

**AN APPRAISAL OF TEACHINGS AND ACTIVITIES OF *DARU 'S-SALAM*
GROUP IN NIGER STATE, NIGERIA, 1993-2009**

BY

Hussaini ABDULLAHI

16/27/MIS002

**DEPARTMENT OF RELIGIONS, HISTORY AND HERITAGE STUDIES,
KWARA STATE UNIVERSITY, MALETE**

JULY, 2018

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**BEING A DISSERTATION SUBMITTED TO THE DEPARTMENT OF
RELIGIONS, HISTORY AND HERITAGE STUDIES, KWARA STATE
UNIVERSITY, MALETE IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF MASTERS DEGREE IN
ISLAMIC STUDIES**

SUPERVISOR: DR. SULAIMAN S. ADUA

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JULY, 2018

CERTIFICATION

This is to certify that this dissertation was carried out by Abdullahi Hussaini in the Department of Religions, History and Heritage Studies, College of Humanities, Management and Social Sciences, Kwara State University, Malete

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DEDICATION

This work is dedicated to my late Mother, Mallama Fatima Abdullahi Badeggi; Father, Malam Abdullahi Muhammad Hussaini Badeggi; and Grandfather, Alhaji Ndanusa Abdullahi Badeggi, May Allah have mercy on them. (Amin)

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Hussaini Abdullahi

ABSTRACT

Darus-Salam is a religious group with members who adopted camping as way of life. The group was founded in 1993 in Niger State of Nigeria by one Mallam Bashir Abdullah. The group had its camp in Mokwa in Niger State. This research studied the teachings and activities of the group with a view to determining the extent of their compliance or otherwise to the teachings of Islam as contained in the Qur'an and *Sunnah* of the Prophet (SAW). The research adopted historical methodology through the use of descriptive survey. The research tools used included un-structural interviews. In addition, books, encyclopedias, journals, and Qur'anic commentaries were also consulted. The findings show that though the group was not violent, some of its teachings and activities are at variance with the orthodox teachings of Islam. The study also reveals that *Darus-Salam* as a religious group had impacted negatively on the Niger State Muslims 'Ummah (community). The research therefore concluded that the group was heretic in its teachings and that the action of the State Government in disbanding it was appropriate in order to forestall any eventuality.

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CHAPTER ONE

INTRODUCTION

1.0 Preamble

Darus Salam is a Muslim religious group that sprang up in Mokwa in Niger State. The group which claimed to be of the Sunni sect extraction had some teachings and activities which may be said to be different from those of the orthodox Muslims. This study is an attempt to beam a searchlight on the teachings and activities of this group with a view to determining whether or not such teachings and activities are in consonance with the spirit of orthodox Islam. In this introductory chapter, there is the background to the study. The problem the study is to address is clearly stated. The purpose of the study as well as its scope and delimitation of the study are given. There is equally a discussion on the methodology employed in the study. The chapter also contains literature review.

1.1 Background to the Study

Prophet Muhammad (S.A.W), when he was alive had given the information that after his death, the Muslims will divide into various groups numbering seventy-two.¹ True to the Prophet's prediction, many groups which later became sects emerged; each of them with distinct doctrines and teachings. The most notorious of the sects is the Khārijites (extremist renegades) whose emergence the Prophet (S.A.W) in many traditions. The Prophet predicted that the Khārijites would put the Muslims, their leaders and their societies to trial and tribulation. When Prophet Muhammad was asked about the Kharijites, he responded by saying that the Kharijites, "offer *Salat* (prayer) in such a way that you will consider your *Salat* (prayer) negligible in comparison to theirs and observe *Sawm* (fast) in such a way that you will consider your fasting (negligible in comparison) to theirs. They recite the Qur'an but it does not go beyond their throats (i.e., they do not act on it) and they desert Islam".² And, indeed, when they appeared, they accused many a

Muslim of infidelity, excommunicated, and even slew them in cold blood. To them, the commission of any sin takes one out of the pale of Islam. Another group that appeared was the *Murjiites*. They, in their own case, claimed that no believer should be excommunicated. To them, no degree of sin invalidates a believer's religious pretension, in its very essence. They believed deeds have no effect at all on faith. According to Jimoh:

It was in an attempt to close the gulf between the two opposing perspectives that the *Mu'tazilites* came unto the scene with their theory of a state between two states'. So also were the *Ash'arites*, who presented the case from *Sunni* world-view. They conditioned the excuses for excommunication; and damned outright, the unjust and indiscriminate carriage of the exercise.³

Ever since the appearance of these early sects in Islam, many other sects or groups that share the same or different doctrines with them have continued to emerge.

In Nigeria, a group which share some doctrinal beliefs with the Kharijites appeared in Mokwa, Niger State. They are known as the *Darus-Salam* Group. Though not violent like the Kharijites as there is no record that they attacked and killed fellow Muslims, they share the same doctrine of excommunicating Muslims with the Kharijites. Just like the Kharijites, all other Muslims who do not belong to their group are *Kuffar* (unbelievers). However, unlike the Kharijites who believe that such a Muslims should be killed, the *Darus-Salam* Group did not call for the killing of such Muslims.

1.2 Statement of the Problem

In recent times, some youths in Bida town engaged in declaring other Muslims that do not belong to their group or movement as disbelievers. Our investigation, however, revealed that most of these youths are former members of *Darus-Salam* group. According to them, anybody that works under the present system of government is considered to be a disbeliever (*Kafir*).⁴ Similarly, all traditional rulers are also labeled as disbelievers (*kuffar*). They also forbid Western Education

to themselves. Some of these youths even declared their parents as disbelievers (*kuffar*), to the extent that even if they die, they do not pray for them.⁵

It seemed when *Darus Salam* was disbanded and its members dislodged, some of its remnants are the youths mentioned above. The activities of these Bida youths who were former members of *Darus-Salam* and the danger they portend that inform this study which is to appraise the teachings and activities of *Darus-Salam* with a view to determining whether or not they conform to the teachings of orthodox Islam.

1.3 Purpose of the Study

The objectives of this work are:

1. To trace the emergence of *Darus-Salam* group.
2. To identify and discuss the teachings of *Darus-Salam* group.
3. To identify and discuss the activities of *Darus-Salam* group.
4. To examine the position of Islam on the teachings and activities of *Darus-Salam* group.

1.4 Scope of the Study

This study is on *Darus-Salam* group from the time of its emergence in Niger State in 1993 to the time its members were dispersed in 2009. The study focuses on the teachings of the movement as well as its various activities. Though, *Darus-Salam* had its camp in Bokani, in Mokwa Local Government of Niger State, its influence spread to other Local Government Areas. It is for this reason that, the work extends its scope to cover: Bida, Chanchaga, and Katcha Local Government Areas. These Local Government Areas cover the base of the *Darus-Salam* sect.

1.5 Significance of the Study

1. This work is useful in clarifying some Islamic theological issues that have been subjects of polemics among Muslims.
2. It also helps in clarifying certain misconceptions that ordinary Muslims have about Islam due to the teachings and activities of members of *Darus-Salam*.
3. The work is also useful in giving government information about Islamic groups, so that pro- active initiatives and measures could be taken to prevent breakdown of law and orders in the society.

1.6 Research Methodology

Differ⁶ submitted that, two basic techniques of research are available for any study: these are out and inside-based researches. Out-based research is what is referred to as field work which deals with real life, while the inside covers library research which deals with whatever has already been documented. For the purpose of this study, both the field and library research methodologies were used. The bulk of efforts were on the field in view of the particular nature of this topic.

The research methodology adopted thus included historical and analytical through the use of descriptive survey. The researcher visited archives, libraries and other information resource Centre where books, encyclopedias, journals, and Qur'anic commentaries are preserved. The researcher conducted series of interview to collect data which were examined, analyzed and discussed systematically. Relevant websites were also explored to enrich the research with recent ideas.

1.7 Conceptual Definition of Terms

Below are operational definitions of key terms used in this work.

Boko: This word in Hausa language is popularly used to refer to the formal public or western education.

Darus-Salam Group: (Land of peace) refers to a group of people that settled in a camp between Mokwa and Bokani village in Niger State.

Takfir: Excommunication which is to declare someone as infidel.

1.8 Literature Review

In this section, some literature that are related to this study are reviewed. The followings are the reviewed works:

Philip in his *A Survey of the Muslims of Nigeria's North Central Geo-political Zone*, traced the origin of the *Darus-Salam*. According to the author, it was founded in 1993, in Niger State, by a completely orthodox Sunni scholar who wished to form a pious community that would be isolated as much as possible from the rest of the 'abnormal' community. The community *Darus-Salam*, according to him, started as a small group but grew up to about four thousand people, all living together near Mokwa, men, women and children,⁷ before they were dislodged by the Niger State Government in 2009 following the threat of *Boko Haram* that blew up the Northeast in Nigeria. Two weeks after *Boko Haram* struck, Governor Babangida Aliyu of Niger State ordered the dislodgment of the *Darus-Salam* group claiming that their continuous existence constituted a threat to the peace and security of the state, and would be more serious than the *Boko Haram* sect.⁸

The Nigerian Research Network in a book titled: *Islamic Actors and Inter-faith Relations in Northern Nigeria*, some Sunni Muslim groups in the northern Nigeria were listed in the book which include: Nasrul-lahi Fatih Society (NASFAT), Ahmadiyah, Nurudeen Society of Nigeria,

Ansaruddeen Society, *Mahdiyyah* sect which based largely in Kano, *Darus-salam* sect based in Niger State and *Boko Haram* in the North eastern part of Nigeria. While all these are *sunni* groups based in the northern part of Nigeria, the author only mentioned the groups but did not discuss any of them in detail. In this study, we study *Darus-Salam* in details.⁹

Genasci, in his work titled: *Overt Indicator of Islamic Extremism in Nigeria*, indicated that Nigeria was used as an Islamic extremist safe haven. He also mentioned that within the *salafi* movement, there existed more extreme sects which include *Al-Qaeda*, *Hamas*, Islamic Jihads, and Muslim Brotherhood. And that these sects had distorted the mainstream classical Islamic traditions.¹⁰ He further explained in the same work that, Islamic extremists broadly divided the world into two houses: The House of Islam (*Dar al-Islam*), in which the Muslims rule through Islamic law, and the House of War (*Dar al Harb*). This view as expressed by this author is similar with the view of *Darus-Salam* group. That is the reason their camp was named *Darus-Salam*. Although, Genasci made reference to the two classifications, he was not particular about *Darus-salam* of Niger State, Nigeria which is the focus of this study.¹¹

Luwaihiq in his Book: *Religious Extremism in the Lives of Contemporary Muslims* opined that, studies carried out by American newspapers and magazines have shown that there were three hundred and seventy terrorist organizations in the world. And that they were centered in sixty three countries and carried out their activities in one hundred and twenty countries.¹² Luwaihiq in his work mentioned some creedal positions of the extremist organization which include: declaring others who are not part of them He also highlighted some extremism related to practice and behaviors such as, forbidding western education, forbidding employment in government positions etc. However, while it is true that *Darus-Salam* may share some doctrinal teachings and practices

with some of the terrorist organizations identified in Luwaihiq's work, there is no established evidence that the *Darus-Salam* being studied in this work is a terrorist group.

Oloyede in his paper: "*Islam in Nigeria: A Century of National Islamic Societies*" which was a Keynote Address presented at the International Conference of Islam in Nigeria at the University of Ilorin, mentioned some Islamic organisations in post-colonial northern Nigeria and submitted that the first Islamic organisation in northern Nigeria after the amalgamation was the Ansarul Islam Society of Nigeria founded by Shaykh Muhammad Kammaludden Al-Adabi in May 1942. He further mentioned some groups like Islamic Movement of Nigeria founded by Al-Zakzaky, *Jama'at Ahli 's-Sunna li 'd- Da'wati Wa 'l-Jihad* which later became (*Boko Haram*) by Muhammad Yusuf and *Jama'atu 'Ansaru Muslimina Fi Biladi Sudan*, that broke away from the *Jama'at Ahli 's-Sunna li 'd- Da'wati Wa 'l-Jihad (Boko Haram)* with their doctrine. The paper did not mention anything related to the *Darus-Salam* group which also emerged from the northern part of Nigeria.¹³

Jamiu in his book titled: *Islam and Politics in Nigeria (1903- 1983)* discusses about traditional Reformist Group, and mentions some of these groups.¹⁴ The author did not discuss *Darus-Salam* group because the scope of his work is 1903 to 1983 whereas *Darus-Salam* came into existence in 1993.

The Boko Questions written by Da'wah Institute of Nigeria states that, there have been several arguments used against conventional education, in a bid to discourage people from embracing it, leading to widespread of ignorance and extremist tendencies. Thirty-five of these arguments were identified in the book.¹⁵ The book, based on its title, focuses mainly on *Boko haram* sect. It will however be noted that *Boko Haram* and *Darus Salam* share the same ideology with regards to Western Education which the two groups forbid for their members.

Another book tagged: *The Boko Haram Tragedy* written by *Da'wah* Coordination Council of Nigeria discusses the question of how the *Boko Haram* members regard other Muslims who do not share their ideology? It is submitted that they regard non-members (*Boko Haram*) to be *kuffar* (unbelievers).¹⁶ This position is the same with that of the *Darus-Salam* group only that they were not violent about it.

Abimbola submitted in his work: *The Boko Haram Uprising and Islamic Revivalism in Nigeria*, that the *Maitatsine* uprisings of 1980 in Kano, 1982 in Kaduna and Bulumkutu, 1984 in Yola and 1985 in Bauchi, obviously were the first attempts at imposing a religious ideology on a secular, independent Nigeria and that marked the beginning of ferocious conflicts and crises in Nigeria. Following the *Maitatsine* crises, other crises began. These include the Kano metropolitan riot of October 1982, the Ilorin riot of March 1986, and the University of Ibadan crisis of May 1986, etc. The *Maitatsine* uprisings could easily be compared to those of the *Boko Haram* in terms of philosophy and objectives, organizational planning and armed resistance, and *modus operandi*. In this work, the author compared the *Boko Haram* with the *Maitastine* without including the *Darus-Salam* group obviously because they were not violent like *Boko Haram* and *Maitastine*.¹⁷

Adesoji in his paper titled: *Between Maitatsine and Boko Haram: Islamic Fundamentalism and the Response of the Nigerian State*, states that the exact date of the emergence of the *Boko Haram* sect is mired in controversy, especially if one relies on media accounts. Most local and foreign media traced its origin to 2002, when Mohammed Yusuf emerged as the leader of the sect. However, Nigerian security forces dated the origin of the sect back to 1995, when Abubakar Lawan established the *Ahlu Sunna wal Jama'ah hijra* sect at the University of Maduigiri, Borno State. It flourished as a non-violent movement just like the *Darus-Salam* group until Mohammed Yusuf assumed leadership of the sect in 2002, shortly after Abubakar Lawan left to pursue further studies

in Saudi Arabia. Since then, the sect has metamorphosed under various names like the *Muhajirun*, *Yusufiyyah*, Nigerian *Taliban*, *Jama'atu Ahlis Sunnah lid- da'awati wal Jihad* and *Boko Haram*.¹⁸

Shuaibu, in a paper titled: *The Impact of Boko Haram Insurgency on Nigerian National Security* mentioned that: *Jama'atul Ahlus Sunnah Lid- Da'wati wal Jihad* popularly known as *Boko Haram*, which means western education is forbidden emerged around 2002 as a local Islamic movement mainly for preaching and charity to people in Maiduguri, Borno State. In August 2014, the sect leader declared areas under their control as new Islamic Caliphate which would be governed according to strict Islamic laws. The relevance of Shuaibu's work to the present study is that just like the *Boko Haram* declared that governance should be according to strict Islamic laws, *Darus-Salam* group also share the same view. That is why they established a camp where the inmates were governed strictly in accordance with the provisions of the Islamic laws.¹⁹

Mawdudi in his book titled *A Short History of the Revivalist Movements in Islam* highlights various programs of Islamic revivalists. Although, the author did not mention any revivalist group in the book, such as *Boko Haram* and *Darus-Salam*, the relevance of the work is that it discusses vital doctrinal issues that are related to the doctrines and activities of *Darus-Salam* group.²⁰

Voges, in his essay titled: *The Development of Islamic Insurgent Movement in Egypt*, stated that a man called Shukri Mustapha formed an organization called *Jamaa Muslimeen*, which broke out from *Ikhwanul Muslimeen* of Egypt, and they were also called *Jamaatu takfir wal Hijrah* by others, because they claimed that they were the only true Muslims, while anybody outside the group was a disbeliever. On the other hand, in 1984 Shukri's group built a place to live which they called *Mahjer* (place of *hijrah*),²¹ This work is of direct relevance to the present study considering the fact that the issue of excommunication and camping are found in the teachings and activities of both *Jamaatu takfir wal Hijrah* of Egypt and *Darus-Salam* of Niger State, Nigeria.

Ajayi mentioned *Maitastine* movement and their activities. He further explained that *Boko Haram* had its root from *Maitastine* of early 80s, but it's organizational planning and armed resistance and *modus operandi* were more in line with the *Taliban*. He also linked them with the *Al-Qaidah*, but not with the *Darus-Salam* group of Niger State perhaps because of its non-violent nature.²²

Haruna, in his work; *An Introduction to Islamic Movements and Modes of Thought in Nigeria* mentioned some fringe Islamic movements in Nigeria which include: Mahdsim, (with the ideology of awaited Messiah) with its main followers from Jigawa, Kano, Bauchi, Gusau, Yobe, Gombe, and Adamawa; *Maitatsine*; *Isawa* (Qur'anic Christians or biblical Muslims or Christo-Muslims); *Quraniyyun* (kala kato); *Ya-Haqiqah*, and *Boko Haram*.²³ Each of these groups discussed by Haruna has distinctive features that differentiate them from one another. However, one would have expected the author of this work, which was written in 2015, to include the *Darus-Salam* group in his discussions as it was also a group with its distinct features and existed before the author wrote his essay.

Umaru, in his work titled; *Muslims of Niger State: A Survey* mentioned that, there existed before now a Muslim community called *Darus-Salam* (meaning "Land of peace") in Mokwa Local Government Area of the State and that, the community was disbanded in 2009 following the insurgence of religious crisis caused by *Boko Haram* in Borno and other States. He stated that, the residents of the *Darus-Salam* community were returned at government expense to their indigenous places of birth mostly Kano, Jigawa and Zamfara States. There were few others whose origin were traced to towns in the neighbouring Niger Republic.²⁴ The author, however gave commendation to the Niger State government for being pro-active by closing down the *Darus-Salam* camp before it

grew to another *Boko Haram*.²⁵ Though, Umaru's work is insightful, it however does not dwell extensively on the teachings and activities of *Darus-Salam* group as done in the present work.

Anjad in his book, *The Kharijites: Historical Roots of Modern Day-Extremism and Terrorism*, enumerated argued that the Kharijite sect (extremist renegades) was the roots of the ideology of the Muslim Brotherhood, *Hizb al-Tahrir*, *Al-Qaidah*, *Al-Nusrah*, *Boko Haram* and ISIS. The author in his enumeration did not list *Darus-Salam* as an off-shoot of the kharijites as done for the ones mentioned obviously because the *Darus-Salam* group was not known to be violent.²⁶

Muhammad in his paper, "*The Message and Method of Boko Haram*", explained the evolution of the sect and traced its origin back to the time they withdrew from the urban landscape of Maiduguri to rural Kanama in the Yunusari Local Government Area of Yobe State in north-eastern part of Nigeria in December, 2003. This approach was equally true of *Darus-Salam*. It is on record that members of *Darus-Salam* migrated from Kano to Bokani village in Mokwa Local Government Area of Niger State in the north central part of Nigeria.²⁷

Imam Muqbil, in his book *Debating the Concept of the Jama'at at-Takfir*, refutes the false concept of *Takfir* which according to him was founded in Egypt by a man named Shukri Mustapha which later spread to other Muslim countries. He further stated that their beliefs revolve around declaring Muslims to be disbelievers. He also mentioned that, even though Mustapha was executed in 1978, the false concept of his sect still managed to creep into the hearts of many Muslims today, as we can see in the case of the *Boko Haram*, the *Darus-Salam* and other sects.²⁸

Of all the above reviewed works, it would be seen that only two focus on *Darus-Salam*. Yet, they also do not appraise the teachings and activities of *Darus-Salam* as done in this work.

1.9 Conclusion

We have in this chapter introduced the study by giving the background and stating why the study becomes imperative. This chapter has also discussed the purpose and significance of the study as well as its scope and the methodology adopted in carrying it out. Some literature that are related to the study are equally reviewed. It is discovered that not many works have been written directly on *Darus-Salam* and that is another justification for carrying out this study.

Endnotes on Chapter One

1. Ibn Majah: *Ibn Majah bi sharhi 'Abi Hasan*, Beirut- Lebanon, Daru 'l- Ma'rifah, (1st edition), 1996. *Hadith* No. 3993
2. Imam Bukhari: *Sahihu 'l-Bhukari*, Riyadh, Daru's Salam, (Vol.4), 1998, *Hadith* no.3610.
3. Jimoh S.L. *Kufr in Broader Perspectives* (Lagos; The companion, 1995)1
4. An interview conducted by the researcher with, Ex-Member. On 17 July, 2018
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CHAPTER TWO

EMERGENCE OF THE *DARUS-SALAM GROUP* IN NIGER STATE, NIGERIA

2.0 Preamble

This chapter presents a brief history of Niger State and the emergence of *Darus-Salam* group in the State. There is also a discussion on how and what led to its dislodgement by the State Government from its camp in Bokani Village in Mokwa Local Government Area of Niger State.

2.1 Brief History of Niger State

Niger State was created out of the North-Western State of Nigeria in 1976. It is inhabited by three main ethnic groups, namely Nupe, Hausa and Gbagyi (Gwari). Its population in 2006, according to the census, was 3,950,249, the second largest in the North Central zone after Benue.¹ The state has twenty-five local government areas. It is also divided into eight emirates for administrative convenience of the long-standing traditional political system. They are: Bida, Agaie, Lapai, predominantly Nupe; Kontagora, Kagara and Borgu, predominantly Hausa; and Minna and Suleja, predominantly Gbagyi. The populations of the predominantly Nupe, Hausa and Gbagyi groups of emirates are in the ratio of approximately 40:32:28, giving some idea of the relative strengths of the three ethnic groups within the state.²

There are other people belonging to other ethnic groups living in Niger State, including both indigenes and settlers. Minority indigenous tribes include Dibo, Kakanda, Kupa and Zhitako in the two Nupe Emirates of Agaie and Lapai; Kambari, Dukawa and Yaruba in Kontagora Emirate; Kadara in Minna Emirate; and Fulani, Bissan, Laru and Bundawa in Borgu Emirate.³ Ethnic settler communities are very few in Niger State, the only significantly noticed settler tribe in Niger is the Tiv whose mass movement into the state was occasioned in 2002 by ethnic and

religious conflicts in Taraba, Nasarawa, Benue and Plateau States.⁴ In addition to these, however, there are in the cities and towns people who have come from all over Nigeria for study or for work.⁵

Primarily, Nupe people are predominantly Muslims with a few Christians. Although before the introduction of Islam to Nupe kingdom, they were followers of Traditional religion that is, before their contact with Islam, their prime religion was idol worshipping (*Kutiji*).⁶ The practice remained dominant up till the fifteenth century.

Historically it is absolutely difficult to say exactly when Islam penetrated Nupe land since it was first embraced by the people even before the earlier rulers (*Etsuzhi*) accepted it.⁷ The *Etsu* Mamma Waziri (5th *Etsu* Nupe – who reigned between 1670 –1679 CE) was said to be the first Muslim ruler in Nupe land. Islam was introduced to Nupe people through its gradual expansion by Arabs into North Africa reaching right across Hausa land and finally landed in Nupeland.⁸ During the period, there was at least a mosque in every Nupe Muslim settlement usually built outside a compound so as to allow not only insiders but outsiders too, to observe or say their prayers in it.⁹ Introduction of Islam to Nupe land was done by Muslim traders. Political and commercial centres like Nku, Nupeko, Gbara, Jima, Mokwa, Labozhi, Dabban, Eggan, and Raba were the ones that had early influence of Islam.¹⁰ Gradually, Islam spread to other settlements inhabited by the majority of common people. By and large, historical account revealed that Islam spread into Nupe land through trade transactions between the Nupe and Mande and Hausa traders.¹¹

Each of the eight emirates in Niger State is under the political control and headship of an Emir (or “Etsu” in the case of the three Nupe emirates of Bida, Agaie and Lapai), these Emirs or Etsus are now appointed after the death of an incumbent by the state government upon the recommendation of the kingmakers of the respective Emirate Councils.¹² The emirates, as the

name implies, are Islamic rulerships, most of them tracing their lineages back to the Sokoto Caliphate. Today's Etsu (or Emir) of Bida, for example, is descended through two sons or one grandson (in rotation among the houses) from the Fulani Malam Dendo, who won the Nupe kingdom for the Caliphate.¹³ He is a first-class emir, including Etsu Agaie, the Etsu Lapai, the Emir of Kontagora, the Sakin-Zazzau/Emir of Suleja, and the Emir of Minna, the other two emirs are of the second class, indicating the relative ages and strength of their domains.¹⁴ Although several of the emirates belong to nominally Fulani clans (as in the case of Bida), through intermarriage they have all been much "indigenized", so the Emir of Bida/Etsu Nupe is distinctly Nupe today.¹⁵ Below the emirs are lower ranks of traditional rulers, from District Heads down to Ward and Village Heads, often with their own titles derived from local ethnic traditions.¹⁶



2.2 Emergence of *Darus-Salam* in Niger State

While it is not known whether or not the *Darus-Salam* Group had existed before its emergence in Bokani Village, the indisputable fact is that it was founded in 1993 in Niger State by one Mallam Bashir Abdullah who happened to be their leader when he and twenty others with their families arrived Bokani Village and camped there. Information gathered revealed that it was only this first set that asked for permission to settle there from the Village Head of Masha; all others that came after them did not seek for any permission.¹⁷ They were apparently Hausa by ethnicity and on the face value, they would be taken to be completely orthodox *Sunni* Muslims. They claimed that they only wished to form a decent community that would be isolated as much as possible from the rest of the sinful world. It was for this singular reason that they came to settle and created a camp in Bokani Village. They named their small community as *Darus-Salam* (Abode of Peace) believing that the outside world is *Darul-Harb* (Abode of Wars and Conflicts). Soon, the small community grew to about four thousand people, all living together in the camp.

They acquired land or the right to use land where they built their settlement.¹⁸ They farmed, reared livestock and traded among themselves and with the outside world. In the camp, they adopted and followed strictly the Maliki School of Law in all matters- civil and criminal- except that they did not claim the right to execute any harsh punishment on anybody. Serious cases were handled by excommunication. They had their own *qadi* (Islamic judge) and Islamic schools and hospitals.¹⁹ The structures were well planned with streets within the camp for easy access. Well water was the main source of water used in the camp. Shops were built in the camp where virtually every basic things needed were sold to the members and even the neighboring community.²⁰ One very big *Masjid* (Mosque) was built by the entrance of the camp where all members used to gather for their congregational prayers and other Islamic activities.²¹

When the Public Complaint Commission, Minna got a wind of the group and their activities, it visited the area and had a chat with the original inhabitants of the surrounding villages who gave their history as back as the time of late Estu Nupe, Alh. Umaru Sanda Ndayako, who told the villagers to allow them to stay because it is un-Islamic to drive a stranger away.²² He might not have known their aim by then. Some other sources told the Commission that, they were resettled there by the former chief Executive Governor of the State, Late Engineer AbdulKadir Abdullahi Kure. Reports also have it that the host community, at appoint, was gripped by fear and became wary of the activities of the settlers and therefore appealed to the authority to come to their aid by relocating them to a virgin land outside that environment.²³

2.3 Dislodgement of *Darus-Salam* Group from Bokani Village

As a result of the fear being nursed by the host community which led to the appeal its members made to the authority, coupled with the nefarious activities of *Boko Haram*, Niger State Police Commissioner, Mike Zuokumor sent policemen and officers backed by reinforcements from the Federal Capital, Abuja. The Police arrived the camp very early on a Saturday morning and surrounded the place.²⁴

The operation came to the members of the group who had just finished the early morning prayer (*Subhi*) as a surprise. The whole members were caught unawares; they therefore could not put up any resistance. They readily surrendered to the police. The leader of the group, a forty-eight year-old Bashir Abdullahi was arrested along with members of the group.²⁵ The then Niger State Police Commissioner, Mr. Michael Zukuomor, in his report remarked that the operation was peaceful and successful, adding that no life was lost on both sides and that nobody injured.²⁶

The Commissioner stated further that, the combined team of policemen and men of the immigration service had screened those arrested, after which they were sent to their countries or states of origin. Furthermore, the preliminary investigation had shown that some of those arrested were from Niger Republic and Ghana.²⁷ According to the police boss, the action of the force was to ensure that the peace of the area and the country was maintained all the time, adding that the practice of the sect members was anti-Islam.²⁸

The commissioner who was interviewed in Minna said that, the action of the state government to write to the presidency seeking for advice on the step to be taken against the sect was as a result of series of reports on their activities in the area by their host community, noting that the action for their evacuation was a preventive measure.²⁹

The then Chairman of Mokwa Local Government Area, Alhaji Mohammed Adama Lwafu who was on hand to receive the sect members said that the group had violated all known Islamic laws by their behavior, adding that they were also not relating with anybody.³⁰

Contrary to the above, the group leader, Bashir Abdullahi denied that his group was a threat to anybody, saying that since they had been in the area they had lived peacefully with their neighbors and respected the laws of the land.³¹ Abdullahi described the assault on members of his group as, not only against their fundamental human rights, but an abuse of their personal liberties.³²

The peaceful manner exhibited by the Islamic group and their cooperative posture with the security operatives during the operation, according to the Police Commissioner, was worthy of commendation. The Police Boss reported that the State Government was overwhelmed with their conduct which informed its decision to compensate them and rehabilitate the Nigerian citizens among them.³³ According to him, the State Government had put in place a committee to take inventory of their assets and valuables with the aim of commencing the compensation and

repatriating the foreigners while the Nigerians among them would be transported to their respective state, and paid their compensation to enable them settle down.³⁴

2.4 Reaction of *Darus-Salam*'s Founder to Federal Government's Petition

The then Attorney-General and Commissioner for Justice in Niger State, Barrister Adamu Usman sent a petition to the Federal Government of Nigeria seeking advice on how to tackle the activities of *Darus-Salam* members in the State.³⁵ In his reaction to the petition, the group leader, Mallam Bashir Abdullahi Suleiman drew the attention of the Federal and Niger State Governments to what he called apprehension towards their stance and way of life. Contrary to what the Attorney-General told the Federal Government that their mode of operation contravenes the doctrine of the rule of law, Mallam Bashir explained that, they established the town sixteen years ago in order to live and practise pure Islamic religion without mingling with other corruptive and sinful world.³⁶ He also disassociated his people from the *Boko Haram* (That is when they became terrorist group) and other fundamentalists who caused violence in the name of religion. In his clarification, he said:

We face Allah with all our actions. We are no threats. We've been living in this town for sixteen years now. Let them come and investigate if for one day any of us has ever been arrested on any criminal or civil unrest. Our aim is to practise the proper ethics of Islam without associating with the sinful world. That was why we migrated from various states down here.³⁷

In his reaction to the petition, he stated their position on some ethical vices that they abhor alcoholism, brothels, lesbianism, homosexuality, fornication, adultery and all sorts of cultural, religious, economical corruptions in their camp.³⁸ He further stated that their aim is not to infringe on the rights of other people who have their rights to live just as they had their own too. He based his submission on the Qur'anic verse that says there should no compulsion in the matter of religion.³⁹ He further made it clear that, they did not dissociate themselves from the Niger State Government facilities and that they were used to referring their sick ones to the government

hospitals if the patients' cases are above the knowledge of their medical doctors who rely solely on Islamic medicines like using honey and other herbs originated from the teachings of Muhammad (SAW).⁴⁰

According to Mallam Bashir, the State Security Services (SSS) and other security operatives from Abuja visited the camp four years before their dislodgement and conducted a thorough search into their houses with the motive to find any incriminating weapon, but nothing of such was found.⁴¹ He concluded that that was a confirmation to the government that they were peaceful and not in any way violent or threatening the peace of anybody. After the search, they were made to sign an undertaking not to be violent and to be law-abiding. While the security operatives had a copy of the undertaking, a copy was also given to the group.⁴² Four days after, the Divisional Police Officer of Mokwa also visited and invited the group to his office. The group sent some delegates there and they were made to sign a similar undertaking, a copy of which was kept by each party.⁴³

In his conclusion, he said:

All of us are Nigerians from various states like Kano, Jigawa, Sokoto, Katsina and a lot from Niger and Kogi states. Some of them are Hausas, Fulanis, Ebiras, Nupes, Yorubas and others. It is only Igbo people who are not with them in *Darus-Salam*.⁴⁴ We are just Muslims trying to live according to Allah's injunctions in the Qur'an and the teachings of Prophet Muhammad (SAW).⁴⁵ We welcome anybody to come and see for himself, entertain and accommodate questions on our activities, way of life and religion. If we are found to be doing things contrary to the teachings of the Qur'an and *Sunnah*, we are ready to accept change based on tangible proof from the tangible sources mentioned. We have a library with relevant Islamic educational stuff.⁴⁶



Evacuation of women from *Darus-Salam* Camp in Mokwa Local Government of Niger State on August 16, 2009



Darus-Salam camp nine years after the dislodgement



This is the location of *Darus-Salam Masjid* (Mosque) after demolition nine years ago



One of the wells found in *Darus-Salam* camp after dislodgement nine years ago

2.5 Conclusion

This chapter has given some insight into the emergence of *Darus- Salam* group in Bokani village in Mokwa Local Government Area of Niger State as well as how the group was dislodged. It would be realized, based on the accounts given in this chapter, that the *Darus- Salam* group could not be said to be a militant group or that they were violent in their activities. The people in the host community as well as the Government of Niger State only had to dislodge them as precautionary measure to forestall a repeat of the *Boko Haram* scenario which also was not initially violent but later became a terrorist group, bombing and killing innocent people.

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CHAPTER THREE

TEACHINGS AND ACTIVITIES OF *DARUS-SALAM* GROUP

3.0 Preamble

This chapter takes a look at the teachings and activities of *Darus-Salam* group. Doctrines such as *Takfir* (excommunication) of non-members from the fold of Islam and negative attitude to western Education are discussed. The *Da'wah* methodology and other activities of the group are also examined in this chapter.

3.1 Teachings of *Darus-Salam* Group

3.1.1 Classification of Community into *Darus-Salam* and *Darul-Harb*

One fundamental teaching of the *Darus-Salam* group is that its members should see the entire world as being divided into two opposing lands namely; the land of belief and the land of disbelief. There is no third one. They are also taught to believe that human beings must, at any point in time, belong to one of the two; it is also not possible for anyone to belong to the two at the same time. They refer to the land of belief as *Darus-Salam* (Abode of Peace) and the land of disbelief as *Darul-Harb* (Abode of war). Those who inhabit *Darus-Salam* are the Muslims while anybody outside the *Darus-Salam* is considered as being a *Kafir* living in *Darul-Harb*. In the *Darus-Salam*, the law that govern the inhabitants are the Laws of Allah (i.e. *Shari'ah*) while those living in *Darul-Harb* are governed by man-made laws. It was for this reason that the members of *Darus-Salam* in Bokani Village considered the Nigerian nation as being a *Darul-Harb* and insisted that there was the need to carve out a *Darus-Salam* from the Nigeria entity where those who genuinely are desirous of practicing Islam in its pristine nature must move to and live in. That also informs while the camp in Bokani Village was named *Darus-Salam*. To the members, only those in the camp were Muslims while anybody outside the camp was considered a *Kafir* (unbeliever).¹

3.1.2 Imperativeness of *Hijrah*

Hijrah means migration. The teaching in *Darus-Salam* was that, since the whole of the Nigerian Nation and any other place where the *Shari'ah* is not being totally practiced is a *Darul-Harb*, it becomes imperative for anyone desirous of practicing Islam to migrate from the *Darul-Harb* to *Darus-Salam*.² To them, one cannot be in *Darul-Harb* and practice Islam as expected. They usually cited the example of Prophet Muhammad who had to migrate from Makkah to Madinah when he and his followers could no longer bear the hostility of the unbelievers in Makkah; and the example of the Sokoto Jihadists who had to migrate from Degel to Gudu and referred to the place as *Darus-Salam*.and other places in Hausaland as *Darul- Harb*.

3.1.3 Excommunication of Non-Members

One of the teachings of *Darus-Salam* which drew criticism to it is excommunication of all other Muslims who do not belong to the group. Members of the group were taught to see only fellow members as Muslims while whoever does not belong, no matter how versed and knowledgeable is not a Muslim but a *Kafir* (Unbeliever).

A report given by one ^oAbdulMalik who visited the camp in 2005 when he heard about it is instructive. According to him, he was invited by the leader of the group, Mallam Bashir to join them so that he could become a Muslim.³ That indicated that he was considered as a disbeliever in their midst. Similarly, in 2006, one Abubakar said he went to the camp to see his sister who along with her husband joined the group. To his dismay, on his arrival at the camp, his sister's husband told him to pronounce *Kalimatush-Shahadah* (Word of Testimony) so that he could become a Muslim and join them.⁴

3.1.4. Declaring a Muslim an Unbeliever for Committing a Sin

Another teaching of *Darus-Salam* is that for one to be a Muslim, one should be infallible and not prone to committing sins. Therefore, any false step, according to them, shuts one out of the pale of Islam. Any Muslim who commits a sin is no longer a Muslim but a *kafir* (disbeliever) who will have to reenter into Islam.⁵ This teaching or doctrine is the same with that of the Kharijites during the early period of Islam who claimed that the commission of sin nullifies faith in its very essence and that any committer of sin has become a *kafir* (disbeliever)

3.1.5 Total Implementation of *Shari'ah*

In *Darus-Salam*, there was no room for any other law except the *Shari'ah*. The members were subjected to follow the dictates of the *Shari'ah* in all their dealings.⁶ The appointment of officials was strictly done following the laid down principles of *Shari'ah*. Business transactions in *Darus-Salam* as well as other social dealings such as marriage (*nikah*), divorce (*talaq*) child custody (*hadanah*) etc. were strictly in accordance with the dictates of the *Shari'ah* as enshrined in the Qur'an, *Sunnah* and other sources of the *Shari'ah*. Just as there was no room for man-made laws in the camp, there was no room for mixing between the *Shari'ah* dictates and man-made laws. Offenders in *Darus-Salam* were punished based on the *Shari'ah* prescriptions as directed by their *qadi* (Islamic judge).⁷ Some cases were even handled by excommunication. The leader was even once asked what type of punishment would they apply should any of their members commit adultery or theft, since they did not recognise the customary or magistrate courts? Bashir answered thus: "Though, we do not want and have any criminal in our midst, criminals like killers, cultists, hemp smokers or drug addicts are not welcome in our community.⁸ If such things happen, upon valid certification and proof, we will apply what Allah and His messenger provided as punishment to the type of offence he or she commits and up till now, such things have not happened".⁹

3.1.6. Disobedience to Constituted Authority

Since the teaching in *Darus-Salam* was that those outside the camp are *Kuffar* living in *Darul-Harb* and subjected to laws other than the Law of Allah, obedience to the constituted authority in *Darul-Harb* was not mandatory. Indeed, to the members of *Darus-Salam*, obedience to such authority constituted an act of *kufir* since the authority itself is an embodiment of *Kufir*.

Once, the leader of the camp, Bashir Abdullahi was invited by the Nigerian Police in connection with the case of pulling down some trees from a Government reserved forest directly opposite the camp, and he honored the invitation. When he came back to the camp, some members accused him of infidelity saying: *Malam! yakafirta* (meaning: Mallam has become a *kafir* (unbeliever). Indeed, this incident led to division in the camp.¹⁰

3.1.7 Declaring Western Education as *Haram* (Forbidding)

Darus-Salam declared Western system of education which they called *Boko* as *Haram* (forbidding) to its members. Some of the reasons given for forbidding Western Education include use of curriculum designed by *kufir* system of government; inter-mingling between males and females while acquiring the knowledge; rising up while greeting a teacher when he or she enters the class; saying the National anthem and the Pledge by the students; taking part in the National Youth Service Corps by University graduates.¹¹ Therefore, *Darus-Salam* members in the camp were only given the Islamic education in the school they established. They were taught the Qur'an and *Hadith* and their sciences as well Islamic Jurisprudence (*Fiqh*) in the *Madhhab* of Imam Malik.

3.2 Activities of *Darus-Salam*

Apart from the teachings as discussed above, the members of *Darus-Salam* also engage in some activities in the camp. The following is a discussion of some of their activities:

3.2.1. *Da'wah* and Religious Activities

Da'wah which literally means invitation in a technical sense is calling people to the way of Allah. This is also encouraged in the Glorious Qur'an and *Sunnah*. While *Da'wah* is embarked upon to invite people to Islam, it could also in the form of admonition and reminder for those who are already on the path. *Da'wah* in the *Darus-Salam* camp took the two dimensions. Whenever members in the camp had the opportunity of interacting with anybody outside of the camp, they tried to invite him/her to join them in the camp. Some instances of this were earlier on given. In the case of the second dimension, the period between *Saltul- Maghrib* and *Salatul- 'Isha'* was used to enlighten, admonish and remind members on their obligations to Allah.¹²

In *Darus-Salam*, there was a big mosque sited by the entrance of the camp meant for both the daily prayers and the *Jumu'at* service. Outsiders were also allowed to come in and pray with them. The mosque also served as the assembly ground where all issues bothering on life in the camp were discussed. *Ta'lim* sessions also took place in the mosque everyday between *Maghrib* and *'Isha'*. The leader of the camp, Mallam Bashir most often led the congregation in all religious and spiritual activities. Members used to fast in Ramadan and observe the *'idul-Fitr* prayer as well as its celebration in the camp. The same was true of *'idul-'Adha*. For the *'idul-'Adha*, some members of the camp would go to the far north to buy rams which were sold to members to be slaughtered on the *'idul-'Adha* day.¹³ We are, however, unable to get any information on whether the members of *Darus-Salam* used to go on pilgrimage to Makkah and how if they used to go.

3.2.2. Economic Activities

The *Darus-Salam* was a complete community on its own such that there was hardly any amenity or item found outside the camp which was not available in the camp. Among the members were those that engaged in various lawful petty-tradings; selling all items needed by the members such that they had no need to go out of the camp to procure such items. There were shops within the camp and by its entrance close to the mosque, owned by members of the camp. Outsiders were allowed to patronize the shops outside but were not allowed to enter the camp because they were considered infidels who should not step on the land of peace. The traders among members of the group used to travel to other states in the country to procure the items they were selling in the camp. It should however be stressed that in all their business transactions, they followed strictly the dictates of *Shari'ah*. No cheating or defrauding of any kind.¹⁴

Apart from trading, another means of livelihood encouraged largely in *Darus-Salam* camp is farming and animal rearing. Members were encouraged to acquire any portion of land lying fallow for farming. Different types of crops such as maize, guinea-corn, yam, potato etc were planted by members on their farms and sold to members after harvest. They were also encouraged to rear animals like cattle, sheep, rams and goats. The farmers and animal breeders among them were encouraged to give *zakat* from their farm produce and animal stock as stipulated in the *Shari'ah*.¹⁵

3.2.3. Social Activities

Since the members of *Darus-Salam* were not interacting well with the outside world, all social activities were limited to within the camp. Members of *Darus-Salam* would not allow their sisters to marry from outside the camp as such would amount to giving a Muslim lady to a *kafir* in marriage. Also, their male members would not marry outside the camp except the lady in question was ready to join the 'religion' of her husband. Because of these restrictions, there were not enough choices of suitors as a result of which males and females were being forced on themselves in marriage.¹⁶ Marriage solemnization and other social functions such as naming (*°Aqiqah*) which were usually low-keyed were done in the camp following strictly the dictates of the *Shari°ah*. Outsiders were not allowed to grace such occasion because of their creed.

It should, however, be mentioned that *Darus-Salam* welcomed visitors only that the visitors would stay by the mosque side and not allowed to enter the camp. Also, visitors could not spend more than 24 hours before being asked to choose between joining them or taking leave. Perhaps, it was their solitude attitude that spurred the people of Masha, Gbete and Bokani village to petition the state government.¹⁷

3.3 Conclusion

From the foregoing, it could be vividly seen that *Darus-Salam* had some teachings most of which bother on theological issues and are subjects of polemics. They also engaged in some religious, social, economic and activities in their camp. The camp, which of course was not fenced, was like a community on its own. Members had access to almost all basic facilities needed. Their interaction with the outside world was therefore limited.

Endnotes on Chapter Three

1. Abdul-Aziz Al-Jarbu, *Clarifying the Obligation of Migration from the Land of Disbelief to the Lands of Islam*, 6.
2. An interview conducted with one Abdul-Malik in Minna on 4th January, 2013.
3. An interview conducted by the researcher with an ex-member of the *Darus- Salam* on 5th June, 2014
4. An interview conducted by the researcher with an ex-member of the *Darus- Salam* on 17th July, 2018
5. An interview conducted by the researcher with the village Head of Masha on 24th July, 2018.
6. See News Line Newspaper of, August 19, 2009.
7. See Sunday Tribune News Paper, Aug 16, 2009
8. *Ibid*
9. An interview conducted by the researcher with an ex-member of the *Darus- Salam* on 17th July, 2018
10. An interview conducted by the researcher with an ex-member of the *Darus- Salam* on 17th July, 2018
10. *Ibid*
11. An interview conducted by the researcher with the village Head of Masha on 24th July, 2018.
12. *Ibid*
13. *Ibid*
14. *Ibid*
15. An interview conducted by the researcher with the village Head of Masha on 24th July, 2018.
16. *Ibid*
17. *Ibid*

CHAPTER FOUR
AN APPRAISAL OF THE TEACHINGS AND ACTIVITIES OF *DARUS-SALAM*
GROUP

4.0 Preamble

This chapter appraises the teachings and activities of *Darus-Salam* group in Niger state, Nigeria, from Islamic point of view: This is done with a view to ascertaining whether those teachings and activities are Islamic or not, using the periscope of the Qur'an, Hadith and writings of orthodox Muslim scholars.

4.1. Islamic Appraisal of *Darus-Salam*'s Teachings

4.1.1. Classification of Community into *Darus-Salam* and *Darul-Harb*

The *Darus-Salam* was not the first to classify Human community into *Darus-Salam* and *Darul-Harb*. Most reformers such as Shaykh Muhammad Abdul Wahhab, Mawlana Mawdudi, Sayyid Qutb, even if they were not categorical about the classification, the truth is that they alluded to the classification in many of their writings. However, Uthman dan Fodio, leader of the Sokoto *Jihad*, in his writings categorically stated the two classifications. In his work titled *Nurul-'Albab*, he classified *Dar* into two namely: *Darus-Salam* and *Darul-Harb*.¹ Indeed, it may be said that the leader of *Darus-Salam* borrowed the idea from him. After Uthman dan Fodiyo migrated and settled down in Gudu, he declared the settlement as *Darus-Salam* and the whole of then Hausaland as *Darul-Harb*.

However, while we see nothing wrong in the classification because that is the reality as far as Islam is concerned, declaring the whole of the Nigerian Nation as *Darul-Harb* is contentious. There are in the Northern part of the country some States that declare full implementation of the *Shari'ah*. Zamfara State was the first to declare in 1999 after which many other northern States

followed suit. For the *Darus-Salam* in Niger State to consider all these States as *Darul-Harb* and only their own camp as *Darus-Salam* is, in our opinion, erroneous.

4.1.2. Imperativeness of *Hijrah*

Hijrah (migration) is an Islamic concept. The Qur'an recorded the *Hijrah* of Prophet Ibrahim (AS) after surviving the plot of his people to burn him and he felt he could no longer cope with their persecutions. This is contained in *Suratul 'Ankabut* (Chapter 29 verse 26) which reads: "... And he said: I am migrating to my Lord". The *Hijrah* of Prophet Muhammad (SAW) is also well documented in books of Islamic History. He first asked his followers to migrate to Abyssinia while he himself migrated to Taif. Finally, he and all his followers migrated to Madinah when the persecutions of the Meccan pagans became unbearable. Also, replying those who claimed that reason why they wronged themselves was because they were the weak one son earth, Allah says: "Is Allah's earth not expanse enough for you to migrate?" (Q.4:97). This is an encouragement for people to embark on migration rather than sit down and suffer persecutions. We have also made reference to the *Hijrah* of Uthman dan Fodiyo from Degel to Gudu. With all these instances, it becomes clear that migration from where one is suffering persecution to a place of 'Amn (security) is highly encouraged in Islam.

A critical look at position of *Darus-Salam* group on *Hijrah* shows that they make it mandatory and imperative even when there is no compelling need for it such as persecution whereas, the above instances cited make persecution and prevention from the practice of one's faith the condition for embarking on *Hijrah*. The Nigerian situation is such that there is freedom of religion. Nobody is being persecuted for his/her faith and nobody is being prevented from practicing Islam. Muslims go to mosque without any hindrance. They fast in the month of Ramadan freely. They also have Pilgrims Welfare Board taking care of their *Hajj* activities both

at the national state levels. Based on these submissions, we consider *Darus-Salam*'s position of making *Hijrah* to their camp an imperative an act of extremism.

4.1.3 Excommunication of Non-Members

Darus-Salam group believe that only their members are Muslims and whoever does not belong to their group is a *kafir* (an infidel). This holier than thou attitude is, in our understanding, un-Islamic because Allah says: Do not purify yourselves, only He (Allah) knows he who is pious (53:32). Moreover, what notable differences are there between members of the group and other Muslims other than the camp life.

The trials and tribulations attached with imputing *kufir* (disbelief) on Muslim 'Ummah (community) is one of the most dangerous *fitnah* (trial) in the recent period. This is called *takfir* (excommunication) in Islamic theological parlance. Those who blaze the trail of excommunication in the history of Islam were the Kharijites who labeled any Muslim that did not belong to their group as *kafir*. Since then, any other groups had emerged with the same notion. *Jama'at Takfir* of Mustapha Shukri in Egypt is a prominent group that dishes out *kufir* to any Muslim who does not belong to their group. Here in Nigeria, *Boko Haram* is also prominent for that. So also is the group founded by one Jabata in Ilorin, capital of Kwara State. This shows that *Darus-Salam* under study is not the only group in Nigeria that label Muslims as infidels.

Islam frowns seriously at frivolous labeling of fellow Muslim as *Kuffar*. Before a Muslim can be called a *kafir* and treated as such, he must have done some acts that nullify his faith. Orthodox Muslim theologians have discussed such acts in their various works. Among such are syncretic acts, ten of which are discussed by 'Uthman dan Fodiyo in his *Nurul-'Albab*² thus:

Among those eclectic ones is one, who claims that he is a Muslim, does the works of Islam while at the same time, he venerates some trees and stones by offering

slaughtered animals and alms to them; or by pouring (grain) paste on them. This one, also, is an unbeliever, who is not subject to the rules of Islam.

Among them is one, who claims that he is a Muslim, performs acts of Islam while he denies the resurrection of the dead by saying “There is no resurrection after death”. This one, also is an unbeliever, who is not subject to the rules of Islam.

Among them is one, who claim he is a Muslim, performs acts of Islam while he ridicules Allah’s religion and ridicules its adherents; he ridicules the humble ones, as well as women who conceal themselves from male strangers. This one also is an unbeliever.

Among them is one, who claims that he is a Muslim, performs acts of Islam while he, at the same time: claims that he knows something about the (realm of the) unknown through lines made on sand; or by the state of the stars; or by promptings from *Jinns*, or through the sounds or movements of birds; or by some other means. This one also is an unbeliever, who is not subject to the rules of Islam.

Among them is one, who claims that he is a Muslim while he at once, consults diviners about his affairs and believe what they say. This one also is an unbeliever, who is not subject to the rules of Islam.

Among them is one, who claims that he is a Muslim, performs acts of Islam but then casts cotton or some other things on stones by the roadside; or at the foot of tree; or at the junction of two roads; or at some such locations; where such are (sacrificially) cast. He is an unbeliever, who is not subject to the rules of Islam.

There is among them one, who claims that he is a Muslim, performs acts of Islam but still puts clothes or food or some other things on the tombs of a saint or a scholar or a pious person as a votive offering, imagining in his ignorance, that he is thus fulfilling a vow. This one, also, is an unbeliever, who is not subject to the rules of Islam.

Among them is one who claims that he is a Muslim, performs acts of Islam, but yet, charms people, separates two people between whom there is a mutual affection, and puts asunder a wife and her husband. This is an unbeliever, who is not subject to the rules of Islam.

Among them is one, who claims that he is a Muslim, performs acts of Islam and yet recite the Qur’an to the beats of the tambourines. This one, also, is an unbeliever, who is not subject to the rules of Islam.

Among them is the one, who claims that he is a Muslim, performs acts of Islam but yet, writes the Qur’an and the Name of the Almighty Allah on filthy objects such as dead people’s bones or the head of a dog. He writes the Qur’an or the Name of Almighty Allah with blood spilled during slaughter or he writes the Qur’an or Allah’s Name and then washes it with water; then shreds a snake’s slough and mixes

it with the water. This one too is an unbeliever, who is not subject to the rules of Islam.

Other acts for which a Muslim can be dubbed an infidel are contained in what Muslim theologians termed *Nawaqidul-Islam* (Violations of Islam). They are also ten in number.³ They are:

1. Associating partners with Allah (*shirk*). Allah Most High says: “Truly, if anyone associate partners with Allah, Allah will forbid him the Garden and his abode will be the fire! The wrong doers will have no helpers.” (Q.5:75). Praying to the dead, asking for their help, or offering them gifts or sacrifice are various form of *shirk*.
2. Setting up intermediaries between oneself and Allah, making supplication to them, asking for their intercession with Allah, and placing one’s trust in them is unbelief (*kufir*). The Qur’an says: “Is it not to God that sincere devotion is due? But those who take for protectors, others than God (say): “We only serve them in order that they may bring us nearer to God”. Truly God will judge between them in that wherein they differ. But God guides not such as are false and infidel.” (Q. 30:3). Anyone who does not consider polytheists (*Mushrikun*) to be unbelievers, or doubts concerning their unbelief, is himself an unbeliever (*kafir*) “The Qur’an says: “Yea! To those who take for friends unbelievers rather than Believers: Is it honour they seek among them? Nay – All honours is with Allah. Already has He sent you word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: If ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith – all in Hell” (Q. 4:139 –140). Elsewhere, Allah says: “And he, amongst you, that turn to the (for friendship) is of them! (Q.5:51).
3. Anyone who believes any guidance other than the Prophet’s guidance to be more perfect, or a decision other than the Prophet’s decision to be better, is an unbeliever. This applies to those who prefer the judgement of misguided individuals to the Prophet’s judgement. On this, the Qur’an states: But no! by the Lord, they can have no (real) faith, until they make thee judge in all disputes between them and find in their souls, no resistance against thy decisions, but accept them with fullest conviction” (Q.4: 65).
4. To believe that it is permissible to give a ruling without taking into consideration what Allah has revealed in matter of law, punishment or other affairs. Although one may not explicitly believe such rulings to be superior to *Shari’ah*, he in another vein, may commissionally affirm such a stand by declaring permissible, a misconduct which Allah has totally prohibited, such acts as adultery, drinking alcohol or usury. The general consensus among Muslims is that such person is an unbeliever (*kafir*).
5. Anyone who hates any part of what the Messenger of Allah (May the peace and blessing of Allah be on him) has declared to be lawful, has nullified his Islam, even though he may act in accordance with it. Allah, Most High, says: “Because they

- dislike what Allah has revealed, their deeds are brought to nothing”. (Q.47: 9)
6. Anyone who ridicules any aspect of the religion of the messenger of Allah (Peace be on him), or any of its rewards or punishment, becomes an unbeliever. Allah, Most High says: “Say: do you ridicule Allah, His revelations and His Messenger? Make no excuse; you have indeed disbelieved after your (profession) of faith”. (Q.9: 65-66).
 7. The practice of magic. Include in this is for example, causing a rift between a husband and wife by turning their love to hatred, or by using black arts to tempt a person to do things he dislikes. One who engages in such a thing or is pleased with it is outside the pale of Islam. Allah Most High, says: “The two (Angels, *Harut* and *Marut*) did not teach anyone (magic) without warning them, “Indeed; we are trial; so do not disbelieve”. (Q.2: 102).
 8. Supporting and aiding polytheists against the Muslims. Allah, Most High says: “The one, from among you, who supports them belong to them. Truly, Allah does not guide the people who do wrong” (Q.5: 51).
 9. Anyone who believes that some people are permitted to deviate from the *Shari’ah* of Muhammad (Peace be upon him) is an unbeliever by the word of Allah, Most High; “If anyone seeks a religion other than *al-Islam*, it will not be accepted from him, and in the Hereafter, he will be among the losers.” (Q.3:85).
 10. To turn completely away, from the religion of Allah. Neither learning its precepts nor acting upon it. Allah, Most High, says, “Who does greater wrong than the one who is reminded of the revelation of his Lord and turns away from them. Truly, we shall recompense the guilty! (Q.32:22). And He also says: “But those who disbelieve turn away from that about which they are warned”. (Q.46: 3).

Indiscriminate labeling of Muslims as *Kuffar* and the evils inherent therein has caught the attention of many Muslim authors who, in their various works, have written against it. Sayyid Abu Al-A’la Mawdudi in many of his speeches and writings warned his followers against excommunication, while it was also reported that “he never issued or signed any *fatwa* (edict) of infidelity (*kufr*) against anyone in his entire life.⁴ Such writings of Mawdudi include: “*Let us be Muslims*” and “*Our Message*”. Also, Hasan al-Hudaybi in his book titled “*Du’atun la Qudatun*” enlightened Muslims, especially those of them who engage in the work of propagation, on the question of excommunication. The same goes for Dr. Yusuf al-Qaradawi, who wrote prolifically on the evil of excommunication. The leader of Sokoto *Jihad*, ‘Uthman ibn Fudi also wrote many books such as “*Nurul-’Albab*” (Lantern of the Intellect). “*Tamyizul-Muslimin minal-Kafirin*”

(Distinguishing between Muslims and Unbelievers) and *Kitabul 'amr bi Muwalatil-Mu'minin wa nahy an muwalatil-kafirin*" (A book of command to befriend believers, and forbidding to befriend unbelievers) to guide his followers so that they might know who to treat as an infidel and vice-versa.

However, *Darus-Salam* and all other similar groups that label Muslims as infidels indiscriminately are to be considered, in our view, as extremist groups because their labeling Muslims as *Kuffar* are not based on commission of any of the above stated acts; rather, they condemned Muslims to *kufir* based on issues not considered as amounting to *kufir* such as attending secular school for western education; saying the National Anthem and the National Pledge; working in government establishments etc.

4.1.4 Declaring a Muslim an Unbeliever for Committing a Sin

This teaching is also similar in every respect with that of a minority group among the Kharijites who held the belief that a Muslim that commits a sin has gone out of pale of Islam, he has also become a *kafir*, and if he should die without penitence (i.e. reentering into the fold of Islam), he deserves eternal punishment in Hell. In addition, they opine that if it is one of the rituals the person does skip regularly, say *salat* (daily prayer), then he has become an apostate – one that is ostracized from the fold of Islam; and accordingly, the pay for the committal is mass killing of his whole family. If he is a mosque leader (*Imam*), or a caliph, he should be forced out of office.⁵

Forgetting that only Allah is perfect and that man is created weak, *Darus-Salam* group just like the Kharijtes labeled any Muslim that commits grave sin as a *Kafir*. This stance negates the stance of orthodox Islam which is that commission of grave sin is not a nullification of faith. Therefore, a Muslim who commits *zina* of drinks alcohol, for example, cannot on account of that

be considered as having become a *kafir*. According to the orthodox Muslim theologians, he is only a *fasiq* (vicious Muslim).

An accepted principle among the *'Ahlus -Sunnah wal-Jama'ah* is that a perpetrator of sins is not considered a disbeliever as long as he does not take those sins as permissible and lawful. Imam at-Tahawi said: "We do not declare any of the People of the *Qiblah* (Muslim) an unbeliever due to a sin he committed, as long as he does not treat it as something permissible.⁶

But when we say that the *'Ahlus -Sunnah wal-Jama'ah* do not declare disbelief simply due to sins, it is in reference to acts of disobedience and great sins and it is not in reference to acts of abandoning any of the pillars of Islam. Ibn Taimiyyah wrote, If we say that the *'Ahlus -Sunnah wal-Jama'ah* are agreed not to declare disbelief simply due to a sin, what we mean by that is acts of disobedience like fornication or drinking. There are numerous texts in the Qur'an and *Sunnah* that establish the legal punishment for those who commit specific great sins, such as the punishment for theft, fornication, drinking alcohol and slander. These texts indicate that the thief, fornicator, slanderer and drinker are not to be killed. Instead, they have a legal punishment meted out to them. If these acts were such that they would cause the people to become disbelievers, it would be necessary to apply the punishment of apostasy, which is death.⁷

While we agree that some sins are according to some verses (in the Qur'an) and several of the Holy Prophet's Traditions (*'Ahadith*) are termed infidelity, however, not in all cases are those sins "real infidelity" (*kufr haqiqi*), that invalidates a believer's religious pretension, instead, such sins, are in a number of cases referred to *kufr*, metaphorically (*kufr majazi*). An example in the Qur'an is not to judge in the light of the Book of Allah (as contained in chapter 5 verse 7 of the Qur'an).

Some instances in the Tradition of the Prophet include:

i. **Fighting a Muslim**

The Prophet said: “Reviling a Muslim is disobedience (*Fusuq*), and fighting him constitutes infidelity (*Kufr*)”⁸. He also said: “After my death, don’t turn infidels by striking off each other’s neck”⁹.

ii. **Calling a Muslim *kafir* (an infidel)**

The Prophet said: “When a Muslim says to his brother Muslim: “O you *kafir*”; one of them has drawn it (that is, the infidelity) on himself”¹⁰.

iii. **Fornication, theft and alcoholism**

The Prophet said: “A fornicator does not remain a believer while he fornicates; a theft does not remain a believer while he steals; and a consumer of alcohol does not remain a believer while he consumes alcohol...”¹¹

iv. **Abandonment of *Salat***

The Prophet said: “What lies between a man and infidelity is abandonment of *salat*”¹².

v. **Swearing by other things besides Allah**

The Prophet said: “Whosoever swear with other thing besides Allah has committed infidelity”¹³.

vi. **Consulting Fortune-teller and having sexual intercourse with a woman through her anus**

The Prophet said: “Whosoever consults a fortune-teller and believes whatever he tells him; and whoever mates with a woman through her anus have disbelieved in what was revealed to Muhammad”.¹⁴

Based on the authority of Muslim theologians, the above instances and a host of others where Allah and His Apostle refer to a sin as an act of infidelity, the references are figurative, and should be understood as such (i.e. not as sins that shut one out of the bound of Islam).

Further, the submission of Jimoh¹⁵ where he presented the position the *'Ahlus Sunnah* on a grave sinner is apposite. He writes *inter alia*:

Further, they argue that a perpetrator of a grave sin should neither be called an infidel (*kafir*) nor treated as such or as an apostate (*Murtadd*), that is, someone who, after having believed, denounced his faith publicly.

They ask that, if such perpetrator of a grave sin is to be considered an infidel (*kafir*) or treated like an apostate, of what purpose then, are the capital punishment (*hudud*)¹⁶ prescribed by Islam for such grave sins? They argue, for instance, that even if it is admitted to the School that, somebody guilty of theft, a main sin carrying capital punishment according to the Qur'an, that quotably says: As to the thief male and female, cut off his or her hands; a punishment by way of example, from God, for their crimes: and God is exalted in power” (5:41); if such a person is, instead, considered an infidel or treated as an apostate, and killed, of what purpose then is the verse of the Qur'an just quoted regarding the capital punishment for theft?

Based on this, they submit that the prescription of the capital punishments for grave sins is a nullification of the view that equates and treats a grave sinner as an infidel or an apostate.¹⁷

In conclusion, therefore, they (i.e. the Muslim scholars whose views are being expressed here), though believe that sin decreases faith, so it should be avoided as much as possible, but on no account should a sinner be considered or treated as someone, who has no faith at all or someone, who, after having believed, disbelieved. They also believe in Allah's mercy to forgive the sinner and waive the

punishment (of Hell) for him, and if he should, at all, have to suffer it, Allah will, by His Mercy, remove him from it and admit him into the Paradise, as long as he died a Muslim. Therefore, if Allah decides to have His Mercy on a grave sinner, who, then, are we to insist stubbornly on calling or treating him as an infidel forgetting that every son of Adam (peace be on him) is fallible, including those of us, who constitute ourselves to judges determining who has faith and who has not.

The submission of orthodox Muslim theologians therefore is that commission of a grave sin cannot be a nullification of faith. It can therefore be concluded that *Darus-Salam*'s labeling of a Muslim a *kafir* for committing a sin is borne out of extremist tendency and ignorance of the teachings of orthodox Islam.

4.1.5 Total implementation of *Shari'ah*

Shari'ah is the totality of Muslim's life. It is the manual of life given by Allah on how Muslims should conduct all their affairs, be it mundane or spiritual. According to Akintola, not less than eleven different definitions of *Shari'ah* have been given by scholars which in technical sense, refers to the Divine Law contained in the Qur'an and the *Sunnah* of the Prophet which every sincere Muslim is expected to follow in running all his day to day affairs.¹⁸ Therefore, all Muslims living in the Muslim Community are expected to conduct their personal and public life in accordance with the *Shari'ah*. And that is why Muslims are under obligation to strive for its introduction and implementation especially where they are in majority.

Definitely, it was the zeal to implement *Shari'ah* in its fullest form that informed the creation of *Darus-Salam* group. However, considering the fact that the Nigerian nation itself does not adopt a particular religion and any State wishing to do that would have to do that within the ambit of the Nigerian Constitution. The various Northern States that eventually adopted its full implementation relied on the provision of the Nigerian Constitution and that was why Obasanjo, the then Nigerian President declared that what the States did was constitutional.¹⁹ However, the

same cannot be said about the *Darus Salam*. For example, when Buba Bello Jangebe stole a cow in Zamfara, his hand was ordered to be amputated in line with provision of the *Shari'ah*.²⁰ Though some critics raised eyebrow, they could not do anything about it because the Nigerian Constitution allows any State willing to adopt *Shari'ah* as a State Law to do so. However, if a similar penalty were to be carried out on a thief in *Darus- Salam*, and it got to the attention of the Niger State Government, the leader of the group would be sued for taking law into his hand because *Darus-Salam* is not a State that the Nigerian Constitution allows to implement such penalty after declaring full adoption of the *Shari'ah*.

Ironically, Niger State where the *Darus-Salam* chose as their abode was one of the States of the federation that declared full implementation of the *Shari'ah*. The issue is since Niger State itself is a *Shari'ah* compliant State, *Darus-Salam's* claim to full implementation of *Shari'ah* in its camp is like duplication of efforts.

4.1.6 Disobedience to Constituted Authority

One of the teachings in *Darus-Salam* was that its members should not obey the Nigerian constituted authorities. Since they did not belong to their group, the group members were therefore not under obligation to follow the laid down rules and regulation in the Nigerian constitution or to obey the laws of the land, because such laws emanate from those they considered as unbelievers.

According to them (*Darus-Salam* members), they were government on their own. They were therefore not under any authority. The then Estu Nupe (Emir of Bida) Alhaji. Dr. Umaru Sanda Ndayako once sent delegations inviting them to his palace but they refused to answer the invitation.²¹ They also encroached on the Government reserved forestry opposite their camp, but neither the Estu Nupe nor the State Ministry of Environment was able to stop them.²²

Contrary to this position which we consider to be erroneous, Muslim scholars have discussed obedience to constituted authorities and categorised command from authorities thus:

- i. The first category is those commands that a Muslim is not permissible to obey. Example is when a leader commands something of disobedience to Allah such as ordering one to shave his beard or commands other sinful acts.²³ Regarding such things, there is no obedience to him because Allah says: “O you who believe! Obey Allah and obey the Messenger and those in authority among you” (Q. 4:59). In this verse, Allah connected the obedience to those in authority to the obedience to Allah and His Messenger without repeating the action (the verb: “obey”) again, indicating that the obedience to those in authority is conditional based upon the obedience to Allah and His messenger.²⁴
- ii. The second category is when the leader commands whatever Allah commands or His Messenger of acts of worship. So if they are religious obligations such as instructing the people to observe congregational prayer, then obedience here is mandatory from two perspectives:
 1. Such acts are obligations in the Islamic legislation even if the leader had not ordered it.
 2. The obligation is reinforced even more when the leader also commands it.²⁵
- iii. The third category is when he orders the performance of acts of worship that are not obligations yet are still legislated. An example would be if he were to order the people to fast saying, “O people!, fast tomorrow because we are going to all collectively pray to Allah for rain and the supplication of the fasting person is accepted, so fast tomorrow.” In this case, obedience to him is not explicitly compulsory because this is an act of worship between the individual servant and his Lord, so obedience is not a direct obligation.²⁶

The fourth category is when the leader commands that which helps to preserve public safety and security and the general well-being of the society. In this case, obedience to him is an obligation even if Allah and His Messenger did not explicitly order it, and as long as it contains nothing of sin. An example is the laws prevalent now which have been accepted; they do not contradict Islam at all. It is required to obey the leader regarding such laws, and whoever breaks these laws and opposes them, is a sinner.²⁷

Based on these enunciations, it becomes crystal clear that the negative attitude of members of *Darus-Salam* toward constituted authorities as mentioned in chapter three is not the correct representation of orthodox Islam.

4.1.7 Declaring Western Education as *Haram* (Forbidding)

The Islamic concept of education can be understood from its aims and objectives. The true aim of education, according to the consensus of Muslim scholars, is to facilitate “the balanced growth of the total personality of man through the training of man’s spirit, intellect, rational self, feelings and bodily senses. By Islamic education, every learned servant of God should be expected to possess *Khashyatullah* (fear of God)”. Allah says: “Those who truly fear Allah among His servants are those who have knowledge” (35: 28).

Furthermore, one of the ways the Prophet offered ransom to some of the prisoners of war after the Battle of *Badr* was for the pagan Arab prisoners to secure their freedom by teaching Muslim children literacy. He also instructed a great companion, Zaid bin Thabit to learn the Hebrew language from Jews. The Prophet asked a Jewish lady to teach one of his wives literacy.²⁷ He even instructed his followers to seek knowledge even as far as China. All these are evidences that there is nothing wrong in acquiring knowledge from non-Muslims.

Islam is a religion that promotes seeking for knowledge. The first verse revealed to Prophet Muhammad, in which he was commanded to read, justifies the importance of learning. There are also so many prophetic traditions which encourage Muslims to strive hard in the course of seeking knowledge. He directed that Muslims should seek knowledge even if it means travelling through long distance. Islam does not discriminate on what to be learnt and what not to be learnt. All sorts of knowledge need to be learnt because each item learnt has its own advantage.²⁸

We have earlier mentioned the position of members of *Darus-Salam* on acquisition of western education and some of the reasons why they took such positions. It should, however, be stressed that there is, as far as Islam is concerned, nothing like Western knowledge. Allah is the Fount of all knowledge and all knowledge belong to Him. Moreover, historically, what is termed western knowledge did not originate from the West. The West adopted it from the Muslims, adapted it, improved on it and tagged it western education.

Acquisition of knowledge may be generally viewed from three angles. These are *fard* (obligatory), *haram* (forbidden) and *mubah* (permissible) but with caution. The *fard* form of knowledge or education is the knowledge of the *Din* (Islam). It is compulsory on all Muslims to acquire the knowledge of their religion since it will be possible to practice the religion adequately and perfectly without its knowledge.

The *haram* form of knowledge is the secular type that seeks to completely remove Allah from the realm of knowledge. In the secular worldview of knowledge, the Divine hand is totally removed while reason and intellect are given priority and preference. The knowledge is designed to produce atheists as learners are taught not to believe in the existence of God and that God is not responsible for existence. Rather, existence is a natural phenomenon that should not be attributed

to any Creator or Supreme Being. It is obvious that this kind of knowledge has no place in Islam and it is forbidden on Muslim to seek to acquire this kind of Knowledge.

The so-called western education (Boko) falls in the category of *mubah* (permissible) but with caution. In schools where western education is acquired, many subjects that are beneficial to the growth and development of humanity and man's life and his environment are taught *albeit* through the instrumentality of western setting and language. There is nothing wrong in a Muslim acquiring such knowledge, he only needs to be cautious because of the handlers and the setting which may not be favourably disposed to his faith.

Based on the above, we view *Darus-Salam's* declaration of western education as *haram* as extremist. It is like throwing away the baby with the bathing water. More so, the fear of westernization has been taken care of by Islamization of knowledge programme. Islamization of knowledge has been defined by Salisu²⁹ as ‘an attempt to reorient and recast knowledge to conform to the Islamic belief system and world view’ while al-Alwani³⁰ sees it as ‘recasting the disciplines under the framework of Islam by subjecting their theory and method, their principles and goals to the Islamic world view’. We also view the *Darus-Salam* that Muslims should not acquire western education as parochial considering the fact that the foundation of the modern knowledge and the so-called western education was laid by the Muslims. Indeed, there is no way the history of world civilization, especially in the area of knowledge and intellectualism, will be written without the mention of the immense contributions of Islam and Muslims. Many Muslim writers and orientalist have, in their various writings, acknowledged this fact. At a time when the West was in its dark ages, the Abbasid period of Islam was flourishing with knowledge such that the period was regarded by writers as the ‘golden age of Islam’. Professor Hitti acknowledged in his writing that the ‘Abbasid age was illustrious because the age witnessed the momentous

intellectual awakening in the history of Islam and one of the most significant in the whole history of thought and culture''³¹.

It should be mentioned that though the intellectual outputs of these Muslim intellectuals during the Abbasid age got their impetus from the Greeks and Persians, these were largely expounded and also Islamized to conform with the divine truth as contained in the Qur'an and the *hadith*. Unfortunately, it seems the members of *Darus-Salam* were not aware at all that Islam and the Muslims, at a point in time, had made tremendous contributions to many fields of knowledge; and that they even laid the foundation of the modern knowledge and what is known today to be western education.

Perhaps, it is pertinent to go memory lane with a view to show-casing the tremendous contributions of Muslims in the area of modern knowledge and the so called western education and to fault the position of *Darus-Salam* that acquisition of the so-called western education is *haram*.

In the field of science, Hārith, who studied in Persia, was the first scientifically trained Doctor of Arabia and Khālīd ibn Yazīd was a great philosopher who is said to have been the first to translate Greek and Coptic books on alchemy, medicine and astrology.³² Omar II was said to have transferred the schools of medicine from Alexandria to Antioch. He also translated many Greek works into Arabic. The Golden Age of Islam was inaugurated by the middle of the 8th century by the ascension of the Abbasid Caliphate and the transfer of the capital from Damascus to Baghdad.³³ The Abbāsids were influenced by the Qur'anic injunctions and *hadith* such as "the ink of a scholar is more holy than the blood of a martyr" stressing the value of knowledge.³⁴ During this period the Muslim world became an intellectual centre for science, philosophy, medicine and

education as the Abbasids championed the cause of knowledge and established the House of Wisdom in Baghdad; where both Muslim and non-Muslim scholars sought to translate and gather all the world's knowledge into Arabic. Many classic works of antiquity that would otherwise have been lost were translated into Arabic and Persian and later in turn translated into Turkish, Hebrew and Latin. During this period the Muslim world was a cauldron of cultures which collected, synthesized and significantly advanced the knowledge gained from the ancient Roman, Chinese, Indian, Persian, Egyptian, North African, Greek and Byzantine civilizations.³⁵

Two Muslim physicians who become known in Europe during this period were Ibn Sina (980-1037) and Al-Razi (865-925). Ibn Sina devoted his life time to the study of medicine, philosophy and other branches of science, while is a Muslims. Renowned throughout medieval Europe as Avicenna, he established free hospitals and developed treatments for diseases using herbs, hot baths, and even major surgery. His famous book *The Canon of Medicine* was translated into Latin in the twelfth century and it was used in medical schools throughout Europe until the advent of modern science, the *Canon* of Medicine contained all Greek medical knowledge together with Arabic interpretations and contributions.³⁶

Ibn-Sina wrote Ninety- nine books dealing with philosophy, medicine, geometry, astronomy, theology, philosophy, and art. Ibn-Sina was also known for *Kitab al Shifa (Book of Healing)*, in which he divided practical knowledge into ethics, economics, and politics, and theoretical knowledge into mathematics, physics, and metaphysics. On the other hand Al-Razi, known in Latin as Rhazes, excelled in the powers of observations and wrote about 184 works on topics that he studied as a practising doctor.³⁷

Furthermore, he established separate wards in hospitals for the mentally ill, thereby creating the means for clinical observations of these diseases. Al-Razi also included in his studies

ideas involving human behaviour and he was a pioneer in the field of psychology.³⁸ By the twelfth century Muslim physicians had produced many works: encyclopaedias, medical biographies, texts on medical ethics, and on specialist topics such as ophthalmology. Important surgical treatises were written in the tenth and the eleventh centuries in Andalusia by Abu'l-Qasim al-Zahrawi, known in Europe as Abulcais. His book *Kitab al-Tasrif* (Book of Concessions), a medical almanac, was translated into Latin and used by Muslims and in European medical schools. The twelfth century physician in Muslim Spain, Ibn Zuhr, known as Avenzoar, wrote works especially in anatomy that had a great influence on medical practice in medieval Europe.³⁹ This is how medical field scholars from the Islamic world had much to contribute both in terms of working with ancient knowledge and through the major developments of their own. Moreover, they verified their theories through careful observations in the hospitals that they had established.⁴⁰

Similarly, in the field of chemistry, the works of Jaber ibn Haiyan and Al-Razi formed the basis of modern science. Jaber, known as Geber in Latin, described in his works the preparation of many chemical substances: the sulphide of mercury, oxides and arsenic compounds. Al-Razi in his book *Secret of Secrets* known as *Liber secretorum bubacaris*, described the chemical processes and experiments he conducted. Al-Razi's book *Secret of Secrets* 'foreshadows a laboratory manual' it deals with substances, equipment and procedures.⁴¹

In the fields of pharmacology and pharmacy Muslims made notable contributions. These fields involved scientific investigation into the composition, dosages, uses and therapeutic effects of drugs. Having translations of Discords' *De Materis Medica*, along with knowledge from Syria, Persia, India and the Far East, Muslim scholars and physicians showed great innovative skills.⁴²

They developed the procedures for the manufacture of syrups and juleps, and established apothecary shops. Ibn al-Baytar's book *Al-Jami 'fi al-Tibb* (*Collection of Simple Diets and Drugs*)

contained detailed records of the plants in the lands along the length of the Mediterranean coast between Spain and Syria. In addition, he systematically compared this knowledge with that of the scientists of previous eras. His book on botany was used until the Renaissance by Europeans.⁴³

The mathematical sciences as practised in the Islamic world consisted of mathematics, algebra, and geometry as well as mathematical geography, astronomy and optics. Muslims mathematicians built mathematical models using the decimal system, expressing all numbers by means of ten symbols, and each symbol accorded the value of position as well as absolute value. Many creative methods of doing multiplications were developed by Muslims; methods of checking by casting out nines, and decimal fractions were developed by Muslims. In addition, Muslim scholars contributed and laid the foundations of modern mathematics and the use of mathematics in the fields of science and engineering.⁴⁴ Habib bin Qurrah not only translated Greek works but also argued against and elaborated on the widely accepted views of Aristotle. In arithmetic there emerged the concept of irrational numbers with Islamic mathematicians starting from a non-Euclidean concept. Both Umar Khayyam (1048-1131) and Nasir al-Din al-Tusi (1201-1274) contributed to research on this concept which did not have its origins in Greek mathematics.⁴⁵

Eastern Muslims derived numerals from Sanskrit-१, २, ३, ४, ५, ६, ७, ८ and ९, and they were the first to develop the use of the zero (*sifr*), written as 0 by the Western Muslims and ‘·’ by Eastern Muslims.⁴⁶ Whereas these Eastern Muslims had initially used the Arabic alphabets as numerals, by the ninth century Western Muslims had invented and replaced them with “*al-arqam al-gubariyah*-1,2,3,4,5,6,7,8 and 9-based on a number of angles equal to the weight of each symbol”. Thus the zero with the numerals made it possible for the simple expressions for numbers to have infinite values, thereby helping solve particular problems. Translations of mathematical treatise in Spain subsequently transferred this knowledge to Europe.⁴⁷

Al-Khwarizmi wrote the first book of algebra, the word 'algebra' transliterates into the term *aljabr*. Al-jabr represents the two basic operations used by al-Khwarizmi in solving quadratic equations.⁴⁸ In the latter half of the twelfth century, the first part of al-Khwarizmi's *Kitab al-Jabr wa al-Muqabalah* was translated and made available in Europe. Another famous contributor to this field was Umar Khayyam, who studied cubic equations and algebra came to be regarded as a science in its own right.⁴⁹ subsequently in later centuries Italians took over his methods and extended them. Similarly the Muslims not only developed the methods of solving quadratic equations they also produced tables containing sine, cosine, cotangent and other trigonometrical values.⁵⁰

In seventeenth century Europe, the problems formulated by Ibn al-Haytham (965-1041) became known as "Alhazen's problem". Again his work that was translated into Latin made Europeans aware of al-Haytham's remarkable achievements in the field of *Optics (Kitab al-Manazir)*. Among his works were a theory of vision and a theory of light, and was called by his successors of the twelfth century "Ptolemy the Second". Furthermore by promoting the use of experiments in scientific research, al-Haytham played an important role in setting the scene in modern science.⁵¹

Al-Haytham's contributions to geometry and number theory went well beyond the Archimedean tradition. Al-Haytham also worked on analytical geometry and the beginnings of the link between algebra and geometry.⁵² Subsequently, this work led in pure mathematics to the harmonious fusion of algebra and geometry that was epitomised by Descartes in geometric analysis and by Newton in the calculus. Al-Haytham was a scientist who made major contributions to the fields of mathematics, physics and astronomy during the latter half of the tenth century.⁵³

Muslim scholars contributed not only to the use of logic in the development of mathematical ideas and relationships, but also to a workable system of numeration that included zero and led to the solution of equations. Muslims had thus begun the work that led on to mathematical modelling and its application for the purpose of testing their theories. This knowledge and approach was slowly transferred to Europe through Spain and Sicily.⁵⁴

The contribution of Muslim scholars in the field of astronomy, Muslim considered astronomy as one of the mathematical sciences. Muslims came across ancient astronomical manuscripts and translated them into Arabic.⁵⁵ They then undertook observations to verify the calculations in these scientific works. The Greek astronomer Ptolemy had developed an astronomical theory about the movements of the moon and planets; and had placed the earth at the centre of the universe. In order to compensate for errors in observation he had attributed additional movements to the planets. Al-Khwarizmi was one of the first scholars to produce a detailed astronomical table (*zij*). This astronomical table provided the means of calculating the positions of the stars and planets. Subsequently, each astronomer wrote his own *zij*, trying to make it more accurate than those prepared before.⁵⁶ Al-Farghani, in the ninth century wrote a detailed account of Ptolemy's *Almagest* and his book was used throughout Europe and central Asia for the next 700 years. This work was the beginnings of the empirical verification of scientific ideas and relationships.⁵⁷

Muslim philosophers and astronomers had inherited the Ptolemaic planetary system that hypothesised the principle of uniform circular motion allowing the planets to move in epicycles. However, Muslim astronomers eventually came to reject this theory in that the epicycle movement violated the principle of uniformity of motion. In the thirteenth century, Al-Tusi, a Persian astronomer put forward his concept known as the "Tusi Couple", a hypothetical model of

“epicyclic motion that involves a combination of motions each of which was uniform with respect to its own centre”.⁵⁸ This model was applied by Ibn al-Shatir to the motions of the heavenly bodies in the fourteenth century. Ibn al-Shatir’s formulations were the beginnings of verifying theoretical astronomy through systematic observations.⁵⁹

Muslims also built large observatories in Maragha and Samarkand, and later at Delhi and Jaipur, and in Turkey. They improved on the Greek sundial and astrolabe, adding features by means of which they could calculate the timings of Muslim prayers and the direction to Mecca.⁶⁰ Thus Muslim scholars worked in all major branches of astronomy: theoretical and computational planetary astronomy, spherical astronomy and time keeping, instrumentation, and folk astronomy.⁶¹ As we have discussed above, Muslims contributed so immensely in various fields of human civilization. Many of the achievements recorded in Islam were made during the Abbasid era which is being referred to as the golden age of Islam. It is disheartening however that most of the glory so recorded could no longer be traced as a result of the Hulagu’s invasion of Bagdhād and the subsequent collapse of the Abbāsīd dynasty in 1258 A.D.⁶²

The above shows that there is nothing wrong from acquiring knowledge from non-Muslims, and it is not equally *Haram* to acquire western education.⁶³ More so, Allah is the source of all knowledge. In Islamic History, we have come to realise that what is called Western Education or knowledge today was developed by Muslims before the West adopted and adapted it and named it Western Education. Also, if all Muslims were to shun the so called Western Education, how would they produce professionals and contribute to national development.⁶⁴

Our submission therefore, based on the above enunciations is that, Islam permits Muslims to use any knowledge that comes from non-Muslims, as far as it does not contradict the teachings of Islam. Prophet Muhammad used knowledge that came from non-Muslim sources if it did not

contradict the Qur'an, and especially if it was useful. He also instructed his companions to do the same. He accepted an idea from Salman Al-Farisi that originated from a Persian military defence strategy. This was the idea of digging a trench or ditch (*khandaq*) which was used to protect the city of Madinah from the invading army of the Quraysh and their allies during the "Battle of the Trench".

4.2 Islamic Appraisal of Activities of *Darus-Salam*

4.2.1. *Da'wah* and Religious Activities

The word *Da'wah* is a verbal norm of *Da'a* which means to call or to invite. *Da'wah* therefore means calling or invitation. One who invites or call is a *Da'i* or a *Da'iyyah*. *Da'wah* is an obligation which Allah has placed not only on His Messengers but also on Muslims. Allah, in the Qur'an, instructs His Messenger (Muhammad) to call people to Allah's path with wisdom and best admonition (Q16:125). Muslims are also charged to form groups that will engage in inviting people to what is good and forbidden them from evils (Q3.104). From this last verse, it becomes crystal clear that the main goal of *Da'wah* is to invite people to Allah, to Islam and to *Ma'ruf* (goodness) and forbid them from *Munkar* (evil).

Apart from the above cited verses of the Qur'an, there are numerous '*Ahadith* of the Prophet exhorting Muslims to engage in *Da'wah* while there are many others on the merits of *Da'wah*. It should, however, be stressed that for any *Da'wah* to be effective and achieve the desired result, the caller himself must be methodical in his approach. The caller should shun all extremist tendencies such as condemnation; excommunication and use of force.

An appraisal of the *Da'wah* activities of *Darus-Salam* group reveals that the group was guilty of these three minuses. The leader of the group, in his preaching and during *Ta'lim* sessions

usually held after *Salatul Maghrib* always condemned and even labeled as *kuffar* (unbelievers) Muslims who did not belong to their group.

Report has that the Qur'anic recitation of Shaykh Abdur- Rahman Sudais on tape was one day played at the camp. After it was put it off, the leader, Bashir Abdullahi thereafter explained to the members that the man whom they had listened to his recitation was although very sound in Quran recitation, but he was a *kafir* (disbeliever). The same was done for late Shaykh Abubakar Mahmud Gumi (Former Grand *Qadi* of the North Western States, and an erudite Islamic scholar and preacher). His preaching on tape was played for some minutes, after which it was stopped and their leader explained to the members that though the man whose preaching was just heard was an erudite scholar, yet he was a *kafir* (unbeliever). Among the points raised against Shaykh Gumi was that he served under a completely *kufir* system of government.⁶⁵

In the camp, members were not allowed to listen to preaching of other Muslim scholars. The only preaching they were allowed to listen to on their mobile phones and tape recorders was that of their leader. To enforce this, members' mobile phones were checked from time to time by some of their leaders.⁶⁶

On the use of force, *Darus-Salam* group did not believe in using force to bring anybody into its fold, but force was applied to retain members. Anybody who had voluntarily joined the group would not be allowed to leave voluntarily. Such a person would be treated as a *Murtadd* (an apostate who after having believed disbelieved). For that, he would be chained and incarcerated in order to force him or her to drop the idea of leaving the camp. An instance was cited of a man who, in his own case, managed to escape in midnight by crawling to a nearby community with chains in his hands and legs.⁶⁷

On religious activities in *Darus-Salam*, being a Muslim group that claimed to adhere strictly to *Sunnah*, all its religious activities ranging from *Salat* to *Zakat* and *Sawm* were carried out as prescribed by the *Shari'ah* following the Maliki School of Thought. The only issue is in the area of restriction as a result of which they were not likely to perform *Hajj* going with the Muslim Pilgrims Board which is an institution of the Government.

4.2.2. Economic Activities

Islam encourages trading as well as farming. On the permissibility of trading, Allah says: "...But Allah has permitted trade and forbidden usury...." (Q.2: 275). There are also many verses in reference to tilling the land and cultivating it for farming. Realizing the importance Islam attaches to dignity of labour and its discouragement of parasitic activities such as beggary and reliance on others for livelihood, *Darus-Salam* encourages its members to take to trading and farming activities within the camp with strict compliance to the dictates of *Shari'ah*. Outsiders who were considered as non-Muslims were also allowed to patronize their shops by the entrance of the camp. In the same vein, members of the group who were traders used to travel to big markets in the north to purchase items to be sold in the camp from people they considered to be non-Muslims. That is because Islam does not forbid trading activities with non-Muslims.

4.2.3. Social Activities

As earlier mentioned, like all other Muslims, members of *Darus-Salam* also engaged in social activities such as marriage, naming, *'id* celebrations etc. However, members were taught to see all such social activities as religious ones that must be done to seek the pleasure of Allah and carried out within the set limits of the *Shari'ah*. They were also taught to avoid all the excesses and innovations.

Islam teaches its adherents to see all endeavours including social activities as acts of *‘ibadat* (worship), carry them out to seek the pleasure of Allah and in conformity to the *Sunnah* of the Prophet (saw). Islam also discourages extravagance in spending, show-off, excessive fanfare and wastage in social activities. On extravagance in spending, Allah says about its true servants that in spending they are neither miserly nor extravagant (Q.17: 29 and 25:67). On wastage, Allah cautions thus: "... And do not squander (your wealth) in the manner of a spendthrift. Verily, spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord ungrateful (Q.17:26-27). It should be observed that the approach of *Darus-Salam* with regards to social activities is in tandem with the provision of Islam.

One of the issues that call for appraisal is marrying women out without the consent of their *waliyy* (parent or guidance). It is an established condition of marriage in Islam that the *waliyy* should give his consent. In the case of *Darus-Salam*, some of the ladies were there in the camp on their own; not with their parents or with their consent. When the ladies were to be married out to fellow members, the leader assumed the responsibility of the *waliyy* on the basis of the *hadith* that says: The leader of the community is the *waliyy* for whoever has no *waliyy*.⁶⁸ They also argued further that since the parents/guardians were, according to them, non-Muslims, they could not be *waliyy* for the ladies who were Muslims.⁶⁹

Another issue needing appraisal is force marriage. In Islam, a lady should not be made to marry against her choice. Just as men are given the liberty to make a choice, ladies too are at liberty to marry men of their choice and not men they do not like. A popular *hadith* has it that a young lady was forced by her father to marry a man during the lifetime of the Prophet (s.a.w). The lady protested to the Prophet (s.a.w) who summoned the father and enquired about the truth of her claim. The Prophet then ordered that the marriage be dissolved. Thereupon, the lady said that she

actually would not mind marrying the man only that she wanted fathers to know that ladies have a say in making choice of a partner.⁷⁰ In another *hadith*, the Prophet (s.a.w) said that the elderly woman (*thayyib*) has more right of choice over herself than her *waliyy* and that a young lady (*bikr*) should be consulted.⁷¹ It is against the backdrop of these '*Ahadith* that we consider action of *Darus-Salam* leadership whereby ladies in the camp were forced to marry men who were not their choice as an infraction against the *Shari'ah* and an infringement on the ladies' fundamental Islamic right.

Another issue is with regards to the restrictive nature as a result of which outsiders were not allowed to attend their functions. Their marriages and naming were attended only by the members. The same applied to their *'id* celebrations and funeral rites. It was the restrictive nature of their activities that gave rise to suspicion as a result of which the surrounding villages of Masha, Gbete and Bokani had to petition the State Government that their activities in their enclave constituted a security threat to them.⁷² They also accused the *Darus-Salam* members of preventing them from using any economic tree close to their camp.⁷³

4.2.4. Conclusion

This chapter has done an appraisal of the teachings and Activities of Darus Salam group with a view to determining whether or not they are in conformity with the orthodox teachings of Islam. The conclusion based on the appraisal could be drawn that while it could be said that some of the teachings and activities of *Darus-Salam* group such as call for full implementation of the *Shari'ah*, *Da'wah* and Religious activities etc could be said to conform, to some extent, to the provisions of Islam, many others of their teachings and activities are found to be antithetical to the teachings of orthodox Islam.

Endnotes on Chapter Four

1. See I.A. Ogunbiyi, *Nur-al-albab – The litmus-test of pure Islam as interpreted by Shaikh Uthman b. fudi*. Research Bulletin, C.A.D. 1990-1991, Vols 18 & 19, University of Ibadan, pp.24-27.
2. *Ibid*
3. *A guide to Hajj, Umrah and Visitation to the Prophet’s Mosque*, Dar-al-bi’lad – Jidah, 1987, pp.11-18.
4. See the introduction written by Khurram Murad to Sayyid Abul A’la Mawdudi’s ‘*Let us be Muslims*’, Islamic Foundation, London, 1985, p.28.
5. These views were held by a minority group from among the *Kharijites*.
6. Saleh As-saleh., the fitnah of Takfir.Pdf. Retrieved, June 6, 2006.p2www.understand-islam.net.
7. *Ibid*
8. Abdur-rahman Al-luwaihiq, *Religious Extremism in the lives of Contemporary Muslims*, Denver, *Al-Basheer publisher*, 2001, 253.
9. *Ibid*
10. *Ibid*
11. *Ibid*
12. *Ibid*
13. *Ibid*
14. *Ibid*
15. Shaykh Luqman Jimoh, *Kufr in Broader Perspectives*,
16. “*Hudud*” refers in Islamic law to the capital punishments which the Qur’an and *Sunnah* lay down for any capital offence like death sentence for one who murders, one hundred lashes for one who fornicates and amputation of hand for stealing, etc.
17. Sadrud-din Ali: *Sharhut-Tahawiyyah li ‘aqidatis-Salafiyyah*. Al-Mutabi’il al-ahliyyah lil aofisat, Riyadh. 1396 AH, p.273.
18. I. Lakin Akintola, *Shari’ah in Nigeria- An eschatological Desideratum*, Ijebu–Ode, Nigeria, Shebiotimo Publications, 2001, pp. 5-6
19. *Ibid*
20. “Zamfara Amputates cow Thief,” The Post Express, Friday, 24-3-2000, Pp.1-2.
21. An interview conducted by the researcher with the village Head of Masha. On 24, July, 2018.
22. *Ibid*
23. *Khawarij, Al-qaida are Extremist Groups that shared the same doctrines*, www.khawarij.com Retrieved, June 6, 2018
24. *Ibid*
25. *Ibid*
26. *Ibid*
27. Ahmad, Lemu. *Education: Islamic concepts and modern society*, (Zaria, Gaskiya corporation) p.2
28. *Ibid*
29. Bashir Shehu Galadanci (ed) “Islamization of knowledge”; Concept and core Issues, Islamization of Knowledge A Research Guide. IIIT (Nigeria office) 1421 AH.200CE. pp.6
30. *Ibid*
31. Rahim A. (1981) *Islamic History Lagos*, Islamic Publications Bureau. pp.248
32. *Ibid*
33. *Ibid*
34. *Ibid*
35. *Ibid*

36. Mahnaz Faruqi, *International Education Journal*, 2006, 2006Shannon Research Press. Contributions of Islamic scholars to the scientific Enterprise”
37. *Ibid*
38. *Ibid*
39. *Ibid*
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41. *Ibid*
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44. *Ibid*
45. *Ibid*
46. *Ibid*
47. *Ibid*
48. *Ibid*
49. *Ibid*
50. *Ibid*
51. *Ibid*
52. *Ibid*
53. *Ibid*
54. *ibid*
55. *ibid*
56. *ibid*
57. *ibid*
58. *ibid*
59. *ibid*
60. *ibid*
61. *ibid*
62. *ibid*
63. *ibid*
64. *ibid*
65. An interview conducted by the researcher with: ex-member. On 5 June, 2017
66. *Ibid*
67. *ibid*Imam Bukhari: *Sahihu 'l-Bhukari*, Riyadh, Daru's Salam, (Book of Marriage), 1998, Hadith no.77, 74, 72.
68. *Ibid*
69. *Ibid*
70. *Ibid*
71. An interview conducted by the researcher with the village Head of Masha. On 24, July, 2018.
72. *Ibid*
73. *ibid*

CHAPTER FIVE

CONCLUSION

5.0 Preamble

In the previous chapters, we have discussed *Darus-Salam* group and their various teachings and activities. We have also appraised the teachings and activities in the light of Islamic provision with a view to determining whether or not the group conforms to the provisions of orthodox Islam in its teachings and activities. This chapter which is the last concludes the study. It summarizes the work, discusses its findings and gives recommendations and suggestions for further studies.

5.1 Summary

This study has done an appraisal of the teachings and activities of *Darus-Salam* group in Niger State. It has discussed the origin of *Darus-Salam* which was founded by Mallam Bashir in Kano. The emergence of the group in Niger State and how its members settled and camped in Bokani Village in Mokwa Local Government Area of Niger State, as well as how they were dislodged following the fear that it could grow to another *Boko Haram* are all discussed in the work.

Their various teachings were explained which included declaration of acquisition of Western Education as *haram* (forbidden); seeing any other Muslim not from their group as a disbeliever (*kafir*); declaring a Muslim an unbeliever (*Kafir*) for committing a major sin; and disregard for constituted authority. The activities of the group in their camp were also explained which included *Da'wah* and religious activities; economic activities and social activities.

Finally, the study appraised the teachings and activities of the group in the light of Qur'an and *Sunnah*. This was done in order to ascertain whether or not those teachings and activities are in consonance with the spirit of Islam as enshrined in the Qur'an and *Sunnah* of Prophet Muhammad (saw).

5.2 Findings of the Study

1. The study reveals that while it could be said that some of the teachings and activities of *Darus-Salam* group such as call for full implementation of the *Shari'ah*, *Da'wah* and Religious activities etc could be said to conform, to some extent, to the provisions of Islam, many others of their teachings and activities are found to be antithetical to the teachings of orthodox Islam. Such teachings and activities include excommunication of all Muslims who are non-members; excommunication of Muslims for committing sins; Disobedience to constituted authorities; declaring western education as *haram*. All these and many others were found to be opposed to the teachings of the Qur'an and authentic *Sunnah* and the position of orthodox Muslim theologians.
2. The study equally reveals that some of the teachings of the *Darus-Salam* group are similar to those of the Kharijites who were the first to champion excommunication of Muslims who did not belong to their sect; and for commission of major sins.
3. Furthermore, the study found out that the *Darus-Salam* group shared some ideologies with the *Boko-Haram* group especially in the area of declaring western education as *Haram* (Forbidden) and disregard for the Nigerian constituted authorities.
4. The study also revealed that contrary to speculations, there was no evidence to show that *Darus-Salam* group was a violent or terrorist group like the *Bok Haram*. Throughout the period of their stay in Bokani Village from 1993 to 2009, they never clashed with their host. However, no one could tell what could have become of the group if government had

not dislodged them. *Boko Haram* too did not start as a violent group, but with the assassination of their leader, they took to violence such that today, it is considered as one of the global terrorist groups.¹

5.3 Recommendations

Based on the above findings, this study recommends as follows:

1. That Governments, at all levels, should be pro-active. Prompt attention and decisive actions that will nip the nail on the head should be given always. They should not be reactionary only when things have got out of hand. *Darus-Salam* established its camp in 1993 and was allowed to grow until it was dislodged in 2009. That means they operated in their camp for 17 years. Those years were enough for any terrorist and extreme group to train and strike. It would be recalled that, that was how *Boko Haram* started till it now became a terrorist group and menace to the entire country.
2. That Muslim scholars all over the country should embark on serious campaigns against any group that share the same extraneous teachings, doctrines and activities with *Darus-Salam*. This is with a view to correcting whatever wrong doctrines they might have and preventing members of the community from being influenced.
3. That Muslim scholars should spread the knowledge of the righteous predecessors and the correct knowledge of Islam as contained in their various writings.
4. That Muslim youths should be encouraged to patronize orthodox ‘*ulama*’ (scholars) rather than follow the so-called thinkers and their *Takfiri* books.²
5. That there should always be a hand extended to Muslim youths who may have been influenced by the teachings of *Darus-Salam* and other similar groups with a view to rehabilitating them and bringing them back to the mainstream Islam.

6. That Muslim parents should be vigilant of the Islamic scholars from whom their wards learn their religion and keep them away from scholars who can mislead them.
7. That Muslims should endeavour to always follow the teachings of the Qur'an and the 'Ahadith (Prophetic teachings) of the Prophet Muhammad (s.a.w.) based on correct interpretation from the humble scholars because only in them lie the solutions to all kinds of problems.

5.4 Areas for Further Research

This study has focused on the origin and development of *Darus-Salam* group as well as its teachings and activities. However, during the course of the study, we discover that there exist some other groups in Nigeria that also have some extraneous ideologies. Such groups include, the Mahdism (championing the ideology of awaiting messiah) with main followers in Jigawa, Kano, Bauchi and Adamawa states; the *Qur'aniyyun* (known as *kala kato* in Hausa and *Kurani shangiliti* in Yoruba); Isawa (Qur'anic Christians or biblical Muslims or Christo-Muslims); *Yan-Haqiqah*; Jabata group³ with members majorly found in Ilorin, the Kwara State capital; *Tajdid* Movements etc.

Studies on each of these groups could be carried out to trace their origin and appraise their teachings and activities with a view to judging their level of conformity to orthodox Islam. Also a comparative study could be done on two or more of the groups to see their areas of similarities and dissimilarities.

Endnotes on Chapter Five

1. An interview conducted by the researcher with the village Head of Masha on 24th July, 2018.
2. An interview conducted by the researcher with, Ex-Member. On 17 July, 2018
3. The popular name of the founder of this group is Jabata He travelled to Cairo after graduating from *Markaz Ta'limil 'Arabiyy* in Agege, Lagos. It was in Cairo that he joined the *Takfiri* group. When he returned to Ilorin where he hails from, he started labeling Muslims who do not belong to his group or share the same ideology with him as *Kuffar*. He even alleged that his father who was a renowned Muslim scholar died a *kafir* and will enter hell fire.

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Name	Profession	Place	Date	Age
Abdul-Malik		Minna	Jan, 04, 2013	48
Abubakar Minna	Islamic Teacher	Minna	June, 05, 2014	51
Ex-member <i>(Darus-Salam)</i> Ex-member	Student	Minna	Aug, 20, 2017 July,20,2018	41 50
Ex-member Mal.Muhammad Masha	Islamic scholar Village Head of Masha	Bida Masha Village in Mokwa Local Government	Dec, 18, 2017 July,24,2018	40 63

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