

**THE EFFECT OF DA'AWAH ACTIVITIES AMONG THE MUSLIMS IN
DANKO OR WASAGU LOCAL GOVERNMENT AREA.**

BY

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APPROVAL PAGE

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DEDICATION

I wish to dedicate this research project to my parents Alh, Danmalam Bena and our entire family.

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CHAPTER ONE

1.0 INTRODUCTION

All praise is due to Allah (S.W.T), whom we ask for help and from whom we seek forgiveness. We seek refuge with Allah from the evils within ourselves and the evils of our actions. He who Allah guides has no one who can lead him astray and He whom He led astray has no one to guide him. Peace and blessings of Allah be upon His noblest servant, His Messengers and prophet (Muhammad) and his companions, his family and those that follow their footsteps until the Day of Judgment.

The institution of Da'awah that is calling people to the way of Allah (S.W.T) and His prophets is an orthodox tradition which traces its origin from the previous Prophets of Allah (S.W.T) before Prophet Muhammad (S.A.W). Allah said in the glorious Qur'an

“Indeed, We have revealed to you, (o Muhammad), as We revealed to Noah and Prophets after him. And We revealed to Ibrahim, Isma'il, Ishaq, Yaqub, the descendants, Isah, Ayub, Yunus, Harun and Suleiman, and to Dawud We gave the Zabur (of psalms)”¹

The above verse of the glorious Qur'an showed clearly all Prophets served the same purpose of Da'awah with the seal of Prophet Muhammad (S.A.W).

A Da'awah means inviting other people to enter in to the religion of Allah for Allah created the creations for His worship, in the glorious Qur'an Allah said,

"And I did not create the Jinn and mankind except to worship me".²

Therefore, from the above mentioned verse of the glorious Qur'an, it is clearly understood that Allah (S.W.T) created both jinn and mankind and command them to worship none but

Him alone, So for that reason, the cardinal objective of *Da'awah* is to educate the collective and individual people to know the best of worshiping Allah alone.

Da'awahi.e (calling people to the commandment of Allah) is an event carried out by all the Muslim *Ummah* by sending the different message at different times through His selected men (messengers) from generation to generation to deliver the message of Islam.

Allah the Most *High* stated in the glorious Qur'an

how was the end of the deniers."³ "and We certainly sent in to every nation a Messenger, (saying), worship Allah and avoid taught, and among them were those whom Allah guide and among them upon whom error was (deservedly) decreed. so proceed (i e travel) through the earth and observe

Even though the sings Allah were everywherein nature and in man's own conscience. In addition, Allah (S.W.T) Has sent human messengers to every people to call their attention to the good and return them from evil so they cannot pretend that Allah Has abandon them or that He does not care what they do, therefore, this divine grace always invite their wills to choose right. Therefore Islam can only propagate by using *Da'awah* (striving) to act according to the commandment of Allah (S.W.T) and His Messenger therein .

Da'awah means communicating Allah's religion to entire people of the world; it must be in different form which vary from place to another. It is sometimes done by the use of tongue where one expresses Islamic etiquette verbally. Sometimes the application of *Da'awah* can be observed by good virtue. This is a situation where one can explain the teaching of Islam through his actions or behaviors, it may also done personally. This is a situation where one can observe his duty individually, because sometimes its carried out

without any pre-plan. It is sometime done in public, this form of *Da'awah* is a situation where by a Da'i has before him a multitude of people with the aim of changing their lives,

Prophet Noah adopted the above two (2) types of *Da'awah* or calling people to Islam i.e public and individual to the extent that he said

"then I announce to them and (also) confided to them secretly".⁴

It can also be done in written form i.e to write a book or any kind of literature which include visual and audio cassette or any kind of media, television, radio station, all done in order to convey the Islamic Message, finally, it can be done by the use of sword, this was happen only when the above application mentioned became inevitable or as a result of all other means of *Da'awah* proved to be abortive.

Islam is the only accepted religion in the sight of Allah (S.W.T) and whoever follows any religion other than Islam, Allah will not accept it from him. Islam reacts this part of the global through *Da'awah* which means as the vehicle of spreading and propagating the comprehensive ideas and equities as well as the moral teaching of Islam from generation to generation. This can be seen vividly right from the time of Prophet Noah (A.S) down to Prophet Muhammad (S.A.W).

All Allah's Prophets and Messengers conducted *Da'awah* and urge their disciplines to perform it in whatever conditions and circumstances they may find themselves. Islam attaches huge virtue and reward for *Da'i* and he is considered as the Most Wise amongst the servants of Allah i.e Alamin which include Jinn mankind and any creatures of Allah (S.W.T). In the glorious Qur'an Allah said

"And who is better in speech than one who invites to Allah and does righteousness and says, indeed, I am of the Muslims".⁵

Therefore, *Da'awah* is a means of disseminating the true message of Allah's religion to the immediate neighbors, society and global *Ummah* at large. For that reason, this topic of research is designed to discuss extensively on how Islam transformed the lives of the people of Danko-Wasagu Local Government and to make a clear assessment of the success and problems encountered by propagators in the course of making *Da'awah* in the area and lastly to provide suggestions and recommendations.

1.1 BACKGROUND OF THE STUDY

The institutions of *Da'awah* (calling people to the way of Allah) means inviting others to enter into the religion of Islam which is not act of violence directly to indiscriminate against non Muslims, it is the name given to all round struggle which Muslims launch against evil in whatever form or shape it appears. In the glorious Qur'an Allah said

"And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong, and those will be successful".⁶

Islam is a divine religion which encourages *Da'awah* and its activities by sending the message of Allah (S.W.T). Islam is the only revealed religion through the Glorious Qur'an whose content is sufficient to mankind in this life and life to come, that is to say the work or struggle of *Da'awah* is very significant in the sense that after the first command given to the Noble Prophet Muhammad (S.A.W) to read, the next command was to warn Muslims or people in general from evil and invite to the right path. In the glorious Qur'an Allah said,

"O you who covers himself (with a garment)".⁷ "arise and warn".⁸

the chapter (surah) was the first commandment to the Prophet (S.A.W) to deliver the message. When it was revealed, the prophet (S.A.W) sprang to his feet and said to his wife (Khadija) the time of slumber and rest is past o Khadija, Jibril(A.S) has commanded me to warn mankind and call them to Allah and His worship. This is how Islam flowed from the prophet to his companions, their followers, up to the present day. The topic for this research is the effect of *Da'awah* activities among Muslims in Danko-Wasagu Local Government.

1.2 SCOPE AND LIMITATION

This research deals specifically with the essence and significance of the effect of *Da'awah* with particular reference to Danko-wasagu Local Government. For the purpose of analysis the research shall look at the advantages and short comings that were attributed to *Da'wah* especially in the study area of this research work i.e Danko-Wasagu local government. The task is therefore wide on its scope but due to imperfect nature and human inability and time constraints, this research work has been restricted or limited to Danko-Wasagu Local Government of Kebbi State from 2005- 2015.

1.3 SIGNIFICANCE OF THE STUDY

The significance of this research work is great if we consider its contribution to knowledge and its dissemination not only for the people of Danko-Wasagu Local Government, but the entire people of the world at large. Because if Allah wishes through this research work, many people may embrace Islam. This can be realized by making clear assessment to du'a and their respondent rules and subject according to the commandment of Allah (S.W.T). This will shade more light about the way and manner of conducting the work

of effect of *Da'awah*, perhaps it may reduce the occurrence of sectarians' differences or misunderstanding among Muslims.

1.4 STATEMENT OF THE RESEARCH PROBLEM

It is clearly known that, in every kind of action there must be problem therein either internal or external. In order to trace out the problems of this research, certain questions are to be raised as follows:

1. What is the way and manners of *Da'awah* in Danko-wasagu Local Government?
2. What is the response of the people of the area
3. What is the effect of *Da'awah* itself on the people of the said area
4. What are the problems and their solutions?

From the above questions, the statement of the research problem focus in the way and manners of *Da'awah* in the area or from the response of the people of the area or from the utilization of the effect of *Da'awah* by the people of the area. Problems and solutions are to be offered at the end of this research work.

1.5 AIM AND OBJECTIVES OF THE RESEARCH

In every work, it must have objectives, this work is aimed to achieve the following objectives:

1. To point out the success and the development of Islamic *Da'awah* with reference to the people of Danko-Wasagu Local Government

2. To shed more light about the way and manners of conducting da'awah
3. To assist some scholars and Muslims students to judge their dispute according to the commandment of Allah (S.W.T)
4. It is also aimed to reduce the high rate of misunderstanding and adoption of self interpretation of the glorious Qur'an, to protect one man's interest on his aqidah, sect organization, Sheikh or Imam.

1.6 METHODOLOGY OF THE STUDY

For a successful research project, one need to adopt a good methods. Therefore, in this research work, two (2) methods were adopted:

1. Library WorksWritten data are to be consulted either published or unpublished e. g books and other relevant materials are to be used.
2. Oral Source Interviews are also to be conducted in order to have relevant information from the resource persons.

1.7 STRUCTURES OF THE STUDY

This research work is structured in to five (5) chapters that cover the topic of research.

The first chapter contains the general introduction, background of the study, scope and limitation, significance of the study, statement of the research problems, aims and objectives of the study, methodology of the study, structure of the study, and lastly, the literature review

The second chapter concentrates fully on discussing the historical background of Danko-Wasagu Local Government, geographical location, social life, religions, economic activities, and political life of the people of Danko-Wasagu local government area.

The third chapter is basically concerned with the *Da'awah* in Islam, in which definition of the term *Da'awah* has been provided, then *Da'awah* in the Glorious Qur'an and *Sunnah*, who is da'i and lastly da'i and his Qualities.

The fourth chapter is concerned with the effect of *Da'awah* in Danko-Wasagu Local Government, advance and procedure of *Da'awah*, moral and social effect as well as political and economic effect of *Da'awah* in the said area.

Finally, the fifth chapter is concerned with the summery, conclusion and recommendation.

1.8 LITRETURE REVIEW

Some of the books and works that have to do with area of this research work directly or indirectly were reviewed which include the work of:

Sayyed Abdul-Hassan Ali Nadwi titled as *Inviting to the way of Allah*, in which contains the different ways of conveying Islam, and cited some of the examples from the time of Prophet Ibrahim, Yusuf and Musa. Finally Prophet Muhammad (S.A.W) This work is relevant to my research project due to what the work is contains above. Because Da'awah is simply to convey the message of Islam. But this research project deals with the effect of Da'awah activities among the muslim in Danko/ Wasagu local government.⁹

Another work which is important to the reference of this study is the book of Fathi, 'problems faced by the da'awah and the Da'i. Fathi made an attempt to outline the major problems faced by da'awah and the Da'i today narrated the suffering encountered by the da'awah workers right from the time of prophet Ibrahim (A.S) as well as the *Da'wah* methods used by the Muslim preachers from time immemorial. This book is relevant to my research project since the author discuss about the problems faced by Da'awah and Da'i. But this research focus on the effect of Da'awah activities among the muslim in Danko / wasagu local government.¹⁰

The book of Afzalul-Rahman titled 'Muhammad, the blessing for mankind', trains how to impact his (the prophet) virtuous act of honesty and trustfulness, justice and fulfillment of promise, generously and sacrifice, hospitality and simplicity, as well as humility and modesty. This book is relevant to my research work because all what the author mention above are among the qualities of Da'i. while this research is focus on effect of Da'awah activities among the muslim in Danko/ Wasagu local government.¹¹

Al-Islahi's work, 'Call to Islam and how the prophet (S.A.W) preached' is an attempt to depict in detail the methods of preaching of the Prophet (S.A.W). It discusses extensively the demands and the struggle that has to be undertaken while inviting people to the religion of Allah (S.W.T), this work must read for those who engaged in Da'awah and Muslims in general. This book is relevant to this research project because the author discuss in details the method of preaching of the prophet (peace be upon him). While this research project deals with the effect of Da'awah activities among the muslim in Danko/Wasagu local government.¹²

Another book which is the book of Mustapha Muhammad Tahan titled as 'Facing the challenge of Zionism, in which he advised the Muslim *Ummah* to engage in the work of Da'awah by calling the attention of Muslims in order to obtain high position of *Iman* and paradise to be their final destination. This book is relevant to my research work the author advised the muslim *Ummah* to engaged in the work of Da'awah while this research work limited in Danko/Wasagu local government.¹³

Another book which is also reviewed is the book of Aisha Lemu, 'women in Da'awah'. The book is divided in to three parts dealing with the basic perception of women in Da'awah. The need for women in Da'awah and the programmed for women in Da'awah, Aisha noted that there has been seclusion of women from serious roles in Islamic movement and women who showed interest received little or no encouragement, training and support. This book is relevant to my research work because the author discuss the important of propagation of Islam while this research discuss the effect of Da'awah activities among the muslim in Danko/Wasagu local Government.¹⁴

The book of I Ahmad, titled 'The Speeches of an Inquiry Muslims Mind. This book shed more light on the importance of propagation of Islam which he determined as "Spreading in the way of Allah (S.W.T) which is one of the important characteristic of true believers"¹⁵

Another book which is reviewed in this work is the book of Muhammad Fadhill, 'The letter on Islam, this work is the letter written by a father to his son while he was in prison and later it was compiled in to a book form. In this book, the author mentioned the importance of Islam to individuals On how it provides them with fortified security with deep faith and social control. This work is relevant to my research project because the researcher

concentrate his work on a guide to the propagations of Islam throughout the world while this research work focus on effect of Da'awah activities among muslim in Danko/Wasagu local government.¹⁶

The work by IbnRaji, mutual of Da'wah; a guide to the propagation of Islam throughout the world. Was written along this line. In a praise manner, the contents of this compilation explains the real meaning, characteristics, ways and method, prospects and problems of da'awah and challenge, the da'i would face in his engagement a head. This work is relevant to my research project because the researcher concentrate his work on a guide to the propagations of Islam throughout the world while this research work focus on effect of Da'awah activities among muslim in Danko/Wasagu local government.¹⁷

Another book which was reviewed, *Ada'watuwaldu'a fi nigeriawagharbiifriqiyah* by sheikh Adam discussed the role of Sufi, and the Fuqaha in the spread of Islam in Nigeria and North Africa. This work is relevant to my research work because the author discuss the role of sufi and fuqah in the spread of Islam in Nigeria and north Africa while this research is limited to danko/ Wasagu local government.¹⁸

ENDNOTE

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CHAPTER TWO

2.1 HISTORICAL BACKGROUND OF DANKO-WASAGU LOCAL GOVERNMENT

Danko-Wasagu is one of the local governments of Kebbi State, in the north west zone of the Federal Republic of Nigeria, created in 1992 with its headquarter at Ribah. It was carved out of the former Sakaba-Wasagu Local government of the then Sokoto State.¹ It is the largest local government in terms of the land mass with 4745.96 sq. km., and the second most populated local government after BirninKebbi local government with 265,203 people by 2006, and by considering the annual population growth rate (2.83%), it is approximately now (2015) 341,000 people.²

2.2 GEORAPHICAL LOCATION OF DANKO-WASAGU LOCAL GOVERNMENT

Danko-Wasagu Local Government is located in Zuru Emirate, Southern part of the Kebbi State, North West zone of the Federal Republic of Nigeria. The Local Government is bordered with Zuru Local Government from the west, Sakaba Local Government from the south, Maru Local Government of Zamfara State from the north, and lastly with Mariga Local Government of Niger State from the east. It is located at approximately latitudes and 11⁰N, as well as longitudes 5⁰E and 6⁰E. It enjoys a tropical type of climate which characterized by wet season (Damina) and dry season (Rani). The vegetation of the Local government is generally classified as Savanna, characterized by two (2) district zones. In the north-west is Sudan Savanna characterized by long grasses and sparse trees predominate the Danko Chiefdom, and in the south-east is Guinea Savanna predominates the Wasagu Chiefdom characterized by more trees than grasses. The rainfall begins in April with heaviest rainfall recorded in the months of July and August. The annual rainfall is put at 500mm. The cold harmattan period characterized by dust laden winds prevails in November to January,

while, the months of February and March are extremely hot. The annual temperature varies considerably, but usually stands at 100 f about 42c.³

2.3 SOCIAL LIFE OF DANKO-WASAGU LOCAL GOVERNMENT

The local government is a heterogeneous society with the combination of different ethnic groups and tribes. Considering the size and population of the local government, there are different cultural activities among different peoples. The major peoples predominating are Hausa, Dakarkari, and Fulani. Others include, Fakkawa, Kambari etc. The Local Government is shared unequally by three (3) religions namely, Islam, Christianity, and Traditional religion with Islam having the maximum majority. This resulted to the differences in social life among different groups of people and it has some common characteristics among all. Some of the common social life in the Local Government include respect to elders, respect to the leaders, building, farming, marriage etc.

Because of the differences in religions, different people have different social life in the Local Government. Some of the differences are found in marriage ceremony, naming ceremony, dressing, education, greeting and religious ceremonies. The marriage ceremony is usually conducted in the Mosque or in the bride's residence in the Muslim community. In Islam, polygamous marriage is lawful where a husband is allowed to marry the maximum of four (4) wives. While, among the Christian communities, polygamous marriage is not allowed but monogamous, and the marriage is conducted in the Church. The dressing of Muslim communities is descent, normally, Kaftan and cap among the male youth, while, Kaftan and turban is found among the old male. The female Muslims put on veil (Hijab). While, the dressing of the Traditional religion followers (Yan Magiro) is transparent, usually skin

(Walki) which only covers their waist to the knee, and a vest to cover their breast. Among the Christian, the dressing is usually western dressing, which include: shirt and trousers, suit etc.

One of the major differences between Muslim communities and others is greeting, which is highly recommended for every Muslim to offer to his fellow Muslims when he meets them, which is Peace be Upon You (AssalmuAlaikum). In terms of religious ceremonies, the three (3) religions have their own different religious ceremonies. Among Muslim communities are the 1st Shawwal and IdilAdha which is on the 10th of Zulhajj of Muslim Calendar. The Christians celebrate Chrismate which takes place on 25th December, and New Year on the 1st January. Among the Traditional religious festival are Uhola and death ceremony.⁴

2.4 RELIGIONS OF THE PEOPLE OF DANKO-WASAGU LOCAL GOVERNMENT

The local Government is multi-religious, with three main religions shared among the inhabitants. The major religion of the local Government is Islamic religion which predominates Hausa and Fulani, it is also shared among Dakarkari, Fakkawa, Kambari and others. Another religion found in the Local Government is Christianity which is shared among Dakarkari, Kambari, Fakkawa and others. Lastly, Traditional religion which is also shared among Dakarkari, Kambari, Fakkawa and others.

Before the coming of Islam and Christianity in this Local Government, the people were predominated by Traditional religion, worshiping rivers, mountains, trees and animals. With the coming of these religions, changes were effected in the social, political, and economic life of the people in the Local Government.⁵

2.5 ECONOMIC ACTIVITIES OF THE PEOPLE OF DANKO-WASAGU LOCAL GOVERNMENT

The major economic activity of the people of this local government is farming. As explained in the geographical location of the local government that it falls under Guinea and Sudan Savanna, this gives people more opportunity to engage in farming activities. The major crops produced are food crops which include, maize, guinea corn, rice, etc, and the cash crops which include soya beans, cotton, ground nut, etc.⁶

Another pronounced economic activity of the people of the local government is marketing. The existence of two (2) large markets in Bena and Ribah, gives opportunity for some people to depend on business as their source of income. The crops produced by the people are usually taken to the market for sale and they in turn purchase other properties.

Rearing is another economic activity of the people of this local government. The presence of Sudan and Guinea Savanna gives opportunity for cattle, sheep's, goats, and pigs rearing, which serves as another major source of income of all tribes. The main cattle market in the Local Government is Benacattle market (Kara) from where cattle, goats, donkeys etc are taken to Lagos for exchange of goods. Poultry is another source of income for the people of the local government. Local and modern poultry system predominant merely all tribes in the local government, almost in every house one finds chicken which are kept for cash and food purposes.

Other economic activities of the people of this local government include; civil service, transportation, lumbering, black smiting, fishing, irrigation farming, building, art craft, tailoring, traditional medicine, trading etc. These economic activities help the people of Danko-Wasagu to become self reliance.⁷

2.6 POLITICAL LIFE OF THE PEOPLE OF DANKO-WASAGU LOCAL GOVERNMENT

Danko/Wasagu Local Government is the second largest local government in kebbi state after BirninKebbi Local Government. It consist of eleven (11) political wards with its headquarter at Ribah, headed by Chairman. The eleven wards are:

1. Bena
2. Ayu
3. Danummaru
4. Wasagu
5. Kanya
6. Waje
7. Ribah/Machika
8. Kyabu/ kandu
9. Kele

10. Danko

11. Maga

Traditionally, the Local Government is divided in to two Chiefdoms and the Districts are shared among these Chiefdoms. The Chiefdoms and their Districts are:

1. Wasagu Chiefdom

a. Bena District

b. Wasagu District

c. Kanya District

d. Waje District

e. Ribah District

2. Danko Chiefdom

a. Danko District

b. Maga District

c. Kyabu District

All the districts have villages under them which they control, and each village has some demarcation of some villages under it as a village head (Dagacci)

In terms of security, the Local Government has two Police Division Offices one Bena and the other one at Ribah (Headquarter). It also has two Magistrate Courts, one Upper Sharia, and many Sharia and Area Courts for the purpose of law enforcement.

Politically, the power is shared among the councilors representing wards as Local Government legislative, and the Chairman as the executive. The Chiefdoms are headed by Chiefs, the Districts are headed by the District Heads (UwayenKasa), and villages are headed by the Village Heads (Dagattai), at the bottom is Ward Head (Mai Unguwa). The Ward Head (Mai Unguwa) is answerable to Village Head (Dagacci). The Village Head (Dagacci) is answerable to the District Head (UbaKasa). The District Head is answerable to the Chiefdom, and finally, the Chiefdoms are answerable to the Emir of Zuru (Mai Martaba).⁸

ENDNOTE

1. An in-depth interview with Hon. Councilor of Bena wards (Alh. Sama'ilaMijinyawa)
2. Kebbi State of Nigeria, Statistical Year Book 2007. p8-11
3. Ibid: Kebbi State of Nigeria Statistical Yaer Book
4. An indepth interview with District Head of Ribah (Alh. Danlami)
5. An indepth interview with the Vice Chairman Da'awah Committee Danko-Wasagu Local Government (Mal. AbdulkadirBene)
6. Ibid

7. An indepth interview with the former Chairman Danko-Wasagu Local Government 1993
(Alh. Abdullahi Adamu Bena)

8. An indepth interview with former Chairman Danko-Wasagu Local
Government Isiyaku Daudu

CHAPTER THREE

3.1 DA'AWAH IN ISLAM

This chapter is concentrate on Da'awah in Islam in which definition of the term Da'awah and the basis of Da'awah in the glorious Qur'an and Sunnah shall be provided .Enough description on a da'i (the caller) and his qualities. Are also going to be explained.

3.2 DEFINITION OF THE TERM DA'AWAH

Da'awah is an arabic word which is literally translated to mean, " *shout*," cry out in loud voice, request to come, call or an invitation.¹ In other words, it means to invite someone for one thing or the other. For example, to a dinner, reception, or to a good course. Technically, Da'awah means to invite someone to the worship of Allah (S.W.T), the Creator. It is a general term that comprises all the process and the means of disseminating the message of Islam that include aqidah (creeds), ibadah (ritual), mu'amalat (transaction) as well as ahkamwalhudud (laws and penal rules)²

Da'awah is an arabic word derived from the word "*da'a*". Literally it means to call to, or a call, invocation of Allah's help. The term is used to express a system of incantation which helps to be lawful by Muslim. It also means to call, invite, exhort, exert, propagate, disseminate and to welcome people (mankind) to the religion of Islam. Da'awah can be referred to as jihad. The word jihad is derived from the word jahada which means exertion, striving. It also signifies the exertion of one's capacity in the course of Allah. This is why the word has been used as the antonym to the word qu'ud (sitting)³, in the glorious Qur'an Allah said

"Not equal are those of the believers who sit (at home), except those who are disable (by injury or a blind or lame) and those who strive hard and fight in the course of Allah with their wealth and their lives. Allah Has prepared in grades those who strive hard and fight with wealth and their lives to those who sit (at home), to each, Allah

Has promised good (paradise), but Allah Has prepared those who strive hard and fight, to those who sit (at home) by a huge reward".⁴

Thus, jihad in Islam is not act of violence direct to indiscriminately against the non Muslims, it is the name given to all round struggle which a Muslim should lunch against evil in whatever form or shape it appears. Hence, Da'awah is the ability of inviting, calling, and exhorting, propagating, disseminating and welcoming people to the religion of Islam through the application of wisdom and goodly exhortation. Its application has no limitation but it has been restricted with condition that would suit the time and place in which it is carried out.

3.3 DA'AWAH IN THE GLORIOUS QUR'AN AND SUNNAH

The subject of da'awah is very important at the same time directly related to the glorious Qur'an and the Sunnah. The importance and magnitude of the subject is further enhanced when resplendent and provoke aspect of Qur'an, its contents and purpose come together with it, (da'awah)⁵.

As the glorious Qur'an is a book of guidance and invitation, a book of divine laws and commands, but invitations ie Da'awah dominates other subjects, in it there is no denying the importance of sharia and their obligation, their greatness is an admitted fact.⁶ The Almighty Allah (S.W.T) states in various verses of the glorious Qur'an about the da'awah and the ways to conduct it as follows.

"Allah hath purchased of believers their persons and their goods, for their (in return) is the garden (of paradise) they fight in His (Allah's) cause and slay and are slain, a promise binding on Him in truth, through the law, the gospel, and the Qur'an and who is more faithful, to his covenant than Allah? The rejoice in the bargain which you have concluded that is the achievement supreme".⁷

Thus, in human bargain both sides give something and receive some advantage, in the divine bargain of Allah with man, Allah takes man will and his wealth and good and give him in return everlasting felicity man fight in Allah's cause and carries out his will, the universal will, all that he has to give up the ephemeral things of this world, while he gain internal salvation. The fulfillment of his highest spiritual hopes a supreme achievement indeed.

In another verse of the glorious Qur'an, Allah the most high praised the effort of anyone who works educate in calling men (mankind) in righteousness and considered him as the best among the al'amini.e servant of Allah who include jinns and men and any creation. This verse reads as follows

“and who is better in speech than he who say my lord is Allah (believers in His ones) and then stand firm (act upon His order), and invite (men) to Allah (Islamic monotheism), and does righteous deeds, and says, I am one of the Muslims”⁸

In another verse of the glorious Qur'an, the ways and manners in which da'awah is expected to be conducted was laid down, with principles of religious teaching which are good for all, to the way of Allah. We must do this important subject of da'awah with wisdom and description, our preaching must not be dogmatic nor self-regarding, no offensive, but considered such as would attract people attention. The verse reads as follows

" invite (mankind, o Muhammad (S.A.W) to the way of your Lord i.e Islam) with wisdom (i.e with the divine revelation and Qur'an) and fair preaching and argue with them in a way that is better truly, your Lord knows best who has gone astray from His path, and He is the best knower of those who are guided".⁹

The above verse does not ask to invite the people toward faith (iman) true belief, prayer, good examples or call upon the people to respect human right. No such thing has been

mentioned in particular, but all these aspects are covered in the phrase to the way of your Lord. The application of Da'awah can be referred to as jihad which is regarded as one of the fundamentals of Islam according to erudite Sheikh Faisal of the United Kingdom, he said

"The next item after five pillars of Islam is jihad if given the right to add anyone"¹⁰

Therefore he supported this statement of the Qur'anic verse which reads

"Jihad (holy fighting in Allah's cause) is ordained for you (muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know"¹¹

To fight in the cause of Allah is one of the religious duties that one conduct after five pillars of Islam and one of the highest forms of charity. What can you offer that is more precious than your own life?

Da'awah in Islam referred to as calling people to follow the commandment of Allah the Most High and His prophet Muhammad (S.A.W) enjoin good and forbid evil, which denote the term guidance. Guidance is also the word used to define Qur'an as al-huda. According to Abul Hassan Al-Nadawi, the aspect of invitation to Allah's guidance has domination over the commands of sharia in the glorious Qur'an; it is because the founder of faith (iman) is guidance (Hidaya).¹² Allah says in the glorious Qur'an

"As for those who strive hard in us (our cause) We will surely guide them to Our paths (i.e Allah's religious- Islamic monotheism). And verily, Allah is with the Muhsinun (good doers)".¹³

The above verses mentioned and those that are not mentioned are the base in which the act of da'awah resorted from the glorious Qur'an, likewise in the Hadith of the Prophet Muhammad (S.A.W) many traditions had offered the establishment of this application of da'awah.

3.4 DA'AWAH IN THE SUNNAH

Da'awahi.e calling people to the way of Allah and to the obedience of his command and commandment of Allah's apostle Muhammad (S.A.W) is give the utmost importance in Islam, and is one of its pillars on which it stands, Allah's word made superior (his word being la'ilahailallah which means none has the right to be worshipped but Allah), and His religion (Islam) is propagated through the application of Da'awah.

Many authentic traditions of the Prophet (S.A.W) encourage Muslim males and females to concentrate on da'awah. Some of them are as follows; "it was narrated by Abu-sai'd Al-khudiri (may Allah be pleased with him) who said, the Messenger of Allah (peace and blessing of Allah be upon him said:

"Whoever amongst you sees abominable act, he must immediately change it with his hand, if he cannot, with his tongue, if he cannot, with his heart. That is the weakest form of faith"¹⁴

Another hadith that indicates the importance of guarding Muslim from for Allah's cause, reads as follows: "narrated ibnSa'ad as said, (may Allah be pleased with him) said, Allah's Messenger (peace and blessing of be upon him) said;

"To guard Muslim from infidels in Allah's cause for one day is better than the world and whatever is on its surface, and a place in paradise as small as that occupied by the whip of one of you, is better than the world and whatever is on its surface, and morning

or evenings journey which a slave (person) travels in Allah's, is better than the world and whatever is on its surface"¹⁵

Another hadith related to this subject of Da'awah reads as follows: From Huzayfa (may Allah be pleased with him), from the Messenger of Allah (may peace and blessing of Allah be upon him) said,

“By Him in whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted.”¹⁶

This hadith teaches or enjoins al-ma'aruf and forbids al-munkar, which is the central noble job of da'awah. Islamic da'awah commands every Muslim to observe this. All the above hadith and others that are not mentioned, served as the legal authority of da'awah that could be found in the hadith of the prophet Muhammad (S.A.W).

3.5 WHO IS DA'I?

A Da'i is someone who willingly surrendered and submitted himself to the injunctions of Allah (S.W.T). He is ready to sacrifice his life, properties, honor and influence in seeing the injunctions of Allah the great, and the commandment of His Prophet Muhammad (S.A.W) is implemented. He invites people to enjoin good and forbidden evil, with wisdom and goodly exhortation. Allah the Most High said;

"Invite (mankind), o Muhammad (S.A.W) to the way of your lord (i.e. Islam) with wisdom (i.e. with the divine revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your lord knows best who has gone astray from His path, and He is the best knower of those who are guided".¹⁷

3.6 DA'I AND HIS QUALITIES

The work of da'awah, is a work that has the interaction of different people of different places with different behaviours, at different intellectual ability. With a da'i (i.e caller) to the way of Allah (S.W.T) therefore, must adorn himself with certain qualities to suit the time and place in which the application of da'awah is conducted. Amongst such qualities are as follows:

1. Beginning with the name of Allah
2. Piety and sacrifice
3. Limited objective
4. Open heartedness and generosity
5. To be in good virtue and relate to virtuous
6. Very vast in knowledge
7. Avoidance of exaggeration to the glorious Qur'an
8. Limitation from the previous and pious Muslims
9. Avoidance of using weak hadith
10. Establish good human relationship with people
11. Calling people according to their intellectual understanding
12. Remembrance of death

13. Mildness and forbearance
14. Abstain from selfishness
15. Novelty of choice which include the topic, word, time and place
16. Analysis of circumstances
17. Avoiding disputation
18. Avoiding long speech
19. Proceeding from known to unknown
20. Free away from any trifles
21. Presence of mind
22. Attractive approach
23. Appreciate use of tradition (Hadith)
24. Wind up the speech
25. Feminine issue should be included among the content of your preaching.¹⁸

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7. Qur'an 41:33

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CHAPTER FOUR

EFFECT OF DA'AWAH IN DANKO-WASAGU LOCAL GOVERNMENT

4.0 INTRDUCTION

This chapter gives details of the effect of Da'awah in Danko /Wasagu Local Government. It also explains the advance and procedure adopted in Da'awah in this local Government. Furthermore, it explains the moral and social effects of Da'awa into this Local Government. It also provides the explanation on the effects of Da'awah in political and economic life of the people in the Local Government.

4.1 THE EFFECT OF DA'AWAH IN DANKO/WASAGU LOCAL GOVERNMENT

Before the coming of Islam in to this Local Government, it was in darkness, illiteracy, injustice, brutality, ignorance. The traditional religion dominated the area, in which people worshiped super natural gods, idols, rivers, animals, mountain etc. Witchcraft and superstition were so rampant, and people did not respect human right.

Economically, the Local Government faced challenges of high profit, armed robbery, hoarding which caused more poverty, hunger and tension.

Politically, the traditional rulers were unjust brutal to their masses, they married more than four (4) wives; they collected tax and revenue from the masses. They also confiscated beautiful wives from their masses. The morality of the people in this area was very poor. Nudity and indecency predominated their life.

Islamic Da'awa in Danko-wasagu Local Government does not contradict the patterns of Da'awa of the Prophet (S. A. W). It affirms the religion of the previous Prophets (A. S). With

the coming of Islam in to this area, the darkness, ignorance, injustice, brutality, and illiteracy were washed away. Islam also brought changes in the belief in the oneness of Allah who admits no partner, abandon of worshiping idols, and rendering to observing service for the sake of Allah, the Almighty. Many people of the area believed in oneness and uniqueness of Allah the Most High. Islamic Da'awah had the effects to the economic, political, moral and social life of the people in Danko/Wasagu Local Government.¹

4.2 THE ADVANCE OF DA'AWAH IN DANKO/WASAGU LOCAL GOVERNMENT

The advance of Da'awah in this Local Government started during the period of Sheikh Usmanu bnFodiyo. The first people to accept Islam were Hausa people of the eastern part of the Local Government. During this period, there were no Da'ileft in the area after the Islamic war (Jihad), but the area was kept under constant supervision by the Emir of Kontagora (Nagwamaste) and the Emir of Anka. The absent of the preachers (Da'i) in this area during that period, resulted to the slow motion of Islam. The call to Islam was left in the hands of the indigenes who went many places for the purpose of acquiring Islamic knowledge in order to call people to the oneness of Allah. This slow motion, gave opportunity for the Christianity to penetrate in the area and the continue of traditional religion to date.²

In the contemporary era, the advance of Da'awah is faster and easier. This is because there are many preachers (Da'i) spread in the Local Government. Many Islamic schools were built in different places, in which the call to Islam is taking place. Juma'at Mosques were built in all towns and some villages of the Local Government. There are also committees of preachers (Da'i) who enter villages and call to the way of Allah. Some of the contemporary Da'is worthy of mention include; Mal. Abubakar Ribah, Liman Yusuf Bena, Mal.

AbdulqadirBena, LimanDalibi Wasagu, Mal. Yusuf AbdullahiMaga, Mal. Muhammad bn Abubakar Danko etc. These preachers lead different Da'awa committees to enter villages in order to call infidels to the way of Allah the Most High. Some of the important Da'awa organizations include:

1. Jama'atuIzalatulBid'aWa'iqamatusSunnah (JIBWIS)
2. Jama'atuNasril Islam
3. Fityanul Islam³

4.3 Jama'atullZalatuBid'ahWa'iqamatusSunnah (JIBWIS)

This is a Da'awah organization in the early 1980s aimed at promoting Islamic propagation (Da'awah). The branch of this association in Danko-Wasagu Local Government carry out the following activities:

i. Building of Mosques, their decoration and general clearness, provision of medicine for assistance to poor and sick people, these mosque include-

- Juma'at mosque bena
- Ali faki mosque tasharbena.
- Imamumalik mosque danmangorobena.
- Juma'at mosque Wasagu.
- Daily prayer mosque Wasagu TsohuwarKasuwa.
- Kanyajuma'at mosque bakintiti.
- Juma'at mosque Ribah, Awala area

➤ Juma'at mosque DankoBakinTiti

➤ Juma'at mosque maga.

ii. They also attend public service like directing motor traffic, Hajj operation etc.

iii. They also organize public enlightenment under Local Government Council of Ulama' of Jama'atulIzalatulBid'ahWa'iqamatusSunnah

iv. They organize Local Government and branches weekly preaching which used to be held on weekly basis.

v. They also organize seminars and lecture presentations four (4) times in a year

vi. They are also responsible for creating modern Islamic schools in the Local Government.

These schools include

➤ Mal. Abubakar Islamic Institute Ribah,

➤ MadrasatuUlumil Qur'an Wake Bena,

➤ Nana Fatima madrasatu Qur'an bena.

➤ Dankumbashi Islamic School Wasagu,

➤ UbayyubnKa'abLitahafizilQur'anil Kareem Maga,

➤ MadrasatuMalja'isSunnahDanko.

4.4 Jama'atulNasrul Islam

This is a da'awah organization aimed to support and assist both Muslims and non muslims alike with public enlighten and other possible assistance without any sect discrimination, it is

also agreed with seeking knowledge both Islamic education and Western education. The activities that are undertaken by the members of this organization are observed daily, weekly and sometime yearly. Among them are as follows:

1. Building Mosques, their decoration, sweeping and general cleanliness. These Mosques include;
 - Juma'at mosque bakinkasuwabena.
 - Juma'at mosque tsohuwarkasuwaRibah.
2. Grave yard cleanliness, fencing wall etc.
3. Assistance of victim's accident of poor and sick people.
4. Tree planting in the public places

4.1 FITYANUL ISLAM

This is another da'awah organization aimed at promoting the Islamic da'awah. Like other originations, its activities centered on the following:

1. They build Islamic schools for teaching young and adult Muslims. These schools include;
 - Madrasatufailaunguwar 'yanyawaBena.
 - Alh. HussainikajaIslamiyyaunguwar Dakar-kariBena.
 - Madrasatulanutulmutallim Ali Wali Wasagu.
 - MadrasutusakafatilIslamiyyaliman Adam Wasagu
 - Madrasatu Muhammad Shu'aibu Umar naGuasu Wasagu.
 - Malam Ali madrasatuIslamiyyamangororaRibah

➤ Ibrahim inyasmadrasatu Qur'an dankotsohongari.

2. They also use to send their members on any public occasion, interims of preaching or public enlighten or Walima.

3. They also participate in cleanliness of Mosques and grave yards⁴

4.6 PROCEDURE OF DA'AWAH IN DANKO-WASAGU LOCAL GOVERNMENT

There are many procedures, ways and manners of conducting da'awah in Danko-Wasagu Local Government which comprise;

4.7 The Establishment of Qur'anic Schools and Madaris

These Qur'anic schools and Madaris are voluntary institution established by Muslims to educate young and adult Muslims about Qur'an, Hadith, and Fiqh. It is the belief that Islam cannot be understood without the Qur'an which is divine message given to the Prophet Muhammad (S.A.W).

4.8 Preaching Tour

This is another way of propagating Islamic da'awah by which Muslims are made to understand Islam in a better perspective, while the non Muslims are exposed to the beauty of Islam and are shown the natural way to their Creator, perhaps they will be guided to the right. This intellectual method proved very effective to Muslims and non-muslims alike.

4.9 Sermon (Khutbah)

During the Jum'at prayer, Eid al-Fitr and Eid al-Kabir prayers. This is another way of calling people to the way of Allah which denote the term of da'awah. It is led by Imam of the Juma'at or Eid prayers. It contains praises to Allah The Most High followed by benediction to His Prophet Muhammad (S.A.W), then followed by teachings of moral virtue and encouragement to the religious activities.⁵

4.10 Impact of Qur'anic exegesis (Tafsir) on the Muslims in Danko/Wasagu Local Government

The impact of Qur'an tafsir on the Muslim in Danko/Wasagu local Government cannot be over emphasized. This is because during the month of Ramadan, the Islamic preachers give the detailed explanation about the teachings of the glorious Qur'an which is aimed at inculcating people's mind with the remembrance ideal and principles of Islam.

These procedures of da'awah gain the mind of the people of this Local Government. There is massive outcome whenever there is anything related to Islam their respond is very anxious about the subject matter (Islam)

Among the impact of Tafsir for men, women, elderly and youth in Danko/ Wasagu local government. The scholars usually explained the good manners and characteristics of the beauty of Islam⁶. There are good examples for this statement in the Hadith of the prophet (peace be upon him), who said:

“The best among you are those who have the best manners and character”⁷.

However, Qur'anic exegesis during the month of Ramadan played a vital role or impact on the men, women, elderly and youth in Danko/Wasagu local government in molding their manners and characters from traditional perspective to religious perspectives. Furthermore, the Qur'anic exegesis makes the relationship of the Dakar-kari and Hausa people living in this area to be in peace, harmony and tranquility where it is hard to find them fighting against each other. It also makes the people to know the right of their non-muslim living in the area and their responsibilities.⁸ Allah says in the glorious Qur'an.

“And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then he united your hearts so by His favor you became brethren. And you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way;”⁹

The Qur'anic exegesis also play a vital role on the life style of the women in the area, this is due to their attending of tafsir and their mode of dressing has changed. It makes them to know the right of their husband, their children and their fellow women who are settled with them and other women in the area. It also reduces the strictness of jealousy among them.¹⁰ There is hadith of the prophet (S.A.W) that support this statement.

“ Do not envy one another, do not inflate prices one to another, do not hate one another, do not turn away from one another, and do not under cut one another, but be you , or servants of Allah, brothers. A muslim is the brothers of a muslim he neither oppresses him nor does he fail him, he neither lies to him nor does he hold him in contempt. Piety is right here and he pointed to his breast – tree times. It is evil enough for a man to hold his brother muslim in contempt. Another muslim is inviolable and his honor, and quate.”¹¹

However, with regard to the men, elderly and youth, there is also a great achievement from the Qur'anic exegesis because it makes them to be patronize to the mosque always for remembrance of Allah to the extent that most of them used to closed their business to attend the tafsir more especially during the month of Ramadan and avoidance of unnecessary conversations at gathering places (majalisi).

Finally, the Qur'anic exegesis brought some certain changes among the peoples of Danko/ Wasagu local government. Therefore, the Qur'anictafsir conducted annually makes them to be adherents to the Qur'anic schools for acquiring a vast knowledge of Qur'an and other fields of knowledge in Islam. It is also make them to know the right of their elders, right of husband and wife and the respect of one another by the youth. These are some of the mpact of Qur'anic exegesis among the people of the area.

4.11 MORAL AND SOCIAL EFFECT OF DA'AWAH IN DANKO-WASAGU LOCAL GOVERNMENT

The Islamic Da'awah introduced transformation on moral and social life of the people of this Local Government.

Morally, the Muslims of the said area, hold that Allah (S.W.T) is the one who gives and withhold, granting freely to whoever pleased him without account, they are therefore not miserly with their possessions, they are generous and living generously with their brethren. They have no selfishness, their belief prevent them from occupying themselves with possession. They use to express the humanitarian inclination by being charitable to others and by living a life of contentment with themselves, their relations, neighbors, and entire

people. They are well mannered sociable, faithful through their submission to the supreme personalities of Allah

Socially, Islamic da'awah brought many changes on the social life of the people of Danko-Wasagu Local Government. Decent dress and cleanliness are most obvious of visible changes for both men and women, the loose and dignified Islamic style of dress were in place of semi nudity condition. This greater cleanliness of clothing and body were due to the practice of ablution, ritual birth, and other practice of hygiene. The Islamic dietary brought the method of slaughtering and prohibition of eating cartion, blood and the prohibition of alcohol has an effect on social life of the people of Danko-Wasagu Local Government and entire Ummah at large.

However, the family structure and the role of men and women underwent some modification under Islamic da'awah influence. Women were assigned to the heavy farm work and they were regarded as the second class citizens, but with the coming of Islam and its propagtions (da'awah) duty of family maintainance has been assigned to their husbands. The Islamic concept of halal (lawful) and haram (unlawful) and comprehensive legal framework of Shari'a gave a new image and outlook to the people of Danko-Wasagu Local Government

4.12 POLITICAL AND ECONOMIC EFFECTS OF DA'AWAH IN DANKO-WASAGU LOCAL GOVERNMENT

Islamic da'awah in this local government served as a factor of change. It brought effects in both political and economic life of the people of the said area.

Politically, before the coming of Islam, the indigenous political system of the people of Danko-Wasagu existed side by side particularly in the rural area. This political system was

based on superstition and local gods who were traditionally the leaders of all cults and play a role as intermediary between people and their gods. These so-called semi divine kings were sustained by the practice of royal seclusion, very few people will be allowed to see the king. those who came to his presence were required to show utmost humility by prostrating before him.

With the coming of Islam and its propagation in Danko-Wasagu Local Government, the existence side by side political system based on superstition and local gods, were transformed in to confederation of political system which is initiated by the early Islamic preachers (Da'i). Under this political system human life and properties were protected, it introduced the maintenance of peace and stability, justice and tranquility, humility and hospitality, good human relationship between rulers and their subjects. The Islamic political system also stopped the collection of high tax and the beautiful wives by the rulers.

Therefore, Islamic da'awah brought positive effect on political development to the people of Danko-Wasagu local government, the leaders and the rulers became the leaders of Islam not the leaders of cult, as presently, all the traditional rulers (the chiefdoms and the district heads) of this local government are Muslims

Economically, before the coming of Islam, the people of this area engaged in to business transaction in conduct of selfishness and greed, usury (Ribah) became the orders of the day, selling of fake and impure commodities was common, gambling, stealing and armed robbery are part of what they practice to gain money.

With the coming of Islam and its propagation (da'awah) the political leaders of the area adopted the Islamic principles of market organization, inspection of goods, weight and measures and fair means of buying and selling have been provided.

Literacy of the people of the area gained through the application of da'awah play a vital role for a long distance trading recording orders, sales and agreement, particularly in the light of Qur'anic injunction of written contracts and witness in commercial transaction.¹³ Allah said

“oh you who believed when you deal with each other, in transaction involving future obligation in a fixed period of time reduce them to writing let a scribe write down faithfully as between the parties. Let not the scribe refuse to write as Allah has taught him”¹⁴

The Islamic prohibition of interest, hoarding exploitation, cheating, help to make transaction harmoniously and beneficial buyer and the seller alike. however, Islam condemned the sale of all impure things such as beer and intoxicant substance, which make the economic life of the people of Danko-Wasagu Local Government very suitable.

At the end of this chapter, effect of Islamic da'awah to the people of Danko-Wasagu Local Government is based on religious, moral and social effect, political and economic had being realised and one can affirm the statement of the researcher that Islamic da'awah served as the factor of change in the said area.

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9. Qur'an 3;103
10. Malam Nuh (41 years), opicit.
11. Imam Nawawi, collection of Arba'una hadith No-35.
13. Malam Abdulkadeer Bena (42 years), opicit.
14. Qur'an 2;282

CHAPTER FIVE

5.0 SUMMARY

A summarily, Da'awah activities can be considered as fard al- kifaya or fard al – ayn depending on how circumstances is warrant. In spite of Da'awah been either fard al- kifaya or fard al- ayn, it is expected that a muslim should be in good behavior, thus he enjoins good and forbids evil.

In relation to the area of my research work, Da'awah brought an effect on both political and religious life, it promotes belief in Allah's religions and avoidance of paganism traditions and superstitions belief. The muslim prepared to follow the channels of Islamic etiquette which contains morality and social value that make them to follow the teachings of Islam in both their religious and modern affairs. From what we have seen so far, the muslim in Danko/ Wasagu local government contributed a lot in the field of hearing trough the establishment of centers of learning to facilitate the attempt to fight ignorance among muslim. Likewise there is need for the establishment of more centers for Qur'anic and other Islamic sciences.

5.1 CONCLUSION

Conclusively, we have understood that Da'awah is mainly concerned with calling people to the way of Allah, believe in oneness and uniqueness of Allah the Almighty and following of His commandment and that of His Prophet (peace and blessing of Allah be upon him). Da'awah is very important in disseminating Allah's religion. It is old and continued process, it traced its origin from the previous Prophets before Muhammad (S.A.W) Allah the

Almighty sent different Messengers at different times from generation to generation in order to deliver the message of Islam. Allah the most high stated in the glorious Qur'an

"For we assuredly send amongst every people an messenger (with the command) "serves Allah and eschew evil" of the people where some whom Allah guides? and some on whom hero was due inevitably (established) so travel through the earth, and see what was the end of those who denied (the truth)".¹

Many Qur'anic verses and the traditions of the Prophet Muhammad (S.A.W) talked about the work of Da'awah and Allah the Most high declared it (Da'awah) as profitable transaction, He promised both physical and spiritual reward to those who carry out the work of da'awah in his cause. Allah the most high says

"O ye who believe, shall I lead you to a bargain that will save you from a Grievous penalty? that ye believe in Allah and His apostle and ye strive (your utmost) in the cause of Allah with your property and your persons, that will be best for you, if ye but knew! He will forgive your sins and admit you to gardens, of eternity that is indeed the supreme achievement, and another (favor will He bestow) which ye do love-help from Allah glad tidings to the believers"²

These verses of the glorious Qur'an had been supported by the Hadith of the Prophet (S.A.W) which reads as follows

"It is narrated by AbuSa'id-al-Kudri (May Allah be pleased with him) somebody asked "O Allah's messenger! who is best amongst the people! Allah's Messenger (peace and blessing of Allah be upon him) replied " a believer who strive his utmost in Allah's cause with his life and properties" they asked who next? he replied "a believer who stays in one of the mountain path worshipping Allah and leaving the people secure from his mischief"³

All the above Qur'anic verses and the Prophet's traditions are in support of the work of da'awah and its essence.

The noble act of da'awah fall in to the purview of fardayn and fardkifayah depending on the circumstance in spread of Da'awah been either fardkifayah or fardayn it is still expected of a Muslim to be in good behavior, thus, he eschew good and forbid evil.

Da'awah is a means of communicating Allah's religion to the entire people of the world therefore it must be made in different form which varies from one place to another. It is some time done by the use of tongues, sometime by good virtue, it is also been taken privately or openly and by written/documentation of letters, books, magazines, audio and audio visual cassette, finally, it can be done by the use of sword. This is a situation in which all other means of da'awah proved abortive. This shows that Islamic da'awah is not act of violence directed to discriminate against non Muslim, its aim and purpose is to call people to the right way both Muslims and non- Muslims alike. Islam permitted the last form of Da'awah (bil-saif) to safeguard religious freedom as well as territory against the attack of aggressors and to punish those who violate treaties. Allah (S.W.T) said

"and fight them until there is no more fitnah (disbelief and worshiping of others along with Allah) and (all and every kind of) worship is for Allah (alone). But if they cease, let there be no transgression except against Az-zalimun (the polytheists, and wrong doers)" ⁴

In relation to the area of my research work in Danko-Wasagu Local Government, Islamic Da'awah brought an effect both on religious and political lives, it promoted belief in Allah and abatement of paganism traditions and superstitious belief and they prepare to follow the channel of Islamic etiquette which contain morality and social values that make the business transaction very suitable, they enjoy lawful and forbid unlawful (haram).

5.2 RECOMMENDATION

My recommendation in this research work is to acknowledge the effort made by the caller (da'i) ranging from individual groups and organization who lay great emphases on the act of da'awah in order to establish peace and progress of Islam toward the people of Danko-Wasagu Local Government and the entire world at large and to attain the final blessing of paradise from the mercy of Allah the Almighty. Therefore my recommendation is to encourage Muslim Ummah to undertake the work of Da'awah, at individual level or collectively in order to attain Allah's salvation.

The immense contribution of propagators had been recommended which resulted with significant effect on people of this local government. The only problem befalling Da'awah just of recent in the said area is sectarian differences, lack of understanding and the divergence of sects, and the belief of every sect to be the only one on the right path, its ideology should be the only acceptable one by all. This sectarian differences bring disunity among the Muslim Ummah. Callers are not united and most of them are struggling to supersede the other sects, hence the bearers of this sect and their preachers are trying to transgress the other sect by contradicting their statement with humanistic interpretation of the glorious Qur'an and Hadiths, just to defend their sect, Sheikh or even their organization which is no doubt an act of extremism and exaggeration. Allah (S.W.T) warns seriously against such act in glorious Qur'an

"Be not like those who are divided amongst themselves and fall in to disputation after receiving clear sign for them and dreadful penalty"⁵

With these, my recommendation goes further that propagators should remain respectable and obedient to Allah and fear none but Him. Calling the people to belief in the one and uniqueness of Allah, observing the worship for His cause, following the footsteps of His Prophet (S.A.W). Being the most eminent in the act of Da'awah in accordance with the practice of pious generation preceeding us, they should not call in order to serve the interest of any man, sect, or even organization such things are grievous offence if they do so, they are acting against the real teaching of Islam. Thus, propagators should bear in mind that calling people to the way of Allah is a spiritual obligation that may lead them to Allah's salvation on the day of judgment. When there is no human being be the rich or poor, ruler, either traditional or political one, money or family, power and influence that has a chance to assit him. Allah (S.W.T) said "Then guard yourselves against a day when one soul shall not avail another, nor shall compensation be accepted from nor shall intercession profit (from outside).

WabillahiTaufiq

END NOTE ;

1. Qur'an 16:36

2. Qur'an 62:10-13

3. M. Muhsin Kan (English trans) Vol. 4 Book 52, Hadith 45

4. Qur'an 2:193

5 Qur'an 3: 105

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Malam Sani Arabi (83 years) former Judge (Qadi).

Malam Nuhu (41 years), chairman Da'awah Wasagu ward.