur'an hath been revealed to me by inspiration. That I may warn you and all whom it reaches. Can ye possibly bear witness that besides Allah there are other god?"Say; "Nay! I cannot bear witness! Sa; but in truth He is the one Good. And I truly am innocent of your blasphemy of joining others with Him.Q;6;19.*

It was reported in another *Hadith* that prophet says:

لَا يَهْدِي اللَّهُ يَكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ  
النَّعَمِ

*by Allah, if Allah were to guide one man through you, it would be better for you than the best type of camels.*

Reported by Bukhari and Muslim. (Bukhari V1: 370  
Muslim V4:1872)

4-Enhancing the correct understanding and practice of Islamic religion: By embarking on *Da'wah* work, the Muslim populace will be properly guided while misconception and misrepresentation of the religion by the non-Muslims will be addressed. The Qur'an explains:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ (٤٣)

And such are the Parables We set forth for mankind, but only those understand them who have knowledge. Q29:43

5. To address moral corruption: one of the prime objectives of Islam after *Tawheed* is the installation of moral values. The Qur'an is categorical in this regard:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ  
وَالْإِثْمَ وَالْبَغْيَ وَيُغَيِّرُ الْحَقَّ وَأَنْ تُشْرِكُوا  
يَاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ  
مَا لَا تَعْلَمُونَ (٣٣)

*Say, the things that my Lord hath indeed forbidden are indecent deeds, whether open or secret, sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority, and saying things about Allah of which ye have no knowledge. Q7:33*

6. To teach skills of performing *Ibadat* (worship) such as *Salat*, (prayer) *sawm* (fasting) *tahara* (purification) Hajj (pilgrimage), *Zakkah* (poor alms) and *zikir* (remembrance of Allah) Allah (S.W.T) says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن  
 كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا  
 (٢١)

*Ye have indeed in the Messenger of Allah a beautiful pattern  
 (of conduct) for any one whose hope is in Allah and the Final  
 Day, and who engages much in the Praise of Allah. Q33:21*

The Prophet ( s.a.w). says;

7. To comply with the commandment of Allah and to exonerate self from the blame and wrath of Allah. This is because failure to conduct *Da'wah* when act of disbelieving and moral bankruptcy prevail is tantamount to punishment in the sight of Allah (s.w.t). The Qur'an narrated a story of people who neglected *Da'wah* when it is due. The prophet (S.A.W) says:

وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ  
 فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا  
 يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ  
 (١٦٣) وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ  
 مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَنْفِقُونَ  
 (١٦٤) فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ  
 السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعِقَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ  
 (١٦٥)

*Ask them concerning the town standing close by the sea Behold they transgressed in the matter of the Sabbath for on the day of their Sabbath. Their fish did come to them, openly (holding of their heads) but on the day they had no Sabbath, they came not. Thus did we make a trial of them, for they were given to transgression? When some of them said: why do ye preach to a people whom Allah will destroy or visit with a terrible punishment? Then said the preachers: to discharge our duty to your Lord and perchance they may fear Him. When they disregarded the warnings that have been given them, we rescued those who forbade evil, but we*

*visited the wrong doers with grievous punishment, because they were given to transgression.Q7;163-165*

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.0 Introduction

This chapter deals with the method and procedures that the research adopted in collecting and analyzing the data for the study. It therefore described how the research design is. It provided an appropriate description of how the data was gathered and analyzed in such a way that the research questions raised in the research are answered. According to *Afolabi* (1993), methodology is an operational blue print which a researcher plans to employ in accomplishing the objectives of his study.

#### 3.1 Research Design

According to *Kerlinger* (1973), a research design is a plan, structure or strategy of investigation conceived so as to obtain answer to the research questions. There are various research designs which are employed to enable the researcher to carry out a research. These research designs include, survey research design that enables a researcher to go out in order to source for ideas, opinions and observations of people on a certain problem. In this research, therefore, a survey research design was used to obtain the data.

The researcher sampled 420 people comprising all the respondents. 20 Questionnaires were administered to *Du'ats* and the Islamic teachers in each of the selected local government areas, where 90 Questionnaires were given to *Ikara* local Government out of which 14 are females; 89 Questionnaires were given to *Giwa* local Government out of which 12 are females; 60 Questionnaires were given to *Makarfi* out of which 10 are females; 51 Questionnaires were given to *Kudan* local Government out of which 10 are females and 30 Questionnaires were given to *Sabon Gari* Local Government out of which 6 are females.



### 3.2 Population

In any research, population of the study must exist to give the true picture of the research. Thus, the population of this study is the new converts from *Maguzawa* from the selected local Governments of *Zazzau* Emirate of Kaduna State. The estimated population of the study is 745 new converts in all the Local Government under study. Likewise the Islamic organizations form part of the population and this include; Center for Islamic Teaching and Orientation *Tudun jukum Zaria, Dufa-Dufa da kewaye Da'wah Committee, Da'wah Committee Kudan, First Group of Jibwis Da'wah Committee Bomo, MSSN, GSS Kudan, Da'wah Committee Ang. Madaki Madobi Giwa. Da'wah, Da'wah Organization Ikara, Women Da'wah Committee Musawa Kudan, Nuruddin Ang. Korau barbashi Gubuchi Makarfi, Da;wah Committee Kurmin Kogi Ikara, Abuzar Islamic Propagation and Empowerment Center Katsina, Majalisul Nasrul Islamiyya Makarfi, Jibwis Da'wah Committee Bomo, Da'wah Committee Fiyanul Islam Zaria, Samaru Jibwis Da'wah Committee, Da'wah Committee Auchan, Jibwis Ikara, Da'wah Committee Doka, M.S.S.N. ABU Zaria, Youth Da'wah Committee Jibwis Samaru, Jamiyyatu Da'wah Wal'irshad Basawa Zaria, Lajnatul Da'wah Wal'irshad Basawa Sabon Gari, Kwamitin Mata Da'wah Kwakwaren Manu, Da'wah Committee of J.I.N. Zzzau Emira Chapter, Women Da'wah Committee Basawa and Association of Muslim Medical Sciences Student (A.B.U. Zaria). And some of the Islamiyyah Schools attended by the new converts include; Madarasatu Tarbiyatul Islam Tsaunin Maiki Saulaw, Madarasatu Irshadud-Da'wah Ang. Dankaka Dufa-Dufa Kudan, Ulumuddin Islamiyya Kunkumi, Madarasatu Nurul Islam Allah Gaba, Tarbiyyatul Islam Gangarida, Nuruddini Islamiyya Kurmin Koigi, Hidayatul Islam Dufa-Dufa, Tarbiyatul Islam Ang. Baure, Tahafizul Qur'an Agalawa Makarfi, Nurul Islam Likoro, Tarbiyatul Islam*

*Panpaida, Tarbiyyatul Islam Ang. Cida, Tahafizul Qur'an Saulawa, Madarasatul Tarbiyyatul Aulad Ang.Karfe, Centre for Islamic teaching and Orientation Makarfi, Madarasatul Irshadudda'wa Panpaida gari, Nurul Islam Ang. Kaura Gubuci, Madarasatul Tarbiyyatul Islam Tudun Wada Kuringa, Hidayatul Islam Auchan, Tarbiyyatul Islam Ang. Kanawa Madobi, Tarbiyyatul Aulad Ang. Dantulu Madobi, Khalid Bn Walid Tsaunin Mayau, Irshadudda'wa Dufa-Dufa, Tarbiyyatul Aulad Ang. Sarkin Hausawa, Nurul Islam Ang. Baure (A) Gubuchi, Tarbiyyatul Islam Ang. Murtala, Nuruddin Islamiyya Ang. Jarmai, Ulumuddin Islamiyya Ikara, Nurul Islam Gubuci, Tarbiyyatul Aulad Dan Mahawayi, Tarbiyyatul Aulad wa tahfizul Qur'an kwakwaren Manu, Tarbiyyatul Aulad Hayin Maikade, Madarasatul Hidayatul Rahmaniyyah Female Section Hunkuyi, Madarasatul Nurul Islam Ang Tarbiya. Kuruntumawa, Madarasatul Ang. Sarki Fada, Madarasatul Tarbiyyatul Gidan Cida, Tahafizul Qur'an Gan gara, Madarasatul Nurul Islam Ang. Sarkin Arna Ikara, Madarasatu Hidayatul Islam Panpada and Nurul Islam Paki.*

The interview scheduled is list of questions drawn by the researcher to elicit relevant information from respondents and it contains a few structured questions in order not to bore the respondents with many questions. This method addressed some of the research objectives stated at the beginning of the study. The respondents used for the in-depth interview are Du'ats and the new converts from *Maguzawa* of the area under study. However, a few of the interviewed questions and response from the questionnaires and those of the in-depth interview are identical in nature; the results of the interview and the questionnaire are the same.

### **3.3 Sample and Sampling Technique**

It is very difficult for a researcher to cover the whole population, due to its vast nature and geographical location. The researcher randomly sampled some towns and villages within *Zazzau* Emirate in relation to the objectives of the research. *Zazzau* Emirate consists of ten local governments. These local governments include Kaduna North, *Igabi*, *Giwa*, *Zaria*, *Soba*, *Kubau*, *Ikara*, *Makarfi*, *Kudan* and *Sabon Gari*, out of which the researcher selected five i.e *Giwa*, *Kudan*, *Makarfi*, *Ikara* and *Sabon Gari*, this is because the survey has revealed that they are the areas where *Maguzawa* reside.

### **3.4 Instrumentation**

The research instruments selected for this research are questionnaire and interview. The questions were based on the objectives of the research and are written in English language. However, for those who cannot read or understand the language a research assistant was employed who took the pain of ensuring proper completion of the Questionnaire. .

### **3.5 Validation of the Instrument**

In order to ascertain the validity of the instrument that was used in this research, the questionnaires were drafted and the copies were given to the supervisors of this research and other specialist on matters of questionnaire for validation and vetting. On the basis of their suggestions and recommendations, correction was made in the drafted copies

### **3.6 Method of Data Analysis:**

The research used Statistical package for social science to compute frequencies and simple percentage to answer the research questions.

**CHAPTER FOUR  
DATA ANALYSIS AND INTERPRETATION**

**4.0 Introduction**

This chapter presents the result of the analysis and discussions of the responses gathered from the questionnaires distributed. The questionnaires are divided into three. The first set of questionnaire is for the new converts from *Maguzawa* which are 320 and out of which only 314 were returned. The second set of questionnaire given for the teachers of the new converts is 50, but only 42 were returned. The third set of questionnaire given to organizations and committees that are conduct *Da'wah* among the *Maguzawa* is 50, but only 43 were returned. Thus, all the analysis was based on the returned copies.

**Section A- Bio-data for the new Converts:** The table below show the Percentage of the gender of new converts from *Maguzawa* who responded the questionnaire.

**TABLE 4.1 Respondents based on gender**

<b>Gender</b>	<b>Frequency</b>	<b>Percentage %</b>
Male	252	80.3%
Female	62	19.7%
<b>Total</b>	<b>314</b>	<b>100</b>

The above table shows that 252 respondents representing 80.3% showed the number of male respondents, 62 respondents representing 19.7 is represents the female respondents in the questionnaire. This shows clearly that the number of male respondents are more than the number of female respondents.

**Table 4.2 Marital status of the Respondents**

<b>Marital status</b>	<b>Frequency</b>	<b>Percentage %</b>
Married	262	83.4%
Unmarried	52	16.6%
<b>Total</b>	<b>314</b>	<b>100</b>

The above table shows that 262 respondents representing 83.4% are married while 52 respondents representing 16.6% are not married. Therefore, the numbers of respondents that are married are more than the number of the unmarried ones.

**Table 4.3 Status of the respondents in relation to possession of a child**

<b>Status</b>	<b>Frequency</b>	<b>Percentage %</b>
Children	262	83.4%
No children	52	16.6%
<b>Total</b>	<b>314</b>	<b>100</b>

The 4.3 table shows that 262 respondents representing 83.4% of the respondents have children while 52 respondents representing 16.6% have no Children. Therefore, it indicates that most of the new converts have children.

**Table 4.4 Religious Status of the Respondents**

<b>Religion</b>	<b>Frequency</b>	<b>Percentage%</b>
Paganism	143	45.5%
Christianity	171	54.5%
<b>Total</b>	<b>314</b>	<b>100</b>

The 4.4 table shows the respondents religious affiliations. From what was obtained in the table; it shows that 143 respondents representing 45.5% were pagans before their conversion to Islam, while 171 respondents representing 54.5% were *Maguzawa* Christians. This indicated that most of the respondents were from *Maguzawa* Christian background because they have the highest frequency as well as percentage.

**TABLE 4.5 Localities of the Respondents**

<b>Locality</b>	<b>Frequency</b>	<b>Percentage%</b>
Ikara	88	28.0%
Giwa	87	27.7%
Makarfi	58	18.5%
Kudan	51	16.2%
Sabon Gari	30	9.6%
<b>Total</b>	<b>314</b>	<b>100</b>

The 4.5 Table shows that 88 representing 28.0% of the respondents were from Ikara Local government. 87 representing 27.7% of the respondents were from Giwa Local government, 58 respondent representing 18.5% of the respondents were from Makarfi Local government and 51 respondents representing 16.2% of the respondents were from Kudan Local government. From what was obtained above, Ikara and Giwa Local Government have the highest respondents, as well as having the highest number of the new converts and then followed by *Makarfi* and *Kudan* in percentage.

**Section B: Factors that brought about the influence of the *Maguzawa* to Islam.**

**Table 4.6 Which of the following Factors of *Da'wah* Motivated your Conversion to Islam?**

Questions	Frequency	Percentage%
Attitude of the Muslim	13	4.1
Activities of <i>Du'at</i>	191	60.8
My personal effort to understand Islam	27	8.6
Financial support	8	2.6
Corruption and misguidance of my former faith	64	20.4
None of the above	0	0
All of the above	11	3.5
<b>Total</b>	<b>314</b>	<b>100</b>

Based on what was obtained in table 4.6 above, 13 respondents representing 4.6% indicates that good attitude of the Muslims motivated them to embrace Islam; 191 respondents representing 60.8% are with the view that *Da'wah* activities carried out by different *Da'wah* committees in their areas. This showed the effectiveness of *Da'wah* activities of the organization/committees in Zazzau Emirate. The next factor that motivated the conversion of *Maguzawa* to Islam is the nature of the corruption and misguidance of their faith (religion)

in which 64 representing 20.0% respondents expressed such a view as their reason and then the next that followed is 27 representing 8.6% respondents who expressed that the reason for their conversion was as a result of their personal effort to understand Islam. The attitude of the Muslim appears to be the fourth factor and second to the last factor that

influenced the conversion of the *Maguzawa* to Islam with 13 representing 4.1% of the total respondents. This is an indication that the attitude of the Muslim is highly questionable and there is need to promote it. Finally, financial support does not make any impact since it is the least factor with 8 representing 2.6% of the respondents who expressed their view in line with it.

**TABLE 4.7 Which of the Following Teachings Of Islam attracted you Most?**

<b>Questions</b>	<b>Frequency</b>	<b>Percentage%</b>
Perception Of God In Islam	71	22.6%
Moral teachings of Islam	152	48.8%
Unity and love among Muslims of my locality	23	7.3%
Concept of worship in Islam	14	4.5%
Concept of <i>Zakah</i>	6	1.9%
All of the above	48	15.3%
None of the above	0	0%
<b>Total</b>	<b>314</b>	<b>100</b>

Table 4.7 shows 152 representing 48.8% shows that most of the *Maguzawa* of Zazzau Emirate were converted to Islam as a result of moral teachings of Islam. The next that followed is the perception of god in Islam, which has 71 representing 22.6% of the total respondents. The unity and love among Muslims formed the third position with 23 representing 7.3% of the total respondents. This shows that there is need for the Muslims to improve their unity and love for one another.



**TABLE 4.8 which of the following best explain your Feelings after Embracing Islam?**

<b>Questions</b>	<b>Frequency</b>	<b>Percentage%</b>
a. Excellent	215	68.5%
b. Very good	85	27.1%
c. Fair	0	0%
d. Regretting	9	2.9%
e. Poor	2	0.6%
f. Undecided	3	0.9%
<b>Total</b>	<b>314</b>	<b>100</b>

From the table 4.8, 215 representing 68.5% of the total respondents have excellent feelings after embracing Islam and this formed the highest percentage of the respondents. The next that followed is 85 representing 27.1% of the total respondents and only 9 representing 2.9 % of the total respondents expressed regret after their acceptance of Islam. Certainly, the number that expressed regret are insignificant, however, the reason for their regret could not be established.

#### **4.9 Are you Comfortable with Every aspect of Islam?**

<b>Responses</b>	<b>Frequency</b>	<b>Percentage%</b>
Yes	239	76.1%
No	38	12.1%
Undecided	37	11.8%
<b>Total</b>	<b>314</b>	<b>100</b>

From the table 4.9, 239 respondents which represent 76.1% are comfortable with Islam and this formed the highest percentage of the respondents. The next that followed is 38 respondents representing 12.1% who appear to be uncomfortable, while 37 representing 11.8% remain undecided in their choice. The total number that expressed their comfort with their new faith (Islam) is quite significant and has explained acceptance nature of Islam.

**TABLE 4.10: if “no” or “Undecided” which of the following made you Uncomfortable or made you have negative reservation about Islam?**

<b>Question</b>	<b>Frequency</b>	<b>Percentage%</b>
Accepting Islam	1	1.3%
Observing <i>Salat</i>	2	2.7%
Giving out poor rate ( <i>Zakat</i> )	13	17.3%
Attitude of Muslim to one another	45	60%
Moral system of Islam	10	13.3%
Activities and attitude of <i>Du'at</i>	2	2.7%
All of the above	2	2.7%
None of the above	0	0%
<b>Total</b>	<b>75</b>	<b>100</b>

From the table 4.10, 45 representing 60% have the view that the attitude of Muslim to one another made them to be uncomfortable in their Islamic life, because it has the highest frequency as well as the percentage. Therefore, it shows that good attitude of Muslims to one another as a serious issue that makes a new convert to Islam to feel comfortable with the religion.

**TABLE 4.11 After embracing Islam, do you attend any School or Centre of Learning to learn more about your new Faith (Islam)?**

<b>Responses</b>	<b>Frequency</b>	<b>Percentage %</b>
Yes	270	85.9%
No	44	14.1%
<b>Total</b>	<b>314</b>	<b>100</b>

The table 4.11 indicates that 270 representing 85.9% of the total number of respondents attend schools to learn more about their religion while 44 respondents representing 14.1% do not. This indicates that the majority of the new converts have the opportunity to learn about their new religion (Islam).

**4.12 If “No” which of the following deters you from Seeking Knowledge about your new Faith (Islam)?**

<b>Question</b>	<b>Frequency</b>	<b>Percentage %</b>
No schools or centre of learning in my locality	20	45.5%
There is no teacher to guide us	5	11.11%
I am not interested in learning	8	18.2%
I have attained old age to learn	2	4.6%
All of the above	7	15.9%
None of the above	1	2.3%
Others please specify	1	2.3%
<b>Total</b>	<b>44</b>	<b>100</b>

The 4.12 table indicates that 20 respondents representing 45.5% of the total number of respondents do not learn about their new faith (Islam) because of non-availability or proximity of school to their locality. Only one person specified that his commitment deters

him from learning. However, 8 respondents representing 18.2% do not learn the religion because they have no interest in learning while 5 respondents representing 11.11% could not learn because they have no teacher in their locality.

#### 4.13 Do you Observe your *Salat* Regularly in Congregation (Mosque)

Response	Frequency	Percentage %
Yes	258	82.2%
No	56	17.8%
<b>Total</b>	<b>314</b>	<b>100</b>

The table 4:13 showed that 258 representing 82.2% of the total number of respondents observe their *Salat* regularly in the mosque; while 56 respondents representing 17.8% do not attend *Salat* with the congregation. This shows that the majority of the new converts have the opportunity to pray with the congregation in the Mosque.

#### 4.14 If 'No' which of the following is Responsible for Preventing you to Pray in Congregation?

Questions	Frequency	Percentage %
We do not have mosque	15	26.8%
There is no outstanding and learned Imam	3	5.4%
My location is far away from the mosque	21	37.5%
Commitments in worldly affairs	5	8.9%
I do not consider it as necessary to go to mosque	9	16.1%
All of the above	0	0%
None of the above	3	5.4%
<b>Total</b>	<b>56</b>	<b>100</b>

From table 4.14 it shows that 21 representing 37.5% of the total number of respondents could not attend congregational prayer because they do not have a Mosque close to their locality, while 15 representing 26.8% of the total number of respondents could not attend congregational prayer because they do not have mosque. On the other hand, 9 representing 16.1% expressed that ignorance about the importance of congregational prayer and hence they do not attend congregational prayer. In the same vein, 5 representing 8.9% of the respondents too could not attend because of their ignorance about the significance of congregational prayer.

**TABLE 4.15 Are you the only Person who Embraced Islam in your locality?**

<b>Response</b>	<b>Frequency</b>	<b>Percentage %</b>
Yes	116	36.9%
No	198	63.1%
<b>Total</b>	<b>314</b>	<b>100</b>

The table 4.15 above indicated that there are many Muslims in the locality of *Maguzawa* in Zazzau Emirate. This explains that the number of *Maguzawa* in Zazzau Emirate is drastically falling. The 198 respondents representing 63.1% buttresses the statement.

**Table 4.16 If “No” which of the following relation do you have with other Muslims?**

<b>Question</b>	<b>Frequency</b>	<b>Percentage %</b>
Meeting only in mosque	63	31.8%
Neighborhood relation only	34	17.2%
Islamic association meetings	26	13.1%
All of the above	66	33.3%
None of the above	9	4.6%
<b>Total</b>	<b>198</b>	<b>100</b>

From table 4.16 it shows that those who accepted Islam in *Maguzawa* settlements have cordial relationship among them. The 63 respondents representing 31.8% of the total number of respondents maintain their relationship by meeting in the mosque; neighborhood and Islamic association formed another chance of their relationship. These are expressed in 17.2% and 13.1% of the total number of respondents respectively. The total number of 66 representing 33.3% of the total number of respondents who expressed their opinion among them said it was based on their meeting in the mosque.

**Table 4.17 If “Yes” How do you relate with the People in your Locality?**

<b>Question</b>	<b>Frequency</b>	<b>Percentage %</b>
Cordially	74	63.8%
Not cordial	42	36.2%
<b>Total</b>	<b>116</b>	<b>100</b>

From table 4.17, it further strengthened the cordiality that exists among the *Maguzawa* Muslims in their localities in that 74 respondents representing 63.8% showed that the new

converts live in peace with each other in *Zazzau* Emirate, while 42 respondents representing 36.2% are not. The researcher concluded that the majority of the new converts in *Zazzau* Emirate live in peace with one another.

**TABLE 4.18 Are you making any Effort to Convey the Message of the Religion of Islam to Others?**

<b>Response</b>	<b>Frequency</b>	<b>Percentage %</b>
Yes	263	83.8%
No	33	10.5%
Undecided	18	5.7%
<b>Total</b>	<b>314</b>	<b>100</b>

From table 418, 263 respondents representing 83.8% of the total number of respondents have expressed that they are equally making effort in the conveyance of the religion to others, while 33 respondents representing 10.5% do not make any effort towards conveying the religion of Islam to others and 18 respondents representing 5.7 % of the total number of respondents did not indicate their position with regard to conveying or not of the religion to others.

**Table 4.19 If ‘No’ which of the following Reasons Prevented you from Making such Effort**

<b>Questions</b>	<b>Frequency</b>	<b>Percentage %</b>
I am not learned in the religion	2	6.1%
It is not my responsibility	13	39.4%
I have no such authority to stand among my people	10	30.30%
I am afraid of the bad consequences	3	9.1%
I do not feel as to do it	5	15.1%
All of the above	0	0%
None of the above	0	0%
Others please specify	0	0%
<b>Total</b>	<b>33</b>	<b>100</b>

From table 4.19, 13 respondents representing 39.4% of the total number of respondents as the highest number have expressed that it is not their responsibility to convey the religion of Islam to others, while 2 respondents representing 6.1% of the total number of respondents have indicated that their ignorance of the religion is what prevented them from conveying the religion to others. On the other hand, 10 respondents representing 30.30% stated that they have no such authority to stand among their people, and 3 respondents representing 9.1 % expressed that they were afraid of what might happen to them if they open their mouth to call others to the religion. 5 respondents representing 15.1% of the total number of respondents said the reason for not engaging in the invitation of others to the religion is because they have no such desire.



**Table 4.20 Are your Children with you in Islam?**

<b>Response</b>	<b>Frequency</b>	<b>Percentage %</b>
Yes	256	81.5%
No	58	18.5%
<b>Total</b>	<b>314</b>	<b>100</b>

The table 4.20, shows 256 respondents representing 81.5% of the total number of respondents have succeeded in joining their new faith, Islam with their children while 58 respondents representing 18.5 % of the total number of respondents were not successful in joining Islam together with their children.

**Questionnaire for the Teachers of the New Converts among *Maguzawa***

**SECTION A**

**Table 4.21: Educational Qualification of the Respondents**

<b>Qualification</b>	<b>Frequency</b>	<b>Percentage %</b>
O'Level	14	33.3%
NCE	15	35.7%
Degree	8	19.0%
Masters	2	4.8%
Informal	3	7.2%
<b>Total</b>	<b>42</b>	<b>100</b>

The table 4.21 revealed that 14 respondents representing 33.3 % of the total number of respondents have their highest qualification as secondary school certificate, 15 respondents representing 35.7 % are N.C.E holders, 8 respondents representing 19.0% have degrees as their qualification and 2 respondents representing 4.8% have masters degree as their qualification and 3 respondents representing 7.2% have informal qualifications.

**Table 4.22 Localities of the Respondents**

<b>Locality</b>	<b>Frequency</b>	<b>Percentage %</b>
Ikara	12	28.6%
Kudan	9	21.4%
Makarfi	3	7.2%
Sabon Gari	10	23.8%
Giwa	5	11.9%
Zaria	3	7.2%
<b>Total</b>	<b>42</b>	<b>100</b>

From 4.22 above, 9 respondents representing 21.4% were from *Kudan*, 3 respondents representing 7.2% were from *Makarfi*, 10 respondents representing 23.8% were from *Sabon Gari*, 5 respondents representing 11.9% were from *Giwa* and 3 respondents representing 7.2% were from *Zaria* local government. The highest number of respondents was from *Ikara* with 12 respondents representing 28.6% of the total number of the respondents.

**Table 4.23 Do you operate a School in your Locality?**

<b>Response</b>	<b>Frequency</b>	<b>Percentage %</b>
Yes	42	100%
No	0	0%
<b>Total</b>	<b>42</b>	<b>100</b>

Table 4.23 above shows that 42 respondents representing 100%, of the total number of respondents have indicated that there are enough schools for the new converts of *Maguzawa in Zazzau* Emirate.

**Table 4.24 If ‘yes’ Which of the following Nature of School do you Operate?**

<b>Questions</b>	<b>Frequency</b>	<b>Percentage %</b>
<i>Islamiyyah</i>	35	83.3%
<i>Makarantan Allo</i>	2	4.8%
<i>Makarantan Zaure</i>	0	0%
All of the above	5	11.9%
None of the above	0	0%
Others please specify	0	0%
<b>Total</b>	<b>42</b>	<b>100</b>

From table 4.24 35 respondent representing 83.3 of the total number of respondent have indicated that *Islamiyyah* schools are the nature of schools they operate for the new converts; 2 respondent representing 4.8% indicated that the nature of their school is *Makarantan Allo*, none among the organizations that operate *Makarantan Zaure* only but 5 respondents representing 11.9% indicated that they operate both *Islamiyyah and Makarantan Allo*.

**TABLE 4.25 which of the Following Subjects do you Teach in the School?**

<b>Questions</b>	<b>Frequency</b>	<b>Percentage %</b>
Qur'an only	6	14.3%
Qur'an/fiqh only	2	4.8%
Qur'an/fiqh, hadith	0	0%
Qur'an/fiqh/hadith/Tauhid	17	40.5%
All of the above	17	40.5%
None of the above	0	0%
Others please specify	0	0%
<b>Total</b>	<b>42</b>	<b>100</b>

Table 4.2 shows that 17 respondents representing 40.5%, of the total number of respondents have their major subject, of teachings as *Qur'an/Fiqh/Hadith/Tauhid*, while the same percentage 40.5% have all the rest options as their subject of teachings. 34 respondents representing 90% have *Qur'an/Fiqh/Hadith* and *Tauhid* as their major subject of teachings, while 6 respondents representing 14.3% consider only have Qur'an as the subject of their teachings. 2 of the respondents representing 4.8% consider *Qur'an/Fiqh* only as the subject of their teachings.

**Table 4.26 which of the following was Responsible for the Establishment of your School?**

Questions	Frequency	Percentage %
<i>Da'awa</i> organization	16	38.1%
Community effort	19	45.2%
Individual effort	5	11.9%
Government	1	2.4%
None of the above	1	2.4%
<b>Total</b>	<b>42</b>	<b>100</b>

According to table 4.26, 16 respondents representing 38.1% of the total number of respondents expressed that their schools was established by *Da'wah* organization, 19 respondents representing 45.2% expressed that their school was established with the efforts of the communities and 5 respondents representing 11.9% said their schools was established by individual efforts, while only 1 representing 2.4% agreed that Government is responsible for the establishment of their school.

**TABLE 4.27. How can you rate the People’s Interest to Learning in your Locality?**

<b>Questions</b>	<b>Frequency</b>	<b>Percentage %</b>
Excellent	2	4.8
Very Good	9	21.4
Good	13	31.0
Fair	4	9.5
Poor	11	26.2
Undecided	3	7.1
<b>Total</b>	<b>42</b>	<b>100</b>

The table 4.27 shows 2 respondents representing 4.8% have an excellent interest in learning, 9 representing 21.4% and 13 respondents representing 52.4% have very good interest in learning, 4 respondents representing 9.5% have fair interest in learning, while 11 respondents representing 26.2% have poor interest in learning and 3 respondents representing 7.1% remained undecided.

**TABLES 4.28. Which of the Following do you Consider a Major Challenge in your School?**

<b>Questions</b>	<b>Frequency</b>	<b>Percentage %</b>
Poor attendance of students	2	4.8
Lack of text books	10	23.8
Lack of conducive environment for learning	14	33.3
Lack of teachers	2	4.8
All of the above	10	23.8
Undecided	4	9.5
<b>Total</b>	<b>42</b>	<b>100</b>

From table 4.28 2 respondents representing 4.8% have their problems as attendance of the students, 10 respondents representing 23.8% have the challenge of lack of textbooks in

their schools, 14 respondents representing 33.3% have the challenge of having environment not conducive for learning, 2 respondents representing 4.8% are facing challenges of shortage of teachers. 10 respondents representing 23.8% have their challenges in all of the options, while 9.5% of the total respondents remained undecided.

**TABLE 4.29 How do you Rate the General Performance of your School from its Inception to date?**

<b>Questions</b>	<b>Frequency</b>	<b>Percentage %</b>
Excellent	0	0%
Very Good	13	31.0%
Fair	15	35.7%
Poor	11	26.2%
Undecided	3	7.1%
<b>Total</b>	<b>42</b>	<b>100</b>

The table 4.29 shows that 13 respondents representing 31.0% have rated the performance of their school as very good, 15 respondents representing 35.7% rated the performance of their school as Fair, 11 respondents representing 26.2% rated the performance of their school as poor and 3 respondents representing 7.1% remained undecided about the performance of their schools.

**Table 4.30 Who among the following offer Financial Supports to your School?**

Questions	Frequency	Percentage %
Government	0	0%
Community	14	33.3%
Da'wah organization	14	33.3%
Individual	11	26.2%
Zaka-proceeds	0	0%
All of the above	2	4.8%
Undecided	1	2.4%
Others please specify	0	0%
<b>Total</b>	<b>42</b>	<b>100</b>

From 4.30 table 14 respondents representing 33.3% expressed that members of their community render behind the financial support to their schools, 14 respondents representing 33.3% also expressed that *Da'wah* organizations offer financial support to their school, 11 respondents representing 26.2% expressed that they get their financial support through individual efforts, and 2 respondents representing 4.8% expressed that they have financial support from all the mentioned options and 1 respondent representing 2.4% remained undecided.

**TABLE 4.31: Status of the Organizations**

Organizational Status	Frequency	Percentage %
Community	13	30.2%
Individual	4	9.3%
Islamic	23	53.5%
NGO's	3	7.0%
Total	43	100

From table 4.31 above, 13 respondents representing 30.2% show that they are community based *Da'wah* organizations; 4 respondents representing 9.3% are individual *Da'wah* effort. 23 respondents, representing 53.5% are Islamic based *Da'wah* organizations and 3 respondents representing 7.0% are nongovernmental *Da'wah* organizations.

**TABLE 4.32: Historical Duration of *Da'wah* Organizations.**

<b>Year of Establishment</b>	<b>Frequency</b>	<b>Percentage %</b>
1-5years	5	11.6%
6-10years	8	18.6%
11-15years	13	30.3%
16 and above	17	39.5%
Total	43	100

The table 4.32 shows the duration of the establishment of the *Da'wah* organizations that are conduct *Da'wah* activities among the *Maguzawa* in *Zazzau* Emirate. The analysis shows that 5 organization representing 11.6% of the total number of organizations were established between 1-5years ago, while 8 organizations representing 18.6% were established between 6-10year of established,13 organizations representing 30.3% were established between 11-15 years ago and 17 organizations representing 39.5% were established between 16year and above.



## SECTION B

**Table 4.33. Which of the Following is Among the Major Objectives of conducting your *Da'wah* activities?**

Questions	Frequency	Percentage %
To invite the non-Muslims especially the <i>Maguzawa</i> to Islam	9	20.9%
To educate both the Muslims and non Muslims about the teachings of Islam	14	32.5%
To provide humanitarian services to the new converts to Islam	3	7.0%
To educate the new converts from <i>Maguzawa</i>	2	4.7%
All of the above	14	32.6%
Others( please specify)	1	2.3%
Total	43	100

The table 4.33 shows that 9 respondents representing 20.9% have as their main objectives of *Da'wah* activities to invite the non-Muslim; especially the *Maguzawa* to Islam, 14 respondents representing 32.5% aimed at educating both the Muslims and non-Muslims about the teachings of Islam. 3 respondents representing 7.0% aimed at providing humanitarian services to the new converts in *Zazzau* Emirate. 2 respondents representing 4.7% aimed at educating the new converts from *Maguzawa*; while 14 respondents representing 32.6% aimed at providing all the mentioned options.

**Table 4.34 which of the following is the Major Challenge facing your Organization in the attainment of its Objectives?**

<b>Questions</b>	<b>Frequency</b>	<b>Percentage %</b>
Financial constraint.	29	67.4
Lack of proper coordination among Da'wah groups.	5	11.6
Inability to compete with the activities of Christian missionaries in <i>Maguzawa</i> settlements	3	7.0
All of the above	6	14.0
All of the above with the exception of	0	0
None of the above	0	0
Others please specify	0	0
<b>Total</b>	<b>43</b>	<b>100</b>

The table 4.34 shows that 29 respondents representing 67.4% considered financial constraint as the major challenges facing their organizations, 5 respondents representing 11.6% considered lack of proper coordination among the *Da'wah* groups as the challenge to their organizations, 3 respondents representing 7.0% considered their inability to compete with Christian missionaries as the challenge facing their organizations, while 6 respondents representing 14.0% considered all the mentioned options as constraints to their organizations.

**Table 4.35 which of the Following could be considered your Major Achievements in *Maguzawa*?**

Questions	Frequency	Percentage %
Converting <i>Maguzawa</i> to Islam.	15	34.9%
Establishing mosque for the new converts	4	9.3%
Establishing schools	3	7.0%
Alleviating hardship and poverty among the new converts.	1	2.3%
Undecided	20	46.5%
Total	43	100

From table 4.35, 15 respondents representing 34.9% considered converting *Maguzawa* to Islam as their major achievements; 4 respondents representing 9.3% viewed establishment of Mosques to the new converts as their main achievement; 3 respondents representing 7.0% considered the establishment of schools as their main achievements, while 1 respondent representing 2.3% viewed his achievement as alleviating hardship and poverty among the new converts of *Maguzawa*, while 20 respondents representing 46.5% remained undecided in revealing their achievements.

**Tables 4.36 if you have established a school, which of the following functions do you perform in the school?**

Questions	Frequency	Percentage %
Funding the school	9	20.9%
Provision of teachers	10	23.3%
Administration and supervision of the school	5	11.6%
All of the above	15	34.9%
None of the above	0	0%
Undecided	2	9.3%
Total	43	100

The table 4.37 shows 9 respondents representing 20.9% expressed that their function in the school is financial provision; 10 respondents representing 23.3% stated that their function is provision of teachers; 5 respondents representing 11.6% are only concerned about administration and supervision of the schools; 15 respondents representing all 34.9% have their functions in all of the mentioned options, while 2 respondents representing 9.3% remained undecided.

**Table 4.37: If by your Activities others Embraced Islam, what is your function afterwards?**

Questions	Frequency	Percentage %
Teaching and educating them about the religion at their homes	15	34.9%
Providing means of sustenance to them	6	14.0%
Engaging them in <i>Da'wah</i> activities	9	20.9%
All of the above	12	27.9%
None of the above	0	0%

Undecided	1	2.3%
Total	43	100

From table 4.37 above, 15 respondents representing 34.9% expressed that they continue with teaching and educating them about their new faith in their homes; 6 respondents representing 14.0% of the total respondents continue with the provision of the means of sustenance to the new converts; 9 respondents representing 20.9% of the total respondents continue with engaging them (the new converts) in the *Da'wah* activities; 12 respondents representing 27.9% continue with all the aforementioned options, while 1 respondent representing 2.3% remained undecided.

**Table 4.38 which of the following are financing your activities?**

Questions	Frequency	Percentage %
Muslim <i>Ummah</i>	25	58.1%
Individual efforts	11	25.6%
Government sponsorship	0	0%
Personal efforts	5	11.6%
All of the above	7	16.3%
None of the above	0	0%
Total	<b>43</b>	<b>100</b>

From table 4.38, 25 respondents representing 58.1% expressed that they get their financial support through the Muslim *Ummah*; 11 respondents representing 25.6% expressed that their finance is through individual efforts; while 7 respondent representing 16.3% expressed that their finance comes from all the aforementioned options.

**Table 4.39 How do you assess the attitude and compliance of the new Converts to the Teachings of Islam.**

<b>Questions</b>	<b>Frequency</b>	<b>Percentage %</b>
Excellent	14	32.6%
Very Good	16	37.2%
Good	10	23.3%
Fair	1	2.3%
Poor	1	2.3%
Undecided	1	2.3%
Total	42	100

From table 4.39, 14 Respondents representing 32.6% viewed the excellent compliance of the new converts to attitudinal change; 16 respondents representing 37.2% viewed the attitudinal change as very good; while 10 respondents representing 23.3% considered their attitudinal change as good; 1 respondent representing 2.3% viewed their attitudinal change as fair, just as what 1 respondent viewed them as poor and 1 respondent representing 2.3 remained undecided.

**TABLE 4.40 If your rating is to option ‘A’ B’ and ‘C’ which of the following could be attributed to the Reason?**

Questions	Frequency	Percentage %
Sincerity	22	51.2%
Unceasing religious Enlightenment and guidance to them	5	11.6%
Influence of financial Assistance offered to them	8	18.6%
All of the above	7	16.3%
None of the above	0	0%
Undecided	1	2.3%
Total	43	100

From table4.40, 22 respondents representing 51.2% viewed sincerity as the major reason that shows the good attitudinal change and compliance to Islamic teaching; 5 respondents representing 11.6% viewed unceasing religious enlightenment and guidance as the reason that brought about the change of their attitude to religious compliance; 8 respondents representing 18.6% considered the influence of financial assistance offered to the new converts as the main reason for their compliance to the teachings of Islam, while 7 respondents representing 16.3% of the respondent viewed all of the aforementioned options as reasons that made their compliance to religious teachings, and 1 respondent representing 2.3% remained undecided.

**INTERVIEW ON THE CONDUCT OF *DA’WAH* ACTIVITIES AMONG *MAGUZAWA* WHO ACCEPTED ISLAM IN *ZAZZAU* EMIRATE.**

The following formed part of the population and their answers to the questions. **What is the name of your *Da’wah* organization? And how do you approach the *Maguzawa*?**

Respondent: Malam Hasan Abdullahi Mai Maguzawa Tudun Jukun Zaria on 21/12/2015.

Answered thus:

*The name of our Da'wah organization is Jama'atu Nasurul Islam Zazzau emirate chapter. He said from the beginning they uses weekend days to go to their houses, especially Sundays when they come out from church: but as time went by, they have no specific time for going.*

**Also Abdulkareem Abdulhamid answered thus:**

*Da'wah committee Dufa-dufa Kudan Local government area Established in the year 2006. They have no specific time of visiting the Maguzawa but always when they meet either in the market or when they went to their house for work. He also said that they work for them at subsidized rates and this made some of them accept the religion. (25/12/2015).*

**What is your work after the conversion of Maguzawa to Islam?**

*Malam Yakuba Isah chairman Islamic propagation Makarfi said:*

*They teach them how to worship Allah according to the teachings of the prophet Muhammad (S.A.W) and also paid a regular visit to them especially during Sallah period. He also said: they organize Tafsiir in the month of Ramadan. On 29/12/2015.*

**Also Malam Abdullahi Muhammad Hunkuyi assistant chairman Da'wah committee Hunkuyi answered:**

*They used to take medicine to them as a gift when there is an occurrence of any new diseases and distribute to both converts and the non converts from Maguzawa.*

**What are your feelings after accepting Islamic faith and what are the challenges you faced?**

**Also Malam Saidu Dongu Anguwan Sarkin Hausawa Dufa – Dufa said:**

*Only small one among my children joins me and that makes me Unhappy.*

**Are there Maguzawa of zazzau origin ?**

*Hasan Bawa, Anguwan Bawa Muguzawa's Replied; there are no Maguzawa by orgin in Zazzau, except those that migrated either from Katsina or Kano. He also added that they too*



*migrated from tsiga currently in Bakori Local government area and settle here in Zaria. Also Malam Abdullahi Mai Kano Tsanyawa Ikara added that Maguzawa in Zazzau are divided into two Durmawa (come from Katsina) and Tsanyawa (come from Kano). 09 march, 2016*

#### **4.1 Major Findings**

The research has the following as the major findings.

1. The activities of *Du'at* (preachers) among the *Maguzawa* were effective, and were the major factors that enlightened and convinced the *Maguzawa* to embrace the Islamic religion.
2. The attitude of the Muslims to one another is a factor that discourages the acceptance of Islam among the *Maguzawa*.
3. Moral teachings of Islam constitute one of the factors that attracts the *Maguzawa* to the acceptance of Islam as a religion.
4. Lack of conduciveness in environment of learning and its insufficiency constitute one of the major challenges of the new converts in accepting Islam among the *Maguzawa*.
5. Lack of proper coordination and understanding among the different groups of *Du'at* is a major challenge to the success of *Da'wah* activities among the *Maguzawa*. Similarly, financial constraint has assisted in hindering the smooth activities of *Da'wah*.
6. The new converts among the *Maguzawa* have a high interest to learn about their new faith, Islam.

## CHAPTER FIVE

### SUMMARY, CONCLUSION, RECOMMENDATION

#### 5.1 Summary

This research revolves around the assessment of *Da'wah* activities on *Maguzawa* people of *Zazzau* Emirate of Kaduna State. It is therefore divided into five chapters and each chapter discussed the issue. For instance, chapter one is the introduction, where the research presents statement of the problem; objectives of the study, research questions, significance of the study and scope/delimitation of the study.

In the chapter two, which is the literature review the research discussed the historical development of *Zazzau* Emirate, its locations, major tribes and languages of the people residing in the area as well as their religious activities before the coming of Islam. The *Maguzawa* settlers in *Zazzau* Emirate were fully presented by the explanation of their nature, religion and political affairs. Similarly, the concept of *Da'wah* and its significance among the non- Muslims were fully deliberated upon. In addition, the overview of Hausa land, emergence of Islam into the region as well as the various *Da'wah* organizations operating in *Maguzawa* settlements was reflected.

In chapter three, which is the methodology, the research presented the population, process of collecting data and the instrument employed for the purpose. The chapter four, which is data analysis discussed and analysed all the data collected to allow the extraction of the major findings and recommendations in chapter five, which also served as summary and discussion of the research.

## 5.2 Conclusion

The religion of Islam emphasizes on conviction in the practice of its rules and regulations, just as it emphasizes on acquisition of knowledge before displaying any religious activities. In this regard, the religion obliged those who possess the religious knowledge to strive in promoting and safeguarding the religious sanctity. This idea brought about the coming together of people to form an enlightenment mission group, known as *Du'at*. The *Du'at* are responsible for guidance and educating both the Muslims and non-Muslims.

*Zazzau* Emirate is among the oldest places of Hausa land where Islam was introduced and established in the early period of its emergence in the region. However, in spite of the long stay of Islam in the Emirate, there exist few people as non-Muslims who have the same ethnicity with the majority Muslims in the Emirate. The few non-Muslims residing in the Emirate were known as *Maguzawa*. In spite of the rejection of Islamic faith by the *Maguzawa*, their activities and some of their attitude were influenced by their neighbors who are Muslims and from the same ethnic group. The influence of the Hausa Muslims over the *Maguzawa* has made any separation from the Islamic faith difficult for them.

The recent years experienced the proliferation of *Da'wah* organizations and individuals with the sole aim of guiding the *Maguzawa* to the religion of Islam. Therefore, this yielded a good result with some challenges that have to do with coordination among the different *Da'wah* groups and some financial challenges in meeting their objectives of educating them. Thus, if the *Da'wah* groups understand the role and target of *Da'wah* and align their efforts by the dictate of *Shariah*, there will be more success in their mission by the will of Allah. Of course there is the need for the entire *Ummah*, especially the rich, to have

their concern in the promotion of the Islamic education of the converts so as to instil Islamic moral system in them as well as the consciousness of Allah (s.w.t).

### **5.3 Recommendation**

The research recommends the following:

1. There is the need for the different *Da'wah* groups to create a forum of organizing their programmers in order to avoid duplications, and unnecessary contradictions or clashes among them.
2. There is the need for the government, the rich and the entire Muslim populace of the Emirate to assist in building schools and Mosques for the education and spiritual development of the *Maguzawa*.
3. The *Zakah* proceeds and other Islamic forms of charity such as *Waqaf* from the Emirate should be directed to *Maguzawa* settlers in order to boost their economic and Islamic spirit.
4. The Muslims, especially those living around the non-Muslims (*Maguzawa*), should try to improve their attitude in line with the injunctions of Islam, because they serve as a mirror through which others see Islam.

## References

- Abdulhamid, S. (ND) Sahih Muslim Vol.5,6 and 8. Dar-al Arabia. Beirut-Lebanon.
- Abdullahi, M.Z. (1995). *Islamic Da'wah Mission Kuala Lumpur*. Pastaka Antara Sdn Bhd.
- Abubakar, A. (1972). *Al-Thaqafatul Arabia Fil Nigeria Min 1750-1960 Beirut, Lebanon*.
- Adamu, M. (1978) *The Hausa factor in west African history*. Ahmadu Bello University press
- Al-Mubarakpuri, S.R (2002), *The sealed Nectar*, Islamic University, Al-Madina Al-Munawarah, Darussalam.
- Al.Nadwi, A.H. (1983). *Quss al-Nabiyin Lil-Atfal: vol. 1 and 11 Mu'assasah al-Risalah*, Beirut.
- Ali, H.M. (1401AH/1981CE), *Kaazu al-ummad Fi Sunani al-Aqwal al-af'al-Muassah al-risalah*.
- Al-Ilorin, A.A. (1978). *Islam in Nigeria and al-Sheikh Othman Bin Fodio al-Fulani* Second Edition Published by Markaz al-Ta'iimal-Arabiyyi al-Islam Agege-Nigeria.
- An-Nawawi A.Y, (2003), *Commentary On Sahih Muslim*, Hadith No. 2, 186 and 2,986 Vol:18, Darul-Manar
- An-Nawawi, A.Y, (2008), *Riyad-us-Saliheen*, Hadith No.48, P.55, Daral-Ghad Al-Gadeed A-Mansoor
- Arnet, A.E (1979). *Gazetter of Zaria province in Nigeria*, Vol.1 Frank Cass and company Limited. London.
- Ashiwaju, G. (nd). *The Cities of Savanah A history of some towns and Cities of the Nigeria Savanah*.
- Ashry, Z.H. (2003). *Giving Da'wah to Non-Muslims*.
- Balogun, K.A. and Azeez A.O (2013). *International Journal of Humanities and Social Science Invention*.
- Bello, S. (1979). *Cities of savanna ( a history of some towns and cities of Nigeria)* Nigeria Magazine Lagos.
- Bugaje, U.M. (2011). *The Sokoto Model. A Study of the Origin Develop and Fruition of the Jihad of Usman B. Fodye*.
- Durkheim, E. (1964). *The Division of Labor in Society*; New York the Free Press.

- Doi .A.(1987) .*Sheikh Usman Danfodio the Greatest Mujahid and Mujaddid of West Africa*. Islamic Resarech Academy Karachi.(Pakistan).
- El-Jazaery A.j (2007). *The Approach of the Muslims*. Dar al-Akotob al-Ilmiyah.
- Fever at-El (1964). *Major Features of the World Religion* Britain Glogow.
- Greenberg, J.H. (1946). *The Influence of Islam on a Sudanese Religion*. New York JJ August in Monographs of the Rican Ethnological Socially Vo1.10
- Gwandu A.A (1977) *Abdullahi B.Fodio as a Muslim jurist*. School of Orientalist Studies Elven Hill Durham.
- Hogben S.J and kirk-Greene A.H.M. (1966). *Emirate The of Northern Nigeria. A Preliminary survey of their Traditions*. Holms and meier.
- Haykal, M.H, (1982), *The life of Muhammad*, North American Trust.
- Hussain. M.Y. (2009). *Readings in Islamic Da'wah* International Islamic University Malaysia.
- Ibn Baaz AA. (1998). *Words of Advice Regarding al-Hidaayah* Publishing and Distribution United Kingdom.
- Ibn Baaz AA (1982) *Proceedings of the fifth International Conference of Wamy on Islamic Da'wah* Nairobi, Kenya.
- Ibn Hajar,(1995), *Fat-hu al-Baari*, Hadith No. 6124 Vol : 12, Darul Fikr.
- Ibrahim, S.I. (2008) *Problems and Prospect of Islamic Propagation (Da'wah)* in the State of Northern Part of Nigeria. Unpublished thesis A.B.U.Zaria.
- Islamic Research Institute (ND) *Meaning and Significance of Da'wah Ila-Allah*. Islamabad Pakistan.
- Jerome, H. B (1978). PPS9-76: *Muslims and Maguzawa in North Central State Nigeria* Journal of African Studies. Taylor and FranciesLtd.<http://www.ostor-org/stable/483750>.Accessed 07/01/2015.
- Kassas, K. (2009) *fiqh adda'awa uloom al-Qur'an Est*.
- Kasule, O.H. (1983). *Islamic Da'wah in Africa. Method and Strategy Islamic and Medical Worker*, Uganda
- Khan, M.M. (ND). *Sahih –albukhari Vol.6 Arabic-English*:Darul Arabia;Beirut Lebanon.
- Levtzion, N. (1979). *Towords a comparative study of Islamization and conversion to Islam*.

- Lewis, I.M. (1969). *Islam in tropical Africa*. London Oxford University.
- Mushaf al-Madina an-Nabawiyah (ND) *The Holy Qur'an English translation and commentary*. The presidency of Islamic researches, Ifta, call and guidance.
- Mushsinkhan, M. (et al), (1999), *The Noble Qur'an*, Islamic University, Al-Madinah Al-Munawwarah, Darussalam.
- Muhsin Khan, M.(Nd), *Translation of Sahih Al-Bukhari* Hadith No. 107, Vol: 1, Dar Al-Arabia.
- Nworgu, B.G.(1990). *Educational Research, Basic issues and Methodology*, Wisdom Publishers Limited.
- Paden, J.N. (1973). *Religion and political culture in Kano*, Berkley.
- Raji, A. (2001). *A Manual of Da'wah: A Guide to the Propagation of Islam Throughout the World*: al-Mustagfirun Foundation Lagos, Nigeria.
- Robinson, R. (1969). *Sociology of Religion* Britain Penguin.
- Smith, M.G. (1959). *Kebbi and Hausa stratification*, the British Journal of sociology.
- Smith, M.G. (1960). *Government in Zazzau*. (International Institute) Oxford University Press London New York Toronto.
- Smith, A. (ND). Some Notes on The History of Zazzau under The Hausa Kings.
- Suleiman, S. (2012). *The Evaluation and Establishment of Kasar Zazzau 10 1804 in the Journal of African Language*. Abu Press Zaria.
- Tempic, C.L. (1965). *Notes on the Tribes, Province Emirate and State of the Northern Province of Nigeria*. Kind Permission of Cimis Nigeria.
- Usman, M.H. (2000). *Alh. Shehu Idris C.F.R 18<sup>th</sup> Fulani Emir of Zazzau*. Books. Africana Kano.
- Usman, D and Musa, H. (2000). *Alhaji Shehu Idris OFR The 18th Fulani of Zazzau Clear Impressions Limited Kano*.
- Usman, D. (2002). *Malam Ja'afaru Dan Isiyaku The Great Emire of Zazzau*, Ahmadu Bello University Press, Zaria
- Whitting C.E.J.(1957). *Infaku'l Maisuri*. Luzac and Company L.T.D. London. W.C.I.
- Zaidan A. (1997). *Dasar Ilmu Da'wah Translation Shah Alam*. Dewan Pustakah Fajar.

Zin A.M. (1945). *Islamic Da'wah* (Mission) Lumpur Pustaka Antaru Sdm Bnd.

[http://saif.w.tripod.com/ex\[pore/dawah](http://saif.w.tripod.com/ex[pore/dawah) to non. Muslims 1. Htm. by Zeinab Hassan Ashry 2013.

<http://saifw.tripod.com/explore/dawah/characteristics of 'yah/htm>.

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION  
FACULTY OF EDUCATION, AHMADU BELLO UNIVERSITY,  
ZARIA, NIGERIA**

**Questionnaire**

I am a postgraduate student of the above named address. I am writing my dissertation project titled “Assessment of *Da'wah* activities and its impact on *Maguzawa* people of Zazzau emirate of Kaduna State” I wish to seek for your assistance in answering the following questions in this questionnaire. The response given by you will only be used for the purpose of this research and you are assured of confidentiality.

If you have any questions or clarifications you can contact me through the following GSM NO: 08099009270/08029001781.

Thanks

Yours faithfully

**Abdullahi Dalhatu**

**Section A: Bio Data**

Respondent personal information / Biodata

- 1-Gender:- Male  Female
- 2- Marital status: (a) Married [ ] (b) unmarried [ ]
- 3- Dependence: (a) Children [ ] (b) No children [ ]
- 4- Status of dependence: (a) attained age of puberty [ ] (b) Not attained the age of puberty [ ]
- 5 – Religion before Islam:-  
a – Paganism [ ]  
b –Christianity [ ]
- 6- Name of locality.....

**SECTION B: Questionnaire for New Reverts.**

- 1-Which of the following motivated you to accept Islam?  
(a)Good attitude of the Muslims. [ ]



- (b) Activities of *Du'at*. [ ]
- (c) My personal effort to understand Islam [ ]
- (d) Financial support [ ]
- (e) Corruption and misguidance of my former faith [ ]
- (f) None of the above. [ ]
- (g) All of the above. [ ]
- (h) Others, please

specify.....

2- Which of the following concept of Islam attracted you most?

- a- Perception of God in Islam [ ]
- b- Moral teachings of Islam [ ]
- c- Unity and love among Muslims of my locality [ ]
- d- Perception of worship in Islam [ ]
- e- Provision of *Zakah* and distribution of wealth in Islam. [ ]
- f- All of the above with exception of [ ]
- g- All of the above without exception. [ ]
- h- None of the above [ ]
- i- Others, please specify.....

3. Assess your general feelings since your conversion to Islam?

- (a) Excellent [ ] (b) Very Good [ ] (c) Fair [ ] (d) Regretting [ ] (e) Poor [ ]
- (f) Undecided [ ]

4. Is your general relationship with Muslim since your conversion to Islam good?

- (a) Yes [ ] (b) No [ ] (c) Undecided [ ]

5. If 'No' or 'undecided' which of the following made you uncomfortable or have reservation after?

- (a) Embracing Islam? ( ) (b) Saying Salat [ ] (c) Giving *Zakat* [ ]
- (d) Attitude of Muslim to one another [ ]
- (e) Moral system of Islam [ ] (f) Activities and attitude of *Du'ats* [ ]
- (g) All of the above [ ] (h) none of the above [ ] (i) others, please

specify.....

6. Have you been attending any school or centre to learn more about your (Islam) since your conversion?

- (a) Yes [ ] (b) NO [ ]

7. If 'No' which of the following deters you from going to learn?

- (a) Lack of schools or centre of learning in my locality [ ]
- (b) Lack of teachers to guide me [ ] (c) I am not interested in learning [ ]
- (d) Old age ( ) (e) All of the above [ ]
- (f) None of the above (g) others, please

specify.....

8. Do you observe your *salat* regularly in congregation (Mosque)? (a) Yes [ ] (b) No [ ]

9. If 'no' which of the following is inhibiting you from praying in congregation?  
 (a) Lack of Mosque in my locality [ ] (b) No outstanding and Learned Imam [ ]  
 (c) My location is far away from the Mosque [ ]  
 (d) Commitments in worldly affairs [ ]  
 (e) I do not consider it as necessary to go to Mosque [ ] (f) All of the above [ ]  
 (g) None of the above [ ]  
 (h) Others, please specify.....
10. Are you the only person who embraced Islam in your locality? (a) Yes [ ] (b) No [ ]
11. If no through which medium do you interact with the other Muslims  
 (a) Meeting only in Mosque [ ] (b) Neighborhood relation only [ ]  
 (c) Islamic association meetings [ ] (d) All of the above [ ] (e) None of the above [ ]  
 (f) Others, please specify.....
12. If yes, assess your relationship with the people in your locality (a) cordial ( ) (b) Not cordial ( ).
13. Which of the following is the greatest challenge facing you since your conversion to Islam?  
 (a) Threat to my life and my family [ ]  
 (b) Threat to my wealth and job [ ]  
 (c) Muslims neglected me [ ]  
 (d) Lack of opportunity to learn more about the religion [ ]  
 (e) All of the above [ ]  
 (f) None of the above [ ]  
 (g) Others please specify.....
14. Are you making any effort to convey the religion of Islam to others?  
 (a) Yes [ ] (b) No [ ] (c) Undecided [ ]
15. If 'No' which of the following reasons prevent you from making such efforts.  
 (a) Lack of knowledge of in the religion [ ] (b) It is not my responsibility [ ]  
 (c) Lack of courage to stand before my people [ ]  
 (d) Fear of threat to my life [ ] (e) I do not feel as to do it [ ]  
 (f) All of the above [ ] (g) none of the above [ ] (h) others, please specify.....
16. Are your children with you in Islam?  
 (a) Yes [ ] (b) No [ ]
17. If 'No' which of the following reason prevent them from joining you?  
 (a) They are on their own decision [ ] (b) I have no influence over them [ ]  
 (c) They are not comfortable with Islam [ ] (d) All of the above [ ]

(e)None of the above [ ] (f) others, please specify

.....

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION**  
**FACULTY OF EDUCATION, AHMADU BELLO UNIVERSITY,**  
**ZARIA, NIGERIA**  
**Questionnaire**

I am a postgraduate student of the above named address. I am writing my dissertation project titled “Assessment of *Da’wah* activities and its impact on *Maguzawa* people of Zazzau emirate of Kaduna State” I wish to seek for your assistance in answering the following questions in this questionnaire. The response given by you will only be used for the purpose of this research and you are assured of confidentiality.

If you have any questions or clarifications you can contact me through the following GSM NO: 08099009270/08029001781.

Thanks

Yours faithfully

**Abdullahi Dalhatu**

**Section A:**

1-Academic Qualification of teachers

- i- O Level
- ii- N.C.E.
- iii- Degree
- iv- Higher Degree
- v- Others

**Section B**

1. Local government areas of the teachers.....

2. Do you operate a school in your locality (a) Yes [ ] (b) No [ ]

3. If ‘yes’ which of the following nature of school do you operate?

(a) Islamiyyah [ ] (b) Makarantan Allo [ ] (c) Makarantan Zaire [ ]

(d) All of the above [ ] (e) none of the above [ ] (f) others, please specify.....

4. Which of the following subjects are you teaching in the school?

(a) Qur'an only [ ] (b) Qur'an/fiqh only [ ]

(c) Qur'an fiqh/Hadith [ ] (d) Qur'an/fiqh/Hadith/Tauhid [ ] (e) All of the above [ ]

(f) None of the above [ ] (g) others, please specify.....

5. Which of the following was responsible for the establishment of the school in which you are teaching ?

(a) *Da'wah* organization [ ] (b) Community effort [ ] (c) Individual effort [ ]

(d) Government [ ] (e) None of the above [ ]

(f) Others, please specify.....

6. Number of converts enrolled in your school? .....

7. How many teachers do you have in your school?

.....

8. Rate the pupils interest in your locality to learning Islamic Knowledge?

(a) Excellent [ ] (b) Very good [ ] (c) Good [ ] (d) Fair [ ] (e) Poor (f) Undecided [ ]

9. Which of the following do you consider to be major challenge in your school?

(a) Poor attendance [ ] (b) Lack of text books [ ] (c) Lack of suitable location [ ]

(d) Lack of teachers [ ] (e) All of the above [ ] (f) others, please specify.....

10. Generate the performance of your school from its inception to date?

(a) Excellent [ ] (b) Very Good [ ] (d) Fair [ ] (e) Poor [ ] (f) Undecided [ ]

11. Who among the following is supporting the school financially?

- (a) Government [ ] (b) Community [ ] (c) *Da'wah* organizations [ ] (d) Individual [ ] (e) *Zaka*-proceeds [ ] (f) All of the above [ ] (g) None of the above [ ]
- (h) Others, please specify.....

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION**  
**FACULTY OF EDUCATION, AHMADU BELLO UNIVERSITY,**  
**ZARIA, NIGERIA**  
**Questionnaire**

I am a postgraduate student of the above named address. I am writing my dissertation project titled “Assessment of *Da'wah* activities and its impact on *Maguzawa* people of Zazzau emirate of Kaduna State” I wish to seek for your assistance in answering the following questions in this questionnaire. The response given by you will only be used for the purpose of this research and you are assured of confidentiality.

If you have any questions or clarifications you can contact me through the following GSM NO: 08099009270/08029001781.

Thanks

Yours faithfully

**Abdullahi Dalhatu**

**Section A:**

1-Name of Organization .....

2- Organizational Status:-

- i - Community base [ ]
- ii – Individual [ ]
- iii – Islamic association [ ]
- iv – N.G.O's

3 – Locality situated -----

.4 - Year of establishment

- i- 1-----5 years
- ii- 6-----10 years

- iii- 11-----15 years
- iv- 16 and above

**Section B**

1. Which of the following is among the major objectives of establishing your *Da'wah* activities

- (a) To invite the non-Muslims among the *Maguzawa* to Islam. [    ]
- (b) To educate both the Muslims and non-Muslims about the teachings of Islam [    ]
- (c) To provide humanitarian services to the new converts to Islam [    ]
- (d) To educate only the new converts from *Maguzuwa* [    ] (e) All of the above [    ]
- (f) All of the above except [    ] (g) *others* please specify.....

2. Which of the following is the major challenge facing your organization in the attainment of its objectives?

- (a) Financial constraint [    ]
- (b) Lack of proper coordination in the *Da'wah* groups
- (c) Inability to compete with the activities of Christian missionary in *Maguzawa* settlements [    ] (d) All of the above [    ] (e) All of the above with the exception of [    ]
- (f) None of the above [    ] (g) Other, please specify.....

3. Which of the following could be considered as your major achievements in *Maguzawa*?

- (a) Converting *Maguzawa* to Islam [    ]
- (b) Establishing Mosque among the new converts [    ] (c) Establishing schools
- (d) Alleviating hardship and poverty among the new converts. [    ]
- (e) All of the above [    ] (f) All of the above except [    ] (g) others please specify.....

4. If you have established schools, which of the following functions are you performing in the schools?

- (a) Funding the schools [    ] (b) Provision of Teachers [    ]
- (c) Administration and supervision of the schools [    ] (d) All of the above (    )

(e) All of the above except [ ] (f) none of the above [ ] (g) others.....

5. If by your activities others embraced Islam what is your function afterwards

(a) Teaching them about religion at their homes [ ]

(b) Providing means of sustenance to them [ ]

(c) Engaging them in *Da'wah* activities [ ] (d) All of the above [ ]

(e) All of the above except [ ] (f) None of the above [ ]

(g) Others, please

specify.....

6. Which of the following is financing your activities?

(a) Muslim *Ummah* [ ] (b) Individuals efforts [ ] (c) Government Sponsorship [ ]

(d) Personal efforts [ ] (e) All of the above ( ) (f) All of the above except [ ]

(g) None of the above [ ] (h) others please

specify.....

7. Assess the attitude and compliance of new converts from the teaching of Islam?

(a) Excellent [ ] (b) Very Good [ ] (c) Good [ ] (d) Fair [ ] (e) Poor [ ]

(f) Undecided [ ]

8. If you rate them by option 'A' 'b' and 'c' which of the following could be said it is the reason

(a) Sincerity [ ] (b) Unceasing religious enlightenment and guides to them [ ]

(c) Influence of financial Assistance offered to them [ ] (d) All of the above [ ]

(e) All of the above except [ ] (f) none of the above [ ]

(g) Others please

specify.....