

TITLE PAGE

**THE IMPACT OF *DA'WAH* ACTIVITIES ON MUSLIM YOUTHS; A CASE STUDY OF
SURU LOCAL GOVERNMENT AREA OF KEBBI STATE**

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APPROVAL PAGE

The research project has been well scrutinized by the supervisor, who approved it as having met the required standard of the department of Islamic studies for the award of Bachelor of Arts (B.A) in Islamic studies.

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DEDICATION

I wish to dedicate this research work to my beloved parents Alhaji Usman ShehuMairukubta, HussainaAngo, and entire Mairukubta family.

ACKNOWLEDGEMENT

All praises are due to Allah the Lord of the universe, may His peace, mercy and Blessings be upon the Noblest Prophet Muhammad, his companions and those who followed their ways.

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CHAPTER ONE

1.0 INTRODUCTION

All Praises are due to Allah the Lord of universe who created and guide to a right path. There is no guide except His, May His peace, mercy and blessings be upon the noblest Prophet, his companions his family and those who followed their footsteps until the Day of Judgment.

The institution of *Da'wah* i.e. calling people to the way of Allah (*SubhanahuWata'alah*) and His Prophet is a tradition which traced its origin from the previous Prophets of Allah before Prophet Muhammad (peace be uponthem). It is based on this Allah (*SubhanahuWata'alah*) says in the Qur'an:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا

Verily, we have sent a revelation to you (O Muhammad) as we sent revelation to Nuh (Noah) and the prophets after him; we (also) sent the revelation to Ibrahim. (Abraham) Isma'il (Ishmael), Ishaq (Isaac), Yaqub (Jacob), and Al-Asbat (the offspring of the twelve sons of Yakub (Jocub), Isah (Jesus), Ayyub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon); and to Dawud (David) we gave the Zabur (Psalms)¹.

The above verse shows that all Prophets served the same inspiration of *Da'wah* as did by the seal of the Prophets, Muhammad (peace, mercy and blessings of Allah be upon him). However *Da'wah* means inviting people to the religion of Allah who created man and *jinn* for his worship. The evidence of this is:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

¹ Qur'an, 4:163

And I (Allah) did not create the Jinn and mankind except that they should worship Me (Alone)².

Therefore it is clearly understood that Allah (*SubhanahuWata'alah*) created both Jin and Man and commanded them to worship none but Him, for that reason the cardinal objective of *Da'wah* is to advocate the collective and individual. *Da'wah* (i.e. calling people to the commandment of Allah) is an act to be carried out by the *Ummah* (nation). This is why Almighty Allah sent different Messengers from generation to generation aimed at delivering the message of Islam.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

And verily, we have sent among every Ummah (community, nation) a Messenger (proclaiming); "Worship Allah (Alone), and avoid (or keep away from Taghut (all false deities i.e. not worship Taghut besides Allah). Then of them were some whom Allah guided, and of them were some whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth)³.

Even through the signs of Allah are everywhere in nature and in Men's own conscience, in addition Allah sent Messengers to every people to call their attention to Allah and however they did not have any excused on the Day of Judgment if they did not follow the Messengers.

Therefore, Islam can only be propagated using *Da'wah* (striving) to act according to the command of Allah and His Messenger there in.

² Qur'an, 51:56

³ Qur'an, 16:36

No doubt *Da'wah* enters people of the world from one place to another. Sometimes it is used by the use of tongue and sometimes its application can be observed by good virtue and it may also be done personally.

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

And who is better in speech than he who (says: "My Lord is Allah (believes in His oneness)", and then stands firm (acts upon His order), and] invites (men) Allah's (Islamic monotheism); and does righteous deeds, and says: "I am one of the Muslims."⁴

Islam is a divine religion which encourages *Da'wah* and its activities by sending Messengers from one generation to another based on human needs in this life and life to come.

1.1 BACKGROUND OF THE STUDY

The institution of *Da'wah* (calling people to the way of Allah) means inviting (others) to enter in to the religion of Allah which is not an act of violence directly to indiscriminate against non-Muslim, it is the name given to all form of struggle which a Muslim launches against evil in whatever form or shape it appears. For Allah the Almighty stated that:

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

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Maruf (i.e. Islamic monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are successful⁵.

⁴ Qur'an, 41:33

⁵ Qur'an, 3:104

Islam is divine religion, which encourages *Da'wah* and its activities by sending the message from time to time, for Allah the Highest assuredly sent Apostle (with command) to serve Allah and eschew evil.

Islam is a revealed religion through Glorious Qur'an whose context is sufficient to human needs in this life and life to come. That is to say *Da'wah* is very important in the sense that after the first command given to the Prophet Muhammad (peace be upon him) to read, the next command is to warn people from evil and invite them to the right path. Allah says:

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنذِرْ

*O you (Muhammad SAW) enveloped in garment Arise and Warn!*⁶

This Surah was first commandment to the prophet to deliver message when it was revealed, the Prophet sprang to this fact and said to Khadija (R.A) the time of slumber and rest is past, *Jibril* has commanded me to call people to Allah and His worship.

So this was Islam flowed from the Prophet to his companions, their followers, followers of their followers up to the present day. With this I will like to resort to my topic of research titled "The Impact of *Da'wah* activities on Muslim Youths. A case study of Suru Local Government of Kebbi State"

1.2 SCOPE AND LIMITATION

The area to be covered by this research is the importance and impact of *Da'wah* on Muslim youths with particular reference to Suru local government area.

⁶ Qur'an, 74:1-2

For the purpose of analysis, the research looks at advantages and shortcomings that are attributed to *Da'wah* especially in Suru local government area. The topic is wide but due to the nature of human inability as well as time constraints, the research has been restricted to Suru local government.

1.3 SIGNIFICANCE OF THE STUDY

The significance of this research work is so great, considering its contribution to knowledge in disseminating its importance to the people of Suru local government area and the entire Muslim *Ummah*. The study is also significant because it looks into the way and manner of conducting *Da'wah*, with a view to reduce the occurrence of sectarian differences and misunderstanding among the Muslims.

1.4 STATEMENT OF THE RESEARCH PROBLEM.

It is well known that every kind of action has its own problems either externally or internally. In order to trace out the problems of this research, many questions are to be asked. Some of which are:

1. What are the ways and manners of conducting this *Da'wah* in Suru local government area?
2. What is the response of the people of the area?
3. What are the impacts of *Da'wah* on the people of the area particularly the youths?
4. Who are Responsible for the progress and development of *Da'wah* in the said area?

By the time these research questions are answered something new will come up which will serve as a contribution to knowledge.

1.5 AIM AND OBJECTIVES

The aim of this research is to achieve the following objectives:

1. To shed more light on the way and manner of conducting *Da'wah* in Suru Local government area
2. To access level of development of *Da'wah* in Suru local government area
3. To assist Islamic students, scholars and Muslims in general in dealing with disputes based on the dictates of Islamic Scholars
4. To help in reducing the high rate of self-interpretation of the Glorious Qur'an in support of one's *Aqeedah*, Sect, organization, *sheikhs* and *Imams*.

1.6 METHOD AND METHODOLOGY

For the successful conduct of this research project, two methods of collecting data were adopted they are:

1. Library works are to be consulted either published or unpublished such as books, journals and other relevant materials
2. Interviews are to be conducted by the researcher in order to get relevant information.

All data collected will be subjected to criticism internally and externally in order to know their reliability and authenticity. This will help the researcher to find out qualitative and acceptable findings.

1.7 STRUCTURE

The research was structured into five chapters:

Chapter one: discusses about introduction, background of the study, scope and limitation, significance of the study, statement of the research problem, aim and objectives, method and methodology of research, structure and literature review

Chapter two: comprises introduction, historical background of Suru Local Government area, geographical location of Suru local government area, religion of the people of the area, social life of the people of the area, economic activities of the people of the area and political life of the people of the area

Chapter three: deals with *Da'wah* in Islam, its definition, kinds of *Da'wah*, *Da'wah* in the Glorious Qur'an, *Da'wah* in the *Sunnah* of the Prophet Muhammad (peace be upon him), *Da'wah* and his qualifications.

Chapter four: focuses on youth in Suru local government before the coming of *Da'wah* in the area, the youth in Suru local government after the coming of *Da'wah* in the area, the advance of *Da'wah* in Suru local government area, procedure of *Da'wah* in Suru local government area, the impact of *Da'wah* on Muslim youths in the area, religious impact of *Da'wah* in Suru local government area, social impact of *Da'wah* in the area, and political impact of *Da'wah* in Suru local government area.

Chapter five: comprises of the conclusion, suggestion and recommendations.

1.8 LITERATURE REVIEW.

In this section, some of the books and works that are relevant to this research directly or indirectly were reviewed. These include:

- ❖ Dr. A. H, Siddiqu, wrote a book titled studies on Islamic History published by *Jam'iyahFalahkarochi*.⁷
- ❖ Dr. Abdul Hakeem authored a book titled Islamic theology. He mentioned fundamental belief and principles and their application to practical life, which deals with war and peace in Islam, basic concept of Islamic state and the theology⁸
- ❖ Another book is book of AfazulRahman titled “Muhammad the blessing for mankind” in it he trained how to impact his (prophet may Allah be pleased with him) virtues act of honesty and trustfulness, justice and fulfillment of promises, generously and sacrifice, hospitality and simplicity as well as humility and modesty.⁹
- ❖ Another book which is the book of Mustapha Muhammad Tahan titled as “Facing the challenge of Zionism. In which he advised Muslim *Ummah* to engage in the work of *Da'wah* by calling the attention of Muslim in order to obtain high position of *Iman* and paradise be their destination.¹⁰
- ❖ Prof Col. (rtd) Abdul-Qayyum wrote a book titled “On striving to be Muslim” which deals with encouragements of disseminating Islam, in his statement,he stated:

*“Only a fool would dare to choose so vast a subject as
Islamic for a single hour talk”*

⁷ A.H siddiqu, Islamic history, Jamiyyatul Fatah publication, 1967, P.10

⁸ Dr. K Abdul Hakeem, Islamic Ideology, Publication by Islamic culture Lahore, 1961, P.62

⁹ M Picthall , “the cultural side of Islam”, kitabpharan , New Dhelhi, 2006, P.201

¹⁰ M Muhammad, “Facing the challenge of Zionism” Islamic heritage foundation, Kaduna, 2005, P.50

In this subject he reverted to the subject of religion. That is to say Islamic religion is more potential that cannot be compared with any other religion even for an hour, except by folly.¹¹

- ❖ The book of I Ahmad titled “The speeches for an enquiring the Muslims’ mind. This book shed more light on the important of propagation of Islam which he determined as spending in the way of Allah (*SubhanallahuWata’alah*) which is one of the importance characteristic of true believer.¹²
- ❖ Another book which is the reviewed in this research work is the book of M.F. Jamil titled “The letters of Islam” this work is a letter written by father to his son while he was in prison and later it was compiled in book form. In his book, the author mentioned the importance of Islam to individuals on how it provides them with fortified security with deep faith and social control.¹³
- ❖ M. Yahaya’s work is also reviewed. This work has concerned with nature and development of women *Da’wah* in Islam¹⁴.
- ❖ The book of *sayeedAbdulhassanal-Nadwi* titled as “Inviting to the way of Allah” in which contain the different ways of conveying Islam, and cited some examples from the Prophet Ibrahim, Yusuf, Musa and finally Prophet Muhammad (peace be upon him)¹⁵

¹¹ Prof. col. (rtd), Abdul-Qayyum, “On striving to be a Muslim, Islamic book center Lahore 1998, P. 48

¹² I Ahmad, the speech for an enquiring Muslim mind , MadinaMunawwara, 2000, P.185

¹³ Muhammad Fadhail, the letters on Islam, world of Islamic festival Trust, 1978, P.69.

¹⁴ M Yahaya’s, the nature and development women *Da’wah*: a case study of I E T Minna, a research work submitted to the department of Islamic Studies U D U Sokoto, 1997, P.206.

¹⁵Sayedabul-Hassan al-Nadwi, inviting to the way of Allah, Taha, (no date) P.166

- ❖ M. Musa's work, *Da'wah* activities in Bukkuyum Local Government area also reviewed. He talks about procedure of *Da'wah* in Bukkuyum Local Government Area.¹⁶
- ❖ Finally, SaniSufiyanu's work was reviewed which is titled "The impact of Islamic *Da'wah* in Zuru Local Government area."¹⁷

¹⁶ Muhammad Musa, *Da'wah* activities in Bukkuyum Local Government area, a research work submitted to the department of Islamic Studies, U D U Sokoto, 2010, P.11.

¹⁷ S. Sani, the impact of *Da'wah* activities in Zuru Local Government. A research work submitted to the department of Islamic Studies U DU Sokoto, 2010, P.30-50.

CHAPTER TWO

HISTORICAL BACKGROUND OF SURU LOCAL GOVERNMENT AREA

2.0 INTRODUCTION

The chapter will explain about the Suru Local Government area, people living in the area, their religious life, social life, economic life, political life as well as geographical location of Suru Local Government area.

2.1 HISTORICAL BACKGROUND OF SURU LOCAL GOVERNMENT AREA

Suru Local Government was created out of Bunza Local Government area in the year 1989. The headquarters of Suru Local Government was located at Dakingari, about one hundred kilometers (100km) from the state Capital¹⁸.

Suru Local Government is one of the twenty one (21) Local Government areas that constituted Kebbistate. Suru Local Government area covers an area of 36, 800 square kilometers¹⁹; it has population of 148,474; with 72,912 male and 75,562 are female²⁰

Suru Local Government Area consists of many tribes with different culture. The majority of such tribes are:

- ❖ Hausawa
- ❖ Fulani
- ❖ Zabarmawa

¹⁸Dakingari, J.A, contributions of traditional rulers to democracy; A case study of Suru Local Government Area, a research work submitted to the department of Political science, U.D.U Sokoto 2014 P.18

¹⁹ Federal Republic of Nigeria, official Gazette no. 2 national population commission, Abuja, 2009, vol. 96 p.B33

²⁰ Ibid

- ❖ Rundawa (in Dakingari)
- ❖ Gimbanawa (in Suru)
- ❖ Kabawa

Other minority groups include: Yoruba and Igbo who migrated from places such as Oyo, Osun, Lagos and Ibadan in southern Nigeria.

The first Chairman of Suru Local Government was Alhaji Garba (G.G Giro)²¹. The largest districts in Suru Local Government are two:

1. DAKINGARI

Every group of people in the world has their own claims of history and origin and about who they are and where they came from. The Rundawa (Gurumada) people laid claim that they are Kabawa or Kyangawa who under HodiJankosai left BirninKebbitown after the defeat of Kabawaby the Jihadist of 1804, which made people migrate to different places. The first settlement was in Kyangakwaitown in the present Dandi Local Government area. After some few years Kyangyawadecided to proceed in search of meat through hunting where they settled in the present Dakingari. Most of them were hunters and farmers. According to this tradition, these people were in search of water to drink; as a result they discover a well called ARGIDA.It is now situated in the area that was a dyeing place (Marina) in Dakingari. The discovery of that well motivated Hodi and his group to settle around the area.

The proponent of this legend, argued that people from (kabi) who established Dakingari were non-Muslims, but later, they were invited to Islam by a reknown

²¹Opcit, Nasirumu'azu

scholar from Zagga, a scholarly settlement of about ten kilometers (10km) from Dakingari town. This scholar was named Bosu who invited them to Islam and taught Kyangawa Islamic knowledge and served as their *Imam*. He was a Fulani man by tribe, while interviewing Abubakar BosuII, he explained that most of the Fulani who were said to be among the early indigenes were his descendants.

Bosu contended that around 1822 A.D, the son of *Imam*Bosu was confirmed by Emir of Gwandu as the first ruler of Dakingari town by name Boyi Dan Bosu.

2. SURU DISTRICT

The second largest district in the Local Government is Suru District.

The ancient town of Suru is the headquarter of Jagwadawas who are believed to be the descendants of great warrior Jogo, the son of Musa Jokolo, the grand Son of the 19th century Islamic reformer, Sheikh Usmanu bin Fodiyo. Who migrated from Gwandu and settled at *Bukuwai*. It was gathered that around 1823 Malam Jogo moved to Suru town and settled there.

The proponents of this legend argued that Malam Jogo was a great warrior and Islamic Scholar as well as a reformer. According to this legend the people of Suru town are mostly Jagwadawa, Kabawa, Hausawa, Rundawa, and Fulani among others.

2.2 GEOGRAPHICAL LOCATION

Suru Local government located in the Northern part of Kebbi State. It is bordered by Bunza and Dandi Local Government Area in the Northern part and Bagudo Local Government in the South. While in the Eastern part it shares boundary

with Maiyama Local Government. The Local Government Area of Suru is situated in Sudan Savannah bush with rocky ridge out crops to the South of Birninkebbi.

It is one of the largest Local Government Areas in the State. It covers an area of 36800 square kilometers²².

2.3 RELIGION OF THE PEOPLE OF THE AREA

The Dominant Religion in Suru Local Government Area is Islam. The whole people in the Local Government Area are Muslims. Prior to the coming of Europeans, Christianity was not known throughout the Local government area.

However, with the introduction of Western Education, some Christians were sent as teachers in the area. However, there is not a single indigene of Suru local government that turned to Christianity. One can therefore claim that everybody in the said area is a Muslims.

It is a well-known fact, that Islam is a literate religion and goes always with its literacy of knowledge (formal) in the area before the western type.

2.4 SOCIAL LIFE OF THE PEOPLE OF THE AREA

Due to the fact that the area witnessed the arrival of Muslim scholars, Arab merchants and some emigrants outside the state; some for religious purposes others for economic and agricultural activities that include farm products and rearing of animals, the area was found to be a fertile land that serve their desire and made them to stay there for a time.

²²Nasiru Mu'azu "Intergroup relationship in the 20th century in Dakingari" a research work submitted to the Department of History, U.D.U, Sokoto (2008). P.21

With the strangers above, these made the people of the area highly enlightened, socially, culturally and Islamically oriented. Perhaps one might have said that their social lives are in conformity with Islamic tradition in form of dressing, human relationship, humility and hospitality.

In this research, preference is given on the custom of marriage and naming ceremonies, because they are surrounded with innovation in such a way that people of the area give priority to them than what the *Shari'ah* had laid down or they may not even separate what is culture and what is religious obligation in marriage or in naming ceremony.

For instance, in the case of marriage after formal arrangement of offer and acceptance some cosmetic provision and kolanut are to be provided by the proposed husband and such provisions are binding upon him under any circumstances. That is what is called (Na ganiina so) in which acceptance of your provision serves as an indication that your offer is accepted. Before marriage takes place, it is the responsibility of proposed husband to take care of *Sallah* cloth to his proposed wife except in rear cases likewise if marriage is about to take place, special provision which is known as (lehe) must also be given by the proposed husband. His provision will enable the bride to adequately prepare for her matrimonial house. This provision is among the tradition or innovational obligation of marriage in Suru local government area and other parts of Hausa land in general. Delay of the above mentioned provision (lehe) may lead to delay of marriage; failure to do it may lead to the refusal of marriage in some circumstances.

In naming ceremony it is a well-known fact that ram is normally slaughtered on the 7th day of child birth. And it is *Mustahab* to remove baby's hair on the 7th day after birth, if one desires *Za'afaran* is dissolved in little water and placed on the head of infant. Gold or silver equivalent to the weight of removed hair may be given as charity to the poor. Otherwise its equivalent value in money will suffice. The hair should be buried with due care and respect. But in Suru local Government area, if it is first born, two rams are compulsory, some people used to slaughter ram and bull, they do this in order to attract massive turn out of the people from both parties i.e. husband and wife, which is the most existing innovation, that is common in the area. Whenever there is naming or wedding ceremony, women used to leave their matrimonial houses for attending such ceremonies, if a husband disallowed such kind of event the people of the area consider him as deviant.

On the 7th day of child birth, scholars are to be gathered, kolanut will be brought up before them with some specific amount of money which will be given to them for prayer, after distribution of kolanut and money, the prayer will be offered by *Imam* and the name of the child is pronounced by announcer publicly. This announcer also has his specific amount of money that will be given to him. Many other innovations are involved in this ceremony.

Most of these acts of innovations are made as parts of Islamic tradition by these peoples scholars that preach against such acts are considered as deviant.

2.5 ECONOMIC ACTIVITIES OF THE PEOPLE OF THE AREA

The economic activities of the people of Suru Local Government area are unique. Sources of income are mainly from farm products, these include millet, guinea corn, maize, tomatoes, beans, rice, pepper, etc.

Another economic factor is blacksmithing. The people of the area are expert in making tools which are used for different purposes which include: cutlass, hoes, axes, knives, spoons, local padlocks, keys, shooting irons, etc. all these activities are lucrative to them as it serves as their means of live hood.

Fishing is also an activity that booststhe economic development of this area, it is normally carried out by fishermen. They are traditionally under the leadership of SarkinRuwa who is appointed by the district head, in respect of his entitlement all fishing exercise that is taking place in the area will come from him and he is responsible for informing all concerned members of his council. The availability of fish in the area makes it very cheap to the extent that some are using it as substitute of meat.

The people of Suru Local Government area also participate in trading activities.

These economic activities help in making the people of the area to become self-reliant and keep away from being liability to others²³.

2.6 POLITICAL LIFE OF THE PEOPLE OF THE AREA

²³ J.A Dakingari, "Contributions of traditional rulers to the development of democracy. A case study of Suru local government". A research work submitted to the Department of Political Science, U.D.U Sokoto (2014) P.18

Politically, Suru Local Government is divided in to six (6) districts and eleven (11) political wards. The districts are:

- Dakingari district headed by Alhaji Ja’afarHaliruMutubeII. (LamidoDakingari)
- Suru district headed by Alhaji Muhammad Bello (JagwadejinSuru)
- Bakuwai district headed by Alhaji TukurAliyu (JagwadejinBakuwai)
- Aljannare district headed by Alhaji Abubakar SadiqDakingari (Sarkin Sudan Aljannare)
- Barbarejo district headed by Alhaji AbdullahiMagaji (UbanKasarBarbarejo)
- Giro district headed by Muhammad Sulaiman I (UbanKasarGiro)

The political wards are:

- ✓ Dakingari
- ✓ Suru
- ✓ Giro
- ✓ Bakuwai
- ✓ Barbarejo
- ✓ Aljannare
- ✓ Bandam
- ✓ Kwaifa
- ✓ Dandane
- ✓ Ginga
- ✓ Kwakware²⁴

CHAPTER THREE:

²⁴IsmailaBalaSuru, (32 years) a student interviewed on 28/4/2015

DA'WAH IN ISLAM

3.0 INTRODUCTION

Chapter three discusses on *Da'wah* in Islam in which definition of the term *Da'wah* and the basis of *Da'wah* in the Glorious Qur'an and *Sunnah* are provided. It also provides enough description on a *Da'i* (The caller) as well as his qualifications, it also discusses on the position of *Da'wah* in Islam and its type.

3.1 DEFINITION OF THE TERM DA'WAH

Da'wah is an Arabic word derived from the word *da'a*. Literally, it means to call, invocation of Allah's help. The term is used to express a system of incantation which is held to be lawful by Muslim.

Technically, it means to call, invite, exhort, exert, propagate, disseminate and to welcome people (mankind) to 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 cause of Allah. This is why the word has been used as the antonym of the word *Qu'ud* (sitting) in the glorious Qur'an.

Allah says:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

"Not equal are those believers who sit (a home) except those who are disable (by injury or are blind or land, and those who strive hard and fight in the cause of Allah with their wealth and their lives to those who sit (at home). To each Allah has promised good (paradise), but Allah has preferred those who strive hard and fight to those who sit (at home) by a huge reward²⁵.

Thus *Jihad* in Islam is not an act of violence directed to indiscriminate against non-Muslims, it is the name given to all rounds of struggle which a Muslim should launch against evil in whatever shape it appears.

Hence, *Da'wah* is ability in inviting, calling, and exhorting, propagating and welcoming people to the religion of Islam through the application of wisdom (goodly exhortation). Its application must have no limitation but it has been restricted with condition that would suit the time and place in which it is carried out.

3.2 KINDS OF DA'WAH

Da'wah is a means of communicating of Allah's religion to the entire people of the universe; therefore it must be made in different forms which vary from one place to another, amongst them are:

- *Da'wahbil-Lisan*
- *Da'wahJahariyya*
- *Da'wahbil-tadwin*
- *Da'wahbil-qudwan*²⁶

²⁵ Qur'an, 4:95

²⁶Opcit, SufyanuSani

3.2.1 DA'WAH BIL-LISAN

In this type of *Da'wah*, tongue is used to explain Islamic etiquette; it is the most important of all forms of *Da'wah*, as it is the first step to be embarked upon in disseminating the religion of Islam.

Although if one looks at the tradition of the prophet (may peace, mercy and blessings of Allah be upon him) which run thus;

عن أبي سعيد الخدري سمعت رسول الله صلى الله عليه وسلم يقول من رأى منكم منكراً فليغيره بيده فإن لم يستطع فبلسانه ومن لم يستطع فبقلبه وذلك أضعف الإيمان

It was narrated by Abu Sa'eed al-Khudry (may Allah be pleased with him) who said, I heard the messenger of Allah (peace be upon him) saying whosoever among you sees an evil, he must change it with his hand, if he is not able to do so; then with his tongue, if he is not able to do so; then with his heart, that is the weakest form of faith²⁷.

From the chronological arrangement of the above Hadith, *Da'wahbil-Lisan* comes the second after using hand. But notwithstanding, *Da'wahbil-Lisan* should still be maintained as the first, as it was practiced by the prophet (peace be upon him) it was the 1st in chronology revelation of the Glorious Qur'an. This Surah was the first command to the Prophet (peace be upon him) to deliver the message of Islam. The expression of his message was by the use of tongue enjoined by Allah's command.

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبِّكَ فَكَبِّرْ وَتِيَابِكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ وَلَا تَمْنُنْ تَسْتَكْثِرُ وَلِرَبِّكَ فَاصْبِرْ

²⁷Sahihul Muslim [49]

O you (Muhammad SAW) enveloped in garments! Arise and Warn!, And magnify your Lord!, And purify your garments!, And keep away from Ar-Rujz (the idols)!, And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favor to Him), And be patient for the sake of your Lord (i.e. perform your duty to Allah)²⁸

When the above verses were revealed; the Prophet (peace and blessing of Allah be upon him) sprang to his feet and said to *Khadija* the time of slumber and rest has past, O *KhadijahJibril* A.S has commanded me to warn men and to call them to Allah and His worship. In which all this first form of *Da'wah* conducted by the Prophet (peace be upon him) was done by the use of tongue.

3.2.2 DA'WAHJAHARIYYA (PUBLIC DA'WAH)

This form of *Da'wah* is a situation where by *Da'I* has before him a whole multitude of people with the aim of changing their lives. All the Prophets of Allah are called instigators because they present their message before whose desire and emotions are different.

For every nation we have ordained religious ceremonies (e.g. slaughtering of the cattle during the 3days in stay at Mina (makkah) during the hajj (pilgrimage) which they must follow; so let them (the pagans) not dispute with you on a matter (i.e. to eat of the cattle which Allah kills by its natural death), but invite them to your Lord. Verily, you (O Muhammad SAW) indeed are on the true) straight guidance (i.e. the true religion of Islamic monotheism)²⁹.

Public *Da'wah* is very important, because word that heard is more impressive than those words that are read as they contain prominent features of life and quality of impressing.

²⁸ Qur'an: 74 : 1-7.

²⁹ Qur'an 22:67

As a result of contribution of an instigator with people whose desires and emotion are different, he is exposing to danger of persecution fortunes, hardship and sometime *shahadah*.

3.2.3 DA'WAH BIL-TADWIN

Tadwin means collection, in the essence of *Da'wahbil-tadwin* is another form of *Da'wah* which express promulgate and disseminate Islamic belief through written and all forms of collection which include visual and audio cassette or any kind of media in television, radio station done to convey the message of Islam. Allah the most high clearly shows the significance of writing or collection in many verses.

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

*Nun. By the pen and by what they (the angels) write (in the records of men)*³⁰

الَّذِي عَلَّمَ بِالْقَلَمِ

*Who has taught (the writing) by the pen*³¹

3.2.4 DA'WAH BIL-QUDWAN (THROUGH CHARACTER)

This type of *Da'wah* can be observed by good virtue, this is a situation where one can explain the teaching of Islam through his action or behavior.

Many verses of the Glorious Qur'an explained this kinds of *Da'wah* of which are:

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

And who is better in speech than that who he who (says) "My Lord is Allah (believes in His oneness); and then

³⁰ Qur'an 68: 1

³¹ Qur'an 96 : 4

stands firm (acts upon His order), and] invites (men) to Allah's (Islamic monotheism, and does righteous deeds, and says: "I am one of the Muslims."³²

Allah the most high stated in another verse of the Glorious Qur'an that:

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

Invite (mankind, O Muhammad SAW) 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.³³

3.3 DA'WAH IN THE GLORIOUS QUR'AN

The subject of *Da'wah* is very important at the same time directly related to the glorious Qur'an. The important and magnitude of the subject is further enhanced when the resplendent and thought provoke aspect of Qur'an, its content and purpose come together within it (I.e. *Da'wah*)³⁴

As the Glorious Qur'an is book of guidance and invitation, a book of divine laws and commands, but invitation (i.e. *Da'wah*) dominate other subjects, in it there is denying the importance of *Shari'ah* and their obligations is an admitted fact.³⁵

Many verses of the Glorious Qur'an talks about *Da'wah*:

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

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining al-Ma'ruf (i.e. Islamic

³² Qur'an 41: 33

³³ Qur'an 16 : 125

³⁴ S. A Al-Nadwi, ' inviting people to the way of Allah' Taha publishers (LTD), London and UK academy leicester, P.8

³⁵ Ibid

monotheism and all that Islam orders are to do) and forbidding Al-Munkar (polytheism and disbelief & all that Islam has forbidden). And it is they who are successful³⁶

He also says:

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

You (true believers in Islamic Monotheism, and real followers of the Prophet Muhammad (SAW) and his Sunnah) are the best of peoples ever raised up for mankind, you enjoin Al-ma'ruf (i.e. Islamic monotheism and that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of scripture (Jews and Christian) believed, it would have been better for them; among them are some of who have faith, but most of them are Al-fasiqun (disobedient to Allah and rebellions against Allah's command).³⁷

From the above mentioned verses, we can say Allah uplifted this nation more than the nations that preceded it due to their action of *Da'wah*.

In another place Allah says:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).³⁸

In another place of the Glorious Qur'an, the ways and manners in which *Da'wah* is expected to be conducted was laid down, with principles of religious teaching which is good for all, to the way of Allah we must do this important subject of *Da'wah* with wisdom and discretion our preaching must be dogmatic or self-regarding no offence, but considered, such as would attract people's attention. This verse read as follows:

³⁶ Qur'an 3 : 104

³⁷ Qur'an 3 : 110

³⁸ Qur'an 7 : 199

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

Invite (mankind, O Muhammad SAW) 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.³⁹

The above verse does not mean to invite to good example or call upon the people to respect human right. No such thing has been mentioned in a particular, but all these aspects are covered in the phrase “to the way of your Lord”.

In another place Allah says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

The believers, men and women, are Auliya (helpers, supporters, friends, protectors) of one another; they enjoin on the people Al-Ma'ruf (i.e. Islamic monotheism and all that Islam orders to do) and forbid people from Al-Munkar (i.e. polytheism and disbelief of all kinds and all that Islam has forbidden). They perform As-Salat, and they give the Zakat, and obey Allah and His messenger. SAW. Allah will have His mercy on them; Surely Allah is Al-mighty, All-wise.⁴⁰

From the above verse we can understand that practicing *Da'wah* can cause Allah to pour His mercy upon the people.

Neglecting *Da'wah* can also cause Allah (*SubhanahuWata'alah*), as it was happened to children of Israel. Allah says:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ كَانُوا لَا يَتَنَاهَوْنَ
عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

³⁹ Qur'an 16: 125

⁴⁰ Qur'an 9 : 71

Those among the children of Israel who disbelieved were cursed by the tongue of Dawud (David) and Isah (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the messengers) and were ever transgressing beyond bounds. They used not to forbid one another from Al-Munkar (wrong evil doings, sins, polytheism, disbelief) which they committed vile indeed was what they used to do.⁴¹

Another verse which is in line with the above is:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعِقَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ

So when they forgot the reminding that had been given to them, we rescued those who forbade evil, but we seized those who did wrong with a severe torment because they used to rebel against Allah's command (disobey Allah).⁴²

Allah (S.W.T) Himself commanded *Da'wah* in Surah Al-Zariyah where He said:

وَذَكِّرْ فَإِنَّا لَذَكِّرُ الْمُؤْمِنِينَ

And remind (by preaching the Qur'an O Muhammad SAW) for verily, the reminding profits the believers.⁴³

The application of *Da'wah* can be refer to as *Jihad* if given the right to add a one of the fundamentals of Islam. According to erudite *sheikh* Faisal of United Kingdom he said:

The next item after five pillars of Islam is Jihad if there is right to add anyone⁴⁴

He supported his statement with Qur'anic Verse which read as follows;

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

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

⁴¹ Qur'an 5: 78-79

⁴² Qur'an 7 : 165

⁴³ Qur'an 7: 165

⁴⁴ Y A Bida, Voice of Islam, (Vol. 1), 1436 A.H, P.8

*thing which is bad for you. Allah knows but you do not know*⁴⁵

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

Da'wah in Islam referred to as calling people to follow the commandment of Allah, the most High and that of His Prophet Muhammad (PBUH) enjoy good and forbid evil, which denote the term guidance, guidance also is the word used to define Qur'an as *Al-Huda*.

According to Abu-Hassan al-*Nadwi*, the aspect of invitation to Allah's guidance has the demolition over the commands of *Shari'ah* in the Glorious Qur'an it is because the foundation of faith (*Iman*) is guidance (*Hidayah*). In another verse from the Glorious Qur'an Allah the most high stated:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

*As for those who strive hard in (our cause), We will surely guide them to our paths (i.e. Allah's religion Islamic Monotheism). And verily Allah is with the Muhsinun (good doers).*⁴⁶

3.4 DA'WAH IN THE HADITH

Many authentic Traditions of the Prophet (peace and blessings of Allah be upon him) encourage Muslim males and females to concentrate on *Da'wah*. Some of them are as follows.

⁴⁵ Q 2 : 216

⁴⁶ Q 29 : 69

عن أبي سعيد الخدرى سمعت رسول الله صلى الله عليه وسلم يقول من رأى منكم منكراً فليغيره بيده فإن لم يستطع فبلسانه ومن لم يستطع فبقلمه وذلك أضعف الإيمان

“Abu Said Al-Khudry (May Allah be pleased with him) reported; The Messenger of Allah (P.B.U.H) said, “whosoever amongst you sees an evil, he must change it with his hand; if he is not able to do so, then with his tongue; if he is not able to do so, then with his heart; and it is the weakest form of faith”⁴⁷

Another Hadith indicating the importance of *Da’wah* for Allah’s course reads as follows:

عن حذيفة عن النبي صلى الله عليه وسلم قال والذي نفسي بيده لتأمرن بالمعروف ولتنهون عن المنكر أو ليوشكن الله أن يبعث عليكم عقاباً منه ثم تدعونه فلا يستجاب لكم

“Hudhaifah (R.A.) reported: The Prophet (PBUH) said “ By him 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 Tirmidhi.”⁴⁸

Another Hadith is

عن ابي بكر الصديق أنه قال أيها الناس إنكم تقرأون هذه الآية : { يا أيها الذين آمنوا عليكم أنفسكم لا يضركم من ضل إذا اهتديتم } وإني سمعت رسول الله صلى الله عليه وسلم يقول : إن الناس إذا رأوا الظالم فلم يأخذوا على يديه أوشك أن يعمهم الله بعقاب منه

Abubakar al-Siddiqu (R.A.) reported:

“O you people! You recite this verse: ‘o you who believe: take care of yourselves. If you follow the (right) guidance {and enjoy what is right (Islamic monotheism and all that Islam orders are to do) and forbid what is wrong (polytheism and all that Islam has forbidden)} no hurt can come to you from those who are in error.” (Q:5 V:106).But I, heard the messenger of Allah (Peace, mercy and blessings of Allah be upon him) saying “when people see an oppressor but do not prevent him from (doing evil), it is likely that Allah will punish them all”⁴⁹

The above Hadith teaches that it is not enough for anyone he must preach in one way or the other or it is likely that Allah will punish him or the society at large.

⁴⁷ Muslim (49)

⁴⁸Tirmidhi (2169)

⁴⁹ Abu-Dawud (4338), Tirmidhi (2168) and IbnMajah (4005)

The above *Ahadith* and others that are mentioned served as the legal authority of *Da'wah* that could be found in the *Hadith* of the Prophet (Peace, mercy and blessings of Allah be upon him).

3.5 DA'I AND HIS QUALIFICATIONS

Da'I (i.e. the caller to the way of Allah) should be aware that *Da'wah* is a work that has to do with interaction with different people of different ages, different places with different behavior at different intellectual ability. With that *Da'I* (i.e. caller to the way of Allah) must adorn himself with same qualities to suit the time and place in which the application of *Da'wah* is conducted. Some of these qualities include the following;

- He should always start his *Da'wah* with the name of Allah.
- It is required for him to possess vast knowledge.
- He should avoid any exaggeration to the Glorious Quran.
- He should be piety and sacrifice
- He should use attractive approach
- Appropriate use of Hadith
- Limited and objectives
- To be in good virtue and related virtues people
- Open heartedness and generosity
- His mind should always be present
- Calling the people according to their intellectual understanding.
- Avoidance of mentioning people by their names

- Establishment of a good human relationship
- Analysis of circumstances
- Avoidance of long speech
- Feminine issue should be included among the content of his preaching.
- He should also be mindless and forbearance⁵⁰.

These are some of the qualities that the *Da'ī* is expected to be adorned to.

⁵⁰ Bin Baz, A., Ad-Da'wah lillahwa al-akhlaq ad-Duaat, (n .p) (n.d) P.36-41.

CHAPTER FOUR

4.0 INTRODUCTION

This chapter will discuss on many items which include the youths of Suru local government area before the coming of Da`wah in the area, the youths of Suru local government after coming of Da`wah in the area , the advance of *Da`wah* in Suru local government area, the impact of *Da`wah* on Muslim youths in the area,religious impact of *Da`wah* on Muslim youths in the area, Social impact of *Da`wah* on Muslim youths in Suru local government, political and economic impact on Muslim youths in Suru local government.

4.1 THE YOUTH OF SURU LOCAL GOVERNMENT AREA BEFORE COMING OF DA`WAH IN THE AREA.

Before coming of *Da`wah* in the Suru local government area, the youths were living in darkness because of ignorance just like in the *Jahiliyyah* period (Period before Islam). This is due to the fact that despite the existence of Islam, their belief was full of superstitions and innovations⁵¹

Another practice that almost each and every community has social clubs of Yan-Gumbe (Local Dancers). The club comprises male and female youths who will be dancing in pairs, sometimes there would be intercommunity's competition of dancing. The Yan-Gumbeare often invited to entertain people when there is wedding or naming ceremony within the communities⁵²

⁵¹Malam Abubakar Ladan, (47 years), Chief Imam JIBWIS Mosque, Dakingari.

⁵² Ibid

Similarly, some youth in Suru Local Government area were engaged in Wasan-Dambe (Local Boxing) Kokawa (Local wrestling) as well as competition in many other social activities. Majority of youths at that material time did not establish five daily prayers until they got married. As such they were totally ignorant of the religion of Islam⁵³.

As for the youths who were fortunate to be educated up to secondary schools and higher institutions levels they were not much concerned about Islam, though they were Muslims and some of them observes five daily prayers. However, what took most of their time was Disco dancing competitions, night parties, womanizing and many other social vices which they regarded to be civilization in those days⁵⁴.

4.2 THE YOUTHS OF SURU LOCAL GOVERNMENT AFTER THE COMING OF *DA'WAH* IN THE AREA.

The *Da'wah* created religious awareness among the youth in the area as *Islamiyyah* schools for children, youths; adults, male and female were established in most of the communities. The youths are now educated on the ideal teaching of Islam, as such, they are practicing Islam. The cultural dancing, local boxing, wrestling and disco competitions was now replaced by Qur'anic recitation competition, Islamic quiz and other Islamic activities.

These competitions are organized sometimes by the schools between their students. For example, *MadarasatuMalja'uSunnahIslamiyyahDakingari* organizes *Walimah* for completion of memorization of the Qur'an by some students. During this

⁵³ Ibid

⁵⁴ Ibid

ceremony Qur'anic recitation competition should be organized. As we all known, during Qur'anic recitation competition organizes by many institutions of the world, there are many categories, similarly in Suru local government area they used to categorized their participants in to many categories. These categories include: 2Hizbs, 5Hizbs, 10Hizbs, 20Hizbs, 30Hizbs, 40Hizbs and 60Hizbs.⁵⁵

Prizes are given to the successful ones, these successful ones are: 1st, 2nd and 3rd positions in every category, there is also prize given to the overall of the whole competition.

The competition was once organized by LamidoDakingari, where the whole Qur'anic schools of Dakingari sent their representatives. Some of these schools include: *Malja'usSunnahIslamiyyah*, *MadarsatuRiyad* Al-Qur'an, *HizburRaheem*, *MadarasatuDarulQur'an*, and *MadarasatuNurulYaqeen*.

The competition attract the attention of people of Dakingari and Suru local government at large, in order to avoid partial panel of judges, judges were invited from BirninKebbi. Fatima Usman from *Malja'usSunnahIslamiyyah* emerged as the overall winner, this encourages many youths to go back to schools and study their religion particularly recitation and memorization of the Qur'an.

Islamic quiz one the other hand had been organized by many schools of Suru local government, sometimes it can be between males and female of the same school, sometimes it can be between the classes of the school. Like Qur'anic recitation competition, Islamic quiz was once organized by LamidoDakingari between of

⁵⁵ ibid

Dakingari; many schools also sent their representatives. The questions were asked in many subjects such as *Tajweed, Hadith, Sirah* (Islamic history) and Qur'an. Questions were asked in every subject, the students would be asked according to the question they choose. At the end of every round the result will be announced to the public and at the end of competition the final result will be announced publically and prizes will be given to the 1st, 2nd and 3rd positions.

During this competition, *Malja'usSunnahIslamiyyahII* emerged as the first position, *MadarasatuNurul Qur'an* became the second and *Malja'usSunnahIslamiyyah 1* became 3rd position. Apart from the above mentioned categories there were also some categories like 1-6years, 7-13years and 14-17years categories. Many towns and villages of Suru local government organizes the same competition or similar to it.

Moreover, as a result of *Da'wah*, many communities in the area produced Muslim individuals with Islamic education that deals with different aspect of life, spiritual, physical, social and moral. Above all, the Muslim homes are now averagely governed by manners and spirit of Islam. For instance, you will hardly see a woman married or not married going out without *Hijab*. Additionally, the *Da'wah* produced Muslim communities whose members maintain the concept of enjoin what is right, forbidding evil and practicing justice and *Ihsan*⁵⁶

4.3 THE ADVANCE OF DA'WAH IN SURU L.G.A.

There is no written record regarding to the time the *Da'wah* started in Suru Local Government. However, the *Da'wah* in the area is dated back to the early 80's

⁵⁶ Ibid

shortly after the emergence of *Izalah* movement in Nigeria in late 70's. The spread of the *Izalah* preaching to almost all parts of the North has also reached the area of Suru Local Government. The *Izalah* movement has also awake some other Islamic sects and organizations like *Tijjaniyya*, *Qadiriyya* and *Jama'atu Nasr al-Islam* (J.N.I) to also embark on *Da'wah*⁵⁷

According to another report, this application of *Da'wah* in Suru Local Government area emerge with the emergence of Islam, the system grew up with the progress of Islam i.e. to say it is as old as Islam in the area.

It is in the early 9th century that Islam first introduced in Hausa land as part of the globe by the Arab traders, intenerate scholars and nomadic group.⁵⁸ These Arab traders and itinerant scholars were not only trading but at the same time they were teaching and preaching about Islam to the people which denote the application of *Da'wah*.

Islamic *Da'wah* was initiated in Suru Local Government Area with the contribution of the following personalities;

- Malam Usman Saibaba Dakingari
- Malam Abubakar Giro
- Malam Umar Faruk Suru
- Malam Murtala Muhammad Yauri
- Malam Lawal Maikwalla

⁵⁷ Ibid

⁵⁸ A. M Gada, a short history of early Islamic scholarship in Hausa land, Nadabo printing production, kaduna, (n.p), p.44.

- Malam Saidu Dogon Daji
- Malam Mairiga Muhammad
- Malam Abubakar Ladan⁵⁹

These people made a collective effort on Islam and its propagation (*Da'wah*) and its activities to ensure the development of Islam.

The nature of the *Da'wah* is centered on building mosques, *Islamiyyah* schools and weekly preaching about Islam which include faith (*Iman*) to belief in Allah (The Most High) and to serve him, avoid shirk polytheism (i.e. belief in more than one God). They also use to call people to established Islamic rituals which include: *Al-Salat* (Prayer), *Saum* (Fasting), *Zakat* (Poor due) and *Hajj* (Pilgrimage)⁶⁰

The women who lost their glory before regained their prestige as result of *Da'wah*, good human relationship between relatives and neighbors was also established through *Da'wah*.⁶¹

4.4 PROCEDURE OF DA'WAH IN SURU L.G.A.

There are many procedures, ways and manners of *Da'wah* in Suru Local Government Area which include the following;

- Qur'anic Exegeses
- Preaching tour
- Sermon
- Establishment of Qur'anic schools

⁵⁹Malam Nasir Mande (32yrs) Islamic Scholar/ Principal School for Higher Islamic studies Dakingari.

⁶⁰ Ibid

⁶¹Opcit Malam Abubakar Ladan

➤ Weekly and daily lectures

QUR'ANIC EXEGESES(*Tafsir*)in the Month of *Ramadan* (9th Month of Islamic Calendar) *Tafsir* of the Glorious Qur'an is carried out almost in all the communities of the area where people are reminded about their religion and their responsibilities towards their creator (Allah). The *Tafsir* also aimed at drawing peoples mind with the remembrance of ideas and principles of Islam⁶².

Tafsir has a great impact on the Muslim youths in our Suru local government area. There many places where *Tafsir* is taking place during the month of *Ramadan*. Some of these places include:

1. Garage and the Mosque of late Al-Mustapha Dakingari. Malam Abubakar Ladan used to deliver *Tafsir* at this two places in every month of *Ramadan* before he join Nigerian Airforce, later on *Jama'atulZalatulBid'ahwaIqamatusSunnah* starts sending scholars to Dakingari.
2. Residence of Abubakar KigoDakingari. Malam Abubakar Usman Gawasa is the one conducting *Tafsir* at this place right from the initial stage
3. Nasamu central Mosque and *MadarasatuNurulYaqeen*. Malam Abubakar Eggo used to conduct *Tafsir* at these two places
4. JIBWIS central Mosque Suru where Malam Umar Faruk Abubakar is delivering *Tafsir* every year
5. MalamAliyu Umar is doing his *Tafsir* at KasuwarGariSuru
6. MalamIsma'ilaBawa also did his *TafsirMadarasatuUlum al-Islamiyyah*, Suru

⁶² Ibid

7. Malam Usman Umar Maihankali conducts his *Tafsir* at MasallacinFilinLamido, Suru.
8. Malam Usman Shehu delivers his *Tafsir* at MasallacinTasha (garage's Mosque)⁶³
9. Malam Abubakar Dalla is also delivering his Tafsir at Dalla village

The above are some of the places where *Tafsir* is taking place. It is (*Tafsir*) also taking place in other villages of local government like; Aljannare, Bakuwai, Bendu and others.

Somebody may ask, what is the impact of these centers of Tafsir to the people of Suru local government area especially the youths?

This *Tafsir* brings the changes in the life of the people of Suru local government area particularly the youths. Many scholars in their *Tafsir* explain different act of worship and the obligation that Allah has prescribe upon them. For example Malam Abubakar Eggo, in his *Tafsir*, he is always calling the attention of the youths that they should try to go and study both the knowledge of Religion and business. Similarly Malam Abubakar Ladan is always advising youths to try and became self-reliant and also knows their religion by going to schools in searching of knowledge. By all indications these advises given by the scholars has impacted the youths of Suru local government, the youths now become very religious and self-reliant. *Jama'atulZalatulBid'ahwaIqamatusSunnah* (Kebbi State Chapter) sent many scholars to Dakingari in order to conduct *Tafsir*. Some of them are:

- 1 Malam Abubakar Adam Jos

⁶³Opcit, Isma'ilaBalaSuru

- 2 MalamAliyu Abubakar Zuru
- 3 MalamSalihuYahyaJega
- 4 MalamSama'ilaDirindaji
- 5 MalamAliyu Muhammad Maiyama⁶⁴

These scholars carried out their assignment successfully. For example, MalamAliyu Abubakar Zuru gives more emphases on *Tauheed*(unity and oneness of Allah), he draw the attention of the people to know their Lord, His right on them, their rights upon Him and the purpose and wisdom behind their creation

This procedure of *Da'wah* gained the minds of the people of the area. There is massive outcome whenever there is anything related to Islam and respond is very cordial, this is because of their belief which made them very anxious about the subject matter.

PREACHING TOUR: This is one of the ways of Islamic *Da'wah* by which Muslims are made to understand in 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 right.

This procedure was championed by *Izalah* movement who started by public preaching in the open places like markets, school premises and fields. People will gather and listen to scholars on different topics. There is also a National preaching where members of the movement will request for National preaching where scholars

⁶⁴Alh.GarbaShehu, (72years), chairman JIBWIS Suru local government, Dakingari.

from various states will be invited to come and preach on various topics. There is also a state, local government as well as district *Da'wah*.⁶⁵

The impact of this preaching to the people of Suru local government particularly the youths cannot be over emphasized. Before this preaching, people did not care about religious activities, it is very difficult for them to attend any Islamic gathering, but with the influence of this preaching, the people of Suru local government engaged in many religious activities, they can travel from their destination to other parts of the country purposely to listen to this preaching.

SERMON (*Khutbah*):- During the *Juma'at* prayers, *eid-al-fitr* and *eid-al-kabir* prayers. This is another way of calling people to the way of Allah which denote the term (*Da'wah*), it is normally delivered by the Imam of *Juma'at* or *eid* prayer. It contains praises of Allah (The most high) followed by the benedictions to His Prophet Muhammad (Peace be upon him) then followed by teaching of moral virtues and encouragement to the religious activities.

Khutbah has a great impact on Muslims of Suru local government area particularly the youths. During this *Khutbah*, the *Imam* used to remind people about their religion as well as what is happening in their surroundings. Before the arrival of the *Imam*, there is pre-*Khutbah* which is delivered in almost every *Juma'at* mosques in Suru local government area, this pre-*Khutbah* has an impact on the Muslims in terms of their religion, social and economic life. The *Imams* employed an eloquent methodology in delivering their sermons, the methodology is that, they used to turned sermons to an

⁶⁵S. Sani, the Impact of *Da'wah* activities on Muslim, A research work submitted to the department of Islamic studies U.D.U Sokoto, 2010, Unpublished.

issue which is currently happening in the society. For example, when *Ramadan* is approaching, they will start explaining the concept of fasting and how fasting should be observed. Similarly when it is time for *Hajj*, their sermons will talk about *Hajj*.

ESTABLISHMENT OF QUR'ANIC SCHOOLS:- These Qur'anic schools are voluntary institutions established by Muslims to educate young, adult, male and female about Qur'an, *Hadith* and *Fiqh* (Islamic Jurisprudence). It is believed that Islam cannot be understood without divine message which was given to Prophet Muhammad (May peace, mercy and blessings of Allah be upon him)

The foundation of Islamic *Da'wah* is laid through the Qur'anic schools in Suru Local Government Area, this can be realized and cited with example from Late Malam Saidu Dogon Daji, Malam Abubakar Ladan, Malam Lawal Maikwalla and others. The first thing they do is the establishment of *Malja'us Sunnah Islamiyyah* Dakingari and this school was expanded by their students like Malam Shehu Manda, Malam Ibrahim Ahmed, Malam Mande Aliyu and Malam Nasir Muhammad Mande. This school leads to the establishment of many schools in Suru Local Government Area. Today, we have more than thirty (30) *Islamiyyah* schools in Suru Local Government area.⁶⁶

These schools have an influence on Muslim youths of Suru local government area. Before establishment of *Islamiyyah* schools in Suru local government, the youths were engaged in social vices which include; football, night parties among others. At that time it is very difficult to find even one person who memorized 5 *Hizbs* of the Qur'an, in terms of *Fiqh*, *Iziyyah* is the largest book, in terms of *Hadith*; *arba'un an-*

⁶⁶Opict Malam Nasir Mande

Nawawi is the largest in the area. But the establishment of *Islamiyyah* schools in many town and villages of Suru local government area many scholars in different Islamic sciences were emerged. These scholars include:

1 Malam Umar Faruk Abubakar Suru

2 Malam Aliyu Umar Suru

3 Malam Abubakar Ladan

4 Malam Nasir Mande and many more

Another impact and the important of establishment of these *Islamiyyah* schools are the emergence of the reciters and memorizers of the Glorious Qur'an. These personalities represent Suru local government in zonal Qur'anic recitation competition and even Kebbi state Qur'anic recitation competition. Some of them are; Ridwan Muhammad Lawal, Aminu Imam Suru, Ridwan Bawa Suru, Ibrahim Ahmad Dakingari, Abubakar Imam, Zayyanu Yunusa, Abubakar Aliyu and others

DAILY WEEKLY DA'WAH:- Some communities within Suru local Government carry out weekly *Da'wah* as well as daily *Da'wah* after *Salatal-Subh* (Morning Prayer) and between *Magrib* and *Isha'* prayers in some places. During these periods of time, people are warned and preached about the principles of Islam⁶⁷. This kind of *Da'wah* has an impact on the youths of Suru local government in changing their life from darkness of ignorance to the light of knowledge. In many mosques of the area, this kind of *Da'wah* is taking place. Police station mosque and Al-Mustapha Mosque of Dakingari can be

⁶⁷Opict Malam Nasir Mande

cited as an example. At police station Mosque, Malam Abubakar Ladan (*Abu-Zaid*) is teaching the people of that area the book *Umdat al-Ahkaam* explaining the meanings of *Ahadeeth* contained in the book as well as their teachings. At Al-Mustapha mosque on the other hand he is teaching the people of that area the book of *usul al-Thalatha*.

These daily and weekly *Da'wah* help in putting more interest in minds of the youths of Suru local government to go and search for knowledge

WALIMAH (WEDDING FEAST):- Another method is taking the advantage of *Walimah* as a method of propagating Islam. In this case, scholars are invited from different places to preach to the people. ⁶⁸

Walimah also have an impact on Muslim youths particularly in Suru local government especially in terms of their marriages ceremonies. When a youth got married, the wife and her friends are normally invited the scholars to come and reminds the bride together with her friends a day before marriage and sometimes on the day of marriage, the husband on the other hand also will normally invites scholars a day or two days after marriage. By all indications this *Walimah* has impacted the youths of the area in their marriage ceremony positively.⁶⁹

4.5 THE IMPACT OF DA'WAH ON MUSLIM IN THE AREA

Da'wah and its activities makes great impact on the life of youth of Suru Local Government as before it (*Da'wah*) begins in the area as I stated in 4.2 above

⁶⁸ Ibid

⁶⁹ ibid

It changes the live from Dambe (Local Boxing) Kokawa (Local wrestling), Disco, Night parties, Womanizing and many social vices competitions to Qur'anic Recitation competition, Islamic quiz and debates.⁷⁰

4.6 RELIGIOUS IMPACT OF DA'WAH ON MUSLIM YOUTH IN SURU L.G.A

Before the coming of Islam in Suru local government area, the traditional religion of the people of the area encompasses the concept of super natural gods. It also featured on worship of various lesser deities, natural phenomena, idols and superstitions. Islam brought an impact on secure belief in oneness of Allah who admits no partner, avoidance of worshiping idols and renders it to observing service for the sake of Allah (The exalted). All people of the area belief in oneness and uniqueness of Allah (The most high). Islam *Da'wah* in Suru Local Government does not contradict the pattern of *Da'wah* of the Prophet Muhammad (May peace, mercy and blessings of Allah be upon him).⁷¹ It affirms the religions of previous prophets (Peace and mercy of Allah be upon them).Allah the Most High said;

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

He (Allah) has ordained for you the same religion (Islamic Monotheism) which he ordained for Nuh (Noah) and that which we have revealed to you (O Muhammad S A W), and that which We ordained Ibrahim (Abraham), Musa (Moses), and Isah (Jesus) saying you should establish religion (i.e. to do what is orders you to dopractively) and make no innovation in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikun, is that (Islamic Monotheism) to which you (O Muhammad) call them.

⁷⁰ Ibid

⁷¹S. Sani, the Impact of Da'wah activities on Muslim, A research work submitted to the department of Islamic studies U.D.U Sokoto, 2010, Unpublished.

*Allah chooses to for Himself whom He wills, and guides to Himself whom turns to Him in repentance and obedience.*⁷²

Da'wah has an impact on Muslim youths of Suru local government area in terms of their belief, avoidance of *shirk* and their commitment to act of worship like *SalatSaum* among others.

In terms of their belief, the youths of Suru local government area believe in all pillars of Islam and articles of faith. One can realized this when he interviewed with some of them and looks into their worships.

In terms of their avoidance of *shirk*, the youths Suru local government have stopped going magicians which is very common in the area before the coming of Islamic *Da'wah* in the area.

In terms of their commitment to act of worship which include *SalatandSaum*.The*Da'wah* makes an impact on the youths in making them to engage in acts of worship, for example if went to many mosques of the area, the youths are majority of the people praying in such mosques. Likewise when it is *Ramadan* season, the youths are committed to act worship unlike the period before coming of *Da'wah* in the area.

4.7 SOCIAL IMPACT OF DA'WAH IN SURU L.G.A.

Socially, *Da'wah* makes people of the area to understand the right of one another as well as the importance of supporting one another. The way in which Muslim live with one another has positively improved. Muslims are now working as an

⁷² Qur'an, 42: 13

Ummah(One Single Community) towards the unification of Muslims in the area regarding correct ideology, education, goals and objectives.

The social norms and practices engaged by youth before the advent of *Da'wah* are now replaced with competition both religious and western education. Islamic *Da'wah* brought many changes on the social life of the youth and general people of Suru Local Government. Dress and cleanliness are most obvious or visible changes for both men and women. Prohibition eating canon, blood and prohibition of alcohol has an impact of social life of the people of Suru Local Government Area and entire *Ummah* at large.⁷³

The family structure and role of men and women also has some modifications under Islamic *Da'wah* influence.⁷⁴.

Islamic *Da'wah* brought an evolutional transformation on social life of the youths of Suru local government area. *Da'wah*in the saidarea has been credited with changing the social life of the youths from bad to good.

There are many innovations in the institution of marriage before the coming of *Da'wah*in Suru local government area. Some of these innovations are:

1. Na gani Ina so:is a provision made by the proposed husband to his proposed wife, it contains many packages of biscuits, sweats and kolanut and some amount of money.

⁷³OpcitMalam Abubakar Ladan

⁷⁴OpcitSufiyanuSani

2. There is also Lehe (in Hausa language), it is cosmetic provision to be given to proposed wife by the proposed husband
3. WakinAmarya: is a gathering of the bride's friend in order to celebrate with her.
4. YininKawaye (sisters day)
5. DaukarAmarya: Bride escort

The above are some of the innovations in the institution of marriage before coming of *Da'wah*. With the coming of Islamic *Da'wah* in Suru local government area many changes was brought by the influence of *Da'wah*. Some of these modifications are: some of the above mentioned were abandon. For example, such provisions of naganiina so which is very difficult for the youths is now moderated by the leadership particularly in Dakingari community. Alh.Ja'afarHaliru the second, had made it compulsory that any proposed husband should only afford one package of kolanut together with the sum of two thousand naira only(N2,000) as what they called Na ganiina so.

Secondly, WakinAmarya, WakinAngo was all disallowed by the leadership in most of the communities of Suru local government.

4.8 POLITICAL AND ECONOMIC IMPACTT OF *DA'WAH* IN SURU LOCAL GOVERNMENTAREA

Islamic *Da'wah* in Suru local government area serves as the factor of changes. It brought impact in both political and economic life of the people of the area.

Before the coming of *Da'wah*, the youths of Suru local government have been used by the politicians as political terrorist; in sometimes they (politicians) used to give them toxicants and weapons so that they (youths) serve their needs.

But with the influence of *Da'wah*, the youths of the area have avoided all such bad things and participated in politics. The youths are now contesting many posts in Suru local government area, impact, in almost all political parties the youths are the vanguards.

Politically, before the coming of Islam, the indigenous political system of the people of Suru Local Government Area is existing side by side particularly in the rural areas. The political system is based on superstition and local gods who were traditional. The leaders of all cults and play a role as intermediary between people and their gods. These semi divine kings were sustained by the practice royal seclusion, very few people would be allowed to see the king. Those who came to him were required to show utmost humility by prostrating before him.

With the coming of Islam and its propagation in Suru Local Government Area, the existence side by side political system based on superstition and local gods were transformed into confederation of political system which is initiated by Islamic practitioners such as;

- Alhaji Usman Saibaba
- MalamMurtala Muhammad Yauri⁷⁵

⁷⁵ Ibid

Economically, before the coming of Islam, the people of Suru Local Government Area engaged into business transaction in conduct of selflessness and greed, usury (*Ribah*) become the order of the day, selling of fake and impure commodities were common, gambling, stealing is part of what they do and gain money. But with the coming of Islam and its propagation (*Da'wah*), 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 has been provided.

Literacy of the people of the area gained through the application of *Da'wah* play vital role for a long distance trading recording orders, sales and agreement particularly in the light of Qur'anic injunction of written contract and witness in commercial transaction.⁷⁶

Allah the exalted says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ
اللَّهُ

O you who believe! When you contract a debt for a fixed period, write it down in justice between you. Let not scribe refuse to write as Allah has taught him.....⁷⁷

The Islamic prohibition of interest, hoarding, exploitation, cheating help to make transaction harmoniously and beneficial buyers and sellers alike. However, Islam condemns the sale of all impure things such as beer and all intoxicant substance which make the economic life of the people of Suru local government very suitable.

⁷⁶ Ibid

⁷⁷ Qur'an, 2:282

At the end of this chapter, the impact of *Da'wah* to the youth of Suru local government area based on religious, social, political and economic impact has been realized and can affirm my statement that Islamic *Da'wah* serve as the factor of change in the said area.

CHAPTER FIVE

5.1 CONCLUSION

Conclusively, we understood that *Da'wah* is mainly concerned with calling people to the way of Allah (the almighty) and following His commandment and that of His Prophet (peace, mercy and blessing of Allah be upon him) *Da'wah* is very important in disseminating Allah's religion. It is old and a continued process, it traced its origin from the previous prophet before Prophet Muhammad (peace, mercy and blessing of Allah be upon him)

Allah the Almighty sent different Messengers at different times from generation to generation in order to deliver the message and teaching of Islam.

Allah, the Most High stated in the Glorious Qur'an:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming); worship Allah (Alone), and avoid (keep away from) Taghut (i.e. all false deities). Then of them were some whom Allah guided and of them were some on whom the straying was justified. So travel through the earth and see what was the end of those who denied (the truth)⁷⁸

Many Qur'anic verses and traditions of the prophet Muhammad (peace, mercy and blessing of Allah be upon him) talk about the work of *Da'wah* and Allah the most High declared it (*Da'wah*) as the most profitable transaction. He promised both; physical and spiritual reward to those who carry out the work of *Da'wah* in this cause

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ يَعْرِفُ لَكُمْ دُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ

⁷⁸ Qur'an, 16:36

O you who believe! Shall I guide to a trade that will save you from painful? That you believe in Allah and His Messenger (Muhammad S A W), and that you strive hard and fight in the cause of Allah with your wealth and lives: that will be better for you, if you know! (if you do so)He will forgive you your sins and admits you in to the Gardens under which river flow and pleasant dwellings in (Eden) Paradise; that is indeed a great success. And also (He will give you) another (Blessing) which you love help from Allah against your enemies and a near victory. And give glad tidings(O Muhammad) to the believers⁷⁹

These verses of the glorious Qur'an mentioned above support the Hadith of the Prophet Muhammad (peace, mercy and blessing of Allah be upon him) which read as follows:

أن أبي سعيد الخدري رضي الله عنه حدثه قال: قيل يا رسول الله أي الناس أفضل؟ فقال رسول الله صلى الله عليه و سلم مؤمن يجاهد في سبيل الله بنفسه وماله . قالوا ثم من؟ قال مؤمن في شعب من الشعاب يتقي الله ويدع الناس من شره

It is narrated by Abu said al-Khudry (May Allah be Pleased with him) somebody asked" O messenger of Allah who is the best among the people! Allah's Messengers (peace, mercy and blessing of Allah be upon him) replied a believer who strive his utmost in Allah's cause with his life and property they asked" who next? He replied a believer who stays in one of the mountain paths worshipping Allah and leaving the people secured from his mischief⁸⁰

All the above Qur'anic verses and Prophet Traditions are in support of the work of *Da'wah*

The noble act of *Da'wah* can be considered as *fard al-kifayah* or *fard al-ayn* depending on how circumstance warrants. In spite of *Da'wah* been either *fardal-kifaya* or *oral-ayn*, it is expected that a Muslim should be in good behavior, thus he enjoins good and forbids evil.

Da'wah is a means of communicating Allah's religion to the entire people of the universe; therefore it must be in different a form which varies from one place to

⁷⁹ Qur'an 61: 10-13

⁸⁰: SahihulBukhari 2786

another. It is sometimes done by the use of tongue, good virtue, it is also been taken privately and openly and by written /documentation of letters books, magazines, audio and visual cassettes finally it can be done by the use of word. This is a situation in which all other means of *Da'wah* proved abortive. This shows as mentioned earlier that in Islam, *Da'wah* is not act of violence directed to discriminate against non-Muslims. Its aims and purposes are to call to the right way both Muslim and non-Muslim alike Islam permitted the last format of *Da'wah* with sword (*Saif*) to safeguard freedom of religion as well as territory against the attack of aggressors and to punish those who violate realties Allah the most high stated that:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ
*And fight them until there is no Fitnah (disbelief and
 worshiping others along with Allah). But if they ceased, let
 there be no transgression except against Az-Zalimun (the
 polytheist and wrong doers).*⁸¹

In relation to the area of my research work Suru local government area, *Da'wah* brought an impact on both political and religious life it promotes belief in Allah's religion and avoidance of paganism tradition and superstitions belief. The youths preferred to follow the channel of Islamic etiquette which contains morality and social values that makes them to follow the teachings of Islam in both their religious and mundane affair

5.2 SUGGESTION AND RECOMMENDATION

My suggestion and recommendation in this research work is to acknowledge the effort made by callers (*Du'ats*) ranging from individual, group and organization

⁸¹ Qur'an, 2:193

who lay great emphases in the progress of Islam towards the people of the local government area and the entire universe at large, and to attain the final blessing of paradise from the mercy of Allah (the Almighty) therefore my suggestion is to encourage Muslim *Ummah* to undertake the work of *Da'wah* at individual level or collective in order to attain Allah salvation

The immense contribution of propagators (*Du'aat*) had been recommended which result in the significant impact on the people of Suru local government area. The only problem which *Da'wah* is facing in the area and world at large is sectarian difference, lack of understanding and divergence of sects, and the belief that it is only one that is acceptable by Allah, this sectarian difference bring disunity among the Muslim *Ummah*. *Du'aat*(callers) are not united and most of them are struggling to supersede other sides, hence the bearers of this sects and their preachers are trying to ranginess the other sect my calls to them is, they should remember the warning of Allah against such divisions Allah says:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ
*And be not like those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is awful torment.*⁸²

Allah (the Most High) also warns his Prophet not to involve himself in such divisions, where He says:

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ
(And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salat and be not among the Mushrikun of those who split up their religion (i.e. who left the true Islamic

⁸² Qur'an, 3:105

Monotheism)and became sects, (they invented new things in their religion and followed their vain desires), each sect rejoicing that which is with it⁸³

At this juncture, I want to call the attention of the propagators (*Du'ats*) that they should remain respectable and obedient to Allah and fear none but Him.

They should also call the people to believe in the oneness uniqueness of Allah, Observing worship to him alone, follow the footstep of His Prophet (peace, mercy and blessings of Allah be Upon him) they should also try to emulate the act of *Da'wah* practiced by the generation that proceed our own generation they should not call in order to serve the interest of any man, sects, or organization. By doing so, they are acting against the real teaching of Islam.

Propagators should bear in mind that calling people to the way of Allah is a spiritual obligation with which they may lead them (People) to Allah's salvation on the day of resurrection. When there is no man be he a rich or poor, ruler, political or traditional one, money and family, power and influence sheikh of any sect, neither chairman nor secretary of any organization has the right to assist him. Allah the Most High stated that:

وَأَنْتُمْ يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ
And fear a day (of judgment) when no person should avail another, nor shall compensation be accepted from him, nor shall they be helped⁸⁴.

Lastly, I want to remind our wealthy individuals to come and give their contributions towards the development of Islam in our great Local Government. They can do so by building more *Islamiyyah* Schools and employing qualitative teachers.

⁸³ Qur'an30: 31-32

⁸⁴ Qur'an, 2: 123

They can sponsor some of our youths to go and study Islamic knowledge and other beneficiary knowledge to come and disseminate it in the area.

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