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Da'wah on Radio: The Ilorin Experience

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&

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Abstract

One of the veritable means employed by Muslim preachers for *Daᶜwah* (Islamic propagation) in the contemporary period is the medium of radio. This paper examines the particular discourses of selected Islamic programmes through the medium of radio stations within the Ilorin metropolis intending to measure the relevance of the programmes to societal reformation. Adopting a combination of descriptive and evaluative methods of data collection and analysis, the findings of the study reveal that some Islamic radio programmes have positively influenced the Muslims in the community, especially in the areas of socio-political aspects of human endeavour. The papers, however, observes that most of the programmes aired are those on *Aqīdah* (creed) and *Muaᶜmalah* (human relationship). Areas of *Ibādah* (worship) are given less attention despite their significance. The paper, therefore, recommends that scholars should navigate this aspect, and the audience should show a complimentary attitude towards ensuring the fluidity of these programmes.

Keywords: *Daᶜwah*, Radio, *Aqidah, Ibadah, Mu'amalah*.

Introduction

The dynamism and advancement of the modern world have, among other things, brought about the invention and consequently, the utilization of information technology in different forms. This opportunity has been greatly explored by Muslims and experience shows that mass media play an overwhelming role in disseminating information to a colossal number of the populace. Radio, among other mediums, can be considered a catalyst that is capable of shaping and reshaping the opinions and modes of thinking of society towards issues. It is also seen as one of the fastest and easiest means through which the pristine nature of Islam can be promoted and sustained. Since the birth of radio stations in Nigeria, Muslims have willingly carried out their Islamic propagation in the various radio stations and designed *Daᶜwah* (Islamic propagation) programmes for onward transmission.

The ability to maintain separate programme topics on radio stations lends credence to the comprehensiveness of Islam. Though the primary objective of every *Dai'* is to heighten awareness of the public towards the consciousness of Allah and acknowledgement of His unique attributes in all ramifications, Islamic radio presenters in Ilorin are relatively divided on areas of topical specialization. While some of them exude interest in *Muāᶜmalāh* (human relationship), others focus on

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aqidah (issues of faith and ideology). This paper specifically examines the rate at which radio mediums has been explored by Islamic scholars to propagate the goodwill messages of Islam to humanity. It further surveys the thematic focus and concept of selected Islamic Radio Programmes in Ilorin, Kwara State viz; *Madrasatu Muhammad*, A socio-political Islamic weekly *Da'wah* Programme aired on harmony F.M every Friday between 10.00 am and 11.00 am; *Ad-dalilus Shari'i* Islamic Educational Programme that studies themes in the book of Sahih *al* Bukhari; *Al-Hidāyah*, A weekly socio-cultural *Da'wah* programme that discusses family issues and presented every Friday on Radio Kwara between 10.00 am and 11.00 am, and Jabata weekly *Da'wah* programme that discusses issues that affect Islamic ideology. Episodes from these programmes are sampled for discussion and the relevance of each of the programmes to socio-cultural and religious development in society is examined.

Dacwah in Islam

Da'wah literally means "to call, "to invite", "to invoke", or "to summon".[1] The invitation to the way of Allah is not unconnected to instructions in the divine Book of Allah (*Al-Qur'an*).

> Invite to the way of your Lord with wisdom and fair teaching 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 best aware of those who are guided. (Q.16:125)

Da'wah in its technical sense means a practical, communicative effort to divert people's attention to Islam.' It is a 'Call to, Call upon, urge, incite, invoke a blessing on or upon, summon, raise alarm, demand, ask for help, solicit, and inviting to accept Islam.[2]Islamically, *Da'wah* refers to spreading Islam to the threshold of people so that they can embrace it. It also connotes the invitation addressed to man by God through the Prophet (S.A.W) to believe in and practise the approved religion for mankind.[3] A Muslim who practices *Da'wah* either as a profession or as a volunteer in a community is called a *Da'iyah* plural, *du'at*. A *Da'iyah* is thus, a person who invites people to understand Islam through a dialogical process in response to the commandment of Allah (SWT):

> Let there arise among you a band of people that should call to the righteousness, enjoin virtues and prevent vice, those are the successful ones. (Q3:104)

The medium for this propagation is not the major concern but the attainment of the objective. The primitive method of this propagation is the movement of the *Dua't* from one place to another and the audience is either the Muslims who need to be properly educated about their religion or the non-Muslims who need to be convinced of the need to become Muslims. A person who propagates the religion of Islam is satisfied the moment he got the message disseminated. However, the acceptance of

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Da'wah message by the audience is only an additional satisfaction to him, Sayyid Qutb, while identifying the best approaches to *Da'wah*, observes that:

> The *Da'i* must understand that he simply calls on the people to follow the path outlined by Allah. He is not calling for any personal or national cause. He is simply discharging his duty towards his Lord. He claims no credit for himself, nor does he have a favour to curry with the message itself or with those who respond to his call and follow divine guidance. He receives his reward from God alone…[4]

Da'wah on Radio in Ilorin Metropolis, Kwara State

Many scholars engage in *Da'wah* activities on radio stations within Ilorin and its environs, especially during the month of *Ramadan*. Some of these programmes are extended beyond the month of *Ramadan* mostly to remain a weekly programme that runs through the whole year. Four out of the *Da'wah* programmes on the radio that survive the test of time and are aired the year over are sampled for discussion.

Madrasatud Dalīlis Shar-i'

Madrasatud Dalīlis Shar-i' is a radio programme anchored by Prof. Abdul-Rahman Ahmad Al-Imam; an indigene of Ilorin. Born in 1959, Al-Imam studied the Qur'an under his late father after which he obtained Junior Secondary (*Idadiyyaah*) and Senior Secondary (*Thanawiyyah*) certificates from *Markaz Ta'limil Arabi*, Agege in 1978 and 1981 respectively. He obtained a diploma in Arabic at Ahmadu Bello University, Zaria in 1982 and a B.A, M.A and PhD in Arabic between 1984 and 2003 from the Islamic University of Madinah. He founded the Imam Ahmad Islamic Center in 1992, with the Institute for Qur'anic memorization in 2004 under the auspices of the centre, all in Ilorin.[5] His radio programme is majorly on the study of the book of *Hadith*, *Sahih al-Bukhari*, compiled by Muhammad bn Ismail Al-Bukhari. Below are some of the episodes he presented.

Episode 142: On the Concept of Love

The presenter, relying on the collections of *Imam* Al-Bukhari, compartmentalized love into love for oneself, love for the Prophet (S.A.W), love for Allah and love for the generality of mankind. The presenter quoted *Hadith* 13th, 14th, 15th, 16th and 17th under the chapter of *Jizyah* and *Mawaddah* of the book of Imam Al-Bukhari thus:

The Prophet (S.A.W) said in a *Hadith* narrated by Anas:

> None of you is a believer until he loves for his (Muslim) brother what he loves for himself.[6]

According to the presenter, exhibiting the lessons in this *Hadith* strengthens one's closeness to Allah, regardless of one's level of education.

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In a similar *Hadith*, the presenter referred to the *Hadith* narrated by Abu Hurayrah where the Messenger of Allah said:

> By Him in whose hands is my life, none of you is faithful until I become more loving to him than his father and his child...[7]

The presenter emphasized that the love in this *Hadith* implies strict adherence to the teachings of the Prophet (S.A.W): timely and congregational observance of obligatory prayers, avoidance of innovation and association of partners with Allah (SWT) are all the interpretations of the *Hadith*. Eventually, he accentuates the fact that just as love is emphatically encouraged to be shown to the cause of humanity, in sheerest capacity, detestable things to oneself should be avoided for others.

A third *Hadith* discussed by the presenter is where the Prophet (S.A.W) said:

> Whoever possesses the following three qualities will have the sweetness of faith; 1-The one to whom Allah and His Apostle become dearer to him than anything else 2-The one who loves a person only for Allah's sake 3-The one who hates to revert to disbelief as he hates to be thrown into the hellfire.[8]

The presenter juxtaposed the aforementioned *Ahadith* with the one before it. In making elucidation of the traditions, the presenter established the relationship between love and worship and discussed the scholastic views on the concept. He posited that love is one of the three fundamentals of worship which are: *Al Mahabah*- (love), *Al Khawf*- (fear) and *Ar Raja'*- (hope). The presenter stressed that different sects fall foul of a particular thing amongst the bases or fundamentals of worship. He explained that while the Harury[9] display a high level of misconception on *Khawf*, in a wrong way, the Murji[10] understand the Islamic concept of *Raja* while the Sufis[11] in the sheerest capacity, play to the gallery in the aspect of love.

Episode 143. On the Concept of Love (continuation)

In episode 143, the presenter applauded the conscious efforts of the founding father of Sufism, Imam Junaid, and emphatically mentioned that the earliest aim of Sufism was accordingly in tandem with the teachings of Islam. However, with time, things began to deteriorate. He vehemently mentioned that Rabiat al-Adawy's[12] emergence marked a turning point in Sufism. Gradual shift or deviation from the track of pristine essence of Sufism gained entrance through the reaction of Rabiah toward certain sacred doctrines of Islam. At first, she was upright in her *Sūfi* doctrine, but later she derailed by exhibiting bizarre and undue love for Allah.

According to the presenter, the Harury submits that a sinner is a *Mushrik* (polytheist) while the Khawarij hold the view that a sinner is a *Kāfir* (unbeliever). He concludes that they are all religious extremists. He, however, navigated their view down to the *Ahlu Takfiri* (*Takfiriyun*)[13]. Correcting their wanton view, the presenter notes, among other things, that any Muslim that could perform all the

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obligatory acts of worship already has the prerequisite to be welcomed into Paradise. However, accompanying it with *Sunnah* (non-compulsory act) increases one's chances of paradise.

The Approach of *Madrasatud Dalīlis Shar*-programme

The presenter of *Madrasatud Dalīlis Shar*-programme is an academic and his presentation speaks volumes about his profession. Even when he upholds different interpretations of the view of some sects, his criticism is academic and devoid of sentiment. The presenter does not hide his inclination toward the *Sunni* school but even then, he accepts and sometimes rejects, the view of others with convincing proof. It is convincing enough to conclude that the presenter adopts the lecturing method of communication in driving home his points.

Madrasatu Muhammad

Born around 1962 in Ilorin, Kwara State, Abubakar Ali-Agan, is the principal presenter of *Madrasatu Muhammad* Islamic radio programme. In an interview conducted with him, he is a graduate of Bayero University Kano. He had his M.A and PhD degrees in Islamic Studies in 1990 and 2006 respectively from the University of Ilorin. Between 1990 and 2001, Ali Agan, being a member of staff at Radio Kwara, successfully designed and produced an Islamic programme titled "*Fatawa*", and subsequently, he founded the *Madrasatu Muhammad* Islamic programme at Harmony F.M, Idofian near Ilorin. It is pertinent to note here that Dr Ali-agan co-presents his programme with Dr. Abdul Hamid Olowunoyin, who was a graduate of Al-Azhar University Cairo and bagged a Ph.D. degree from the University of Ilorin in 1998[14].The theme of most of the programmes presented under *Madrasatu Muhammad* are the Islamic perspectives on contemporary issues. Below are some of the episodes presented.

The Episode on the Good Governance

In an episode presented on 29th November 2019 on leadership qualities, the presenters identified some qualities and responsibilities of a leader among which are:

Consultation (*As-shurah*): This involved discussing the necessity for consultation in governance. The presenters emphasized on the need to reduce the number of political appointees (commissioners and special advisers) in states. This, according to them, is one of the best ways to correct the wrongs in today's politics.

Good Conduct (*Alqudwatu-l hasanah*): The presenters mentioned that the Prophet (S.A.W) has led by example. They supported their argument with the construction of the Prophet (S.A.W)'s mosque in Madinah and the digging of a trench around the city of Madinah to prevent the enemies from gaining entrance into the city[15]. Here, the Prophet (S.A.W) was seen as a leader that clearly presented and

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represented the hallmark of a successful leader and therefore, a good governor must emulate the Prophet (SAW) in this conduct.

Administrative Competence (*Al-Maharah*): The presenters have identified administrative competence as a requisite for good governance. This competence, according to the presenters, is exemplified in knowledge, experience and acquisition of basic leadership skills. These competencies, according to the presenters, will assist the leader in justice dispensation.

The Approach of *Madrasatu Muhammad* Programme

Madrasatu Muhammad, a religio-political *Da'wah* programme was established to check the excesses of the government and the governed. The programme is a discussion on the Islamic viewpoint on some trending issues in society. In some of the episodes, the programme addressed issues that occurred even outside the city of Ilorin to discuss the stance of Islam on such issues. Unlike *Madrasatud Dalilis Shar'i* which studies a book on *Hadith* and provides a comprehensive explanation of the tradition of the Prophet (SAW), topics of *Madrasatu Muhammad* are determined by contemporary occurrences and circumstances. Presenters of this programme adopt interactive methods throughout their programme to carry people along in their discussion.

Jabata Radio *Da'wah*

The presenter of the Jabata radio programme is Muhammadul- Awwal 'Ali Jabata who was born in the city of Ilorin in 1961.[16] Jabata, has graduated from Al-Azhar University in Cairo in 1985/86.[17] After his first degree, he settled in his hometown, Ilorin as a preacher. Although he recognises the efforts of earlier *Du'ãt* (propagators) in Ilorin, Muhammadul-Awwal 'Ali credited himself as the true *Salafy* and discredits vehemently other *Salafiyya*[18] scholars that are recognised by the community.[19]

The Episode on the Position of Singing in Islam

On 7th December 2019, Jabata presented an episode on the position of Islam on the song. Jabata maintained that song was against the teachings of Islam. Substantiating his position, the presenter quoted the following verses:

> We have not instructed the (Prophet (S.A.W) in poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear.Q.36:70
>
> And the poets, it is those straying in Evil, who follow them. Q.26:224
>
> This is verily the word of an honoured Messenger. It is not a word of a poet: little it is ye believe!" Q69:41-42

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Jabata opines that all songs accompanied by musical instruments are *Haram* (forbidden) for Muslims except if (1) the song is with the beating of *duffu*[20] (2) the music teaches mòrality (3) the musical instruments are used during the Islamic festive period or a marital ceremony (4) those involved are under-aged females and (5) the music is sung without melody. The presenter in his known style of *Da'wah*, condemned music indiscriminately and criticised a scholar who legalized music. Jabata deduced his rules of exemption from the following *Hadith*.

> Rabi, daughter of Muawidh bn Afra says that after the consummation of her marriage, ''our little girls started beating the tambourines and reciting elegiac verses mourning my father who had been killed in the battle of Badr. One of them said, "Among us is a Prophet (S.A.W) who knows what will happen tomorrow." On that, the Prophet (S.A.W) said, "Leave this (saying) and keep on saying the verses which you had been saying before[21]

Also, the Prophet (S.A.W) said: Announce your marriage publicly by playing the tambourine and make it in the mosque.[22] And the *Hadith*:

> The difference between the unlawful and the lawful (in marriage) is the *Duffu* and the voice"[23]

In equal measure, on singing and beating *Duffu* on festive days, it was reported that:

> Aishah narrates that when her father, Abubakar, visited her at the time of *Eid*, two young girls with her were singing. Abubakar cried out: "Musical Instruments of Satan in the house of the Messenger of Allah! "The Prophet (S.A.W) replied "Leave them alone O Abubakar, for every nation has its Eid, and this is our Eid.[24]

The Approach of Jabata *Da'wah*

Jabata founded a group with which he preaches zero tolerance for innovations. The stand of the group was not unconnected with their understanding and interpretation of the Prophet (S.A.W)'s warning that:

> Avoid novelties, because every novelty is an innovation, and every innovation is an error[25].

And the tradition:

> Whoever innovates something in this matter of ours (i.e. Islam) that which is not part of it, will have it rejected".[26]

This is why he fails to recognise the beating of other drums in other parts of the world as equivalence to *Duffu*. Jabata, in all his preaching, has no recognition for

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culture and circumstance. Jabata adopts the argumentative method of communication in his programme.

Al-Hidayah Radio Programme

The presenter of the programme is Khadijat Abdulsalam, popularly known as Alhaja Al-Hidayat. According to an interview conducted with her, she was born on 6th December 1969 to the family of Alhaji Sulayman Oba AlKaali Agba, Ojagboro, Ilorin, Kwara State. In 1986, she won a scholarship to study in Egypt. *A-Hidayah* radio programme started in 2007 on Radio Kwara. The programme, which focuses on how to build a successful Muslim home, is presented every Friday between 10:00 am and 11:00 am.

Episode on Polygamy

This episode was presented on the 6th of December, 2019. The presenter identified the basis for polygyny in Islam and emphasized the conditions for the practice of the right thus:

i. Justice: The presenter identified justice between and among one's wives as the first condition for polygyny in Islam and her argument, she referred to Q.4:3 which says that anyone who fears he will not be able to do justice among his plural wives should marry only one wife. She immediately submitted that justice of affection may be difficult to attain as mentioned by Allah in Q4:129, but that of materials and care must be pursued.

ii. The second condition she argued for was the ability to spend on the needs of the wives. She posited that financial capability is as important as physical capability to satisfy the necessary conditions for having more than one wife. She referred to Q24:33 to substantiate her opinion.

iii. Wisdom in speech making: The presenter argued that wisdom in speech making while coordinating the wives is embedded in the justice mentioned in Q4:3. Coordination capacity according to the presenter was next to the physical and financial capacity

iv. Emotional stability: The presenter, in her argument, posited that a man, who would be considered eligible to have more than one wife, must be emotionally stable. The ability to control one's anger is very important. According to the presenter, he is not a real man who cannot control himself amid incentive things while he gets pissed off. She said women have varieties of irritating behaviours. It is however expected of a complete husband to be steadfast in patience and endurance.[26]

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The Approach to the *Al Hidayah* Programme

Her programme focuses primarily on building a Muslim home. The Islamic rulings concerning various issues relating to marriage, divorce and parentage are the focal points of discussion as far as the programme is concerned. The programme sometimes uses cases reported for study and other times, the presenter discusses issues jurisprudentially. Even though the method adopted by the presenter is lecturing, her ability to refer to real incidences makes the programme appear interactive and interesting.

An Appraisal of *Da'wah* on Radio Programmes in Ilorin Metropolis

Da'wah on the radio in Ilorin metropolis has certainly gained strong ground and, in many ways, influenced the audience positively. An observation by the authors of this paper revealed that individuals have mastered the time each of these programmes is presented and so, you find them turning to their radios or listening to the programmes on their various handsets. An interview conducted revealed that women are mostly interested in the *Al-Hidayah* programme because it addresses family issues.[27] The radio programmes can be classified into three:

1- **Educational Programme**: *Madrasatud Dalilis Shari'* could be categorized under the educational radio programme in the Ilorin metropolis and the programme is mostly listened to by elites most of whom are in institutions of higher learning.

2- **Socio-Religious Programme** *Al-Hidayah* Radio Programme is an example of a socio-religious programme. The concern of the programme is building a model Muslim home. The programme is widely enjoyed by women.

3- **Socio-Political/Religious Programme**: *Madrasatu Muhammad* belongs to this category. The programme handles current issues and therefore, it remains the choice of the elites.

The Jabata programme does not belong to a particular category because the programme is majorly a criticism of others' views. The programme, as observed by the authors of this work, has no specific bearing and the audience are majorly the few ones that belong to his *Takfiri* group. The presenter of the programme, because of the programme's lack of focus, find it quite hard and difficult to get his programme sponsored.

Conclusion

This paper discusses the trend in *Da'wah* within the Ilorin metropolis and the authors have sampled four programmes that are considered outstanding among the radio *Da'wah* programmes in Ilorin. The authors observe that;

1- *Al-Hidaya h*and *Madrasatu Muhammad* is aired on the same day at the same time even though from different radio stations. While *Al-Hidayah* is aired on Radio Kwara on Friday from 10.00 am to 11.00 am, *Madrasatu Muhammad* is aired on Harmony F.M every Friday from 10.00 am to 11.00 am. These

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two programmes were found highly informative and very educative and reformative. The authors suggest that the two programmes should be aired at alternated times so that the masses could benefit maximally from the lessons contained in the programmes.

2- Scholars in the town are taking it for granted that any Muslim within the metropolis knows how to worship. This is the reason why there is no programme dedicated to the base practice of Islam. In reality, many Muslims need to be educated on how to perform some of the rituals of '*Ibadah*

3- *Madrasatud Dalilil Shar'i* is a typical programme that could be called Islamic Studies on the radio. More of its type should be encouraged because of its ability to train more people for the work of *Da'wah.* Since the programme's major source of evidence is *Sahihal-Buhari*, as earlier stated, it certainly encompasses all aspects of '*Ibadah*.

The authors hope that if these observations are considered, Islam will be better propagated and society would be more reformed.

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Ismail Musa "Da'wah in the Global Continent: Replicating the Ilaro Legacy of Kwara. Borno Scholars Akinola" in Is-haq et-ali, (ed). *The Correlate ofIslam* (Zaria: Ahmadu Bello Universtiy Press, 2009), 88.

Sayyid Qutb, Ibrahim Hussain. *FīZilālil Qur'an*. Vol. 4 (Beirut :Darus Shurūq.1412 A.H) pp 2201-2202. http://www.shamela

An oral interview with the anchor in his office at Al-Hikmah University, Ilorin on 15/01/2020

Muhammad bn Ismail Abu Abdullah Al Bukhari. *Sahih Al- Bukhari*.Vol. 1, Beirut: DārutTurukinNajat (1422 A.H) 12

Muhammad bn Ismail Abu Abdullah (1422 A.H) Al Bukhari...p12 hadith 14

Muhammad bn Ismail Abu Abdullah (1422 A.H) Al Bukhari... p12 hadith 16

The Harury, also known as Muhakkimah, are the Muslims who rejected arbitration between Ali bn Abi Talib and Mu'awiyyah at the battle of Siffin in 657 CE.

Contrary to the position of the Harury, the Murji'ites are of the view that the determination of the faith of a sinner should be left with Allah. A person should not declare anybody to be Kafir on the basis of his being a sinner.

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Sufism may be best described as Islamic mysticism or ascetism, which through belief and practice helps Muslims attain nearness to Allah by way of direct personal experience of God. It consists of extra obligatory duties like Dhikr (Remembrance of Allah) Nawafil (superogatory prayers) and Tahajjud (late night prayers and supplications). It also consists of seclusion in a mosque or a jungle and keeping away from people.

Rabiah Al-Adawiyyah was a female mystic of slave origin from Basra. She was considered the first Islamic saint who introduced the doctrine of selfless love into Sufism. She emphasized ascetic detachment, renunciation of the world, meditation, and love of God

Ah Al-Takfiri are sects that declare or accuse another Muslim (who they think denies any of the basic tenet of Islam) of apostasy.

M.O Ibrahim, "Mass Media and Da'wah Impact of Madrasat Muhammad (A Radio Program on Muslims" A Long Essay Submitted to the Department of Religious, University of Ilorin, Ilorin. 2016, 44.

In the two events mentioned, the Prophet(S.A.W) participated with the companions without seeing himself as a leader who will only give directive.

An Interview with Mr. Murtadha 'Ali Jabata. A younger brother to the founder of the group. Interview on 23rd May,2017

Interview with MallamMuhammadulAwwal Ali Jabata, the founder of the Jabata Salafi Group

Salafiyyah refers to the cluster of different *Sunni* Muslims that have an ideology which agrees with the teachings and practices of the first three generations of Muslims

This is contained in the Interview with Mallam Jabata.

Duffu is a kind of drum that is beaten at ceremonies among the Arabs. The drum is peculiar to their culture and environment and the like may not be found in Africa.

Muhammad bn Ismail Abu Abdullah Al Bukhari. *Sahih Al- Bukhari*.Vol. 7 (Beirut: Dari TurukinNajat(1422 A.H) 19 Hadith 5147

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Abu Da'ud, Sulaiman Al Ash'ab. *SunanAbûDa'ûd*, Vol.4. Beirut: Al Maktabah Al-Asriyyah, 200 Hadith 4607

Muhammad bn Ismail Abu Abdullah Al Bukhari. ...184 Hadith 2697

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HajiaWasilat, (52 years), Business woman, Mandate market.

Endnotes

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4 Sayyid Qutb, Ibrahim Hussain. *FīZilālil Qur'an*. Vol. 4 (Beirut :Darus Shurūq.1412 A.H) pp 2201-2202. http://www.shamela

5 An oral interview with the anchor in his office at Al-Hikmah University, Ilorin on 15/01/2020

6 Muhammad bn Ismail Abu Abdullah Al Bukhari. *Sahih Al- Bukhari*.Vol. 1(Baerut: Dārut Turukin Najat (1422 A.H) 12

7 Muhammad bn Ismail Abu Abdullah (1422 A.H) Al Bukhari...p12 hadith 14

8 Muhammad bn Ismail Abu Abdullah (1422 A.H) Al Bukhari... p12 hadith 16

9 The Harury, also known as Muhakkimah, are the Muslims who rejected arbitration between Ali bn Abi Talib and Mu'awiyyah at the battle of Siffin in 657 CE

10 Contrary to the position of the Harury, the Murji'ites are of the view that the determination of the faith of a sinner should be left with Allah. A person should not declare anybody to be Kafir on the basis of his being a sinner.

11 Sufism may be best described as Islamic mysticism or ascetism, which through belief and practice helps Muslims attain nearness to Allah by way of direct personal experience of God. It consists of extra obligatory duties like Dhikr (Remembrance of Allah) Nawafil (superogatory prayers) and Tahajjud (late night prayers and supplications). It also consists of seclusion in a mosque or a jungle and keeping away from people.

12 Rabiah Al-Adawiyyah was a female mystic of slave origin from Basra. She was considered the first Islamic saint who introduced the doctrine of selfless love into Sufism. She emphasized ascetic detachment, renunciation of the world, meditation, and love of God

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shar iyya. The article will use the term Jihadists instead of terrorist. being the term accepted by the movements and used by many academics and Western writers. The *jihadi* movements in the article refer to al-Qaida, ISIS and Boko Haraın.

Meaning and Origin of Khārijīs

Literally, the word *Khārijī* is an Arabic term meaning "rebel", it is driven from *Khurūj* which means "revolt" and "insurrection". Khārijīs are the earliest Islāmic sect, which traces its origin to a religio-political controversy over the Caliphate. The sect emerged at the time of the first sedition among the Muslims; between the followers of ʿAlī ibn AbīṬālib and Muʿāwiya ibn Abī(Sufān. They are known as Khārijīs (those who go out) due to their rebellion against ʿAlī (RA) at Ṣiffīn in protest against his acceptance of the Syrian call for arbitration.[1] There are some *ahadith* of the Prophet (may the Peace and Blessings of Allah be upon him) indicating the emergence of this sect. Al-Bukhārī and Muslim narrated that Yusayr ibn ʿAmr (RA) said:

> I said to Saḥl ibn Hunayf: did you hear the Prophet (may the peace and blessings of Allah be upon him) say anything about the Khārijis? He said: I heard him say – and he gestured with his hand towards Iraq –: "From there will emerge people who recite the Qur'an, but it will not go past their collarbones. They will pierce through the religion just like an arrow that goes clean through prey.[2]

In another *Hadith* in *Sunan* Ibn Māja, Ibn Abī Awfa said: The Messenger of Allah (may the Peace and Blessings of Allah be upon him) said that: "The Khārijis are the dogs of Hell."[3] Some scholars argue that the Khārijīs have originated from the time of the Prophet (may the Peace and Blessings of Allah be upon him) shortly after the battle of Hunayn when the Prophet (may the Peace and Blessings of Allah be upon him) was distributing charity to a few people whose hearts needed to be reconciled. There came a man with a thick beard, prominent cheekbones, deep sunken eyes, protruding forehead and shaven head. The man exclaimed: Fear Allah, O Muhammad! The Prophet (may the Peace and Blessings of Allah be upon him) responded: 'Who will obey Allah if I were to disobey him? Am I not [sent as the] most trustworthy person on earth; and yet you trust me not?' The man then turned back, whereupon one of those present asked for permission to kill him, but the Prophet (may the Peace and Blessings of Allah be upon him) said: 'Verily, from the progeny of this [man] shall evolve a people who will recite the Qur'an but it would not pass beyond their throats. They will slay the followers of Islam and would spare the people of idolatry. They will pierce through the religion just like an arrow that goes clean through prey.[4] Ibn Taymiyya in the second anti-Mongols fatwa, states, "One of the worst criticisms of the Prophet (may the Peace and Blessings of Allah be upon him) against the Khārijis is his statement where he said about them that: "They kill the people of Islam and leave the people of idols."[5] He then stated the *Hadith* above has indicated their origin.

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After the emergence of the Khārijīs, the sect split into many groups. The most important of these groups according to al-Shaharastānī are *Muhakkima*, *Azāriqa*, *Najdat*, *Baihasiya*, *'Ajarida*, *Tha'aliba*, *Ibaḍiya* and *Sufriya*. All other groups of the Khārijīs are subdivisions of the aforementioned.[6] According to Patricia Crone, all of these subsects of the Khārijīs have desisted except the Ibaḍis who are currently residing in Oman.[7] However, the Ibaḍis existing in Oman are moderate Khārijīs who are attested to be non-chaotic.

The Origin of the Contemporary Jihadist Movements

Even though the Khārijīs have originated from the first generation of Muslims, it could be argued that the contemporary jihadists derive their inspiration from the writings of the twentieth-century scholars prominently Sayyid Abū A'alā al-Maudūdī (d.1979) and Sayyid Quṭb.[8]Quṭb was said to have been influenced by the writings of al- Maudūdī. In the works of Quṭb, the *Milestones* is considered the constitutional framework of the jihadist groups whose aim is to take control of the State and implement Shari'a.[9] The *Milestones* alongside other works of these scholars and the confrontation between the Muslim cultures and that of the colonial masters resulted in the grooming of the Muslim revivalists who view the colonial masters as a threat to the Muslim culture. As such, the contemporary jihadists' movements could only be traced back in history to the post-colonial era.[10] After the colonial masters left the Muslim countries and handed over the reign of power to the indigenous people, the Muslim scholars led Islamic revivalist movements intending to restore the Islamic values and reform their societies according to the Islamic tenants. These revivalist groups believed that Qur'an and *Sunna* must be the basis of individual morality and stressed the application of Shari'a in all relevant matters. They emphasised the importance of social justice and minimizing the gap in the distribution of wealth between the rich and the poor and view secular regimes and values as the cause of corruption in society. Instead, they advocate the restoration of Islamic principles which they believed will reinstate morality, economic well-being and political power.[11] The revivalists appeal to all segments of the society, they appealed to the students, professionals and conservative families who were neglected by the secular regime to join the revivalism. In Egypt where contemporary jihadism mostly originated, the Sadat government supported the revivalists to serve as a counterweight to left-wing opposition movements.[12] Most of these revivalist movements turned violent due to some happenings in some regions such as the Palestine-Israel conflict, the Iran revolution, the Afghan-Soviet war and the first Gulf war.[13]

Characterising Jihadists as Khārijīs

After the emergence of the jihadists groups in the twentieth century, some *Salafi* scholars labelled them as Khārijīs and link them with the Khārijī movement of the first Islamic century. *Shaykh* Ṣāliḥ al-Fauzān one of the leading contemporary *Salafi* scholars and a member of the Permanent Committee of *Fatwa* in Saudi Arabia.

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describes Bin Laden and all those who share his view of rebelling against the constituted authorities as Khārijīs.[14] This *Fatwa* from al-Fauzān and other *Salafi* scholars went viral and circulated by many Salafis. Articles were published online, and blogs were circulated on social media arguing that jihadists are the contemporary Khārijīs. In one of these articles, Abū'Iyāḍ, the writer describes the jihadists as "revolting Khārijī deviants." He argues that the contemporary jihadists are inspired by the works of Sayyid Quṭb and al-Maududi and then later were influenced by Marxism. To establish the link between the jihadists and these two figures he quoted Abū Mus'ab al-Sūrī a prominent al-Qaida figure, who stated:

> In Pakistan, during the 1950s, the books of the unrivalled genius, AbūA'lā Mawdūdī (may Allāh have mercy upon him) presented a political ideology to crystallize the *Jihādī* ideology. Through his books and writings, he presented the requirements of the testimony of *Tawḥid*, the foundations of loyalty (*Walā'*) and disloyalty (*Barā'*). And (he authored) books about the Islāmic State and the methodology for establishing it. One of his most important books, *al-Muṣṭalaḥāt al-Arba'*, comprised many of the foundational premises of the contemporary *Jihādī* ideology.[15]

Similarly, Abū'Iyāḍ has quoted al-Sūrī describing Sayyid Quṭb as the leader of the jihadi ideology in the modern era.[16] He made similar quotes from Abū Qatāda and Abū Muhammad al-Maqdisi both Jordanian *Jihadi* and spiritual mentors of Abu Mus'ab al Zarqāwī and contemporary jihadists.[17]Abū'Iyāḍ accuses both Quṭb and al-Maudūdī of falling short in understanding the meaning of "deity" in the declaration of faith "There is no deity worthy of worship except Allah." He argues that both Qutb and al-Maudūdī restricted the meaning of deity to be "lawgiver" which according to him is not only political but opposing what is established by the past and present scholars that include Ibn Taymiyya, Ibn al-Qayyim and Muhammad ibn 'Abd al-Wahhāb. He further quoted some statements of both al-Maudūdī and Quṭb declaring their era as the *Jāhilī* era (state of ignorance), making general excommunication and calling for rebellion against the authorities. He quotes Quṭb in the *Milestone* stating that "Today we are in *Jāhiliyya* (pre-Islāmic ignorance), like that which was prevalent at the dawn of Islām, in fact, more oppressive (i.e. severe). Everything around us is Jāhiliyya..."[18] He concludes that the ideology of Quṭb and Mawdūdī is the ideology that Ayman al-Zawāhirī, Usāmah bin Lādin, AbūQatādah, AbūMuḥammad al-Maqdisī were all nurtured upon and it is the ideology of al-Qa'eda and ISIS, the ideology of Khārijis renegades.[19]Abū'Iyāḍ then quotes lengthy statements from both Ibn Taymiyya and Ibn 'Abd al-Wahhāb refuting the Khārijīs and rebellion against the tyrant Muslim rulers.[20]

Despite analyses and quotations from the jihadists, Quṭb, Mawdūdī, Ibn 'Abd al-Wahhāb and Ibn Taymiyya, the article falls short in providing a sound link between the contemporary jihadists and the first generation Khārijīs. The only

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commonality is found between the two is rebellion against the tyrant Muslim rulers which Ibn ʿAbd al-Wahhāb is guilty of against the Ottomans.

No doubt, the Grand Mufti of Saudi Arabia in August 2014 declared ISIS as Khārijīs. Refuting their claim of Salafism and condemning their acts, the grand Mufti states that "These Khārijī group [ISIS] should not be counted as Muslims (Lā *tuḥsabu alā al-Islam*)… it is the extension of the first sect that rebelled against the Muslims, they excommunicate the Muslim sinners and make their blood and wealth lawful."[21]

Furthermore, Nāṣir ʿAbd al-Karīm al-ʿaqal in his study on the Khārijīs dedicates a segment arguing that the contemporary jihadists are part of the Khārijīs. Tracing the origin of contemporary jihadism to *Jamāʿatal-Takfir wa al-Hijra* a.k.a. *Jamā atal-Muslimīn* in Egypt, Al-Aqal argues that Shukri Mustafa,[22] the originator of the movement developed the Khārijī creed after his imprisonment by the Egyptian authorities in the 1960s and spread the creed to his followers after his release which resulted to the formation of the contemporary jihadism.[23] In his effort to categorize them as Khārijīs, Al-Aqal enumerates several Khārijī doctrines that are embodied by the modern-day jihadists which include, ex-communication, rebellion and obligating the migration to the rural areas.[24]

Some western writers such as Richard Bonney and ʿAbd Allah Schleifer also maintain a similar view to that of contemporary *Salafi* scholars. To Bonney, the jihadists such as Qutb and bin Laden adopt the tradition of Khārijīs for stressing the importance of *Jihad* and in some instances preferring it over prayers. The concept of *Hijra* which according to Bonney, was a symbolic historical event to Sunnis, was made by these jihadists as a model for a proper Muslim. The jihadists always escape their communities in the name of *Hijra* to shun the people they classified as evil. Classifying themselves as the only true Muslims and justifying their rebellion as Islamic, excommunicating their opponents and underscoring the obedience to their leadership are elements of Khārijīsm that manifest in the contemporary jihadists.[25] Schleirfer whose argument Bonney discusses above also criticised the Sunnis in general for the inclination to the doctrine of Khārijīsm in emphasising *Jihad* and obedience to the authorities.[26]

Counter Arguments

However, it is difficult to find a standard and consensus definition of what constitutes Khārijīsm in the works of the early scholars, but the unifying factor in all the definitions is that Khārijīs are identified with ex-communication and rebellion against the constituted authorities. Identifying any group that rebels against the authorities as Khārijīs might have traced its origin from the writings of the 11th-century scholar Ibn Ḥazm al-Ẓahirī (d.1056) and 12th-century scholar, Muhammad ibn ʿAbd al-Karim Shahrastānī who describe as Khārijī, whoever rebels against the legitimate leader accepted by the people whether this rebellion took place at the time

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of the Companions against the rightly guided Imams, or against their worthy successors, or against the Imams of any time.[27] Nonetheless, both Ibn Ḥazm and Shaharastānī have enumerated some characteristics of the Khārijī sect that could not be found in the contemporary jihadists. These qualities include; denouncing ʿUthmān and ʿAli (RA) which Ibn Ḥazm said was the fundamental bases of all the Khārijī sects.[28] Excommunicating Muslim sinners is another quality of Khārijīs that might be a point of contention as the jihadists deny such claims against them and restrict their ex-communication to the Muslim rulers who do not apply to Shari'a.[29]

For these reasons and others, the contemporary Jihadists denounce their identification with the Khārijīs and issued several rebuttals accusing the Salafis of fabricating it. In one of the al-Qa'eda poems published by *Ṣadā al-Malāḥim*, the poet denouncing their link with the Khārijīs reads:

> They accused him unjustly for being one of the Khārijīs; if he were, then would that all God servants were Khārijīs emulating him.
>
> Would that he who lampoons him time and again Would instead lampoon and denounce apostasy and belittle it.[30]

In an article issued by the Islamic State stating their creed and beliefs, they clearly denounce any link with Khārijīs and state that their creed (just like that of *Ahl al-Sunna*) is in between the Khārijīs and Murji'is.[31] On the same issue, Abu ʿAbd Allah al-Anṣārī one of the followers of Shukri Mustafa after condemning the Khārijīs and their creed argued that there is a clear difference between the Jihadists and Khārijīs. According to him, there are many *Ahadith* of the Prophet (may the Peace and Blessings of Allah be upon him) condemning the Khārijīs but none of the *Ahadith* associated Khārijīs with ex-communication. This quality according to him was invented by the later scholars and used by the contemporary Salafis against the Jihadists. He further argues that throughout history, scholars have been using the term Khārijī against whoever rebels against them, citing an example of Ibn Taymiyya and the Mongols.[32] From Shukri to *Boko Haram*, all the Jihadist groups condemned Khārijīs and disassociated themselves from them insisting that they are *Ahl al-Sunna* who follow the footsteps of the *Salaf* (first generation of Muslims).

On rebelling against tyrant rulers, the Jihadists have extensively argued that it is the path of *Salaf* (not the Khārijīs) to rebel against any tyrant ruler as the case was since at the time of the Companions and their followers.[33]They cited examples with the rebellion of the Companion ʿAbdAllah ibn Zubayr against the Umayyad, the rebellion of Ḥusayn; the grandchild of the Prophet (may the Peace and Blessings of Allah be upon him) against Yazīd Ibn Muʿāwiya and many others among the *Salaf* who rebelled against the constituted authorities on the allegation against their tyranny and misapplication of Shari'a.[34]

Generally, there are some similarities between the Jihadists and Khārijīs. However, in many ways, the Jihadists are entirely different from the Khārijīs. The

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Khārijīs did not have Salafist tendencies. On the contrary, they refused to accept the arbitration of the first Muslims and the Companions of the Prophet (may the Peace and Blessings of Allah be upon him) in contrast with the Jihadists who proclaim their acceptance of all Companions (RA) of the Prophet (may the Peace and Blessings of Allah be upon him) without exception.[35] The Khārijīs did not consider the first Muslim generation holy, and they never prioritized their views on understanding and applying religion. On the other hand, the Jihadists always claim Salafism and quote their statements in justifying their stands. What seems apparent is that the term Khārijī is used in its literal meaning against any group that rebels against another group that considers itself more legitimate regardless of its inclination to the earlier Khārijī sect that rebelled against ʿAlī and Muʿāwiya (RA) in the 7th century. These counter-accusations of rebellion occurred among the first generation of Muslims even before the emergence of the Khārijī sect. Abu Fadil notes that the accusations of *Baghy* (rebellion) were freely traded between the supporters of ʿAlī (RA) and his opponents while some Companions such as Abd Allah ibn ʿUmar (RA) decided to stay strictly neutral in both the sedition and name-calling.[36] Not all those who rebel against the constituted authorities are labelled Khārijīs. The rebellion occurred among the Companions (RA) and both Umayyad and Abbasid Caliphs came to power through rebellion, yet none of them was classified as Khārijī.

Conclusion

Both the Khārijīs and Jihadists have united in legalising rebellion against the constituted authorities. While the Kharjis excommunicate the first generation of the Muslims by the claim of averting from the Quranic judgements, the contemporary jihadists also excommunicate the contemporary Muslim rulers by the allegation of enforcement of Shari'a. Both groups also argued for the obligation of waging *Jihad* against whom they declared apostates. These are some of the reasons why certain contemporary *Sunni* scholars view the latter group as an extension of the former. However, taking a holistic approach to the creed of the Khārijī sect and comparing it with that of the contemporary jihadists, this paper argues that there are differences between the two groups. While the Khārijī sect vanished in its totality, the jihadists are likely to be associated with the Sunnis. The Jihadists deviated from the mainstream *Sunni* path and used selective quotations from the *Sunni* literature in their arguments. Their deviation might be due to the Jihadists' lack of proper understanding of the *Sunni* tradition or other reasons subject to research.

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Wa'az. The Fulfulde writings were intended for mass education[18], and the purpose was achieved among the *Fulbe* Woila in three different ways. Firstly, some of the writings contain clear admonitions to pursue learning and warnings on dangers associated with ignorance. In Bushra, Muhammad Tukur writes:

V8. *Mihandino yineddomo Jangai Nder Zaman,*
Faomwon idusbido moyi'ata Muhammada

V9. *Fa annde ko woni on Neddo accudo Jangugo,*
Fa maya Uwe Wallahiyi'ata Muhammada

V10. *Wi'aibe mi maunihannde Jannde Softake,*
Fa Aljannabo soffi bengam Lutki Ahmada

Translation

V8. I consider the man who has not read in (his life) time,
as the most wretched who will not see Muhammad (SAW)

V9. Know that he who refuses to learn,
Up till he dies and was buried, shall not see Muhammad (SAW)

V10. Those saying I am old and so cannot learn,
So cannot enter paradise for disobeying Ahmada (Muhammad) (SAW)

Similarly, the writings contain several teachings on various aspects of religion for the guidance of the speakers of the language. In the *Yimre Sukayel*, the Shehu taught how purification (*Istinja*) and ablution (*Wudu*) are performed. Saying:

V8. *Ndenfa Kabba Anniya Tanjo yago,*
Ngiggoya Lalloya Fa har Lulbeitto

V9. *Nden ko artirta Lotoya Judemada,*
Ngam Fa Jolkol he Ngodinder Judemada

Translation

V8. Then you make the intention of purification,
You wash and repeat till the dirt is removed

V9. What you wash first are your hands,
Paying attention to wrinkly areas in them.

Moreso, the circulation of the Fulfulde writings, their studies and memorization by different classes of learners gave rise to a literacy tradition among the *Fulbe* Woila. Taking guidance from those writings, a class of poets emerged both from the learned (*Modibbo*) and people of average learning. One of such indigenous poems of unknown source circulated among the women in some of the Jama'are reads[19]:

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Language General Studies. Ibadan: Jilat Publishing Company.(2010) p. 8

6 Albanna. Hassan, *As Salāmu fi l-islam*(n.d. and n. p.), p27

7 Rotimi Ogungbola. "Crime, Violence and Social Injustice in Nigeria: An Interplay", *www.saharareporters.com*. Retrieved on 28th May, 2014

8 http://www.the nationonline.net/new/salami-unfairly-treated-njc-says-Uwais. Retrieved on 28th May, 2014

9 Justice Mustapha Akanbi is the pioneer chairman of the ICPC. He delivered his speech at the 46th Annual Conference of the Nigerian Association of Law Teachers on Tuesday 23rd April 2013, in Ilorin, Kwara State. Excerpt of his speech could be found at http://dailypost.ng/2013/04/24/nigeria-has-sunk-into-the-labyrinth-of-corruption-former-icpc-boss-akanbi/. Retrieved on 29th May, 2014

10 http://www.cyberistan.org/islamic/ Accessed on 28th May, 2014.

11 Michael H. Hart in his book–"THE 100"- pages 38-39)
http://www.amaana.org/ismailim.html Accessed on 27th May, 2014

12 A. Ahmad. *Tafsīrun Nasafi* (Madariku t-Tanzil Wa Haqa iqu t Tawil). (Bairut: Darul Kalimit Tayyib. 1998)Vol 2. p 24. See also M.M. Abdullateef Bn Al Khati *Awdahut Tafãsir*. (Cairo: Al Matbaᶜatul Misriyyah.1964) p 511

13 A. Ahmad, *Tafsīrun Nasafi* Vol. 1. p 306

14 As Sayyidul Jamīlī *Ghazawãtun Nabiyy Salla Lahu Alaihi Wa Sallama;* .(Beirut: Dãrul Hilãl.1416 A.H), p 79

15 http://www.cyberistan.org/islamic/ Accessed on 28th May, 2014

16 Afzalur Rahman, *Muhammad*: *Blessing For Mankind;* (London: The Muslim Schools Trust, 1979), pp. 105–107.

17 M.I. Al-Bukhari, *Sahīhul-Bukhari. (*Beirūt: Daru Turuqin Najat ,1422 A.H.) Vol 2 p. 85 Hadith 1312.

18 M.I. Al-Bukhari, *Sahīhul-Bukhari. (*Beirūt: Daru … P. 160 Hadith . 6788.

19 Ibn Hisham, *al-Siratun Nabawiyyah*. (Egypt: Mustapha Albābī, 1955) vol. 1, pp. 419– 422

20 S.H. Ali, The *Spirit of Islam,*(London, Mothuen & Co. Ltd., 1967) p. 267

21 Ali, The *Spirit of Islam* …p271.

22 W.H. Watt, *Muhammad, Prophet and Statesman,(* London, Oxford University Press, 1969) p. 184.

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gradual acceptance of the new order among the *Fulbe* Woila, was further accelerated by the activities of members of their communities who studied in those *Zawaya* in Kano, Zaria, etc. and returned home.

Shaykh Muhammad Shuwa al-Mangari (b. 1909), was among the most popular students from the *Fulbe* Woila to study from those *Zawaya* in Kano and Zaria. He spent about eight years learning in one or the other *Zawaya* before he returned home.[24] He taught at a *Fulbe* settlement named either Fulatari or Jama'are Dello in Yunusari Local Government Area of Yobe State for about ten years, and students from far and near trooped to him for learning. At the age of thirty, he migrated to the Republic of Sudan in the company of his family and a number of his disciples[25].

Lamido Bello (1905 – 1984) who was a brother to al-Mangari above, also went to Kano and studied in the *Zawiyah* of *Shaykh* Muhammad Salga (d. 1936). He too returned home and founded his school around 1949 at Yusufari.[26] In their schools, they helped promote the teachings of the Tijjaniyyah, and also introduced new methods of educating people. Lamido Bello for example became the first scholar to start the tradition of holding public *Tafsir* (exegeses of the Glorious Qur'an) classes during *Ramadan*, in Yusufari Town[27]. The emergence of the awaited *Faydah* (Divine Flood) within the Tijjaniyyah, in the hand of *Shaykh* Ibrahim Inyas (1900 – 1975) came with new development that further promoted learning among the *Fulbe* Woila.

Modibbo Usman (d. 1978), a brother to both al-Mangari and Lamido Bello was counted as one of the most active scholars who promoted the cause of the *Faydah* of *Shaykh* Ibrahim Inyas among the *Fulbe* Woila. He studied in Kano in the *Zawiyah* of Muhammad Sani Kafinga (d. 1989) and returned to Yusufari to devote his time to disseminating the method of spiritual training (*Tarbiyyah*) of *Shaykh* Ibrahim Inyas (1900 – 1975)[28]. The *Faydah* was overwhelmingly welcomed and the new *Zawaya* where its principles were taught and promoted became widespread. The Tijjaniyyah *Zawaya*, after the coming of the *Faydah* became rekindled with religious and educational activities that were unprecedented.

Some of the Tijjaniyyah *Zawaya* became exceptionally attractive to students from the *Fulbe* Woila because of the erudition and fame that the scholars who founded them were able to achieve among the followers of Tijjaniyyah. They are, the *Zawiyah* of *Shaykh* Usman al-Fallati (1909 – 1996), one of the prominent Scholars of the Tijjaniyah at Nguru and *Shaykh* Hassan Ala (1923 – 1997), another renowned scholar who lived in Gashua Town. Others are the *Zawiyah* of *Shaykh* Idris (1914 – 1975) at Karasuwa, the one of *Shaykh* Bello (b. 1948) at Gaidam, and finally that of *Shaykh* Dayyib (b. 1942) in Yusufari[29]. The impact of the Tijjaniyyah *Zawaya* on learning among the *Fulbe* Woila becomes manifest through many considerations, most important of them, is that the *Zawaya* graduated members of the *Fulbe* Woila, who have become versed scholars and distinguished poets. The products of a *Zawiyah* are generally different because of their poetry skills, which is not common

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Endnotes

1 Patricia Crone, *Medieval Islamic Political Thought* (Edinburgh: Edinburgh University Press, 2004), 54.

2 Muhammad ibn Ismail al-Bukhārī, *Sahih al-Bukhari*(Riyadh: Dar al-Salam, 1997) vol. 9 Book 84 no. 6934 Muslim ibn Hajjaj, *Sahih al-Jami'* (Riyadh: Dar al-Salam, 1997) vol. 4 no. 1068.

3 Muhammad ibn Yazid ibn Mājah, *Sunan Ibn Majah* (Riyadh: Dar al-Salam, 2007) vol. 1 no.173.

4 Muslim 1064.

5 Shaykh al-Islām Aḥmad ibn Taymiyya, *Majmū 'fatāwā*, ed. 'Abd al-Raḥmān ibn Muḥammad ibn Qāsim and Muḥammadibn'Abd al-Raḥmān ibn Muḥammad, (Riyadh: Maṭābi' al-Riyāḍ, 1961-67).28: 528.

6 Muhammad ibn 'Abd al-Karīm Shahrastānī, *Muslim Sects and Divisions* translated by A. K. Kazi and J. G. Flynn (London: Kegan Paul International, 1989) 98.

7 Crone, *Medieval Islamic Political Thought*, 54.

8 Bonney Richard, *Jihād:From Qur'ān to bin Laden*. (New York: Palgrave Macmillan, 2004.), 199 – 223.

9 David Savig *Fundamentalism and intellectuals in Egypt 1973 –1993* (New York: Routledge 1997), 38.

10 David Cook, *Understanding Jihad. (University of California Press, 2005)*

11 Ira M. Lapidus, *The History of Islamic Societies*, (Cambridge: Cambridge University Press, 2002) 529- 530.

12 Lapidus, The History of Islamic Societies, 531.

13 David Cook, *Understanding Jihad*, 106-108.

14 SheihkṢāliḥ al-Fauzān, *Waṣfu Usāma bin Laden bi anna hu min al Khawārij*. The video published online on the 24/ 11/ 2014 at https://www.youtube.com/watch?v=-gBiYOliDrU accessed on 06/10/2016.

15 Abū'Iyāḍ, *Refutations of the Shaykhs of Islām Ibn Taymiyyah& Ibn 'Abd al-Wahhāb against the Takfīrī Jihādist khārijites who follow the Ideology of Mawdūdī and Quṭb and make Jihād in obeying Satan*, published by islam against extremism.com (Birmingham: Salafi publications, 20015) 3.

16 Ibid,3.

17 Ibid,7.

18 Ibid,4.

19 Ibid,5.

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V1. *Worbe Sure Rewbe Moodon,*
Gama mo Suraai fu he nder Wuletebe

V2. *Rewbe Dowtane Gorirabe Moodon,*
Gama mo Dawtataako fu he nder Wuletebe

Translation:

V1. O husbands, keep your wives under purdah,
He who does not is among the people of Hellfire

V2. O wives, show obedience to your husbands,
She who does not is among the people of Hellfire.

The writings of the Sokoto Scholars were normally circulated among the learned class of the *Fulbe*Woila through copying and borrowing. However, with the initiative of scholars like Alhaji Isa Namadu Sulum (d. 1980), the writings became widely circulated. He was based in Nguru, and used to sponsor the publication of Fulfulde poems by *Sheikh* Usman Ibn Fodio (1754 – 1817), and *Shaykh* Abdul Qadir al-Taliki (1912 – 1995), and distributed the copies for free[20].

It was asserted that the *Ajami* script which was used to compose Islamic verses (songs) in preaching was the innovation of *Shaykh* Usman Ibn Fodio[21]. Versification in Fulfulde, therefore, started from him and was adopted by his contemporary Sokoto Scholars. The tradition extended to the *Fulbe*Woila who composed, taking from the example of the Sokoto Scholars. The nature, feature and purpose of their poems are a replica of the Sokoto Scholars'. For example, the rhythmic two lines stanza often used by *Shaykh* Usman Ibn Fodio[22] became dominant in *Fulbe*Woila poetry. Further characteristics copied from the Sokoto Scholars' poetry include the length of poems. Others are doxology at the beginning and the Signature of the Composer and date at the end.

The credit for the impact of the writings of the Sokoto Scholars could indirectly go to the Qadiriyyah to which they belong. Although the Tijjaniyyah spread much later than the Qadiriyyah, its *Zawaya* made an even louder impact among the *Fulbe*Woila.

The Spread of the Tijjaniyyah *Zawaya* and their Impact on the Development of Learning among the *Fulbe*Woila

The *Sufi Zawaya* is known in the history of Islamic education as formidable institution of learning. The Tijjaniyyah was introduced to Nigeria in the early part of the 19th century by many visiting scholars most prominent of them was *Shaykh* Umar al–Futi (d. 1864)[23]. It was gradually accepted by the political and intellectual elites in Kano, Katsina and Zaria, and in those cities developed the earliest Tijjaniyyah *Zawaya*. Some of the prominent *Zawaya* in Kano to which the students of the *Fulbe*Woilawent for studies in the 20th century were the *Zawiyah* of *Shaykh* Muhammad Salga (d. 1938). and *Shaykh* Abubakar Mijinyawa (d. 1946). The

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Hassan Lake, aged 57, Farmer residing at Fulatari Area Yusufari, was interviewed on 4/4/16, 9:00 to 11:00 am at Yusufari, Yobe State.

Usman Muhammad AbdulMumin, aged 51, a Civil Servant residing at Nguru, was interviewed on 30th August 2019, from 11:00 to 12:00 Pm at Nguru, Yobe State.

Bello Mustapha, aged 40, a Student at Yobe State University, was interviewed on 22/10/2019, 5:00 to 6:00 Pm at Damaturu, Yobe State.

Malam Tukur Bello, aged 54, a Home Study Teacher residing in Nguru, was interviewed on 9/3/18, 5:00 to 6:00 Pm at Nguru, Yobe State.

Alhaji Muhammadu Pukkaro, age 60, interviewed on 30/04/2019, 4:00pm to 5:00pm, at Jajimaji, Yobe State.

Endnotes

1 Johsnton, H.A.S (1970) The Fulani Empire of Sokoto, London Oxford University Press, Pg. 23

2 Zawiyyah which's plural form is Zawaya means a Sufi centre of activities. It is usually headed by a Shaykh who taught his disciles in it, Both singular and plural forms are used where appropriate

3 Meek, C.K. (1971) The Northern Tribes of Nigeria. London, Frank Cass and Co. Ltd. P. 97

4 Meek, C.K. Op cit P. 97

5 Alhaji Muhammadu Pukkaro, age 67, Islamic Scholar, interviewed on 30/04/2019, at Jajimaji, Yobe State

6 Mai AdamuBiriri, age 70, interviewed on 8/9/2019 at Damaturu, Yobe State

7 These factors were enumerated by many scholars who responded, such as Modibbo Tukur Muhammad Bello, age 52, interviewed on 17/09/2019, at Nguru town, Yobe State

8 Sa'eed, A.G. The literary writings of Alhaji Garba Abubakar Sa'idu Kano, AJ Publishers, 2007 P. 225

9 Malam Haruna Muhammad, age 57, interviewed on 2/9/19 at Yusufari, Yobe State

10 Malam Isma'il, age 59, interviewed on 22/8/2019, at Yusufari, Yobe State

11 Shaykh Buro, age 70, interviewed on 9/9/19, at Damaturu, Yobe State

12 *Malam*BashiruArfo, age 48, interviewed on 28/8/2019, at Gashua, Yobe State

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to all learned people. That is so because poetry is indispensable to Sufism and so literature and literary skills are central to the curriculum of a *Zawiyah*.

Accordingly, many young scholars from the *Fulbe* Woila, have studied in the *Zawiyah* and have cultivated impressive poetry skills to become poets to be reckoned with. Two famous poets of the *Fulbe* Woila, namely Muhammad Tukur Bello (b. 1963) and Muhammad Al-Amin Usman shall be briefly discussed to showcase how from the *Zawiyah*, some of them have become learned.

Muhammad Tukur Bello (b. 1963) studied under different scholars in Nguru before he finally frequented the *Zawiyah* of *Shaykh* Usman al-Fallati (1909-1996). Under the *Shaykh*, he studied most of the books that represent the primary sources of *Shari'ah* and the Arabic Language (*Luggah)*. He became one of the best students of the *Shaykh*, and after the death of the *Shaykh* continued to teach in the *Zawiyah*[30]. Some of the poems he composed that show his literary prowess are as follows:

1) *Qasidah Nuniyyah Fil Madihi al-Nabawi* – A poem on a eulogy to the Prophet (SAW) rhymed with "*Nun*" in twenty verses.

2) *Qasidah Ba'iyyah*– A poem rhymed with "Ba" on eulogy to *Shaykh* al-Fallati in twenty-one verses.

3) *Qasidah Ra'iyyah* – A poem in forty-one verses on a eulogy to *Shaykh* Hassan Ala.

Muhammad Al-Amin Usman was born in Jama'are of the *Fulbe* Woila named Ngajammo in the year 1966[31]. He started studies at home and later went to Azare in Bauchi State and studied under *Malam* Siddi and other scholars. He also joined *Shaykh* Tayyib of Yusufari, then residing in Maiduguri and studied under him for a long time. When *Shaykh* Tayyib opened his *Zawiyah* in Yusufari, he ordered Muhammad Amin to teach in the *Zawiyah*. He is currently settled in his own *Zawiyah* at Bayamari in Bursari Local Government Area of Yobe State. Some of the poems that made him an outstanding poet of the *Fulbe* Woilainclude:

1) *Qasidatu Fakhr al Anam Fi Madhi al-Shaykh Tayyib Badr al Kiram*. The poem is in twenty-seven verses. In it, the composer eulogized his teacher *Shaykh* Dayyib of Yusufari as per the tradition among the Tijjaniyyah people.

2) *The Marta'ul Abrar Wajannatul Asrar waFaydatul Athar* – A *Diwan* (Register) composed of Six Sections on Praise to Allah (SWT) and Eulogy to the Prophet (SAW), and the Saints (RA). Each section is one thousand verses, all total of six thousand verses.

Conclusion

The attainment of the *Fulbe* Woila in terms of learning is explained by the prominent scholars in Yobe State that came from them. The development of learning among them was rooted in a long-established tradition of the community system of

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Jama'are which encourages learning. The literacy level obtainable in those communities facilitated the studies of the Sokoto literature and was used as a means of mass education. Again, from those same communities, students went to study in the Tijjaniyyah *Zawaya* in big cities and became learned. Many have returned home and opened a *Zawiyah*. *Thus*, learning reached the stage it was able to reach.

Among other *Fulbe* groups, such as the Wodaabe, Udan Ko'en and Hontorbe, a similar established tradition of learning was not very strong. That is why, neither the Sokoto literature nor the Tijjaniyyah *Zawaya* could bring them any significant development in learning. They are, however, all coming up as a result of the modern *Islamiyyah* system of education through which many of them have become also learned akin to their other fellow *Fulbe*.

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List of Informants

Mal Adamu Biriri, aged 75, a retired civil servant residing at Damaturu interviewed on 8/9/2019, 1:00 to 2:00 Pm at Damaturu, Yobe State.

Malam Haruna Muhammad, aged 67, Qur'anic school teacher residing at *Sangaya* area Yusufari, interviewed on 2/9/19, 5:00 to 6:00Pm at Yusufari, Yobe State.

Malam Isma'il, aged 70, a Qur'anic school teacher residing at Unguwar Arewa, was interviewed on 22/8/2019, 9:00 to 10:00 am at Yusufari, Yobe State.

Shaykh Buro, aged 73, Islamic Scholar residing in Damaturu, was interviewed on 9/9/19, 4:00 to 5:00 Pm at Damaturu, Yobe State.

Malam Bashiru Arfo, aged 53, a Qur'anic school teacher residing at Fulatari interviewed on 28/8/2019, 11:00 to 12:00 Pm at Gashua, Yobe State.

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13 Hassan Lake, age 55, interviewed on 4/4/16 at Yusufari, Yobe State

14 Shaykh Buro, age 70, interviewed on 9/9/19, in Damaturu, Yobe State

15 The information was narrated by Hassan Lake aged 55 above, who is her grandson

16 It was in 191 verses and has been edited and published. See Abu Manga and I. A. Mukoshi (Eds) Gime Fulfulde: Gime Shehu Usmanu bi Fodio, (ND) CSNL, BUK, P. 69-70

17 See also Abu Manga and I. A. Mukoshi (Eds) P. 9-14

18 Dahiru, U.(1985) "Contributions of Fulfulde Poetry to Islamic Literacy Tradition in Northern Nigeria", An Unpublished M.A. Dissertation Submitted to the Department of Islamic Studies, BUK, P. 39

19 The poem was recited to researcher by Modibbo Laure, age 60, interviewed on 14/10/2019, at Yusufari , Yobe State

20 Usman Muhammad AbdulMumin, age 52, interviewed on 30th August, 2019, at Nguru, Yobe State

21 Dahiru, U. (1985) Op cit, P. 58

22 Dahiru, U. (1985) Op cit, P. 68

23 Brigaglia, A.(2019) "Sufi Revival and Islamic Literacy: Tijjaniyyah Writings in Twentieth Century in Nigeria" in the Annual Review in Africa, Issue No. 1211 2013/2014; retrieved from https//:www.academia.edu on 3rd September, 2019. P. 103

24 Tukur, M.B. (ND) "*Majmu'ah* Mufida" Unpublished Manuscript, P. 6-7

25 Tukur, M.B. P. 7

26 Bello Mustapha, age 42, interviewed on 22/10/2019 at Damaturu, Yobe State

27 Tukur, M.B. P. 6

28 Tukur, M.B. p 8

29 See Tukur, M.B. Op cit. where some of these Zawaya were discussed in detail

30 Malam Tukur Bello, age 58, Interviewed on 9/3/18, at Nguru, Yobe State

31 Sanda, B. (2004) An analytical Study of Selected Poetry Authored by the Youth in Yobe State (Nigeria) from 1991 to 2004 Unpublished M.A Dissertation Submitted to the Department of Arabic, Bayero University, Kano, P. 56.

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