

## **Da'awah Methodology of Some Muslim Women Organisations on the Maguzawa People of Northern Nigeria**

**Sa'adatu Hassan Liman PhD**

Department of Islam and Development Studies, Faculty of Arts,  
Nasarawa State University, Keffi, Nigeria.

[saaliman@nsuk.edu.ng](mailto:saaliman@nsuk.edu.ng)

**Aliyu Umar**

Department of Islam and Development Studies, Faculty of Arts,  
Nasarawa State University, Keffi, Nigeria.

[dandamau@nsuk.edu.ng](mailto:dandamau@nsuk.edu.ng)

**Imamqasim Mardiyah Muhammad**

Department of Islam and Development Studies, Faculty of Arts,  
Nasarawa State University, Keffi, Nigeria.

[mardidizo@gmail.com](mailto:mardidizo@gmail.com)

### **Keywords**

Islam, Da'awah  
Methodology,  
Muslim Women  
Organizations,  
Maguzawa People.

### **Abstract**

Muslim Women Da'awah Organizations in Northern Nigeria have been seen educating and mobilizing the Muslim Ummah towards the true mission of the religion as a form of Ibadah. The propagation of Islam and community development is inseparable in the message of Islam. Da'awah as the first method used by all the Prophets and Messengers of Allah (SWT) to deliver the task of salvaging the Ummah from wrong direction to the path of peace and success. These giant efforts have continued to yield tremendous transformation into the number of Maguzawa people in Northern Nigeria. The paper is targeted on some selected Muslim Women Da'awah Organizations in Northern Nigeria who have excelled because of their literary contributions in all ramifications towards Da'awah. Their superficialities, devotions and wellness have helped in sustaining their Da'awah activities over time which has led to their prominence among other Organizations. The work aims at studying the Da'awah methodology of the Muslim Women Da'awah Organizations on the Maguzawa people in Northern Nigeria. It employs descriptive research design and relies on both primary and secondary sources in gathering data. The work found out that some people in some parts of Northern Nigeria are still Maguzawa who are into the worship of pagan shrines which is worrisome. An illustrative presentation of their Da'awah activities provides an in-depth understanding that resourcefulness is the core of Da'awah in all aspects which the Women Da'awah Organizations are into. The paper finally identifies some essentials needs of Da'awah

and recommends them for effectiveness in the propagation and consolidation of the Islamic faith among Muslims and non-Muslims in this contemporary time.

## I. Introduction

*Da'awah* is the act of inviting or calling people to embrace Islam (Raji 33). The plural is *Da'awat*. *Da'awah*, in Islamic context, refers to the act of inviting or calling people towards understanding and accepting Islam. It typically involves sharing knowledge about the beliefs, principles, and practices of Islam often conducted by Muslims as part of their religious duty (Raji 33).

*Da'awah* also means the proselytizing or preaching of Islam. *Da'awah* literally means "issuing a summons" or "making an invitation", being the active participle of a verb meaning variously "to summon" or "to invite" (Muhammed 23). A *da'i* is thus a person who invites people to understand Islam through a dialogical process, and may be categorized in some cases as the Islamic equivalent of a missionary, as one who invites people to the faith, to the prayer, or to Islamic life (Muhammed 23).

*Da'awah* is also described as the duty to "actively encourage fellow Muslims in the pursuance of greater piety in all aspects of their lives," a definition which has become central to contemporary Islamic thought. Conveying the message does not require a high level of scholarship, it is in fact a responsibility of each and every Muslim, according to his or her ability (Raji 35).

The Prophet (SAW) has said:

*Convey from me, even one verse (Bukhari Vol. 4, Book 2, Hadith 667).*

The obligation is further emphasized by the following verse which explains that not conveying the message - hiding knowledge - is disobedience to Allah that causes Allah's curse to descend upon such people, which show that such a sin leads to the hell fire. Allah (SWT) says:

*Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the book, they are the ones cursed by Allah and cursed by the cursers (Q2:159).*

Calling people to Allah also means completing our own worship, the reason for which we are created. It is one of the noblest acts that entail a high reward. It was stated in the Qur'an that:

*And who is better in speech than he who invites to Allah and does righteous deeds, and says: 'I am one of the Muslims (Q41:33).*

With regards to the reward, the Prophet (SAW) has said:

*Whoever guides (another) to a good deed will get a reward similar to the one who performs it (Muslim, Vol. 3, Book 1 Hadith 6470).*

The purpose of *Da'awah* is to invite people, both Muslims and non-Muslims, to understand the worship of Allah (SWT) as expressed in the Qur'an and the Sunnah of the prophet Muhammad (SAW). *Da'awah* produces converts to Islam, which in turn grows the strength of the Muslim Ummah.

### **The Involvement of Women and their Roles in *Da'awah* in Islam**

From the very beginning of the Islamic history, Muslim women have played vital roles in the propagation of the divine Message (Islam) from the sacrifice of Sumaiyyah to the collected Ahadith of the Prophet (SAW) by Aishah (RA). Unfortunately, during our present times, the Islamic revival suffers from weaknesses in its properly qualified personnel, which limits its spreading and restricts the *Da'awah* work to an elite group of activists, with finite and limited efforts of *Da'awah* and *Tarbiyah* (education) being focused on women. *Da'awah* amongst women deserves, and should get, far more attention than it does. So far, except in a few instances, women have been distanced from the field of *Da'awah* work. Many obstacles and restraints have been the causes behind the weakness and neglect of *Da'awah* work amongst women. Once they have been recognized and analyzed, viable solutions can be sought and implemented. One major reason is that many men are not convinced about the importance of women's role and responsibilities in the field of *Da'awah* (Zakir 14).

In many instances, we see men objecting to women's participation in *Da'awah* and thus preventing them from fulfilling their role toward their fellow-Muslims and to the larger society in general. Spreading Islam has been made incumbent on all Muslims, men and women (Zakir 15).

The involvement of women in Islamic *Da'awah* activities has existed since the time Prophet Muhammad (SAW) was sent by Allah as a Prophet and apostle, to the peak of belief about his apostolic mission. The first person who converted to Islam was his loyal and beloved wife, Khadijah (RA) (Aisha 15).

Outwardly, Khadijah (RA) has allowed the Prophet Muhammad (SAW) to live on a social level as he deserves. More than that, as a wife, Khadijah (RA) has put sincere love and loyalty; she provided moral encouragement with sympathy when Prophet Muhammad (SAW) experienced turmoil. Khadijah (RA)'s determination in the struggle to support the *Da'awah* of Islam in the early days showed a faith solid vision that Allah (SWT) gave her a position as an *Ummul Mu'mininun* (Aisha 15).

Khadijah (RA)'s position as *Ummul Mu'mininun* shows a high level of dignity and a position that demands enormous responsibility. As explained by Abdullah Yusuf Ali in his explanation of Surah al-Ahzab as follows: This Surah shows the dignity and position of the wives of the Prophet Muhammad (SAW), who have special responsibilities as mothers of believers. They should not be like ordinary women: they must give guidance to women in carrying out religious orders, visit the sick or the afflicted, and do other good things to help the prophet's mission (Yusuf Ali 1057).

The role of women in *Da'awah* is an integral part of realizing national development; it means that efforts to align women and men become something that is no longer taboo and that gender equality will be realized in various fields of life. Many researches are related to the women contribution in *Da'awah* and development. Some of these results include research conducted by Aisha which states that *Da'awah* activities do not have to be carried out by men only, but women can also take part in carrying out *Da'awah*. They must pay attention to their parts that can be done by women when implementing *Da'awah* activity

(22). Research conducted by Raji shows that woman in the Gayo Gana highlands carry out *Da'awah* activities by holding recitations once a week, religious counseling, reading and writing Qur'an education, coaching and empowering the community's economy. This is done by the women without the men involvement (37).

*Da'awah* can also be said to be a form of communicating and informing to the right path, guiding and showing the way to religion (Islam) and its counsel in accordance with the statement of Allah:

*Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided (Q16:125-126).*

This Verse emphasizes disseminating Islamic Knowledge to all in accordance with wisdom and beautiful speech. *Da'awah* is therefore the activity of informing one another to the way of Allah.

*Da'awah* is one of the noble actions of all Muslims each according to his ability. In a Hadith reported by Abu Sa'id Al-Khudri who said, I heard the Messenger of Allah (SAW) saying:

*He who amongst you sees something abominable should modify it with the help of his hand. If he has no strength enough to do it, then he should do it with his tongue. And if he has no strength enough to do it, (even) then he should (abhor it) from his heart and that is the least of faith (Muslims, Vol. 1, Book 1, Hadith 84).*

*Da'awah* and propagating the message of Islam to non-Muslims and also teaching and providing continuous guidance to the believers constitute the core task of scholars who were the heirs of Prophets. Preaching the truth and calling the unbelievers to Islam is one of the sacred duties of the Muslims also. Allah (SWT) has laid down the principles for the guidance of mankind in the Qur'an so that mankind can take precaution against all un-Islamic trends in all their manifestations. The Prophet (SAW) is not only the seal of Prophets but also a universal messenger to all mankind. *Da'awah* should cater for all humanity, both Muslims and non-Muslims alike. Since Islam is the religion for the whole mankind, it is therefore imperative to invite and call the whole of mankind to follow its teachings (Abdullahi 43).

The word *Da'awah* can also be said to be enjoining what is right (Al-Amr bil Ma'ruf) and forbidden what is wrong (Al-Nahy anil-Munkar) just like it is stated in this verse:

*And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful. There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong (Q3:104).*

The verse portrays that *Da'awah* is an invitation which is addressed by Allah (SWT) through His messengers and believers to the way of Allah by making His verse (Aya) clear to mankind.

### ***Da'awah* According to the Qur'an and Sunnah**

*Da'awah* as is an obligation upon every Muslim man and woman. It is the practice of the Prophets (Peace be upon them), the chosen servants of Allah who struggled in order to

convey Allah's message to people despite afflictions and hardships. While doing so, they were humiliated, insulted and abused, but they demonstrated patience and steadfastness (Hussaini 14).

Whenever they faced hostile reaction from their people, they followed Divine methodology in their *Da'awah* effort and repelled the evil in the best possible manner. They showed highest moral character. *Da'awah* is also the *Sunnah* (practice) of Prophet Muhammad (SAW). Allah recognized him as *Daa'ee Ila-Allah* (*Daa'ee* or *Daa'iah* means the one who calls people to Allah).

O Prophet Muhammad (SAW). We have sent you as witness, and a bearer of glad tidings, and a Warner. And as one who invites to Allah (Islamic Monotheism) by His leave, and as a lamp spreading light. (Q33:45-46).

He (SAW) worked in the most difficult circumstances and gave a practical demonstration of excellence in moral character during his *Da'awah* effort. Doing *Da'awah* is an individual responsibility of every Muslim man and woman. Allah commanded the believers to do whatever they can in order to spread Allah's message. He made the Muslim *Ummah* (community), both individuals and groups responsible for this noble cause. Allah said:

*You (true believers in Islamic monotheism and followers of Prophet Muhammad (SAW) and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (good) and forbid Al-Munkar (evil), and you believe in Allah (Q3:110).*

In another verse Allah said:

*Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'roof (whatever is good) and forbidding Al-Munkar (whatever is evil). And it is they who are successful (Q3:104).*

Abu-Sa'id Al-Khudhri narrated the Prophet (SAW) said:

*Anyone among you who notices something evil should correct it with his own hand, and if he is not able to do so, then he should prohibit it with his tongue, and if he is not able to do so, he should at least consider it as bad in his heart, and that is weakest of faith, i.e. the lowest degree of faith" (Sahih Muslim Vol 2, Book 2, Hadith 49).*

While the Quranic text talks about the importance of this obligation on the Muslim community both individuals as well as groups, *Da'awah* provides a unique way to open communication channels with other communities in order to inform them about Al-Islam. Through *Da'awah*, one can remove lots of misunderstandings, misrepresentations about Islam and spread messages of peace, justice and fairness.

In the Qur'an, Allah (SWT) mentioned a complete and comprehensive set of Divine guidelines about *Da'awah*, which includes methodology, manners as well as the main characteristics necessarily acquired by those engaged in the field of *Da'awah*. They should develop the habit of seeking Allah's help and forgiveness; by following the *Sunnah* of Prophet Muhammad (SAW) in their daily life they should provide excellent examples of moral and ethical behavior.

Indeed, in the Messenger of Allah you have a good example to follow, for him, who hopes for (the meeting with) Allah and the Last Day and remembers Allah much (Q33:21).



Allah (SWT) guided His Prophet (SAW) throughout his *Da'awah* effort and asked him to apply divine manners when he conveyed Allah's message to the Makkah people, including his own family members, and others. Allah addressed Prophet Muhammad (SAW) saying:

*O Muhammad (SAW) invites mankind to the way of your Lord (Islam) with wisdom, and fair preaching, and argues with them in a way that is better (Q16:125).*

Applying wisdom-full approach in *Da'awah* is key to success. *Hikmah* (wisdom) is a gift from Allah. Allah said:

*He grants Hikmah to whom He wills, and he to whom the Hikmah is granted, is indeed granted abundant good. But none remember (receive admonition) except men of understanding (Q2:269).*

Good communication skills and presentation style as well as nice way of talking help make *Da'awah* effort a true success. Allah commanded Musa (Moses) (AS) to adopt a soft and mild approach when He sent him along with his brother Haroun (Aaron) to the Fir'aun (Pharaoh).

Allah says:

*Go both of you, to Fir'aun (Pharaoh). Verily he has transgressed. And speak to him mildly, perhaps he may accept admonition or fear Allah (Q20:43-44).*

The most essential quality required during *Da'awah* work is that of patience and steadfastness. Quality of patience and self-restraint will be of tremendous help to the *Daa'iyyah* to carry out his work in all circumstances.

Allah commanded His beloved Prophet (SAW) to keep patient. A *Daa'iah* must show self-restraint in case of hostile reaction, argument, or abuse. Allah says:

*And be patient; verily Allah wastes not the reward of the good doers (Q11:115).*

In the Qur'an we find several examples where Allah commanded His Prophet (SAW) to practice patience. Allah says:

*O Muhammad! (SAW) keep patience to what they say and ignore them in a good way (Q73:10).*

In another verse, Allah says:

*And endure you patiently O' Muhammad (SAW), your patience is not but from Allah, and grieves not over them (polytheists and pagans) and is not distressed because of what they plot (Q16:127).*

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

*Give tidings (to the people) do not create (in their minds) aversion (towards religion) show them leniency and do not be hard upon them (Muslim; Vol.5, Book 2, Hadith 4297).*

The above Hadith of the Prophet (SAW) have explained the highest mark of human speech as evidenced in the three facts that he calls all to the truth of Allah, showing that his thoughts are not centered on himself only. The basis of any Islamic activity is largely based

on the sayings of Allah that is the Qur'an and the teachings of Prophet Muhammad (SAW), which is Hadith. Therefore, spreading and propagating Islam is a duty upon every Muslims.

### **Forms of Da'awah**

*Da'awah* takes many shapes and forms. Teaching is one form, but perhaps the most effective means of giving *da'awah* is our state – our interactions, our smile, our giving support. *Da'awah* of one's state (*hāl*) is more effective than the *da'awah* that comes out of one's mouth (*lisān*). For this reason, we should not imagine *da'awah* to be something we cannot engage in our daily life. We are always having interactions with family, friends, neighbors, co-workers and others. These are opportunities for us to present how Islam is lived and the good example Islam teaches (Abdullahi 35).

The *Da'awah* work revolves on educating and enlightening people about the affairs of their religion and worldly affairs. In this regard, *Da'awah* can be divided into two major divisions. This includes, *Da'awah Sirriyyah* and *Da'awah Jaharriyyah* (Abdullahi 35).

The *Da'awah Sirriyyah* (Individual *Da'awah*) is a type of *Da'awah* that targets individual members of a society. The importance of this kind of *Da'awah* is to have one to one dialogue in order to establish quick understanding. The nature of *Da'awah Sirriyyah* has given every Muslim an opportunity to be involved in the act of *Da'awah* by exercising his ability and knowledge (Abdullahi 36).

*Da'awah Sirriyyah* was the first aspect of the entire Prophet's mission. The Prophets received commands from Allah (SWT) to start their mission by inviting their immediate and close relatives. Perhaps, the wisdom behind such is for them (Prophets) to have their personal assessment from their families and relatives that could eventually lead to the wider acceptance or rejection by others. In addition, it might be for the wisdom of testing their ability on how to exercise the work of *Da'awah* (Abdullahi 36).

*Da'awah Jaharriyyah* (Public *Da'awah*): This is a situation when *Daa'iah* decides to proclaim his mission to people openly. The *Da'awah Jaharriyyah* does not singularize a particular person like the case of *Da'awah Sirriyyah*. The Prophets (AS) started their mission through *Da'awah Sirriyyah* method, but later it developed to the proclamation of their mission publicly (Abdullahi 38).

*Da'awah Jaharriyyah* unlike *Da'awah Sirriyyah* requires knowledge, ability to express oneself as well as ability to understand circumstantial changes for proper application of evidences, etc. *Da'awah Sirriyyah* and *Jahariyyah* require as a prerequisite every Muslim to be of good character and consciousness of Allah (SWT).

### **Da'awah in Northern Nigeria**

In Northern Nigeria, the work of *Da'awah* has been ongoing since in the 14th century C.E. to contemporary time. It started as a result of the activities of the visiting Muslim traders and scholars who introduce Islam to the people. Northern Nigeria also witnessed the influx of Muslim traders and itinerant scholars who came from Mali. The work of spreading Islam was also made easier by the continual arrival at different intervals of Muslim missionaries and traders who continue to guide the people. At the beginning, a major problem identified however was that majority of the people then, did not accept Islam and

were still animists, and many common people also mixed Islam with un-Islamic practices; they continued to participate in some idolatrous rites of animism like making sacrifices and libation to various objects of worship. They may have failed to observe the rituals of Islam through ignorance or neglect. In social and economic matters, they followed their own indigenous customs and practices (Ibrahim 34).

This situation continued until the emergence of Shaykh Uthman Ibn Fodio who carried out *Da'awah* and reform movement (*Jihad*) in Northern Nigeria and directly attacked the widespread innovations and customs that contradicted the teachings of Islam. Anti-Islamic trends promoted among the Muslims were eliminated as a result of his *Da'awah* (Kaule 34).

According to (Danfulani 19), Northern Nigeria before the *Jihad* was reduced to mere syncretism and superstition. *Bori*-spirit worship, divination and sacrifices to objects like trees and mountains had become common practices among Muslims who only professed the religion in theory, but upheld paganism in practice. The aim of the *Jihad* was to purify Islam based on the teachings and practices of the Prophet (SAW) and his companions.

### **Maguzawa People in Northern Nigeria**

According to (Marray15), stated that it is generally believed that the *Maguzawa* are a remnant of the Hausa and provide a reflection of pre-Islamic Hausa society. The *Maguzawa* can hardly be separated from the rest of Hausa Muslims in terms of dressing, and the social aspects of life. The *Maguzawa* later became exposed to both activities of the Christian missionaries. This made the *Maguzawa* incline either to Islam or Christianity. However, some of the *Maguzawa* have accepted to be Muslims in the contemporary time, as a result of the various efforts of the Muslim *Da'awah* Organizations (Marray 38).

*Maguzawa* are a subcategory of the Hausa people. Most of the citizens are found in the rural areas close to Kano, Jigawa, Katsina and other parts of Northern Nigeria. They are known to have facial scarification similar to early rulers of Kano and Katsina. In terms of culture, there are major differences between Muslim Hausas and the *Maguzawa* in terms of religion and social organization (Umar & Danfulani 40).

The *Maguzawa* were referenced in the Kano Chronicle to have existed since the earliest days of Kano over millennia ago. The distinction between the *Maguzawa* and the rest of Kano's society began in the 14th century during reign of Yaji I who along with *Wangara* Scholars was able to impose the Islamic faith on the people of Kano. While the religion of Islam continued to evolve to a more syncretism version which the Fulani war sought to expunge, the *Maguzawa* and their religion became a separate faction in the State. They purely adhered to the oldest form of paganism while the Hausa rulers of Kano and most of their followers practiced a syncretism form of Islam which included elements from paganism. Few of the *Maguzawa* are still remaining today as some of them have converted to Islam and a small minority has converted to Christianity (Jerome 51).

The female *Maguzawa* were known to show an independent streak in economic activity in contrast to an imported harem culture in many other households. Many wives and female dependents engaged in trading and use their profit to buy clothes for themselves



and their offspring. In terms of a socio-political organization, most *Maguzawa* communities are made up of scattered compounds and like their Hausa counterparts are led by a *Sarki*. However, predominant *Maguzawa* communities have three patrilineal cultural leaders. The *Sarki'n Noma*, who is the head of farming, the *Sarki'n Arna*, known as the head of the Pagans and the *Sarki'n Dawa*, the headman of the bush. The latter two heads or *Sarki's* share equal power. The *Sarki'n Arna* is usually given to the best beer drinker in the community while the defunct *Sarki'n Dawa* is the best hunter in the community (Umar & Danfulani 55).

The religion of *Maguzanci* revolves around an infinite number of spirits or *Iskoki* (singular - *Iska*) in Hausa. This literally translates into 'winds'. There are about 3,000 *Iskoki* in their religion. However, the dominance of Islam in the region has diluted the original meaning of the gods spirits with the imposed Islamic canon, and they are also referred today as *Al-Jannu* (singular *Al-Jani*) also known as the westernized 'Genie' or Spirits. The *Iskoki* are divided into two main categories: The *Gona* or "Farm spirits" who are tame and easier to manipulate, and the *Daji* or "Bush Spirits" who are untamed and much difficult to contact (Tremearne 19).

### **Da'awah among the Maguzawa people in Northern Nigeria**

The non-Muslims according to (*Shari'ah*) are divided into two major divisions. Thus:

#### **Ahlul al-Kitab (People of the Book)**

This group comprises the people that were given book through revelation. The term *Ahlul al-kitab*, or people of the book, refer to followers of scripture-possessing religions that predate the Qur'an, most often Jews and Christians. The Qur'an identifies them as non-Muslims based on two major factors: extremism in faith and fabrications in religion.

#### **Polytheist (Mushrik) and Pagans (Majus)**

This group represents all idol worshippers and non-revealed religion such as Budhas, Hindus, *Maguzawa* and cultist, etc. The Qur'an makes reference to this group in the following submission:

*Those who believe (in the Qur'an) those who follow the Jewish (Scriptures) and the Sabians, Christian's magicians and polytheist, Allah will judge between them on the Day of Judgment: for Allah is witness of all things (Q22:17).*

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

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

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

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

The above resolution is in conformity with the following Qur'anic instructions:  
*And dispute ye not with the people of the book, Except in the best way ... (Q29:46).*

A *Daa'iah* therefore should never think of imposing his religion on them, rather let him understand that his role is only to deliver the message while guidance is in the Hands of Allah (SWT). In this regard, Allah (SWT) cautioned His Prophet (SAW) with the following instructions:

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

Based on the many numbers of Quranic instructions on how a *Daa'iah* should engage with the non-Muslims from *Ahl ul-Kitab*, the Prophet (SAW) expatiated his guidance to the Muslim Ummah on how to carry out *Da'awah* among the *Ahlul-al Kitab* in sequential order. For instance, the case of Muaz bn Jabal (RA) when he was sent by the Prophet (SAW) on a mission to *Ahlul-al Kitab* suffices as example. He says:

*You are going to some of the People of the Book. Call them to bear witness that none has the right to be worshipped but Allah, and that I am the Messenger of Allah. If they accept that, then teach them that Allah has enjoined on them five prayers to be offered each day and night. If they accept that, then teach them that Allah has enjoined on them charity (Zakat) to be taken from their rich and given to their poor. If they accept that, then beware (of taking) the best of their wealth and protect yourself from the supplication of the one who has been wronged, for there is no barrier between it and Allah (Muslim, Vol. 1, Book 2, Hadith 29).*

With reference to the second group (polytheists and pagans), the Quran has the following instructions to a *Daa'iah*:

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

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

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

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

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

*And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place (Q18:29).*

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

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

Thirdly, a *Daa'iah* should never abuse or condemn the mode or object of their worshipping but should seek appropriate means of addressing them. The Qur'an commands: *And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge (Q6:108).*

Similarly, the following approach followed by Prophet Ibrahim (AS) as narrated by the Qur'an served as the basis of guidance to a *Daa'iah*:

Then, when the night outspread over him, he beheld a star, and said: 'This is my Lord.' But when it went down, he said: 'I do not love the things that go down.' Then, when he beheld the moon rising, he said: 'This is my Lord!' But when it went down, he said: 'Were that my Lord did not guide me, I surely would have become among the people who have gone astray. Then when he beheld the sun rising, he said: 'This is my Lord. This is the greatest of all.' Then, when it went down, he said: 'O my people! Most certainly I am quit of those whom you associate with Allah in His divinity. Behold, I have turned my face in exclusive devotion to the One Who originated the heavens and the earth, and I am certainly not one of those who associate others with Allah in His divinity' (Q6:76-79).

### **Muslim Women *Da'awah* Organizations in Northern Nigeria**

Some Muslim women *Da'awah* organizations in Northern Nigeria are as follows: Muslim Students' Society of Nigeria (MSSN) (Sister's wing), Nasrul-lahi-li-Fathi Society of Nigeria (NASFAT) (Sister's wing), Federation of Muslim Women's Associations in Nigeria (FOMWAN), Muslim Sisters Organization (MSO), Women in *Da'awah*, and many more.

The locations of some Muslim Women *Da'awah* Organizations in Northern Nigeria are as follows:

#### **Muslim Sisters Organization (MSO)**

It is an Islamic organization which was founded in 1976 by some of the members of the Muslim Students Society and its head office is at Abuja. Haj. Jummai Baba Yobe is the National Amirah.

#### **Muslim Students Society of Nigeria (MSSN) (Sister's wing)**

It is an Islamic organization which was founded in 1954 by Lateef Adegebite and others, its head office is at Gwarimpa, Abuja, and the Sister's wing is being headed by Haj. Mardiyah ImamQasim Gwarzo who is the National Amirah.

#### **Federation of Muslim Women's Associations in Nigeria (FOMWAN)**

It is also an Islamic organization which was found in 1985 by Aisha Lemu and its head office is at Utako, Abuja. Haj. Rafiah Kunle Sanni is the National Amirah.

#### **Nasrul-lahi-li Fathi Society of Nigeria (NASFAT) (Sister's wing)**

It was established on the 5<sup>th</sup> of March, 1995 in Lagos at the residence of its pioneer President, Alhaji Abdul-Lateef Wale Olasupo. The sister's wing is been headed by the National Amirah in person of Haj. Suwebat Kupolafi.

### **Method (Technique) and Strategy of *Da'awah* used by some of the Muslim Women *Da'awah* Organizations**

A method means how to do something or a system. It originates from the English language which means system, sequence or technique (Robert 566). The term method is used similarly in both Malay and English languages. The method of *da'awah* involves any matters relating to the representation of Islam and eliminating all barriers that might bring harm to this mission. *Da'awah* should follow certain methods; otherwise it may end up in vain. Hence, the suitable method of *da'awah* used by the Muslim Women *Da'awah* Organization is through demonstration as an approach to enable the target audience to receive the message with a clear understanding and full consciousness, without compulsion, pressure and deceit. (Abdullahi 65).

Before Muslim calls others to Islam with his tongue, he must first display his religious call through his own good actions. Allah (SWT) distinguished this *Ummah* over other nations due to us establishing the call to Allah and His religion.

You are the best nation raised up [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah (Q3:110).

The Prophet (SAW) lived his life calling to Allah in earnest. If one considers the life of the Prophet as a preacher, he will come to realize how the Prophet employed specific methodologies in calling to Allah. From this, we are able to understand the importance of paying attention to the methodology of *Da'awah* as found in the Prophetic Sunnah. Mentioned below are some prophetic methodologies and principles that all preachers to Islam should adhere to in calling to Allah and Islam:

#### **Actions Speak Louder than Words**

Before a Muslim calls other people to Islam with his tongue; he must first display his religious call through his own good actions and beautiful manners. Before calling the people to implementing the laws of Islam, a Muslim must first implement the laws himself. People are influenced by actions and behaviors more than they are influenced by mere words and statements (Kasule 33). Allah (SWT) censured the tribe of Israel for commanding others with goodness and yet ignoring their own actions:

*Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason? (Q2:44).*

#### **Give Glad Tidings or Reward before Threatening with Warnings**

Whoever contemplates the verses of the Qur'an, will find that when Allah (SWT) combines a mentioning of a glad tidings of a reward as well as the threat of a punishment, He brings the glad tidings of the reward before the threat of the punishment. Indeed, He even described His Messenger as being:

*We have not sent you (O Muhammad) except as a Giver of glad tidings and a Warner to all mankind, but most of men know not (Q34:28).*

Consider in the above Verse how the Prophet was sent as a 'Giver of glad tidings' before a 'Warner to mankind'. When the Prophet (SAW) sent Abu Musa Al-Ash`ari and Mu`adh ibn Jabal to Yemen, he advised them by saying:

*Make matters easy for people and do not make them difficult, give glad tidings to the people, and do not cause the people to flee away" (Bukhari Vol 3, Book 4, Hadith 6125).*

So, each Muslim who calls to Allah should seek to entice the people with Islam and give them the glad tidings that Islam will afford for them a happy beautiful life. Contemplate the sayings of Allah, in which He encourages people to do good deeds by mentioning great rewards:

*Whoever does righteousness, whether male or female, while he is a believer We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do (Q16:97).*

This does not however mean that we do not warn people about punishments, but rather we should begin with the many glad tidings mentioned in the Qur'an and the Sunnah and resort to punishments afterwards.

### **Moderation in giving Da'awah and be careful of going to extremes**

Every Caller to Islam should maintain moderation in calling to Allah and His religion. Both the extreme of exaggeration as well as the extreme of being too lenient and negligent will only harm the *Da'awah*. Unfortunately, some preachers begin with the extremes of *Takfeer* (Passing a Verdict of disbelief upon an individual who declares himself a Muslim), *Tafseeq* (accusing a Muslim to be sinful and disobedient) and *Dabdee'* (judging Muslims as being Innovators) (Kasule 37).

So, our *Da'awah* must be based on a methodology which is apparent, fair and moderate; we must maintain a moderate methodology in passing judgments on situations, people, ideologies, intentions, intended objectives, societies, scholars, preachers and people.

### **Small Steps at a Time**

The methodology of the Qur'an and the Prophet is to give *Da'awah* in a gradual process; beginning with the most important affairs and moving on to more detailed affairs at a later stage. Preachers must therefore prioritize, beginning with the most important matters and delaying other matters that are less important. We must be people of understanding because our *Shari`ah* (Islamic Law) has ordered us to be people of understanding and vision; and that we should not be hasty and chaotic in our affairs (Kasule 39).

The laws of Islam were revealed in stages and over a number of years. Most of the Islamic laws were revealed in Madinah after the Prophet had cultivated his companions upon the correct belief in Makkah for 13 years. So this was the methodology traversed upon by the Prophet (SAW) in calling people to Islam. He cultivated them upon strong foundations for many years and then moved on to the other aspects of the religion.



### **Connect People to the Truth and do not connect them to Individuals and Personalities**

It is said that truth is not known by men; rather men are known by the truth. Therefore, let the call of a Muslim preacher be to connect people to the truth, to Allah and to His religion. We shouldn't connect the people to a specific personality, a particular group or party. Rather the connection should be to the sacred texts of the Qur'an and the Sunnah. This is because, Islamic personalities and groups can and will make mistakes and err; however, the Sacred Texts of the Qur'an and Sunnah can never err. For this reason, Allah (SWT) ordered His Messenger to say:

*Say, (O Muhammad) this is my way: I call to Allah upon certain knowledge I and those who follow me (Q12:108).*

In this Qur'anic verse, the Prophet Muhammad (SAW) was ordered to proclaim that his way is to call to Allah and not call to personalities or groups. The Prophets (SAW) gave the most beautiful and practical demonstration by applying this divine methodology in his *Da'awah* efforts. Afflictions and hardships did not make he leave hope in Allah's promise, he taught others how to practice that unique quality of "patience & self-restraint" by which Allah can remove enmity and hatred from the hearts of people and change enemies into close friends. In order to see the application of this divine methodology in practical sense, let's examine few examples from the Qur'an:

*Allah narrated the story of Prophet Nuh (Noah) (AS) who humbled himself for almost a thousand years in order to convey Allah's message to his people.*

Allah says:

*And indeed, We sent Noah to his people, and he stayed among them (for the purpose of doing Da'awah) a thousand years less fifty years (inviting them with patience to believe in the oneness of Allah and discord the false deities) (Q29:14).*

Nuh (Noah) (AS) adopted a simple style of *Da'awah*. He concentrated on his mission in a focused way and was aware of his responsibility: Allah says:

Indeed, we sent Noah to his people and he said: 'O my people worship Allah. You have no other god but Him. (None has the right to be worshipped but Allah). I fear for you the torment of a great Day (Q7:59).

His people mocked at him and abused him. He faced a hostile reaction from them when they accused him of being in error. Prophet Nuh (Noah) (AS) followed the divine instruction and made his answer based on *Hikmah* (Wisdom) and beautiful preaching. He was very polite while addressing them and showed self-restraint. He loved to be simple and chose to repel the evil with the best possible way.

Noah said: "O my people there is no error in me. But I am a Messenger of the Lord of Mankind" (Q7:61).

He explained his mission and informed them of his responsibility to convey Allah's message, and did not involve in un-necessary argument.

We find another beautiful example in Prophet Hud (AS)'s story. And to Ad, We sent their brother Hud. He said: 'O my people worship Allah. You have no other god to worship; none has the right to be worshipped but Allah. Will you not fear Allah? (Q7:65).

Hearing this, his people accused him of being foolish and lair.

The leaders of those who disbelieved in his people said: Verily we see you in foolishness, and verily we think you are one of the liars (Q7:66).

In the face of this accusation he stood firm and showed himself as perfect example of patience and self-restraint. He answered this accusation in beautiful preaching. He was simple and focused. He did not choose to repel evil with evil. His response proved that "goodness and evil can-not be equal".

Hud said: O my people! There is no foolishness in me, but I am a Messenger from the Lord of the Mankind (Q7:67).

Then he explained about his mission.

I convey unto you the Messages of my Lord, and I am a trustworthy adviser/well-wisher for you (Q7:68).

We have another example in Prophet Shuaib (AS)'s story.

When he invited them to listen to Allah's message and started talking, they made an attack on his character and mocked at him of being "the only right-minded person" in a sarcastic way.

They said O! Shuaib! Does your prayer command that we give up what our fathers used to worship, or that we give up doing what we like in our property? Verily, you are the forbearer, right-minded! (They said this sarcastically) (Q11:87).

He did not return fun and mockery because he realized his mission and responsibility. Being fully aware of their actions, he tried to explain the right way to worship Allah and bring them to right path. Here he showed remarkable amount of patience and highest individual character. He demonstrated a complete similarity in his saying and action to prove his point.

He said: O! My people! Tell me if I have clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you (Q11:88).

He informed them about his personal approach and his method in regards to his *Da'awah* work. His answer tells us he knew how much he needed Allah's help and support in carrying out his responsibility. We also knew that success in *Da'awah* comes only by Allah's grace and mercy.

In the story of Prophet Ibrahim (Abraham) (AS) we notice that he adopted a purely mature and logical approach when he talked to his people. He was simple, focused and to the point. He wanted them to really think and apply their own wisdom to what they used to worship. He explained the true concept of Lordship and informed them that the Lord possessing absolute authority and control over the entire universe is the one and only god worthy of being worshipped. Through *Da'awah*, he actually challenged their concept of lordship told them that Allah is the only and absolute Giver of sustenance. He also explained about the life of the Hereafter. Allah said:

And (remember) Abraham when he said to his people: worship Allah alone, and fear Him: that is better for you if you did but know. You worship beside Allah only idols, and you

only invent falsehood. Verily, those whom you worship besides Allah has no power to give you provision. So, seek your provision from Allah alone, and worship Him alone, and be grateful to Him. To Him alone you will be brought back (Q29:16-17).

The above incidents is a beautiful example to prove that as *Daa'iah*-Allah, (one who calls to Allah) Prophet Muhammad (AS) not only possessed but also demonstrated in practical sense all divine characteristics as well as other skills necessarily acquired by a *Daa'iah*. If a *Daa'iah* tries to follow the divine set of guidelines and applies Qur'anic manners within the Prophetic demonstration, Allah guarantees success for him in all circumstances, and makes his effort result oriented. We should always remember that Allah always helps those who help His cause.

## II. Conclusion

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

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

The recent years experienced the proliferation of *Da'awah* organizations and individuals with the sole aim of guiding the *Maguzawa* people to the religion of Islam. Therefore, this yielded a good result with some challenges that have to do with coordination among the different *Da'awah* groups and some financial challenges in meeting their objectives of educating them. Thus, if the *Da'awah* groups understand the role and target of *Da'awah* and align their efforts by the dictate of *Shari'ah*, there will be more success in their mission by the will of Allah. Of course there is the need for the entire *Ummah*, especially the government to have their concern in the promotion of the Islamic education of the converts so as to instill Islamic moral system in them as well as the consciousness of Allah (SWT).

## III. Recommendations

For effective *da'awah*, the *du'at* should possess not only sound Islamic and general education but also the necessary spirit of *da'awah* together with the ability to know and use the right methods in propagating the message of Islam. In line with the foregoing the following are recommended as the basic needs of *da'awah* activities, which are essential elements of the recommendations on the *Da'awah* Methodology of some Muslim Women

Organizations on the Maguzawa People of Northern Nigeria are to serve as a limelight to our present day scholars and *da'awah* workers.

There is the need for the various Muslim Women Organizations to come together to create a forum of organizing their programmes in order to avoid duplications and unnecessary contradictions or clashes among themselves.

Motivation by the well to do among the Muslims should be encouraged strongly in creating good atmosphere for teaching and learning of the religion of Islam.

There is the need for the government, the Sultan and the entire Muslim populace to come together to assist in building schools and Mosques for the education and spiritual development of the *Maguzawa* people.

The scholars should not fail in their roles as leaders of the Muslim Ummah in all works of affair.

The *Zakah* proceeds and other Islamic forms of charity such as *Waqaf*, *Takaful* should be directed to the *Maguzawa* settlers in order to boost their economic and Islamic spirit.

The Muslims, especially those living around the non-Muslims (*Maguzawa*), should try to improve their attitude in line with the injunctions of Islam, because they serve as a mirror through which others see Islam.

There is need to have working knowledge of Islam for all *da'awah* workers and proper documentation of resource materials for effective teaching and preaching of the message of Islam.

Getting the knowledge of the land, the people and their problems for resourcefulness in *da'awah*, Muslim scholars should endeavor to possess adequate knowledge of the target area (culture, language, belief and terrain). This will facilitate a good rapport between the target audience and the *da'awah* workers.

The contents of *da'awah* must reflect the basic teachings of Islam that encompasses *Aqidah*, *Fiqh*, *Mu'amalat*, *Akhlaq* and *Adab*. This will enable the target audience observes their religious obligations correctly devoid of serious obstacles in one hand and also reduces the threat of apostasy among the Muslims population in the State.

Islamic preacher must be a practical model of what he or she preaches, presents and advocates.

## References

- Abdullahi, M. Z. (1995). *Islamic Da'awah Mission* Kuala Lumpur. Pastaka Antara SdnB.hd.
- Abdullahi, Y.A. (2008). *The Meaning of the Qur'an*. English with Arabic text Adam Publishers and Distributors New Delhi, India.
- Abu Abdullah, M.Y. *Sunan Ibn Majah*. Daar al-Fikr, Beirut (1410AH)
- Aishah, I.M. (1999). *The Role of Muslim Women in Da'awah*. A Case Study of Hajiya Mariya Sunusi Dantatain Kano. Ahmadu Bello University Zaria.
- Bukhari, M.I. (1984). *The Translation of the meaning of Sahih Al-Bukhari*, Arabic – English Translation, Khan, M.M New Delhi, Kitab Bhaven.

- Danfulani, U.H.D. Factors Contributing to the Survival of the Bori Cult in Northern Nigeria (1999) <http://www.jstor.org/stable/3270434> Accessed Feb 2024
- Hussain. M.Y. (2009). Reading in Islamic Da'awah. International Islamic University, Malaysia. <https://www.ostororg/stable/483750>. Accessed Feb 2024
- Ibrahim, S.I. (2008). Problems and Prospect of Islamic Propagation (Da'awah) in the State of Northern Part of Nigeria. Unpublished thesis A.B.U. Zaria.
- Imam Muslim, Sahih Muslim, Trans. (1996). by Abdul-Hamid Siddiqi, Dar Al-Arabia Publishers, Beirut, Lebanon.
- Jerome, H. B (1978). Muslims and *Maguzawa* in North Central State Nigeria Journal of African Studies. Toylor and Francies Ltd.
- Kasule, O.H. (1983). Islamic Da'awah in Africa. Method and Strategy Islamic and Medical Worker, Uganda.
- Muhammad A. (2018). An Introduction to Da'awah (The Call) activities in Islam. AFRICAN Journal of Educational Archives Vol. 4, Issue April-June.
- Murray Last. (1990). "Spirit Possession as Therapy: Bori among Non-Muslims in Nigeria," Edinburgh University Press Ltd.
- Murray Last. (1993). "History as Religion: De-constructing the Magians 'Maguzawa' of Nigerian Hausa land," in *L'invention religieuse en Afrique: Histoire et Religion en Afrique noire* (Paris: Éditions Karhala
- Raji, A. A. (2001). Manual of Da'awah: A Guide to the Propagation of Islam throughout the World. Al-Mustagfirun Foundation Lagos, Nigeria.
- Tremearne. A. J. N. (1915). "Bori Beliefs and Ceremonies". *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*, Vol. 45, January – June.
- Umar Habila & Danfulani D. (1999). "Factors Contributing to the Survival of the Bori Cult in Northern Nigeria". *Numen*, Vol. 46, No. 4.
- Zakir. N. (2010). Women Right in Islam: Modernization or Outdated. EBook by Umar Kairanoi Biogspot.