

**A STUDY OF RELIGIOUS ORGANIZATIONS IN NIGERIA
WITH PARTICULAR REFERENCE TO *DARUL ISLAM***

BY

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I hereby declare that this work A Study of Islamic Organizations in Nigeria with Particular Reference to *Darul Islam* Community, is the result of my research, except where I have relied on other sources of information, which are acknowledged, and that it has not been presented anywhere for the purpose of acquiring any academic certificate.

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DEDICATION

I dedicate this work to my late father, Alhaji Mukhtar Yahya Buhari, who passed away on the 20th December, 1995, and my mother Hajiya Hawwa'u Dahiru Yakasai. May Allah have mercy on them, amin.

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ABSTRACT

This dissertation aims at providing a historical background of *Darul Islam* Community, one of the religious groups that are not considered within the mainstream Islam in Nigeria. It highlights the trajectories and trends of the movement's development since its emergence and through its growth, including the different geographical locations the community had settled before it was finally withered away by Nigerian authorities. The research also sheds some lights on the significant features of the thoughts and ideas of *Darul Islam*'s founder which formed the edifice of socio-religious composition of the movement. In the process of carrying out this work, the researcher adopted a multidimensional approach of gathering data. A fieldwork was conducted whereby interviews were conducted. Similarly, secondary sources were used such as published books, journals, magazines and other news content. The research discovers among other things that *Darul Islam* is a strange movement with features which distinguish its members from the mainstream Muslims in Nigeria such as its tendency to excommunicate whoever is not among them, extraordinary view towards Nigerian socio-religious settings, etc. One unique feature of the movement is that, unlike other extremist religious groups, it lived peacefully with neighbouring communities where it settled, albeit the security threat it seemed to pose as perceived by Nigerian authorities. This explains why it was evacuated from its headquarters in Mokwa in 2009. The research recommends among others that the menace of deviant Islamic groups should better be addressed ideologically which can be facilitated by Muslim scholars. There is a need for further researches to document more history and activities of *Darul Islam* Community.

CHAPTER ONE

INTRODUCTION

1.0 BACKGROUND OF THE STUDY

The concept of religious movement or sectarianism began in the early days of Islam, when Abdullah bn Ubayy bn Salul (d.631 C.E.) organized a confederation of hypocrites headed by him and engaged in creating instability among Muslims. Such were those who embraced Islam with a hidden purpose i.e, creating divisions and tensions therein, and to the community of the then Muslims. The Glorious Qur'an has fully discussed their stories in Surah al-Baqarah (the Cow), al-Taubah (the Repentance) and al-Munafiqun (the Hypocrites). The repercussions of this pressure group resulted in the birth of movements which stood in creating internal crises in the Islamic political ideology.

Nevertheless, apart from the false prophets who inspired the revolts known as apostasy (*riiddah*) from about 632 to 634 C.E, no theological element is discernible in the political conflicts within the Islamic State until just before the beginning of the Umayyad period. The accession of Caliph Ali bn Abi Talib (R.A.) in 656 C.E. to the throne of the Muslim Caliphate brought into an open clash of interest between some groups of Muslims. This resulted in the emergence of two sects namely *Shi'ah* (Shi'ites) and *Khawarij* (Kharijites). The *Shi'ah* derived their name from 'the Party' (*Shi'ah*) that is of Ali (R.A.). The *Khawarij* singular *Kharij*, were also called because they 'went out' or 'seceded' from Ali (R.A.) and then from Mu'awiyah (R.A.). They consider the followers of Ali (R.A.) and Mu'awiyah as *Kafirun* (unbelievers).

The Kharijites movements which greatly stimulated theological development sprang up and grew to a considerable size during the civil war of Abdullah bn Zubayr (d. 692

C.E.). The first of these was the sub-sect of *Azariqah* (Azariqites in Western terminology) so named after their leader, Nafi' u bn al-Azraq. The second sub-sect that became prominent about the same time was the *Najadat* or *Najadiyyah* (Najadites in English language). They originally held views similar to those of the *Azariqah*, but the responsibility for governing a large territory made them rigorous in their interpretation. Perhaps, the Kharijites doctrines and ideologies also came to be held by various groups in the Arabian Peninsula, North Africa and elsewhere among which are *Waqifiyyah* (Waqifites) and *Ibadiyyah* (Ibadites).¹

Apart from those belonging to confused sects like the *Khawarij*, *Shi'ah* and *Qadariyyah* (not to be mistaken as *Qadiriyyah*), most of the members of these general religious movements would be regarded by later *Sunni* scholars as their own predecessors having the same theological doctrines. Yet, it has to be firmly emphasized that at this time, there was no group called *Sunni* in the strict sense of the word, though there were individuals and groups whose practice and beliefs accord with the *Sunnah*, atleast to the extent that the term *Sunnah* (*Sunni*) had been defined and standardized during the Umayyads period. Although it had not occurred to anyone to think of himself as a *Sunni* or belonging to the 'people of the *Sunnah*' (*Ahl as-Sunnah*), the phrase though with some variants, began to be used in the late ninth century. But it was not in common use until the tenth century C.E. and the adjective *Sunni* seems to be emerged towards the end of the tenth century C.E.²

The period of twelve years following the death of Caliph Mu'awiyah (R.A.) in 680 C.E. was a time in which the Islamic Caliphate was rent by civil war and internal strife. It was probably in response to this circumstance that a new idea was introduced

¹) Al-Baghadadi, Abu Mansur Abdulqadir, *Al-Farq Bayn al-Firaq*, Muhammad Badar, Cairo, 1910, p.17

²) Al-Shaharastaniy, Muhammad, *The Book of Sects and Creeds* (ed.), W. Cureton, London, 1948, p.7

into the Muslim thinking i.e, the idea of *irja'i* (postponement). It seems to have been first used about 695 by a grandson of Ali (R.A.), Al-Hasan bn Muhammad bn al-Hanafiyah, in a short epistle which is extant and appears to be authentic. Opponents used the collective term *Murji'ah* for those who held the doctrine of *irja'i*, and Murji'ites is employed in English. The adherents of this justify the doctrine with a possible source from the Glorious Qur'an where the almighty Allah says:

﴿وَأَخْرُونَ مُزْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

There are [yet] others, held in suspense for the command of Allah, whether He will punish them, or turn in mercy to them: and Allah is All-Knowing, Wise. (Al-Nahl: 106)

However, some opponents asserted different views.

About the time when some Muslims were showing interest in the idea of *irja'i*, the question of Allah's determination or predetermination of events was also attracting attention. Around this time, the *Murji'ah* (Murji'ites in English) nicknamed their opponents who disbelieved in Allah's absolute *Qadar* and asserted the freedom of the human will, as *Qadariyyah* or Qadarites or Qadarism in English usage. Up to this point, the discussion has been on heretical sects and movements, and the question naturally arises whether there was at this time a body of orthodox and pious opinion. There is evidence to show that there always was a central body of moderate opinion, but some greater precision is desirable. Early in the Caliphate of Ali (R.A.), there was a body of men in Madinah who adopted an attitude of political neutrality; their leader was Abdullah bn Umar (d. 693 C.E.). At a later date, there was in Madinah and elsewhere what modern Western scholars called a 'pious opposition', though its outlines are somewhat hazy. It appears that in the main centres, and notably in Madinah, Damascus, Basrah and Kufah, there were numbers of men who met in the

mosques to discuss religious questions, which included legal matters, ascetic and mystical practices, interpretation of the Qur'an and occasionally theological doctrine. Those most competent in these disciplines gave what amounted to lectures to their disciples.³

There was, however, a nickname applied by the opponents to believers in some forms of predestination that is *Mujbirah*, or less frequently, *Jabariyyah*, (Mujbirites or Jabrites in English). Many of these persons were the forerunners of the main body of later *Sunni* scholars and in no sense heretics. The *Ash'ariyyah* (Ash'arites) later developed the theory that their special view on the matter (expressed by the term *Kasb*, acquisition) was a mean between compulsion (*Jabar*, *Ijbar*) and the free will of the *Qadariyyah*, and some writers on sects found *Jabariyyah* a useful term to designate those holding views at the opposite pole from *Qadariyyah*; but it is doubtful if any actual persons ever held the more extreme Jabrites views described.⁴

In other respects too, the *Mu'tazilah* (Mu'taziltes) is another sect holding heretical views or principles. They got their name when Wasil bn Ata (d. 748 C.E.) left the teaching circle of Imam al-Hasan al-Basriy (d. 728 C.E.) as a result of theological dispute regarding the issue of *al-Manzila Bayn al-Manzilatayn* (a position between two positions). That is to say, a *fasiq* (i.e, one who commits one of the greater sins such as a wine imbiber, adulterer, or a liar e.t.c.) is neither a believer nor an infidel; *fasiq* is an intermediary state between belief and infidelity. The sect flourished in the cities of Basrah and Baghdad in the eighth and tenth centuries C.E, and reached its highest peak in the reign of Abbasids. The adherents are best known for denying the status of the Glorious Qur'an as uncreated and co-eternal with Allah, asserting that if

³)Welhausen, Julius, *The Religio-Political Factions in Early Islam*, North-Holland Publishing Company, Amsterdam, 1975, pp.20-3

⁴)Welhausen, Julius, *The Religio-political . . .*, pp.20-3

the Qur'an is the word of Allah, He logically must have preceded His own speech. In effect, the first of the five principles was that of unity or more correctly, assertion of unity. This implied much more than the mere statement that Allah is One and that there are not many gods. Muslims enumerate ninety nine beautiful names of Allah (*Asma' al-Husna*) mentioned in the Glorious Qur'an, and of these seven received special attention from the early theologians: The Knowing, The Powerful, The Willing, The Living, The Hearing, The Seeing, The speaking. Some theologians held that Allah the Exalted had Attributes (*Sifat*) corresponding to these names, such as knowledge, power, Will. To the Mu'tazilites, however, this was seen as introducing an element of multiplicity into the unity of Allah's nature (*nafs* or *dhat*), and in insisting on 'Unity' they were asserting that these attributes had no sort of independent or hypostatic existence, but were merged in the unity of Allah's Being. In so far as Allah knew, He knew by Himself or by His Essence, and not by any hypostatic knowledge.

The second of the five principles defining the Mu'tazilites position was that of justice or righteousness (*Adl*), and they like to speak of themselves as the people of unity and justice. The third of the five principles is the promise and the threat (*al-Wa'ad wal Wa'eed*) or paradise and hell, and it implies that Allah is bound to reward the obedient with paradise as He has promised to punish the disobedient with hell, as He has threatened. The fourth of the five principles is that of the intermediate position (*al-Manzilah bayna Manzilatayn*), while the fifth and the last of the five principles is that of commanding the right and forbidding the wrong (*al-Amr bil Ma'aruf wal Nahy anil Munkar*). This was understood by the Mu'tazilites and others as the obligation to maintain justice and opposed injustice by tongue, hand and sword, where one was able to do so successfully. It could cover both moral exhortation of one's fellow-

Muslims and moral criticism of unjust rulers and even revolt against them. The wave continued to the emergence of schools of jurisprudence founded by Abu Hanifah (767 C.E.), Imam Malik (795 C.E.), Imam al-Shafi'i (820 C.E.) and Imam Ahmad (855 C.E.). This development led to the advances in the study of *Hadith*. Here, much care was taken in distinguishing a sound *Hadith* from others by scrutiny of the *Isnad* (chains) and great collections of *Hadith* were formed for legal purposes. The best known are those of Muhammad bin Isma'il al-Bukhari (d. 870) and Muslim bin Hajjaj (d. 875). They were followed in the course with four others, and all came to be accepted as specially authoritative. This was another aspect of the consolidation of *Ahl al-Sunnah*. From the beginning to this period, there was for long no Arabic term with the precise connotation of the English word Sunnism or Sunnite. The nearest equivalent is the phrase *Ahl as-Sunnah wal Jama'ah* (the People of the *Sunnah* and the Community), but it was perhaps only towards 1100 century C.E. that was widely accepted.⁵

During the late ninth century and early tenth century, the *Sufi* or mystical movement experienced a period of advancement. Each *Sufi* or mystic certainly had his own theological position which might be of *Sunnah* or *Shi'ah* origin and base. The activities of some of the early Sufis were considered heretical in nature, as such, warranted punishment to most of the advocates; some were even put to death. At the beginning of the fourth century of the *hijrah*, the Sufi Orders or Mystical Paths began to flow. The Sufis have long conceptualized their practice as a path (*Tariqah*) from the law (*Shari'ah*) of the external or manifest (*Zahir*) to the reality (*Haqiqah*) of the internal or hidden (*Batin*). These paths (*Turuq*) often assumed the name of a seminal personality in their chain of spiritual knowledge transmission. In the sixth century of

⁵) Watt, W. Montgomery, *Islamic Philosophy and Theology: An Extended Survey*, University Press, Edinburgh, 1985, p.57-9

the *hijrah*, people emerged ascribing their geneology to the personality of Prophet Muhammad ﷺ, which stood for them as a licence to profound *Sufi* Order or *Sufi* Sect (*tariqah*), with almost different manifestations. To mention few, Shaykh Muhyiddeen Abdulqadir al-Jilaniy (1078 – 1166 C.E.) founded *Qadiriyyah* in Baghdad, Shaykh Ahmad al-Rufa'i (1118 – 1181 C.E.) founded *Rufa'iyyah* in Iraq, Shaykh Abul-Hasan Muhammad al-Shazuliyy (1196 – 1258 C.E.) founded *Shazuliyyah* in Morocco, Shaykh Ahmad al-Badawiy (1200 – 1276 C.E.) founded *Badawiyah* in Egypt, Shaykh Ahmad al-Tijaniyy (1735 – 1815 C.E.) founded *Tijaniyyah* in Fez Morocco. And in the much later time, Shaykh Muhammad bin Ali al-Sanusiy al-Muhajiriy al-Idirisiy (1787 – 1859 C.E.) founded *Sanusiyyah* in Libya. Their main teaching is spiritual and moral training of one's soul through Allah's remembrance (*dhikr*).⁶ Within the space of the same century, two great theological sects emerged; the *Ash'ariyyah* (Ash'arites) and *Maturidiyyah* (Maturidites).⁷

In the era of colonial masters' occupation of most of the Muslim territories and particularly India, Mirza Ghulam Ahmad al-Qadiyaniy (1835 – 1908 C.E.) founded his sect or movement named *Qadiyaniyyah* (Qadiyanism) or *Ahmadiyyah*. He proclaimed to be the promised Messiah in 1890, and later in 1891 as a Prophet of Allah. He denied the finality of messengerhood and prophethood of Prophet Muhammad ﷺ.⁸

In some areas, particularly Africa, the wind of Islamic revolution and revivalism had blown the consequences of which led to the formation of purely Islamic Caliphate in Hausa land by Shaykh Uthman bin Fodio and his *Jama'ah* in 1808. Similarly, Shaykh

⁶) Diso, Yahya Mukhtar, *Islam and the Empires of West Africa (Advent and Growth)*, Nigeria 'Kulthum Printing Press Ltd. 2011, p.65

⁷) Diso, Yahya Mukhtar, *Islam and the Empires of West Africa . . .*, p.66

⁸) Nadawiy, Abul Hasan Ali, *Qadianism - A Critical Study*, Lucknow 'Shukla Printing Press, 1967, pp. 41-2

Ahmad Lobbo and his community *Deenah*, established an Islamic State in Machina with its capital at Hamdullahi in 1818, and Shaykh Umar bn Sa'id al-Fouty with his community *Talabah* founded Islamic State in Fouta Toro in Senegambia in 1852.⁹

In the post-colonial era, the situation emerged in merely different form. Here, some sects or movements appeared with a manifestation of *da'awah* and besides, added teaching of Islamic Religious Sciences. The main objective is the production of a purely Muslim Community with a spiritual and moral training of serving Almighty Creator (Allah) as demanded by the Prophet ﷺ. Example of such includes *Ikhwan* of Egypt, *Jama'atu Nasrul Islam* and *Jama'atu Izalatul Bid'ah wa Iqamatus Sunnah* all in Nigeria.

Yet, some movements resorted to open violence like '*Yantatsine* and '*Yan Kala Kato* in Nigeria, Cameroun and Niger, where some resolved to isolate from the main Muslim community, while others migrated to the outskirts of the community and founded their settlements in wild areas with a purpose of worshipping the Creator, Allah.¹⁰ Few among these resorted to absolute condemnation of modern governance and even engaged in militancy and insurgency. To mention some were *Al-Qa'edah*, *Al-Shabab* and *Jama'atu Ahl as-Sunnah lil da'awat wal Jihad* popularly known as *Boko Haram*.¹¹

1.1 STATEMENT OF THE PROBLEM

Along side of all these sects and varieties of the movements mentioned, yet, in Nigeria a new sect or movement emerged which resulted in the formation of an

⁹) Sulaiman, Ibraheem, *The Islamic State and the Challenge of History – Ideals, Policies and Operation of the Sokoto Caliphate*, London and Newyork, Mansell Publishing Ltd 1987, pp.25-9

¹⁰) Kane, Osmane, *Muslim Modernity in Post Colonial Nigeria*, Boston, Brill Leiden, 2003, pp. 104-123

¹¹) Hasan, Haruna Ibrahim, *An Introduction to Islamic Movements and Modes of Thoughts in Nigeria*, Illinois Northwestern University 2015, pp.9&15

assumed Muslim community. However, there is a need for every Muslim community to document a history of its own so as not to be documented by its opponents who may contain lot of fabrications and perpetrations. It is in view of this development that this researcher feels motivated to venture into research on the historical origin and evolution as well as the principles and teachings of the *Darul Islam* Community of Nigeria.

The research is necessitated because as far as this researcher is concerned, there were a lot of discussions and narrations on this group by local people, scholars, media and press houses, which may not necessarily be in agreement with the actual and precise notions. Other reasons for the research include suffering from the mayhem of *Boko Haram*, ethno-religious conflicts, lurking dangers of globalizing and linking with terrorist organizations and fear of refalling back to *Boko Haram* days.

1.2 AIM AND OBJECTIVES OF THE RESEARCH

The general aim of this research is to document the history of one of the religious movement in Nigeria, which sought to establish a Muslim community, and now on the brink of decline. While the objectives include among others:

- i. To document the circumstances that led to the emergence of *Darul Islam* Community of Nigeria.
- ii. To highlight the peak and extent to which the movement's teachings and principles flourished in Nigeria.
- iii. To shed light on the factors that led to the gradual decline of the movement of *Darul Islam* Community of Nigeria.
- iv. To trace and find out if it has international backing and support.

- v. To make recommendations to security agencies by being very vigilante on the activities of members of *Darul Islam* Community.

1.3 AREA AND SCOPE OF THE RESEARCH

The research presents and studies the history of the evolution, principles and teachings of the *Darul Islam* Community of Nigeria and highlighted its challenges to the National Security. It is, therefore, limited to the *Darul Islam* Community of Nigeria, which started around 1990 in Ningi, Bauchi State and later moved to Mokwa, Niger State and recently Lafia town of Nasarawa State.

1.4 SIGNIFICANCE OF THE RESEARCH

There is a great need for this study as it entails what the result for the findings would be used for.

- i. The result of the study helps in creating awareness about the evolution, principles and teachings of *Darul Islam* Community of Nigeria.
- ii. Having sourced data from the founder of the movement, the research has the potentiality to give good account of the movement of *Darul Islam* Community of Nigeria.
- iii. The study, however, may be important and interested to the security agencies and traditional institutions to be very vigilante.

1.5 CONTRIBUTIONS OF THE RESEARCH TO KNOWLEDGE

- i. The research will add to the existing literature on Islamic movements and organizations in Nigeria.
- ii. It will provide a springboard for more researches on Islamic movements and organizations in Nigeria.

1.6 METHODOLOGY OF THE RESEARCH

The researcher uses library and interview methods in conducting this research. In the course, the research relies on books in constituting the basis and origin of sects and factions in Islam, from early days to the present day. This helps in analyzing the history of the evolution, principles and teachings as well as nature of operations of the *Darul Islam* Community of Nigeria. Books written by contemporary Muslim scholars on Islamic movements and organizations were consulted. Published articles in newspapers and websites relating to the community of *Darul Islam* of Nigeria have been consulted. The research conducted interviews with the founder and members of *Darul Islam* Community, neighbours and some of those who left the movement for one reason or another.

CHAPTER TWO

LITERATURE REVIEW

To facilitate a better understanding of the emergence, creeds, ideologies and thoughts of the members of *Darul Islam* Community in Nigeria, there is need to review some writings purposely made on Islamic movements and organizations whether propagators, militants or insurgents.

Concentration will be given to scholars who contributed in the same field, because the success of any Islamic organization or movement right from the early days of Islam has been recorded by a lot of Muslim scholars and students of Islamic Studies at different level of learning. This resulted in the production of uncountable documents which may either be book, journal or research.

2.1 Review of the Literature

This research consults a research “An Introduction to Islamic Movements and Modes of Thought in Nigeria” of Ibrahim Haruna Hasan presented to Illinois Programme of African Studies Northwestern University, 2015.

In the research, Haruna discusses and examines Islamic movements and organizations in Nigeria showing their modes of operations. He also shows their inclinations as well as their modes of thoughts. Similarly, Haruna shows the denial and disrespect of some organizations to the constituted authority and traditional rulers, and how they consider their attitudes and pattern of administrations as un-Islamic for contradicting the Glorious Qur’an and traditions of the Prophet Muhammad ﷺ. However, Haruna’s work did not touch much on *Darul Islam* Community of Nigeria, their evolution, principles, teachings and challenges to National security. These aspects not covered in Haruna’s work are discussed and examined in this research. A M.A.

Dissertation ‘‘The Contribution of Some Muslim Organizations to the Development of Islam in Taraba State with Particular Reference to Taraba State Muslim Council’’ of Maude Usman Muhammad was submitted to the Department of Islamic Studies and Shari’ah, Bayero University, Kano in 2015.

In the work, Usman gives a detail account on the roles of Islamic movements and organizations in Taraba State of Nigeria. They include Sufi Orders of the *Qadiriyyah* and the *Tijaniyyah*, *Jama’atu Nasril Islam*, *Jama’atu Izalatul Bid’a wa Iqamatus Sunnah*, Muslim Students’ Society of Nigeria, Federation of Muslim Women of Nigeria and Muslim Corpers Association of Nigeria. He clearly explains the effort made by these movements and organizations in shaping and moulding the entire Muslim communities in Taraba State. The work resembles this research because it touches Islamic organizations and movements in Nigeria, but did not discuss *Darul Islam* Community of Nigeria as an Islamic movement or organization.

Muhammad Sulaiman Jami’u submitted M.A. Dissertation ‘‘Socio-Economics Factors behind the Religious Disturbances in Nigeria – A Case Study of Maitatsine Syndromes’’ to the Department of Islamic Studies, Bayero University, Kano 1986.

In this work, the author discusses a brief survey of religious disturbances in Nigeria, emergence of movements headed by so-called Malams in both Southern and Northern part of Nigeria. The Malams and the adherents in one way or another denied leadership of the constituted authority.

The research did not cover the aspects of *Darul Islam* Community of Nigeria. This research concentrates on the evolution, principles and teachings of *Darul Islam* Community of Nigeria as well as challenges to National security.

CHAPTER THREE

ISLAMIC MOVEMENTS AND ORGANIZATIONS IN NIGERIA

Muslim's scholars for quite a long period of time have engaged themselves in studying and defining religion. Thus, there are various definitions close at times and far removed at others. Religion may mean "the social system adopted by a group of people performing certain rites and constantly developing actions, and believing in an absolute spiritual power superior to all humanbeings. When this Power is monotheistic, it is called Allah".¹²

Muhammad Abdullahi Diraz opined that "religion is the belief in the existence of a being (or beings) that is supreme and unseen, that has perception and volition, and that manages and controls matters which concern humankind". This kind of belief induces man to call that Supreme Being in awe and love, subjection and veneration. In brief, it is belief in divine being worthy of obedience and worship. This description pertains more to the psychological sense of religion. In rather external sense, religion is the total body of theoretical laws that identify the traits and attributes of a divine power and the total body of practical rules that specify the way to worship that divine Being.¹³

Muhammad bin Abdulkareem ash-Shahrastaniy (1086 – 1158 C.E.) expresses the opinion that "religion is obedience and resignation, and it may mean reward and reckoning."¹⁴

¹²) Moussa, Muhammad Youssef, *Islam and Humanity's Need of It*, Kornesh Al-Nil, 'Al-Ahram Press' 1990, p.15

¹³) Al-Qaradawy, Yusuf, *Introduction to Islam*, Cairo 'Islamic Inc. Publishing and Distribution' 1995, pp.3-4

¹⁴) Moussa, Muhammad Youssef, *Islam and Humanity's Need of It . . .*, p.15

Waraqah bin Naufal, Utman bn Huwan, Ziyad bn Amr and Abu Anas. In 610 C.E. Muhammad bn Abdullahi ﷺ from the clan of Quraysh in Makkah appeared with his universal message of peace, order and brotherhood to entire human generation by name 'Islam'.¹⁹

Islamic rituals of worship are all of divine origin as the revelation described how to practice them, their conditions, the time and place of practicing them. No one, however knowledgeable or honourable is allowed to invent other forms of worship to approach Allah. This is an act of transgression against Allah's authority, and whoever does this will be considered schismatical and misleading, and his worship will be rejected by Allah in the same way that a forged coin is rejected by a cashier.

The field of ritual observations in Islam is based on two important principles; nothing should be worshiped except Allah, either in heaven or on the earth, either human or non-human. Second, Allah should be worshiped in the way He prescribed and revealed through a series of Prophets which ended with Muhammad ﷺ the Prophet of Islam That has been destined to last till Allah inherits this earth and everything on it.

All forms of rituals other than those revealed by Allah will be considered as unacceptable innovations, even if they are done with good intention to approach Allah. Good intentions are not sufficient, as the act of worship should be validated by a revealed text. Thus, any work should have two conditions to be accepted: to be only for Allah and be in conformance with the *Sunnah*.²⁰

In effect, the first and prime obligation of a Muslim is to deny all forms of worship, to worship but Allah, and get away from all forms of shirk (Polytheism), then submitting

¹⁹) Rahim, A. *Islamic History*, Lagos-Nigeria, Islamic Publication Bureau, 1981, pp.8-9

²⁰) Al-Qaradawy, Yusuf, *Introduction to Islam*, Cairo 'Islamic Inc. Publishing and Distribution' 1995, p.5-6

Surely, those who came before you of the people of the Book split into seventy two sects, and this Ummah will split into seventy three: seventy two in hell and one in paradise, and that is the Jama'ah (main body of Muslims).²⁴

In another Hadith which was also narrated by Mu'awiyya bin Abu Sufyan (R.A.), the Prophet ﷺ was reported to have said:

وإن هذه الأمة ستفترق على ثلاث وسبعين . ثنتان وسبعون في النار وواحدة في الجنة وهي الجماعة) . رواه أبو داود في سننه.

Verily, this Ummah will split into seventy-three sects. Seventy two will be in hell. One group will be in paradise, and they are the Jama'ah''.²⁵

Another Hadith in the same line was narrated from Abu Hurayrah (R.A.) that Allah's Apostle ﷺ said:

إِنَّ بَنِي إِسْرَائِيلَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً وَهِيَ الْجَمَاعَةُ.

Surely, the children of Israel will split into seventy one sects, and my Ummah will split into seventy three sects all in hell except one and is the Jama'ah.²⁶

During the time of the Prophet ﷺ, the Muslim *Ummah* was united under one teaching and uniform guidance and in the same ideological umbrella. The Glorious Qur'an was the main source of religious inspiration and the manual for all aspects of religious and social life. This was coordinated by the Prophet ﷺ who as the teacher and instructor, served as the commentator and explainer of the messages and instructions revealed in the Glorious Qur'an , and as the legislator whose actions, statements, tacit or voiced

²⁴) Abu Dawud, Imam, *English Translation of Sunan Abu Dawud*, Translated by Nasiruddin al-Kattab (Canada), Darassalam, Riyadh Hadith Number 4597, Vol. 5, 1st Edition, P: 155., 2008, p.198

²⁵) Abu Dawud, Imam, *English Translation of Sunan Abu Dawud* . . . , P.198

²⁶) Ibn Majah, Imam, *English Translation of Sunan Ibn Majah*: Translated by Nasiruddin al-Kattab (Canada), Darassalam, Riyadh, Hadith Number 3993, Vol. 5, 1st Edition, 2007, p.204

approvals were as well part of the legislation. The *Ummah* remained united, having been founded upon strong and solid pillars of divine reference. There was no disunity during the period of the first two successors of the Prophet ﷺ; Abu Bakr (R.A.) and Umar (R.A.). It was only towards the end of Caliph Uthman's reign (R.A.) when some people joined Islam with a view to destroying it. From that time, some sects started springing up. The trend continued during the time of Ali bin Abi Talib (R.A.).

3.2- The Advent and Spread of Islam in Nigeria

Islam set its foot in the land of Africa as a result of inhuman treatment of the idolators, persecutions, open hostilities and other forms of public insults towards the early Muslims. This made the Prophet ﷺ to take a momentous decision in 615 A.D. of sending a batch of sixteen Muslims to Abyssinia to seek assylum from the then Emperor Najjash (Negus). Shortly after this, the Prophet ﷺ sent another batch of eighty three Muslims for the same purpose and to the same country, which then made a small community of ninety nine people, with Ja'afar bin Abu Talib (R.A.) as their leader.²⁷

Thus, Abyssinia or Ethopia was the first community that hosted Muslims in Africa and in the whole world. Within ten years of the Prophet's ﷺ death, the Muslims armies had already joined a foothold in Africa. During the reign of the second Caliph Umar bin al-Khattab (R.A.), North Africa particularly Egypt was annexed to the Muslim territory. In the time of the first Umayyad's Caliph Mu'awiyah bin Abu Sufyan (R.A.) between 661 to 670 C.E. raids were sent further into Africa along the Mediterranean coast under the leadership of a distinguish general Uqbah bin Nafi'u (R.A.). Some raids were also made into the Fezzan area of southern Libya and into

²⁷) Rahim, A. *Islamic History*, Islamic Publication Bureau, Lagos - Nigeria, 1981, pp.19-20

Morocco. Around this time, the Berbers began to join Islam and the Muslim armies. It was North African nomadic Berbers particularly those of the Sanhaja confederation as well as the Lamthuna tribe of the mediterranean hinterland who formed the chief link between the Islamic North Africa and the savannah land of extreme West Africa. Islam reached the Savannah region of West Africa in the eight century C.E. the date the written history of West Africa begins.²⁸

In a related development, Islam was already fully established in Egypt and North Africa as far back as the seventh century. It was from these areas that the Islamization of the peoples of Africa south of the Sahara started. As early as the seventh century, Muslims from North Africa used the famous and well established trade routes as a means of the propagation of Islam. Most of the historians are of the opinion that Islam reached Africa south of the Sahara through the trans-saharan trade routes.²⁹

The Muslim-Arab historians began to write about West Africa in the early eight century. As Islam spread in the Savannah region, it was quite natural that commercial links should also come to be established with North Africa. The Lamthuna tribe moved into central Mauritania in the eight century and later pushed further south to gain control of the town of Awdaghost which was the terminus of the caravan route from Sijilmasa in Southern Morocco. In the Kingdom of Tukrur, situated on both banks of the Senegal, Islam was accepted as early as 850 A.D. by the Dya'ogo dynasty. This dynasty was the first Negro people who accepted Islam. It was for this reason that the Muslim-Arab historians referred to Bilad al-Tukrur as 'the land of the black Muslims'. By the tenth century, Islam began to have influence among the

²⁸) Diso, Yahya Mukhtar, *Islam and the Empires West Africa (Advent and Growth)*, Nigeria, Kulthum Printing Press Ltd, 2011, pp. 11-12

²⁹) Abbas, Usman Sani, *Trends of Tafsir Among Selected Ulama in the Defunct Northern Nigeria*, Phd. Thesis Submitted to the Department of Islamic Studies and Shari'ah Bayero University Kano, 2005, p96

Sanhaja and this influence began to spread out further from the West Africa particularly to ancient Ghana in the eleventh century. By the time al-Murabitun began their attack on Tukrur in 1042 A.D, Islam had made a deep impact on the people of that area.³⁰

In the present day Nigeria, Islam was said to first reach Kanem-Bornu Empire and the first Kanem ruler to accept Islam was Mai Umme Jilmi or Mai Humme Jilmi (1085-1097). He was said to be converted to Islam by Shaykh Muhammad bin Mani, who was credited for bringing Islam to Kanem-Bornu. Mai Umme Jilmi became a devout Muslim and later left for Pilgrimage but died in Egypt before reaching Makkah. His son Mai Dunama I (1097-1150) also went on Pilgrimage and was crowned in Egypt, while embarking at Suez for Makkah, during the third Pilgrimage journey. During the reign of Mai Dunama II (1221-1259), a Kanem embassy was established in Tunisia around 1257 C.E, as mentioned by the famous Muslim historian Ibn Khaldun (d. 1406).³¹

But in a contrary view that there was Islamic influence in Kanem-Borno prior to the reign of Mai Hume Jilmi Ibn Abduljalil Ibn Arki, and that there were Muslim Mais like Mai Arki (the grandfather of Mai Hume Jilmi), Mai Kade Ibn Arki and Mai Abduljalil (Mai Hume's father) prior to his reign. This source asserted that there was not only the influence of Islam in Kanem-Borno prior to the eleventh century but also there were Muslims in greater numbers living there. It could only be said that the

³⁰) Doi, Abdulrahman I. - Articles published on 10th April, 2006: *Islamic History in Detail (Spread of Islam in West Africa Part 1,2,3 of 3: The Empires of Ghana, Mali, Songhay, Kanem-Bornu and Hausa Land)*

³¹) Doi, Abdulrahman I. – Articles Published on 10th April, 2006: *Islamic History . . .*

reign of Mai Hume Jilmi witnessed the establishment of an Islamic Ummah headed by the most learned of them.³²

Around this time, Kanem established diplomatic relations with Tuat in the Algerian Sahara, and with the Hafsid state of Tunis at embassy level. It was also around this period that a college and a hostel were established in Cairo for students of Islamic law from Kanem, named Madrasat Ibn Rashiq. This resulted in producing classical scholars and poets who could write classical Arabic passages of a very high standard, of Kanem origin. The evidence of this was found in a correspondence with Egypt written by the Chief Scribe of the Kanem Court dating from 1391-1392 C.E. Ibn Khaldun called Mai Dunama II as the 'King of Kanem and Lord of Bornu' because his empire had expanded as far as Kano in the west and Wada'i in the East. During the reign of Mai Ali bin Dunama otherwise known as Ali Ghazi (1476-1503), Islam extended to almost all other nearest empires and cities around Kanem-Bornu. He also founded a new capital of the Kanem Empire in Bornu at Ngazargamu. This thriving capital continued until 1811.³³

Mai Ali Ghaji revived Islam and was very keen to learn Islam and its principles. He used to visit the Chief Imam Umar Masramba or Masbarma to learn more about the Islamic legal system. He by his example persuaded the nobility and chiefs to limit the number of their wives to only four. The most celebrated Muslim ruler of Kanem-Bornu was Mai Idris Alauma or Alooma (1570-1602 C.E.). He was also the best known to the history as his chief Imam Ahmad ibn Fartuwa wrote a chronicle of his reign and an account of the wars he fought. In the ninth year of his reign, he went on a

³²) Abbas, Usman Sani, *Trends of Tafsir Among Selected Ulama in the Defunct Northern Nigeria*, Phd. Thesis Submitted to the Department of Islamic Studies and Shari'ah Bayero University Kano, 2005, p.97

³³) Doi, Abdulrahman I. – Articles Published on 10th April, 2006: *Islamic History* . . .

Pilgrimage to Makkah and there he built a hostel for pilgrims coming from Kanem-Bornu. He revived the Islamic practices and made all and sundry follow them. He also set-up Qadis Courts and introduced Islamic laws in place of the traditional system of customary law. He established a large number of bricks mosques to replace the existing ones, built with reeds. He was the first to import fire arms in the Tchad Area from the Uthman Empire.³⁴

Traditional Scholars have at various preaching or public lecture sessions, expressed opinion as regards the period in which Islam was first noticed in Hausaland. A number of them along with contemporary historians believe that Islam was said to be formally introduced to Kano in 1340s C.E. by Malinke scholars, who originated from Mali Empire. Sarki (King) Ali Yaji Dan Tsamiya (1349-1385 C.E.) was said to be the first Muslim King of Hausa, who was said to be converted to Islam by forty Wangarawa merchants who came to Kano in the mid of thirteenth century. They converted the King and his palace officials. After his conversion, he ordered building of a mosque and Five daily prayers began to be observed therein. He then appointed Imam, Mu'addhin, Judge and one to look over the slaughter of beasts. The King then instructed all towns in Kano to observe prayer and most of them did so. The Wangarawa scholars became the Sarki's legal advisers. Literacy in Arabic was introduced for liturgical purposes. They brought to Kano some important Islamic books such as al-Muwatta of Imam Malik and al-Mudawwanah of Shaykh Abdussalam bn Suhnun.

From that time on wards, Islam began to influence some major state policies, literacy classes were organized in residences of the Wangarawa scholars at the wards named

³⁴) Doi, Abdulrahman I. - Articles published on 10th April, 2006 titled: *Islamic History in Detail (Spread of Islam in West Africa Part 1,2,3 of 3: The Empires of Ghana, Mali, Songhay, Kanem-Bornu and Hausa Land)*

after some of them, such as Sheshe, Jujin ‘Yanlabu, Dukurawa, Madatai and Mandawari. Muslims form of morality and simple belief system were taught to the converts at an assembly organized in every Friday. Some of them were said to have afforded moving from one village to another in their attempt to carry out this mission to the far distant pagan communities. Islam impacted on the lives of the Kano communities in all aspects.

Another source suggested that the exact time during which Islam came to Kano can not be ascertained. It further suggested that the first Muslim ruler of Kano was perhaps Bagauda (999 to 1065 C.E.), thus, making Kano Islam one of the oldest in the Central Sudan. It went on to states that there were Muslims rulers in Kano before the reign of Ali Yaji Dan Tsamiya, the kings of Kano before him were atleast nominal Muslims. Thus, it could be assumed that Islam was revived and made the official religion of Kano kingdom during the reign of Ali Yaji by the Wangarawa scholars from Mali.³⁵

This minor wave of Islamic influence was apparently quite ephemeral as the Ali Yaji’s successors were pagans probably for Kano’s loss against Zaria around 1400 C.E. and it was relinquished by Sarki Kanajeji (1390-1400 C.E). Others proved syncretists in their general affairs, personal and political. Islam once again became prominent during the 1450s C.E. with the entry of new Malian Educators. In the reign of Sarki Yaqub (1452-1463 C.E), there was a migration of Fulani scholars to Kano who brought along with them books on Islamic Theology, Islamic Jurisprudence and Arabic Grammar. Unlike Wangarawa immigrants; Fulani scholars were neither

³⁵) Abbas, Usman Sani, *Trends of Tafsir Among Selected Ulama in the Defunct Northern Nigeria*, Phd. Thesis Submitted to the Department of Islamic Studies and Shari’ah Bayero University Kano, 2005, p.101

attached to the ruling class nor were they appointed or employed to serve the state in religious capacity. They rather appeared to be an isolated community which relied on cattle rearing for their means of livelihood. They preached mostly during market days when they happened to come in contacts with the local people of neighbouring towns.

In the reign of Sarki Muhammadu Rumfa bin Yaqub (1463-1499), more venerated scholars migrated to Kano among them was Shaykh Muhammad Abdulkarim al-Maghiliy. Sarki Muhammadu Rumfa requested Shaykh al-Maghiliy to produce for him books which will serve as working documents to guide his leadership on the platter of Islam and interaction with his subjects. Al-Maghiliy wrote for him two works title – *Misbahul Arwah fi Usul al-Fatah* and *Taj al-Muluk fima Yajibul Alal Muluk*. It was reported that Muhammadu Rumfa studied some jurisprudential texts under al-Maghiliy.

From then to eighth century, Kano produced indigenious scholars in the persons of Malam Umar (Wali Mai Geza), Malam Ahmad (Wali Mai Bauna), Malam Sulaiman (Wali Mai Sittin), Malam Yaqub (Wali Mai Kwagiri), Malam Ahmad Musa (Gwankin Darma), Malam Ahmad Abdullahi (the first to build house in Koki named al-Tayr), Malam Abdullahi Thiqah (Author of al-Atiyya al-Mu'utiy), Malam Muhammad na Jarkasa, Malam Muhammad na Bakin Ruwa, Malam Yunusa Zawa'iy and Malam Ibrahim na Malam na Kudu (Author of al-Farq Bayn al-Tareeqah al-Sunniyyah wal Shaytaniyyah).³⁶

A few years later, a protest from the Fulani Scholars culminated into *Jihad* lead by Shaykh Uthman bn Fodio, his brother Sheikh Abdullah and his son Sultan Muhammadu Bello spilled over to the entire Hausaland and beyond. Such protest had

³⁶) Fagge, Tahir A, *Islamic History in Kano – Introduction, Spread and Development of Islam in Kano Since 1350 A.D.* (Paper Presented at: Kano @ 50 Anniversary), 2010.

earlier started by some of the early scholars as a result of injustices of rulers, syncretisms and religious corruptions. Example of such Muslim scholars was Malam Jibril Umar and Malam Muhammad Zari. After the *Jihad* was successful, Shaykh Uthman constituted Muslim Emirates throughout the present day Northern Nigeria and Amirs/Emirs were appointed.³⁷

Katsina too has a tradition of Islam going back to mid fourteenth century, but Islam did not gain much ground there until the end of fifteenth century when Timbuktu Scholars began to visit the city, often on their way back from Pilgrimage. The first Muslim ruler in Katsina was Sarki Muhammadu Korau (1445-1495 C.E.) who was said to be converted to Islam by Shaykh Abdulkarim al-Maghiliy in 1493. Shaykh Maghiliy was reported to have taken the noble profession of teaching and prompted the building of a Gobarau mosque to serve as a centre of spiritual and intellectual activities. This tradition of Islamic reform was carried further during the reign of Sarkin Katsina Maje, who was noted for his desire to implement Islamic practices among his subjects. Towards the end of his reign, he established many Mosques which led to the expansion of knowledge and the growth of Islamic institutions.

By seventeenth century, Katsina itself established a tradition of Islamic learning and produced native scholars like Shaykh Muhammad ibn al-Sabbaqh al-Kashnawiy, known as Dan Marina (d. 1655), and Malam Muhammad bin Ahmad bin Nuhu al-Barnawiy, known as Dan Masani (d. 1667 C.E). Some of their works have been handed down to us and are studied by disciples in Ilmi Schools. Islam spread to Zaria in the mid fifteenth century about 1456 C.E, and in the early sixteenth century there were Muslim Hausa rulers after the town was conquered by Askia Muhammad Toure a great ruler of Songhay in 1512 C.E. In 1804 C.E, the Muslim ruler of Zaria pledged

³⁷) Fagge, Tahir A *Islamic History in Kano*. . .

allegiance to Shaykh Uthman Dan Fodio who was by then conducting a *Jihad* in Hausa land. This resulted in a Fulani (Malam Musa) becoming a ruler of Zaria in 1808 C.E.³⁸

Historians find it difficult to attach a specific date to the introduction of Islam in Yoruba land. It was asserted that the introduction of Islam in this land was unannounced and unplanned; and, for the most part, the first Yoruba Muslims had to worship privately and secretly. But what is fairly certain is that in the seventeenth century, mention was made of Muslims in Yoruba land. Another opinion was reported to have said that, it was during the period of Mansa Musa of Mali (1312-1337 C.E.) that Islam spread to most parts of Nigeria including Yoruba land.

There were Muslim traders from Mali who came to old Oyo, and thus, Islam was introduced through them to many parts of Yoruba land. Some historians, particularly the non-Muslims suggest eighteenth to nineteenth century *Jihad* of Shaykh Uthman bin Fodio to be the time Islam reached Yorubaland. In short, Islam was reported to have been in practice in old Oyo during the reign of Oba Alafin Ajiboyede (1560-1570 C.E). One learned Shaykh Baba Kewu from Nupe sent his son Baba Yigi to the Alafin to remonstrate against his unjust and cruel manners in avenging the death of his son on innocent people. He said “the act is a sin against Allah who took away the life of your son”. The Oba was said to have regretted his action and sought pardon from the people. This report shows the existence of Islam and Muslims in old Oyo Empire as at the time. It also suggests that there must have been Muslim Scholars present in the old Oyo who had engaged in teaching and preaching Islam. In many of the large towns, there were at least some sprinklings of Muslims. It was observed that Owu before its destruction in 1825 C.E. contained many Muslims. Badagry evidently

³⁸) Zaria – Historical Kingdom and Province, by The Editors of Encyclopaedia Britannica

had some Muslim Communities, whose colourful celebration of *Ed al-Fitr* was observed by Lander on 27th of March, 1830. Islam was long established in Ketu, and by the close of eighteenth century, Muslims constituted a noticeable force in Ketu's army. Islam had also gained firm root in places like Badagry, Igboho, Ikoyi, Iseyin, Epe, Ibadan, and Lagos, Isogbo, Ogbomoso and many other places in Yorubaland before 1840 C.E. In Lagos, mention was made of the presence of Islam first at the court of Adele I (1775-1780 C.E). He permitted the practice of Islam at the expense of his throne in 1780. When he came back to Lagos in 1832-1834, Islam was again firmly planted in his court and Muslims in and outside the court enjoyed his patronage.³⁹

In Igbo land, according to Shaykh Adam Abdullahi Idoko Chief Imam of the University of Nigeria Nsuka, Ogute Enugu-Ezike origin, Islam came to Nsukka area around the eighteenth century before the arrival of Christian or European Missionaries. The people of the Igbo by then were of Igbo religions, and those who came with this noble message of Allah came for trade or *Sufism*, not primarily aimed at propagation. It was by coincidence that people who had dealings with them embraced Islam and because they were not so eager to propagate the religion, the spirit of the religion was lost within them. One historian Egodu Uchendu (2010) opines that, conversions to Islam began in the 1930s in the Igbo territory. In specific terms, he identified Garba Oneme from Enugu Ezike in the old Nsukka Division as the first Igbo man to convert to Islam by then at the age of 29 years in 1937 at Calabar. This was the concensus of the Igbo Muslim leaders, and that by his conversion the old Nsukka Division became the first part of Igboland to produce an indigenous Muslim. This development was sequel to the presence in the area of

³⁹) Makinde, Abdulfatah Kola, *The Institution of Shari'ah in Oyo and Osun States, Nigeria 1890-2005*, Doctoral Dissertation, University of Ibadan, 2007.

Muslims migrants from the Northern and Western part of the country that had begun to settle there from 1920, and spread the cultural and religious influences of Islam.

In the 1940s, Islam recorded some progress in its acceptance among the Igbos through their contact with some Northern Muslims especially at Afikpo around which they had a cattle trade route running from Abakaliki to Umuahia which passed by the village group. Although a few of these Northern Muslims lived at Afikpo, many others were itinerant cattle traders engaging in trading activities with the indigenous people of the area. Such commercial activities contributed significantly in the spread of Islam among the indigenous people. The year 1957, marked a turning point in the history of Islam in Igboland. That year, a son of Anohia known as Okpani Egwani returned to Anohia as a Muslim with a small following of Muslim strangers from the North. This man changed his name to Alhaji Ibrahim before his return home and was to become a leader of the Anohia Muslim Community.

Alhaji Ibrahim later started to preach Islam and teach its principles among his people. He added teaching of the Qur'an and *Hadith* all in Igbo language. The natives were pleased, as their influx into Islam continued. He thought it wise to make Nnofia a village near Afikpo, centre of Islamic activities where conversions took place. He then began tour around Igbo Communities to influence and familiarize them with the doctrine of the new religion. Through this effort, many Igbo leaders embraced Islam which included Musa Udaemba, Eme of Aberiba, Alhaji Tijjani Akubou of Orlu, Umar Usu of Ndigbe Afikpo, Alhaji Okpaloko of Owweri, Ibrahim Chukwu Idan and Alhaji Isa of Amuze.

This da'awah effort of Shaykh Ibrahim earned him acceptance and recognition in various Muslim Countries especially in the Middle East where he was supported

financially for the purpose of establishing Islamic Institutions in Igboland. This resulted in the building of a large Islamic Centre in his home town Nnofia, which included a large Mosque, Primary and Qur'anic School, Library, small Hospital and close to the compound his personal residence from where he could supervise the activities of the centre.⁴⁰

In the areas known today as the Middle Belt or Central Nigeria, introduction and spread of Islam spanned over centuries. It began initially as a gradual process, but later accelerated with the *Jihad* and the imposition of British colonial rule in the region. In the early period particularly from 1600 to 1804, centralized polities, trade and commerce, missionary activities, migration and settlement, and the utilization of Muslim clerics as court officials by non-Muslim rulers, were the main avenues and dominant features in the introduction of Islam in the area. Centuries before the outbreak of the *Jihad* of Shaykh Uthman ibn Fodio in 1804, the non-Muslims in Northern Nigeria, like any other ethnic groups in Nigeria, were familiar with Islam.

The Jukun Empire was politically very influential around the non-Muslim areas, and between sixteenth and seventeenth centuries they raided Zaria, Borno and Kano in 1670 C.E. After this, they carried a substantial number of Hausa Muslim slaves back to Kwararafa (their capital) and settled them in separate parts of the town. This became very fortunate, because by 1800 C.E. the Aku (King) of Wukari began to use an Islamic title of 'Mallam' as part of his installation ceremony. Early indication of Islamic penetration and presence of foreign Muslims was in the eighteenth century during the Igala-Jukun war of 1865 C.E. It was during this period that some Hausa

⁴⁰) Rufa'i, Saheed Ahmad, *A Foreign Faith in a Christian Domain: The Historical Development of Islam among the Igbos of Southeastern Nigeria*, (A Journal of Muslim Minority Affairs) 2012 also: Uchendu, Egodi, *Islam, Stability and Security in Eastern Nigeria (article)*, 2016 also: Uchendu, Egodi, *Dawn for Islam in Eastern Nigeria – A History of the Arrival of Islam in Igboland (article)*, 2011.

Muslims from the North, particularly Bebeji in Kano, were invited by the then non-Muslim Attah (King) Ayegba Omi-Idoko, to assist the state. The Igala success in the war which materialized as a result of the charms said to have been prepared by the Muslim Hausas, led to the settlement of these Muslims in Idah (the ancient capital of the Igala Kingdom) and subsequently in the several areas.

In fact, Muslims had featured prominently in the Atta's court as scribes, interpreters, advisers and judges. Like in Jukun, over the centuries the number of these Muslim settlers increased as the Igala evidently accommodated them. The most important reasons for the lack of receptivity of Islam in certain communities such as the Epira and Idoma, was the non-centralization of their polity and thus the Muslims lived with the non-Muslims in a condition of social symbiosis in which no attempt was made to convert the people. So, the indigenous life was little influenced by Islam at least until the colonial period. In effect, presence of Islam in almost all parts of this region was after the *Jihad* of Shaykh Uthman ibn Fodio, and from then to the consolidation of Islamic State which was overran by the colonial masters.⁴¹

3.3 The Period of Reformation of Shaykh Uthman bin Fodio

Shaykh Uthman bin Fodio was born in Maratta, in the land of Galmi, Hausa state of Gobir on Sunday 29th of Safar, 1168 *hijrah*, which corresponds with 15th of December, 1754 C.E. His mother's name was Hawwa'u and father Muhammadu Fodio, all belonged to the scholarly Fulani family who migrated to Hausaland from Futa Toro of the then Sene-Gambia, popularly known as Toronkawa Fulani.

As a Muslim child, he first studied the Glorious Qur'an and most of his education at home with his parents and relatives, after which he moved to other teachers around

⁴¹) Abdulkadir, Muhammad Sani, *Islam in the Non-Muslims Areas of Northern Nigeria (1600-1960)*, Ilorin Journal of Religious Studies, 2011.

which include his uncle Uthman Bidduri (well learned, revered, pious and righteous), Uthman Biddu al-Kabawi, Abdulrahman bin Hammada, Ahmad bin Muhammad bin al-Amin, al-Haj Muhammad bin Raji. He then joined Shaykh Jibril bin Umar of Agadez and studied with him for one year.⁴² Other scholars of the Shaykh include Muhammad Sambo bin Abdullahi, Ahmad bin Muhammad bin Hashim al-Zamfari, and many more of which history can not produce their names.⁴³

With these great scholars, Shaykh Uthman undertook deep study in Islamic sciences and mysticism. It is believed that, right from his early school's days, he combined high moral character with great intellectual gifts. Among these scholars, Uncle Uthman Binduri and Shaykh Jibril bin Umar were said to have laid down the foundation of the Shaykh's Uthman's career i.e., religious glory and political acumen. By the time he was twenty years of age, he had formally finished the basic texts for advanced studies and free to persue a career. It was around this time that he wrote his first work in Arabic, a poem in praise of the Prophet Muhammad ﷺ, which indicated his proficiency in Arabic and his career inclinations. As he was growing, one thing appeared to have taken his attention, the level of ignorance of the wider society, especially among the women and the pervasion of Innovations (*bid'ah*) and widespread syncretic practices.⁴⁴

He was deeply worried about the violation of the *Shari'ah*, the neglect of the *Sunnah* and the plight of his society as it came increasingly under the tyranny of ever unjust mornachs. Some Muslim scholars completely abandoned their duties, instead of correcting the ordinary people, were in fact making fortunes out of their ignorance,

⁴²) Sulaiman, Ibraheem, *A Revolution in History – The Jihad of Usman Dan Fodio*, London and Newyork, Mansell Publishing Ltd. 1986, pp.10-11

⁴³) Talatar Mafara, Muhammad Isa, *Daular Usmaniyya*, Kaduna-Nigeria, Na Dabo Print Production, 1999, pp.19-23

⁴⁴) Bugaje, Usman, *Shaykh Uthman bin Fodio – Revival of Islam in Hausa land (article)*, 1997

collecting their wealth under several pretexts and condoning violation of the *Shari'ah* and often conniving with rulers to perpetuate all manners of injustices. For this, he decided to devote his time to educating the public the basics of the religion, and started giving public lectures, sermons in and around his home town. He was soon to be joined by his junior brother Shaykh Abdullah bin Fodio, and much later his son Shaykh Muhammadu Bello. As people started crowding around him, soon he found himself at the circle of young people sharing some revolutionary ideas. Having taken off, the movement went through four distinct phases – the phase of teaching and public *da'awah*, the phase of planning and organization, the phase of migration and *Jihad* and the post Jihad phase during which the Caliphate was established.⁴⁵

In 1780 C.E, Shaykh began to have contact with rulers around which he went to the palace of Gobir and explained his mission to the then ruler, Sarki Bawa Jan Gwarzo on behalf of Islam. He then went to Zamfara and stayed there for about five years. While the mission was still at Zamfara, the King of Gobir Bawa invited all scholars of his land to his palace at Magami during the Eid al-Kabir festival in 1788. The King plotted to kill Shaykh Uthman, but the plan ended in vain, instead he gave all the scholars gift of honour and recognition, and Shaykh was given the lion's share. All the invited scholars gladly accepted except Shaykh Uthman who politely turned his back, asking in place something more valuable to him and the mission he had come to be identified with. He made five requests to the King as follows:

- i. Allow me to preach freely throughout your territory
- ii. Not to stop or obstruct anybody responding to my call
- iii. To treat with respect anybody with a turban and women decently dressed

⁴⁵) Bugaje, Usman, *Shaykh Uthman bin Fodio – Revival of Islam in Hausaland (article)*, 1997; also: El-Masri, F.H, *The Life of Shaykh Uthman bin Fodio Before the Jihad, Journal of the Historical Society of Nigeria*, 1963.

- iv. To free all political prisoners
- v. Not to burden the subjects with taxes

The King consequently, acquiesced to these demands, and this earned Shaykh Uthman higher station yet. On hand, the rejection of the gifts earned him respect of the King and independence from establishment. Immediately after the incidence, Shaykh Uthman returned to Degel and resumed his preaching tour at Kebbi traveling as far as the Middle Niger crossing the River to its West Bank preaching at a place called ILO. Back to Degel, he travelled eastward and reached Zoma, and from there he returned to his home town and became busy in writiting number of books and composing of long poems in Fulfulde. The most important of such books was '*Ihya' al-Sunnah wa Ikhmad al-Bid'ah* accomplished in 1793, and this book seems to have established Shaykh's reputation amongst his contemporaries, though he was engaged in disputes over scholasticism and wrote over fifty works against the venal Scholars (*Ulama al-Su'*). The *Ihya* and the several long poems have common purpose i.e., introducing the *Jama'ah* to Islamic regulations for daily life as well as more esoteric themes of Sufism. All these writings came before the *Jihad* period.⁴⁶

The first Gobir ruler who tried to restrict the power and activities of Shaykh Uthman bin Fodio and his *Jama'ah* was Nafata who accessed the throne in 1796 C.E. He first proclaimed that nobody among the *Jama'ah* would be allowed to preach except the Shaykh. That there should be no more conversion to Islam and those who were not born Muslim should recant. He forbade men from wearing of turban and women from wearing of veil. Fortunately, around this time, the Shaykh had grown to the extent that

⁴⁶) Last, Denis Murray, *The Sokoto Caliphate (Ibadan history series)*, Nigeria, Humanities Press Ltd, 1967, pp.47-57

his group of supporters scattered within and outside Gobir, and they were willing to come to his support at a moment of trouble.

It was this widespread allegiance to him and his ideals which was to be crucial, when final clash with authority came in 1804. Nafata's successor Yunfa (formerly a disciple of Shaykh Uthman) who accessed the throne in 1802 proved harsher in his attitudes towards the Shaykh and the *Jama'ah*. In 1804, he came in conflict with Shaykh's supporter Malam Abdussalm, by attacking him and his followers. Other portion of Shaykh's *Jama'ah* came to his aid and Sarki Yunfa planned a reprisal on them but asked the Shaykh to move away from Degel as not to be involved, but he refused. Instead, he commanded for migration to Gudu which was outside the Gobir territory. This decision was full of significance and could only lead to open hostility.

This call to migrate went out to Shaykh's *Jama'ah* and from all over the angle they began to move towards him. At this time, the *Jama'ah* entitled the Shaykh 'Amir al-Muminin (Commander or Head of the Faithfuls), which made him a political as well as religious leader, giving him the authority to declare and pursue a *Jihad*. Few months later, the *Jama'ah* captured Matankari and Konni followed with one major engagement between them and the Gobir forces at Tabkin Kwatto, and in spite of its superiority, the Gobir forces were defeated and routed. The effect of this victory was recorded in Shaykh Abdullah bin Fodio's *Tazyin al-Waraqat*, and at the same time some scholars and pastorals came into active allegiance. This was what made the Shaykh to write numerous pamphlets and booklets, so as to inculcate in the minds of the wider *Jama'ah*, moral and spiritual determination to their cause. In 1804, the *Jama'ah* moved up to the dry season pasture lands near the Gobir capital Alqalawa. It was here that the Gobir forces with the Touregs support put in their counter attack on the *Jama'ah* killing about 2000. Yet, the *Jama'ah* were not dispersed. They however,

recovered and moved down into Zamfara in search of friendlier environment, and settled at a place called Sabon Gari.⁴⁷

From there, two expeditions were sent to Kebbi (under Shaykh Abdullahi bin Fodio) and Gobir (under Shaykh Muhammadu Bello). The Kabbawa were defeated and routed which made possible the move in 1805 to Gwandu which was to become a permanent base of the *Jihad*. From there, Shaykh Uthman sent one of his disciple Malam Umar Danlaji al-Katsinawiy to make contact with the Muslim leaders in Kano, Katsina, Daura and Zamfara to obtain news from them and cooperation, and they met at Magami. Shaykh Muhammadu Bello reads to them the letter of Shaykh Uthman bin Fodio, and they all swore allegiance to join the Shaykh, and dispersed. From this time, the towns were formally included in the wider community of the *Jama'ah*.⁴⁸

From Gwandu, the campaign continued to Yawuri, Borgu, Dendi and olde Bauchi. After the harvest of 1808, a major expedition was launched against Alkalawa, the Gobir capital. Surrounded on all sides, the whole town fell to the Shaykh Uthman's combined forces and the King of Gobir Yunfa was killed. The fall of Alkalawa was a turning point in the military history of Shaykh Uthman bin Fodio's *Jihad*, and resistance of the Shaykh was swiftly undermined as news of the defeat spread. This had happened on the 3rd of October, 1808. A year following, an administrator was appointed and many of the Gobirawa became Muslims although most of them were Muslims.

⁴⁷) Last, Dennis Murray, *The Sokoto Caliphate (Ibadan history series)*, Nigeria, Humanities Press Ltd, 1967, p. 57

⁴⁸) Last, Dennis Murray, *The Sokoto Caliphate (Ibadan history series)*, Nigeria, Humanities Press Ltd, 1967, p. 57

Immediately after, Shaykh settled at a place called Sifawa, twenty miles south of Sokoto and then delegated the practical regency of the *Dar al-Islam* (Islamic State) between his brother Shaykh Abdullahi, who was to control the Western part with a title ‘*Amir Gwandu*, and son Shaykh Muhammad Bello who was to control the Eastern part and with a title ‘*Amirul Muminin*’. Shaykh Abdullahi stayed at Bodinga (two miles away from Sifawa) until after the death of Shaykh Uthman when he moved to Gwandu. Shaykh Muhammadu Bello, on the other hand, based himself at Sokoto which he had established in 1809. The administration of the New Islamic State was established in somehow haphazard fashion, when expeditions were sent out to specific areas, the commander was given a flag of authority by the Shaykh. Once any of the flag bearers had successfully carried-out his campaign and established his power, he was confirmed in this and made Lieutenant (*Amir/Emir*). In some cases, local Muslim leaders came to Sokoto to receive a flag to carry-on the *Jihad* in their areas, and in the same way, they would be confirmed *Amir/Emir* if victorious. There were, however, other officials apart from the two Chief Administrators (Shaykh Abdullahi and Shaykh Muhammadu Bello), the *Wazir* (Malam Gidado bin Laima), the Army Commander (Malam Aliyu Jedo), the Chief of Police (Malam Husain Akke), and Judges (Malam Muhammadu Sambo and Malam Abubakar Ladan Rame). Thus, the Shaykh stressed to the entire lieutenants that they should appoint Wazir, Judge, Chief of Police and Officer In-charge of land tax (*Kharaj*). Shaykh Uthman remained at Sifawa teaching and writing many books on Islamic learning until 1815 C.E. when he moved to Sokoto to a house built for him by his son Shaykh Muhammadu Bello, in a sub-urban on the Western side of the town, with a small mosque beyond. The

following year, he fell ill, and died a year later at the age of sixty three, on Sunday 20th April, 1817.⁴⁹

In effect, the Islamic state of the Sokoto Caliphate emerged from the Tajdid process which was led by Shaykh Uthman bin Fodio (1754-1817). The process of the revolution itself started in 1774 when Shaykh Uthman was about twenty years old, and culminated in the establishment of Dar al-Islam generally known as the Sokoto Caliphate by the historians. Shaykh Uthman's death in 1817 brought to an end what one may call the revolutionary phase in the history of the Caliphate, heralding a new phase which covered a period of just over twenty years (1817-1837). It is that phase in which the Caliphate was nurtured, with care, anxiety and pain, into an Islamic state and a centre of gravity for Islam in West Africa and beyond.⁵⁰

3.4- The Emergence of Islamic Movements and Organizations in Nigeria

Nigeria is the most populous African country with a population of about one hundred and ninety million as at 2018. The population is a combination of Christians and Muslims but the ratio is uncertain. There is a few numbers of animists or pagans in almost all parts of the Country who adhered to traditional religions. Islam dominated the North, and had a substantial number of followers in the South-eastern and Middle-belt region of the Country. In fact, Nigeria has the largest Muslim population in Sub-saharan Africa.⁵¹

The vast majority of Muslims in Nigeria are *Sunni*, belonging to Maliki School of Jurisprudence. However, a sizeable minority also belongs to Imam al-Shafi'i School

⁴⁹) Uthman, Yusuf Bala, *Studies in the History of: The Sokoto Caliphate - The Sokoto Seminar Papers* (e.d.), ABU Zaria, Department of History, 1979.

⁵⁰) Sulaiman, Ibraheem, *The Islamic State and the Challenge of History – Ideals, Policies and Operation of the Sokoto Caliphate*, London and Newyork, Mansell Publishing Ltd. 1987, pp.97-111

⁵¹) "Nigeria -A Secular or Multi-Religious State" Archived from the original on 6th March, 2014. Retrieved 15th April, 2014; also: "The Middle Belt: History and Politics". Nasarawastate.org 29th November, 2014. Archived from the original on 29th February, 2012

of Jurisprudence. A large number of *Sunni* Muslims are members of *Sufi* Brotherhoods. Most Sufis follow the *Qadiriyyah* and *Tijaniyyah* Sufi Orders and they emphasized asceticism and mysticism. They always preach peaceful co-existence and had no empathy for radical Islam.⁵²

There are significant *Shi'ah* minorities in existence, and they are primarily located in Zaria, Sokoto, Katsina, Kano and almost everywhere. Malam Ibrahim El-Zakzaki introduced many Nigerians to this movement.⁵³

There is yet another movement, *Ahmadiyyah* Muslim *Jama'at*, which established itself in Nigeria in 1916. There are numerous *Ahmadiyyah* Centres in Nigeria which includes *Bait al-Rahman* Mosque in Ibadan inaugurated in 2008, *Mubarak* Mosque in Abuja, *Ahmadiyyah* Secondary School in Kano, *Ahmadiyyah* Muslim Hospital, also in Kano. The *Ahmadiyyah* Sect has also established a weekly Newspaper called 'The Truth' which is the first Muslim Newspaper in Nigeria. They also publish books on various aspects of Islam.⁵⁴

The Kala-kato is another Nigeria Muslims group known as Qur'anists or *Qur'an-iiyun*. Their name implies "a mere man said it" referring to Prophet Muhammad ﷺ. They rely entirely on the Qur'an and they are found among poor communities across Northern Nigeria.⁵⁵

Islam in Nigeria has witnessed a rise in the numbers of Islamic Extremism notably among them, the *Boko Haram*, *Yantatsine* and *Darul Islam*, among others. These sects have sometimes resorted to the use of violence in a bid to realizing their

⁵²) "Kano Seeks Supremacy of Shari'ah Over Constitution". www.rm.org. 17th March, 2005; Retrieved 7th June, 2011; also: "Diversity in Nigerian Islam" (PDF). Retrieved 15th April, 2014

⁵³) "Nigerian Shi'ah Base Knocked Down". BBC News 1st August, 2007; Retrieved 22nd May, 2010

⁵⁴) "Ahmadiyyah Muslim Mosques Around the World, p. 95

⁵⁵) Abbas 1980 "Diversity in Nigerian Islam" (PDF); Retrieved 15th April, 2014

ambitions on the wider Islamic and Nigerian populations as a whole. Their rise has been attributed partly to the poor socio-economic infrastructures, poor governance, poverty (seen as the major catalyst leading to the rapid increase in the membership), and some politicians selfish ambitions.⁵⁶

Beside these groups, there are yet so many organizations with similar and sometimes distinct manifestors working altogether in promoting Islam, its moral values, ethics and virtuous conducts. Such organizations include among others; Muslim Students Society of Nigeria (found to be in all levels of educational institutions), Federation of Muslim Women of Nigeria, Jama'atu Nasrul Islam, Jama'atu Izalatul Bid'ah wa Iqamatus Sunnah, Fityanul Islam, Turathul Islam, Ansaruddeen, Ansarullah, Nasrullahil Fatih, Young Muslims, Wajam'u Rasulullah, Rahatul Islam, Jama'atul Wa'az wal Irshad etc. Some of these organizations have extended their full structures in all states of the federation by establishing offices, schools, mosques and libraries among others. Recently, some begin to found universities and colleges of higher learning. They help members and their children in the military recruitment, paramilitary and related agencies. They secure admissions in overseas to members and children and even provide scholarships.

3.5- A Brief Survey on Religious Disturbances in Nigeria

Religious disturbance or violence may be described as the threat or actual implementation of acts which have potential capacity to inflict physical, emotional or psychological injury on a person or a group of persons for religious ends. It is also defined as a term that covers phenomena where religion is either the subject or object of violent behaviour. Religious violence is specifically, motivated by or in reaction to

⁵⁶)“*Islamic Fundamentalism and Sectarian Violence: The Maitatsine and Boko Haram Crises in Northern Nigeria*”(PDF); Archived from the original (PDF) on 26th July, 2011; Retrieved 27th August, 2011

religious precepts, texts or doctrines. This includes violence against religious institutions, people, and objects or when the violence is motivated to some degree by some religious aspects of the target or precept of the attacker. Religious violence does not refer exclusively to acts committed by religious groups.⁵⁷

There is no dispute in the fact that the problem of religious violence casts a serious doubt to the stability order of the Country. This is because without doubt, Nigeria has recorded very bizarre experiences in the domain of religious violence. The causes of these kinds of violence differ from one environment to another. In Nigeria, certain constant factors breed and nurture religious disturbance with obvious consequences on the stability order of the citizens. On the basis of the foregoing, a number of factors can be identified to be reasons responsible for incessant religious violence in Nigeria, among which are the following:

Theological Issues

Lack of indepth understanding, outright ignorance, and misinterpretation or sheer mischief, scriptural texts have been given whimsical and capricious interpretations towards predetermined ends. Such actions have often sparked off emotional responses and violence among the adherents of the various factions.⁵⁸

Religious Intolerance

This is a blind and fixated mental and psychological negative attitude towards religious belief and practices that are contrary to one's cherished beliefs and practices.

⁵⁷) Sulaiman, Kamal-deen Olawale, *Religious Violence in Contemporary Nigeria: Implications and Options for Peace and Stability Order*; Journal for the Study of Religion, vol. 29 No. 1, Durban, 2016

⁵⁸) Sulaiman, Kamal-deen Olawale, *Religious Violence in Contemporary Nigeria: Implications and Options for Peace and Stability Order*; Journal for the Study of Religion, vol. 29 No. 1, Durban, 2016

Such negative attitudes constantly manifest themselves in violent outburst that spill over the political and economic lives of the citizens.⁵⁹

Religious Fanaticism

Religious Fanatics show excessive irrational zeal to defend their religions, which in Nigeria consequently become destructive agents of religious disharmony in the society.⁶⁰

Unbridled Actions of the Press

The function of the press in any society is to educate, entertain and inform. Under no circumstances is the press expected to misinform, misentertain and miseducate people. In Nigeria, experience has shown that the mass media reports, news analysis and features are capable of playing a positive or negative role in the relationship between religious adherents, particularly Muslims and Christians depending on the intention and orientation of the journalist concerned. Such negative and sensational press reports and news analysis often breed religious disturbance or violence.⁶¹

Aggressive or Militant Preaching

This means an offensive or coercive approach to conversion and propagation of one's religious faith. This happens when any religious group or individual preachers within

⁵⁹) Sulaiman, Kamal-deen Olawale, *'Religious Violence in Contemporary Nigeria . . . 2016*

⁶⁰) Sulaiman, Kamal-deen Olawale, *'Religious Violence in Contemporary Nigeria . . . 2016*

⁶¹) Sulaiman, Kamal-deen Olawale, *'Religious Violence in Contemporary Nigeria . . . 2016*

that group set out to convert those they consider infidels or pagans to their own religious system.⁶²

Poverty

The problem of poverty, especially in the urban area apparently accounts for the bulk of religious disturbance due to such problems as unemployment, inadequate housing, physical and social infrastructures.⁶³

Wrong Religious Orientation

People are taught differently under different religions. When wrong methods are used in indoctrinating adherents of a particular religion, what often follows is religious obsession which invariably leads to public disturbance and violence.⁶⁴

Literacy Level of Religious Adherents

Religious followers in Nigeria are too many and not all of them are well educated. Thus, illiterates are easily manipulated to achieve one selfish aim or another since they are not critical and logical in their thinking.⁶⁵

Selfishness on the Part of some Muslim Scholars

Some Muslim scholars despite their calling are given to selfishness. They employ fowl means to perpetrate religious disturbance or violence, knowing that they will be

⁶²) Sulaiman, Kamal-deen Olawale, *Religious Violence in Contemporary Nigeria: Implications and Options for Peace and Stability Order*; Journal for the Study of Religion, vol. 29 No. 1, Durban, 2016

⁶³) Sulaiman, Kamal-deen Olawale, *Religious Violence in Contemporary Nigeria* . . . 2016

⁶⁴) Sulaiman, Kamal-deen Olawale, *Religious Violence in Contemporary Nigeria: Implications and Options for Peace and Stability Order*; Journal for the Study of Religion, vol. 29 No. 1, Durban, 2016

⁶⁵) Sulaiman, Kamal-deen Olawale, *Religious Violence in Contemporary Nigeria* . . . 2016

invited by the Government in power to seek their consent. That way they get closer to the Government for their personal interest.⁶⁶

External Influence on Religion

There is a mutual suspicion among Nigerians that Christianity is an agent of American and European imperialism, while Muslims have close ties with Saudi Arabia. Both religious bodies are believed to often get financial support from their applications.⁶⁷

Religious conflict in Nigeria goes as far back as 1953, which culminated in the Igbo massacre of 1966 in the North that followed the counter-coup of the same year. This was a major factor in the Biafran secession and the resulting civil war. In the late 1970s and early 1980s, there was a major Islamic uprising led by Muhammadu Marwa Maitatsine and his followers in Kano that led to several thousand deaths. After the death of Maitatsine, the violence continued some years more in areas like in Gombe, Bulunkutu in Borno and in Adamawa. Although direct conflicts between Christians and Muslims were rare, tensions did flare between the two groups as each group radicalised.⁶⁸

There were clashes in October 1982 in Kano when Muslim youths tried to stop the size expansion of Anglican Church because they saw it as a threat to a nearby mosque. But the Church was there forty years before the mosque. Additionally, there were two student groups in Nigeria who came into contestation, the Fellowship of Christian Students and the Muslim Students' Society. For instance, there was an evangelical campaign organized by the FCS and brought into question why one

⁶⁶) Sulaiman, Kamal-deen Olawale, *'Religious Violence in Contemporary Nigeria . . .* 2016

⁶⁷) Sulaiman, Kamal-deen Olawale, *'Religious Violence in Contemporary Nigeria . . .* 2016

⁶⁸) Falola, Toyin, *Violence in Nigeria: The Crisis of Religious Politics and Secular Ideologies*, USA, University of Rochester Press, 1998, pp.137&193

association should dominate the campus of the Kafanchan College of Education. This quarrel accelerated to the point where the Muslim Students organized protests around the city and culminated in the burning of a mosque at the College. The Christian majority at the College retaliated on 9th March. Twelve people died, several Mosques were burnt and a climate of fear was created. The retaliation was pre-planned.⁶⁹

Another religious disturbance occurred in 1991, when the German Evangelist by name Reinhard Bonnke attempted a crusade in Kano, causing a religious riot leading to the death of about a dozen people. Within the space of 2000 to 2010, religious conflicts have erupted several times for several reasons, often causing riots with several thousands of victims on both sides. Since 2009, Boko Haram has fought an armed rebellion against the Nigerian Military, Police, sacking places, villages, towns and taking thousands of lives in battles and massacres of all those deemed enemies of Islam. In Kaduna, Jos and Kano, several lives were lost in clashes between Christians and Muslims.⁷⁰

It was within this time when Nigerian journalist Isioma Daniel wrote an article that led to the demonstrations and violence that caused the deaths of over 200 in Kaduna, as well as Fatawah placed on her life. The reaction to Prophet Muhammad ﷺ cartoons, as well as abusing the Prophet's personality by one newspaper in Sokoto, brought about series of violent protests in Nigeria. Similarly, clashes between rioters and police claimed several lives. This led to reprisal attacks in Southern part of Nigeria particularly in areas like Onitsha. More than a hundred lost their lives.⁷¹

⁶⁹) Falola, Toyin, *Violence in Nigeria: The Crisis of Religious Politics*. . pp.137&193.

⁷⁰) Amelia Hill and Anushka Asthana: *Nigeria Cartoon Riots Kill 16; The Observer (article)*, Sunday 19th February, 2006

⁷¹) Amelia Hill and Anushka Asthana: *Nigeria Cartoon Riots Kill 16 . . .*, 2006

CHAPTER FOUR

HISTORICAL OVERVIEW OF *DARUL ISLAM* COMMUNITY OF NIGERIA AND GOVERNMENT INTERVENTION

Biography of the founder of *Darul Islam* will be provided as well as the establishment of the movement. The relationship of members of *Darul Islam* Community and the communities nearby will be discussed. The general affairs of the *Darul Islam* Community and its administration will be highlighted. The ideas and thoughts of *Darul Islam* Community will be observed. Similarly, the intervention of the ruling authorities in the affairs of *Darul Islam* Community in both Ningi local government area of Bauchi State and Mokwa local government area of Niger State will be looked over. The condition of the Community of *Darul Islam* nowadays will be discussed, and at last the security challenges anticipated from the group will be highlighted.

4.1 Biography of the Founder of *Darul Islam* Community of Nigeria:

The research in its first interview with the founder of *Darul Islam* Community of Nigeria, Malam Bashir bin Abdullah bin Sulaiman discovered that he was born in Sudan in the year 1952. His parents were originally Nigerians, the father was said to be an indigene of Kano State, Yakasai quarters of Kano Municipal, and the mother was an indigene of Jigawa State Dakayyawa village in Malam Madori Local Government Area. The parents and the paternal grandfather Malam Sulaiman Mai Dala'ilu (by bearing the name Mai Dala'ilu, one can note that his father had a strong leaning towards the *Sufi* Orders), migrated to Sudan long before the birth of the founder. The father and the mother got married in Sudan as the maternal ancestors migrated to Sudan around the same time with the paternal ancestors. Infact, the parents bore more children there in Sudan but the founder was among their last

children.⁷² The research proved that, the founder is an indigene of the aforementioned areas as lamented by one of the informants.⁷³

As a tradition to a Muslim child, he began Qur'an ic education at home since he came from a scholarly family, until the time he committed Qur'an to memory. Later, he went to study outside the home and met number of scholars in Sudan. He never undertook any instruction or programme in any sort of Western Education but yet can read, write and comprehend a little due to contact with English speaking people in different parts of Sudan. His career as a teacher and a preacher began at an early age where he met several Islamic movements (pro-sufis and anti-sufis). Eventually, he came to realized that most of these movements went astray especially the Sufis, whom he considered to be out of the fold of Islam. In this regards, he joined Islamic reawakening movement (*Sahwah*) the *Jama'at al-Ansar al-Muhammadiyah* Sudan, which originated from Sa'udi Arabia and Egypt.⁷⁴

The father had been bequesting his son (founder) that he should by all means try to locate his relations in Kano State Nigeria, whenever he is able to do so. This is the reason why the founder embarked on a journey to Nigeria in search of the relatives. In 1989, he decided to fulfil the bequest of his father and started inland adventures to Dafur and then to Chad and finally after eighteendays journey arrived at Gamboringala in Maiduguri, Borno State of Nigeria in 1990. In Dafur and Chad, he stayed for nine months preaching what he believes to be the real Creed of Islam. From Gamboringala he moved to Kano where he was welcomed and hosted by the Jama'atu Izalatul Bid'ah wa Iqamatus Sunnah Kano Wing, by then the Izalah has no any

⁷²) Interview with the Founder on 07th July, 2018, 05:30 pm, at his residence Gwazaye

⁷³) Interview with Imam of Dorayi Karshen Waya Mosque Malam Abdul'aziz Isa on 22nd February, 2020, 7:08 pm, at Dorayi Karshen Waya Mosque

⁷⁴) Interview with the Founder on 07th July, 2018, 05:30 pm, at his residence Gwazaye

faction. They accommodated him at Dorayi Karshen Waya, along Panshekara Road⁷⁵ Gwale Local Government Area Kano, and appointed him an Imam of the daily prayer mosque situated by the Western side of the road in the above location. Apart from being an Imam, he was allowed to teach the Qur'an, *Hadith* and Arabic language. He stayed for thirty eight days only and then got married. The research confirmed this as of the informant proved.⁷⁶

Although he was not known by the community and even his name was not known except Malam na Sudan or Mai Shayi, yet he got married. Shortly after the marriage, news of his teaching and preaching reached Late Alhaji Habibu *Gado-da-Masun Kano* (a Kano traditional title holder: *Hakimin Waje* by then), whose house was located some few distance from the mosque, on the same road by the eastern side of the road. Around this time, his teaching and preaching began to enrage his host, the *Izalah* Kano Chapter. Sooner he was challenged by some circle of scholars; notable among them were Malam Abba Adam Koki, Malam Abubakar Umar Rijiyar Lemo, Malam Awwal Khalid Imam and late Malam Abubakar Husaini to mention few. These and more other scholars were not comfortable with the kind of knowledge and instruction the founder was imparting. This was proved by the research from one of the informants.⁷⁷

Alhaji Habibu visited the founder at that mosque, and in their discussion, he discovered that the nature of preaching, teaching and answers to audience questions must alarmed his host, the *Izalah* who were suspecting that the founder wants to establish his own authority or a deviant movement to the *Sunnah* of the Prophet

⁷⁵) Renamed Shaykh Ja'afar Mahmud Adam Road in 2012 by Governor Kwankwaso Administration (2011-2015)

⁷⁶) Interview with Imam of Dorayi Karshen Waya Mosque Malam Abdul'aziz Isa on 22nd February, 2020, 7:08 pm, at Dorayi Karshen Waya Mosque

⁷⁷) Interview with Malam Awwal Khalid Imam on 15th July, 2019, 07:15 at his residence Dorayi Unguwar Bello

Muhammad ﷺ. Besides, people around alledged him many names e.g. Dan *Tatsine*, Dan *Shi'ah*, Dan *Kala-kato*, Dan *Khawarij*. This is because of his absolute condemnation of some Hausa tradition and culture like bending in greeting parents, elders and rulers on one hand, and on the other hand popular Jurisprudence books being studying widely by the majority desciples in Kano and Northern Nigeria as a whole, which include *Mukhtasar al-Akhdariy*, *Mukhtasar al-Ashmawiy*, *Iziyyah*, *Risalah*, *Askariy*, *Mukhtasar al-Khaleel* etc. At the same time, he condemned the *Izalah* for being an association as well as *Sufi* Orders, because according to him, Islam condemned association and sectarianism.

To avoid misunderstandings, Alhaji Habibu invited him and appointed him an Imam of his Mosque located near his house and gave him accomodation close to the mosque. He was also allowed to teach, preach and make *Tafsir*. Sooner, he got marriage to a woman who was a neighbour to Alhaji Habibu Gado-da-Masu's house, but her name was not mentioned to the researcher by the founder. The dowry of a N200:00 (two hundred Naira only) was paid by Alhaji Habibu. Alhaji Habibu Gado-da-Masu used to invite the founder in several of his visit to Kano Emir's Palace and many other places in Nigeria. This was proved by one of the research informant who was among the audience of the founder's preaching and teaching sessions in Gado-da-Masu's Mosque.⁷⁸

Upon all these, the founder did not relented in fulfilling his mission for arriving at Kano, Nigeria i.e, searching for his paternal relations. Towards the time of parting with the *Izalah* Kano chapter, the founder was taken to Yakasai Quarters Kano in *Izalah* preaching vehicle with Shaykh Goni Yahuza Bauchi loudly chanting the

⁷⁸) Interview with Malam Bilal Idris on 22nd February, 2020, 08:15pm at Alhaji Habibu Gado-da-Masu's Mosque

recitation of the Glorious Qur'an .The relatives were located and after long introduction, they fortunately remember the founder's father and the grandfather as well as the history of their journey to Sudan. Suddenly, some relations became disturbed and sad with the Malam Bashir's arrival for fear of demanding his father's share of inheritance. On noticing this, he consequently, relinquished the share of inheritance of both his humble self and that of his brothers and sisters all living in the Sudan. He emphasized that the essence of coming was to fulfil the father's bequest, which he did. This was established by the research from an informant.⁷⁹

After this incidence, he went back and continued his religious activities at Gado-da-Masu's Mosque. One day Gado-da-Masu invited the founder to join his company to the Kano Emir's Palace, and on arrival, the latter condemned the way palace subjects and traditional title holders greet the Emir and called it unIslamic practice. This made Gado-da-Masu very sad. Earlier, the unusual nature of Malam Bashir's teaching and preaching alarmed many of the audience, which resulted in suspicion on the latter and began to give him different ideological labels as done earlier at Dorayi. Consequently, they sued him to the Kano Emir's Palace where he was interrogated by the palace's scholars under the leadership of the then Wazirin Kano. After this interrogation, he was asked to reconsider the nature of his preaching and teaching to go in line with the Prophetic traditions for the benefit of peace in the state and the country as a whole. Shortly, Alhaji Habibu Gado-da-Masu chased him out from his Mosque.⁸⁰ For this reason, he moved to Unguwa Uku in Tarauni Local Government Area of Kano State, and was accorded respect for a while but later, the situation changed where he and his little followers moved to Ningi Local Government Area of Bauchi State and settled in

⁷⁹) Interview with Imam of Dorayi Karshen Waya Mosque Malam Abdul'aziz Isa on 22nd February, 2020, 7:08 pm, at Dorayi Karshen Waya Mosque

⁸⁰) Interview with Malam Bilal Idris on 22nd February, 2020, 08:15pm at Alhaji Habibu Gado-da-Masu's Mosque

its outskirts in a place called Mura near Bura, with the permission of the Emir of Ningi according to him. But the research discovered that they settled in this area without any permission of either the Ningi local government authority or Ningi Emirate Council.⁸¹ His attitudes towards the propagation of Islam and condemnation of Hausa ethical traditions resulted in turmoil with members of the nearby communities and the rulers which made the authorities to send them away from their land. After this, he moved to Jos Plateau State while the rest of the followers dispersed. From Jos, he summoned all his followers to move to a better place for worship, and they chased and moved to Mokwa Local Government Area of Niger State and settled at a place called Makane, a settlement between Makera and Mokwa towns. An informant revealed to the research that from Ningi they settled at a village called Samamiya in between Gwaram and Birnin Kudu Local Government Areas of Jigawa State for few days.⁸² While other informant stated that from Ningi they moved directly to Rantan village of Bebeji local government area, Kano State, where the farm of late Alhaji Inuwa Dutse is located, and then moved to Mokwa.⁸³

After about sixteen years of living in Makane in the year 2009, the founder was deported by Niger State government to Gwazaye town of Gwale local government area, Kano State (his claimed state) with all his family and some of his followers who claimed to be indigenes of Kano. The rest of the followers were also deported to their acclaimed respective states throughout the Country. While some among them were taken to nearby countries like Niger Republic, Chad and Cameroun. This was proved

⁸¹) Interview with His Royal Highness the Emir of Ningi Alhaji (Dr) Yunusa Muhammad Danyaya on 07th February, 2020, 12:49pm at his Palace

⁸²) Interview with Malam Surajo Adamu Ningi a Clerk in the Ningi Emirate Council on 07th February, 2020, 12:17pm at Emir's Palace Ningi

⁸³) Interview with Malam Idris Isa a former member of the Group on 22nd February, 2020, 07:31pm at Dorayi Karshen Waya Mosque

by the research and was necessitated because the Nupe traditional rulers and the entire communities around were not satisfied with the religious activities of this group.⁸⁴

4.2- The Evolution of *Darul Islam* Community of Nigeria:

Since his stay at Sudan and arriving at Nigeria, Malam Bashir bin Abdullahi realized so many mistakes in the way Muslims were conducting their religious obligations especially under *Sufi* Sects and religious associations. As a result, he had established in his mind the idea of establishing his own movement which he named '*Jama'atul Muslimin*'. As the research indicated earlier, the first place the founder settled with his small followers after leaving Dorayi was Unguwa Uku where he lived for a while, and later left for Ningi town in Bauchi State. Arriving at Ningi, he was welcomed by the Emir Alhaji (DR.) Yunusa Muhammad Danyaya and was permitted to live with his followers in the outskirts in a very bushy area with some wild animals living around, a place called Mura. Here, they founded shelters similar to nomadic Fulani huts and then planted varieties of crops. They had established good relationship with nearby communities as well as the traditional title holders and politicians especially the Ningi local government political leaders.⁸⁵ But the research discovered contrary that they lived in Mura without the consent of both political and traditional rulers. They were not in good relationship with the people of Ningi and they considered them and the rulers as non-Muslims.⁸⁶

In Ningi, he continued his religious mission i.e, preaching and teaching. In discharging this, he used Sa'udi Arabiya based books, which according to him were more genuine and authentic written by pure *Sunni* Scholars who have never been

⁸⁴) Interview with Alhaji Mahmud Abubakar (Wambai Etsu Nupe) on 19th February, 2020, 04:48pm at Etsu Nupe Palace Bida, Niger State

⁸⁵) Interview with the Founder on 27th September, 2018, 08:15pm at his residence Gwazaye

⁸⁶) Interview with Alhaji Umar Musa Ningi (Dan Rimi Ningi) on 07th February, 2020, 11:45am at Ningi Emir's Palace

wayled from the real teachings of Prophet Muhammad ﷺ, his companions and their Successors. This was proved by the research from one of the informants who migrated to Ningi with the founder.⁸⁷

Shortly, the nature of his religious activities began to alarm the people of Ningi and the case was reported to the Emir by the District Head of Bura and then to the Ningi local government Chairman Alhaji Abdu Sule. Around that time, the present secretary of the Ningi Emirate Council was the local government secretary, and the present Dan Rimin Ningi was the local government Vice Chairman. The Community was suspected by all to be criminals, cultists and rebels.⁸⁸ In this regard, the two authorities wanted to part with the founder and his troop peacefully. They, therefore, invited one scholar from Kano by name Shaykh Abbas Hamid (Bayero University Chief Imam) for dialogue and integrity test of the founder. Shaykh Abbas was among the friends of the founder in both Kano and Sudan and they used to visit each other. The incidence ended up a success to the group because the leader was not defeated by the invited Shaykh but yet the authorities demanded him to leave their land. Around this time, the crops are yet to be harvested, so instead the group demanded for compensation from the rulers, and in return the Ningi Local Government Council settled them. Out of the total amount paid, the Shaykh got N1,000:00 (one thousand Naira only) as his share, but yet they refused to vacate the land until the time they suffered water scarcity. At the same time, the District Head of Bura insisted on them to leave. In this place, they only stayed for nine months.⁸⁹

⁸⁷) Interview with Malam Idris Isa a former member of the Group on 22nd February, 2020, 07:31pm at Dorayi Karshen Waya Mosque

⁸⁸) Interview with Alhaji Umar Musa Ningi (Dan Rimin Ningi) on 07th February, 2020, 11:45am at Ningi Emir's Palace

⁸⁹) Interview with the Founder on 27th September, 2018, 08:15pm at his residence Gwazaye

The research discovered some anomalies in the above narrations. That nobody was invited to confront the group with dialogue. It was the result of their perpetrated actions like hostilities with the community around, adoption of cultures contrary to Islam and Ningi's norms and values especially in marriages and trading, unrecognition of Ningi people and their rulers as Muslims, and above all considering the group as rebels by the authorities, that warranted their evacuation from Ningi.⁹⁰

From Ningi, the group dispersed to different settlements, and later the founder moved directly to Jos with his families to the house of Shaykh Isma'ila Idris the leader of *Jama'atu Izalatul Bid'ah wa Iqamatus Sunnah* and requested for accommodation. Shaykh Isma'il rejected his request which made him to look for rented accommodation. Having been attached with estate agent, he got a house at the cost of N240:00 (two hundred and forty naira only) per anum besides agent fee (*kudin takalmi*). He stayed at Jos for seven months and later fell seriously sick together with the two wives. Thinking that he belongs to Shi'ites, the *Izalah* followers around his residence rushed and informed the Shi'ite neighbours about the situation. They were later conveyed to a traditional medical practitioner and then to a private hospital, and *Shi'ah* settled all the medical bills until the time they got well and discharged. They later went back to their accommodation until the time the Shi'ites neighbours informed him of the arrival of Shi'ite leader Malam Ibrahim El-Zakzaki to Jos. This made the founder to leave the area for Kano. From Kano, he reassembled all his followers for move to a more secure environment suitable for their religious activities

⁹⁰) Interview with His Royal Highness the Emir of Ningi Alhaji (Dr) Yunusa Muhammad Danyaya on 07th February, 2020, 12:49pm at his Palace

and peaceful living. They moved to Niger State and settled at a place called Makane in between Makera and Mokwa, in Mokwa Local Government Area.⁹¹

They established their own settlement like the shelters of Fulani nomads and lived for about five years and named it '*Darul Islam*'. This happened in the first quarter of 1993 around January. They have not started the foundation of *Darul Islam* town until they were granted permission from the Etsu Nupe's Palace according to the founder. But the research discovered that no any permission was granted to them from the then Etsu Nupe late Alhaji Umaru Sanda Ndayako.⁹²

The news of the arrival of the founder at Makane spread and people from different parts of Nigeria began to join him. The followers mostly came from Kano, Sokoto, Borno, Kogi, Niger, Abuja, Kaduna and Lagos, later from all states of the Federation. On arrival, the founder as usual explains to members his view which according to him is a qualification for one to live in the *Darul Islam* Community that, there shall be no regard for any government that the mission is not terrorism; Islam is not by birth but by formal declaration of the testimony of faith (*Kalimatus-Shahadah*). Hence, everybody who intends to join the community of *Darul Islam* must pronounce the *Kalimatus-Shahadah*, and accept the other conditions.

Within five years, the followers grew to an extent that public and civil servants begin to join. The Civil Engineers, Architectures, Quantity Surveyors and Bricklayers among them jointly reconstructed the town. City gates and local roads with drainages and boreholes were founded and also eletricity was connected. Guest House, Restaurant, Cemetery and Juma'at Mosque were also conctructed. School and hospital

⁹¹) Interview with the Founder on 27th September, 2018, 08:15pm at his residence Gwazaye

⁹²) Interview with the Wambai Etsu Nupe 19th February, 2020, 04:48pm at Etsu Nupe Palace Bida, Niger State

were also established with varieties of teachers and subjects. A curriculum was designed for both Western and Islamic Courses.⁹³ The research discovered that the Community was not as described above and some of the facilities mentioned were founded by members not Niger State Government under Kure's administration.⁹⁴

4.3 The Principles and Teachings of *Darul Islam* Community of Nigeria:

Based on the interview, the research conducted with the founder, below are the principles and teachings of the group:⁹⁵

1. The proper name of the group according to the founder is '*Jama'at al-Muslimin*' and its focus is migration (*Hijrah*). Both the name and the focus i.e. going far away from people and adopting living in a bush or jungle with the intention of worship were based on this *Hadith*:

"حدثنا يحيى بن موسى، حدثنا الوليد، قال حدثني ابن جابر، قال حدثني بسر بن عبيد الله الحضرمي، قال حدثني أبو إدريس الخولاني، أنه سمع خذيفة بن اليمان، يقول كان الناس يسألون رسول الله ﷺ عن الخير، وكنت أنسأله عن الشر مخافة أن يدركني. فقلت يا رسول الله إنا كنا في جاهلية وشر، فجاءنا الله بهذا الخير فهل بعد هذا الخير من شر قال " نعم ". قلت وهل بعد هذا الخير من شر قال " نعم وفيه دخن ". قلت وما دخنه قال " قوم يهدون بغير هدي تعرف منهم وتنكي ". قلت فهل بعد ذلك الخير من شر قال " نعم دعاة إلى أبواب جهنم، من أجابهم إليها قذفوه فيها " قلت يا رسول الله صفهم لنا فقال " هم من جلدتنا، ويتكلمون بألسنتنا " فقلت فما تأمرني إن أدركني ذلك قال " تلزم جماعة مسلمين وإمامهم ". قلت فإلم يكن لهم جماعة ولا إمام قال " فاعتزل تلك الفرق كلها، ولو أن تعض بأضل شجرة حتى يدركك الموت وأنت على ذلك ".

The people used to ask Allah's Messenger ﷺ about good, but I used to ask him about evil for fear that it may overtake me. Once I said, "O Allah's Messenger ﷺ we were once in ignorance and in

⁹³) Interview with the Founder on 27th September, 2018, 08:15pm at his residence Gwazaye

⁹⁴) Interview with Bayero Muhammad on 19th February, 2020, 05:45pm at Etsu Nupe Palace Bida, Niger State

⁹⁵) Interview with the founder on 27th September, 2018, 08:15pm at his residence Gwazaye town

evil and Allah has bestowed upon us the present good; will there be any evil after this good?” He said, “Yes.” I asked, will there be good after that evil?” He said, “Yes, but it would be tainted with Dhakan (i.e. little evil).” I asked, “what will its Dakhan be?” He said, “There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them.” I said, “Will there be any evil after that good?” He said, “Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them).” I said, “O Allah’s Messenger (p.b.u.h.)! Describe those people to us.” He said, “they will belong to us and speak our language” I asked, “what do you order me to do if such a thing should take place in my life?” He said, “Adhere to the group of Muslims and their Chief.” I asked, “if there is neither a group (of Muslims) nor a Chief (what shall I do)?” He said, “Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state.”⁹⁶

The research discovered that the founder misunderstood this prophetic tradition which he made a basis of migration to bushy areas for worship.⁹⁷

2. The group has no regard to any constituted authority be it beauraucratic; military, political or traditional e.t.c. Obedience rested to Almighty Allah and His Apostle ﷺ and those who follow their footsteps not Taghut. To the founder, any system not coherent to divine laws and Prophetic guide is not considered or adhered to by members of his group. At the same time, the founder and members neither vote nor voted in connection to modern way of electing leaders in Nigeria. According to him, members of *Darul Islam* have already voted for Allah as the Sovereign Master, and Qur’an as well as *Sunnah* of the Prophet Muhammad ﷺ which served as their constitution in both private and public life. As such the movement has no regarded or respect for

⁹⁶) Imam Bukhari: *The Translation of the Meaning of Sahih Al-Bukhari*, Arabic-English, Translated by Dr. Muhammad Muhsin Khan, Darussalam, Publishers and Distribution, Riyadh-Saudi Arabia, Hadith: 3606, Vol. 4, P:485

⁹⁷) Interview with Malam Awwal Khalid Imam on 15th July, 2019, 07:15pm at his residence Dorayi Unguwar Bello

the other hand, males must allow full and long beard and cut down moustache and should not draw their clothes to the ground or down to earth.

6. Pursuing Western education is allowed but with absolute cautions of its un-Islamic traits and dangers. He emphasized that one must disengage himself or herself from any instruction or lessons that contradict Islamic cultures and traditions. In fact, two subjects according to the founder are the most important i.e., English language and Mathematics, the rest are less valuable. Learning other people language is essential as said by Prophet Muhammad ﷺ in one of his sayings:

"من علم لغة قوم فقد أمن شرهم"

“Whoever learns a people’s language shall be safe from their plots”.¹⁰¹

But the research discovered nobody among members or their children pursue western education rather some like Adamu (a member and an old student of the researcher) tore and burnt to ashes their academic credentials.¹⁰²

7. One can join civil or public service but without compliance to rules and regulations, orders or policies proved to be subversive and blasphemous.

The research proved that members left civil and public service immediately after joining the group and survive on local trading and hard labour to sustain their lives and that of their families.¹⁰³

8. He further stated that, it is completely incorrect, prohibited and unlawful to call Allah the Sovereign as ‘*Ubangiji*’. This is considered as making Him a

¹⁰¹) Al-Muqtarih, (*Fabricated or baseless Hadith*), p.11

¹⁰²) Interview with Malam Adamu Brigade Kano a follower of the founder who lived with him in both Ningi and Mokwa on 07th July, 2018, 09:30pm at the residence of the founder Gwazaye town

¹⁰³) Interview with Malam Bayero Muhammad on 19th February, 2020, 05:45pm at Etsu Nupe Palace Bida, Niger State

Indeed, those who have divided their religion and become sects - you [Muhammad], are not with them in anything. Their affair is only [left] to Allah; then He will inform them about what they used to do. (Al-an'am: 159)

10. The founder condemned religious organizations like the *Jama'atu Izalatul Bid'ah wa Iqamatus Sunnah*, *Fityanul Islam*, *Jamatu Nasril Islam* e.t.c. for their recognition of party politics and democratic election as a process of instituting and constituting leadership in Nigeria. So also their participation in military, policing and other security sectors with the intention of reforming the country. According to him, the correct and right way for this is the way the four rightly guided caliphs were elected or nominated. Anything beside this process is Western oriented. Thus unIslamic.

The reseach discovered from one of the informants that organization aimed to promote Islam is encouraged by the religion itself. He considered this view as extremism promoted by those with poor understanding of Islam.¹⁰⁵

4.4 The Affairs and Administration of *Darul Islam* Community of Nigeria:

According to the founder, the general affairs of the *Darul Islam* Community in both Ningi and Mokwa Local Government Areas were governed by the Qur'an and the *Sunnah* of the Prophet Muhammad ﷺ. He further explained that the Members in such Community lived on Islamic ethical conducts. They all adhered to the system without any failure whatsoever. The founder was the leader but acted as *Amir* only who stand between members as arbitrator or mediator. He was nominated by the Members not elected either through *Shurah* or any formal election. As he further lamented that, Muslims must have a leader in whatever capacity e.g. congregation, journey, meeting e.t.c. He stressed that the movement was not aimed at raising *Jihad*, but rather a group

¹⁰⁵) Interview with Malam Abubakar Abdussalam of Hadith Department Aminu Kano College of Islamic and Legal Studies, Kano on 03rd March, 2020, 03:03pm at his office

of concerned Muslims who are zealous to worship Allah as He demanded and directed, and at the same time to run away from the tyrannical system the living Muslims adopted today.¹⁰⁶ But the research discovered that some of the practices of this group in the two founded communities were unIslamic e.g. considering other Muslims as infidels, refusal to offer *Salam* (greeting) to other Muslims, refusal to accept or use non-members foods and drinks, refusal to honor other Muslim invitations pertaining any gathering, refusal to marry a woman who is not a member or give their daughters to non-member in marriage unless no alternative e.t.c.¹⁰⁷

Furthermore, the community was said to be a Muslim community with only a leader in person of the founder, no other functionaries, cabinet or parliament exist. The leader has certain restrictions i.e, he can not exercise or inflict punishment. Throughout their living in Mokwa, only one member was caught drunkard and was punished by some members without any trial, because no shari'ah court or police station were set-up for judgement. This was the situation of the Community up to the time of evacuation and displacement in 2009 by the security agencies.¹⁰⁸ The research discovered some contradictions in the claims of the leader:

- i. In Ningi the founder made the Members like slaves always working for him in the firm with less concentration to theirs, and without any incentive. Instead of engaging in deep religious studies as surmised or pledged before arrival, they ended up in such conditions all the days. This condition made some Members to run away from the group.¹⁰⁹

¹⁰⁶)Interview with the founder on 27th September, 2018

¹⁰⁷) Interview with Alhaji Umar Musa (Dan Rimi Ningi) on 07th February, 2020, 11:45am at Ningi Emir's Palace and also with Alhaji Mahmud Abubakar (Wambai Etsu Nupe) on 19th February, 2020, 04:48pm at Etsu Nupe Palace Bida, Niger State

¹⁰⁸)Interview with the founder on 27th September, 2018

¹⁰⁹)Interview with Malam Idris Isa a former member of the Group on 22nd February, 2020, 07:31pm at Dorayi Karshen Waya Mosque

- ii. In Mokwa, a Judge was appointed according to the founder in the second interview with the researcher though his name was not mentioned. His duty was only arbitration and reconciliation between members instead of trial and conviction.¹¹⁰

4.5 Government's Intervention:

In Ningi Local Government Area, Members of *Darul Islam* stayed for a period of nine months only after which the local and traditional authorities intervened and at last sanctioned their evacuation from Ningi territory. The reason for this was because of their intense abnormal *Fatawas* in teaching and preaching, as well as serious irregularities noted in their religious practices and above all fear of insecurity.¹¹¹

In this regard, the Emir of Ningi jointly with the local government authority and security agents without any notice requested the founder and his small band of adherents to move far away from the Ningi local government territory. Earlier, they arranged for dialogue between Islamic Scholar Shaykh Abbas Hamid (Imam at Bayero University Kano, Old Site), and the founder. From the dialogue, the rulers deduced that allowing the group to continue living in the area will definitely result to so many tensions between them and their subjects. To this effect, the then Village Head was given instruction to ask the founder and his disciples to vacate the area to any place of his wish. Hence, they refused to vacate until they were paid compensation of their unharvested crops, the founder demanded from the two authorities. Shortly, the compensation was settled but yet they refused to vacate until

¹¹⁰)Interview with the founder on 27th September, 2018

¹¹¹) Interview with the Emir of Ningi Alhaji (Dr) Yunusa Muhammad Danyaya on 07th February, 2020 12:49pm

after a severe water scarcity prevailed in the area. But an informant confirmed to the research that the founder did not share the compensation with any member.¹¹²

From Ningi, the movement dispersed to different areas, where the founder moved to Jos Plateau State and stayed there for a while. He then went back to Kano and regathered his followers and moved to another comfortable environment for worship.¹¹³ Hence, the movement resorted to move to Niger State where they settled at a place called Makane situated between Makera and Mokwa towns in Mokwa Local Government Area.

The research discovered that the invitation of Shaykh Abbas Hamid by the Ningi traditional and political rulers was a fabrication as lamented to the researcher by one of the research informants.¹¹⁴

The founder in an interview with the researcher said that they were granted permission to live in this area by the Nupe rulers, where they founded settlements similar to that of nomadic Fulani and begun to engage themselves in farming activities and local trading. After five years of their living, the Niger State Government positively intervened in their affairs. The then Governor, late Alhaji Abdulqadir Abdullahi Kure (1999 - 2007) established cordial relationship with the group. He demolished the earlier built settlements and reconstructed it to buildings. He provided social amenities, constructed roads, drainages, congregational mosque, school and hospital and city gate. Open wells and boreholes were also articulated with pipe lines to the nook and crannies of the city. Guests' house with accommodation for married and unmarried visitors coming to the town was also constructed. Free tea spot and

¹¹²) Interview with Malam Idris Isa a former member of the Group on 22nd February, 2020, 07:31pm at Dorayi Karshen Waya Mosque

¹¹³) Interview with the founder on 27th September, 2018, 08:15pm

¹¹⁴) Interview with the Emir of Ningi Alhaji (Dr) Yunusa Muhammad Danyaya on 07th February, 2020, 12:49pm

restaurant were founded for people coming or passing the town for twenty four hours service. In the guest house, foods and drinks were given free for all categories of visitors regardless of their religious inclination. Governor Kure used to visit the town any time he wishes without siren and all security personnel armless i.e, keeping their guns inside their vehicles. Several times the Governor ate breakfast, lunch and dinner with the group and at times visited the city with his family. The Kure's administration extended its security to this group and even provided them with farming equipments.

But the research discovered that no any permission of occupancy was granted to the founder and his group by both traditional or political rulers and even the warm acceptance of the group by the administration of Governor Kure was a strange story.¹¹⁵

Shortly after his assumption to office, His Excellency Governor Mu'azu Babangida Aliyu (*Talban Minna*) was not interested in the activities of *Darul Islam*. Hence, he suspended all provisions being made to the city by his predecessor Governor Kure. This resulted in enmity and hatred between members of the group and his administration. He began to intervened into the affairs of the group and several times sent security personel to search the whole town, house-to-house searching with no where exceptional. The situation reached its peak after the first incidence of *Boko Haram* in Maiduguri, Borno State in 2009. So many times, the founder and some top disciples were been invited to the State Government House in Minna for interview by the security personnels.¹¹⁶

The research discovered some contradictions in an interview with one of its informants that, it was Governor Babangida Aliyu who received complaint from the

¹¹⁵) Interview with Alhaji Mahmud Abubakar (Wambai Etsu Nupe) on 19th February, 2020, 04:48pm

¹¹⁶) Interview with the founder on 27th September, 2018, 08:15pm

Etsu Nupe's Palace concerning irregularities in the religious practices of this group as well as their tendencies of rebellion to the rulers which was reported by some stakeholders from Mokwa, and Borgu.¹¹⁷

4.6 Evacuation of Members of *Darul Islam* Community by the Authority:

After receiving complaints from the Etsu Nupe's Palace on irregularities in social and religious practices of this group as well as tendencies of growing tension in the state, the Niger State Government under Babangida Aliyu formed a committee of investigation with the then Commissioner of Health, Dr Ibrahim Babaminin Suleman as the chairman. After submission of its report, the State in collaboration with the federal authorities, evacuated all Members of the group from the town of *Darul Islam*.¹¹⁸

In a related development, the Niger State Government evacuated over three thousand members of *Darul Islam* in Mokwa town, 100 Kilometres West of Minna, for been so apprehensive following the then upheavals by members of the *Boko Haram* Sect in some parts of the north in the month of July 2009. Therefore, upon complaints filed by the Niger state government, the security agents stormed the enclave on the 14th of August, 2009 and evacuated the members to a transit camp at the Federal Government Technical College Mokwa.¹¹⁹ Similarly, the compound of *Darul Islam* Community of Nigeria was raided by the Nigerian Police in August 2009, during the episode of sectarian violence in 2009. It was reported that no violence occurred during the raid six hundred members were questioned by the Police.¹²⁰

¹¹⁷) Interview with Alhaji Mahmud Abubakar (Wambai Etsu Nupe) . . .

¹¹⁸) Interview with Alhaji Mahmud Abubakar (Wambai Etsu Nupe) on 19th February, 2020, 04:49pm

¹¹⁹) Daily Trust – Nigeria: *The Sacking of Darul Islam*, 26th August, 2009

¹²⁰) 'Nigerian Police Raid Sect Premises' - English.aljazeera.net (Retrieved 2007-09-19)

Moreover, police raided an Islamic sect compound in Central Nigeria, evacuating some four thousand members; weeks after an uprising by another sect left eight hundred dead in five Northern States. An informant revealed that the action of evacuating members of *Darul Islam* Community of Nigeria was necessary to forestall any religious crisis in the Central State of Niger.¹²¹

4.7 The Conditions of *Darul Islam* Community and Members Today:

Immediately after the evacuation, the community was demolished and the affected people (members) were forcefully relocated to their states of origin.¹²² The founder along with some other members was taken to Kano State for been their state of origin. This was the end of the town of *Darul Islam*, only trees and cemetery survived at the time of the research. One important aspect of note is that, the members are still receiving instructions and directives from the founder who is presently living at Dorayi (Gwazaye town), in Gwale Local Government Area of Kano State.¹²³ The research proved that the Niger State Government provided shuttle buses and conveyed all the members to their respective acclaimed destination with all their belongings.¹²⁴

4.8 *Darul Islam* Community and Challenges to National Security:

The speech of the then Police Commissioner of Niger State, Mr. Michael Zuokumor to the news men signalled clearly challenges to national security in the existence of members of *Darul Islam* Community in Niger State and Nigeria as a whole. The research quoted him saying, “the raid was based on a fear of them becoming violent.” He further stated that, “there was no violence during the raid, but the group

¹²¹) News Wires, 16th August, 2009

¹²²) Nigeria: ‘*The Sacking of Darul Islam*’ allafrika.com

¹²³) Interview with the founder on 27th September, 2018, 08:15pm

¹²⁴) Interview with Alhaji Mahmud Abubakar (Wambai Etsu Nupe) on 19th February, 2020, 04:49pm

was capable of violence.’’ Immigration officials also participated in the raid, as some of the group members were believed to be foreigners.¹²⁵

Furthermore, living the founder and some members of the group carrying out their activities in Kano and other states of the federation will definitely result to some tensions, as anticipated by the Niger State Government.¹²⁶

Another informant proved to the research that of recent, the *Darul Islam* Members aroused tension in Katsina State and before then in Bauchi and Zaria.¹²⁷ Also in Nasarawa State as published by ‘Punch’ that on the 15th of August 2020, members of *Darul Islam* jointly with members of *Hakikah* posed security threat in the state, said the Governor during the inauguration of the newly established Police Mobile Force Training College in Ende Hills by the President, Major General Muhammadu Buhari (rtd).¹²⁸

¹²⁵) Nigeria: ‘Thousands Detained in Raid on Islamic Camp’ – www.cnn.com

¹²⁶) Interview with the Emir of Ningi Alhaji (Dr) Yunusa Muhammad Danyaya on 07th February, 2020, 12:49pm

¹²⁷) Interview with Alhaji Mahmud Abubakar (Wambai Etsu Nupe) on 19th February, 2020, 04:49pm

¹²⁸) Punch – Nigeria: *Nasarawa Battling its Own Islamic Sects, says Governor Sule*, 15th August, 2020

CHAPTER FIVE

CONCLUSION

The chapter contains research findings and the recommendations. *Darul Islam* Community of Nigeria is an organization founded by Malam Bashir Abdullahi Sulaiman who happened to be a Nigerian by origin but born in Sudan in the year 1952. His paternal relations reside in Kano Yakasai Quarters of Kano Municipal Local Government Area, while maternal relations reside in a village called Dakayyawa in the present day Malam Madori Local Government Area, Hadejia Emirate of Jigawa State. Both the two ancestors migrated to Sudan as scholars and later gave birth to a boy and named him Bashir.

He was educated earlier at home up to the time he committed Qur'an to memory, and later went out and study under a number of scholars in Sudan. His contact with English speaking associates made it possible for him to have a little about the language. Sooner he began to join Islamic propagation groups - the *Jama'at al-Ansar al-Muhammadiyah* which its main body or root emerged from Saudi Arabia and Egypt. In the peak of this, Malam Bashir prepared to come to Kano – Nigeria in 1989 in order to fulfil the bequest of his father i.e, locating his relations. He arrived at Kano in 1990 through Dafur in Sudan and Gamboringala in Maiduguri Borno State, Nigeria. He was hosted by the *Jama'atu Izalatul Bid'ah wa Iqamatus Sunnah*, Kano chapter and resided at Dorayi Karshen Waya, Gwale Local Government Area.

As a preacher and teacher, some people were not comfortable with the nature of his religious activities which resulted in many intrigues between him and the local community. On this ground, people began to describe him with several religious

inclination names and labels. Around this time, his mission of coming to Kano was fulfilled.

To live in peace and harmony, Malam Bashir moved to Unguwa Uku in Tarauni Local Government Area of Kano State where he was accorded much respect by the people and later turmoil followed. On this basis, he moved with his few followers to Ningi local government area of Bauchi State where they established settlement in a place called Mura without the permission of both the traditional and political leaders. Although, they were small contingent but yet within a period of nine months, they were forced to vacate the place notably for irregularities in their religious practices which was reported to the rulers by the subjects living around the area. Consequently, the followers dispersed to places of their choice and Malam Bashir moved directly to Jos and stayed for a while.

Shortly, from Jos in 1993, and after recovering from a severe illness, he summoned all his followers to move back to Unguwa Uku for the second time and from there they went to the town of Mokwa as a better place for worship. They named their new founded settlement as *Darul Islam* (House of Peace) with Malam Bashir as the Head (*Amir*), and lived in this place for about sixteen years (1993 – 2009). For political reason, the then Niger State Governor, Late Alhaji (Dr) Abdulkadir Abdullahi Kure rendered social supports to them but the subsequent Governor Alhaji Mu'azu Babangida Aliyu – *Talban Minna* (2007 – 2015) jointly with the aid of Federal Security sentenced their evacuation to their states of origin possibly to avert insecurity expected from their stay. The ideas and thoughts of this group or movement include among others:

- i. Sovereignty and obedience rested with Allah alone, Qur'an and *Sunnah* are the group's constitution.
- ii. Modern democracy is condemned and members shall never vote nor be voted as they have already voted Allah and His Apostle.
- iii. No membership by compulsion, no confrontation in propagation and no use of weapons or arms or arousing of tension.
- iv. Anybody joining the group must proclaim a new *Kalimatus-Shahadah* (Testimony of Faith) as the former was invalidated because to them Islam is not by birth but proclamation.
- v. Female members must dress in a complete veil (*Hijab*) and overgarmet (*Jilbab*) and perform prayer in mosques like males with the exception of *Subhu* and *Isha'i* Prayers.
- vi. Male members must allow long beard with mouthchef cutdown and also not to draw their clothes down the earth.
- vii. Pursuing Western Education is legalized but with caution to its dangers especially its un-Islamic traits and cultures.
- viii. Members can join civil and public service without compliance or conformity to any rules or regulations that are not in consonance with the Qur'an and *Sunnah*.
- ix. It is a clear disbelief to call Allah 'Ubangiji' and to use phrases like 'Gaskiya 'yar Allah' and related terms or concepts, which automatically negated so many verses of the Qur'an.
- x. Sectarianism and factionalism are unIslamic be it theological, mystical or jurisprudential in nature.

The affairs of the two founded *Darul Islam* communities according to the group were governed by the *Shari'ah*.

The research however, discovered the followings:

The Members of *Darul Islam* are peace-loving according to the founder but not according to the research findings. They avoid confrontation with either authority, community or anybody heading to their way. Right from their living in Kano, and later Ningi and Mokwa, the research carefully observed that they lived with everybody in peaceful co-existence but at loggerhead with the rulers and non-members. The founder in many occasions, keep explaining this principle that “the group is not intrigue bias and anybody who intends conflict or terrorism therein can expel or be expelled.” It is on this basis that no single time it was recorded that there was no time the group became violent with any class of Nigerians throughout the areas it shifted to. But recently, violence was recorded at Nasarawa State.

In the two founded settlements of *Darul Islam* (Ningi and Mokwa), the research discovered tendencies of rebellion to traditional and political rulers and partly with the community. Both the founder and members have poor recognition of both the belief and the religious practices of people living around them for not been members until they joined the group. Some neighbours of *Darul Islam* who are not members believed that the founder and top members charmed their children to become members so far they eat or drink with them. In the early days of their living, members of *Darul Islam* neither offer greeting (Salam) to non-members nor replying it when offered to them by non-members until much later where they begin to adjust.

Many members left the group for its principle of not carrying *Jihad* and joined *Boko Haram*, where more others deserted for unavoidable exploitation by the founder. The

founder in most of his preaching and teaching condemned Boko Haram and related movements and considered them as infidels (*Kuffar*) for killing of innocent people and security agents in the name of *Jihad*. All members are so extremists in discharging any religious obligations either personal or collective, sometime *Sunnah* is taken as obligatory in practicing.

The founder seems to be religiously educated for constant quotations from the Qur'an and *Sunnah* to support his ideologies, teachings and principles. Members always isolate themselves from non-members in all affairs unless where necessary, but now they are adjusting. Members do not regard judgement of any constituted authority as valid as such they refer all cases to the founder for judgement. Marriage is between members only but they sometime marry non-member on necessity and never take their daughters in marriage to non-member. In the event of divorce, the divorced wife if she is a member will live under the custody of her parents, but if not a member then she will live under the custody of the founder and will be responsible for searching a new husband for her. During their living in Mokwa female members after completion of their menstruation period submit the used pads to the founder in a place specified for that.

The group is now divided into two factions – pro-*jihad* and anti-*jihad*, but the research could not be able to reach the Pro-*Jihad* faction as most of them joined the deadly group of Boko Haram. The founder had illusionally perceived many Qur'anic and *Sunnah* injunctions in supporting the principles and teachings of the group. Up to the time of accomplishing this research, the activities of the group are progressing and members have full allegiance to the founder with full contacts. The result of the research has clearly shown that there are yet a minor wave of proliferation of Islamic

movements and organizations in Nigeria. On this basis, the research came up with the following recommendations:

- i. The numerous problems the whole Muslims communities are facing in Nigeria in terms of the advent of new Islamic group need to be addressed so as to be rescued from the fountain of disunity.
- ii. Muslim communities in Nigeria should findout tactful ways of ascertaining and assessing new arrived guests especially scholars or disciples before giving them accommodation, and to report any negative outcomes from their movements or religious activities and instructions to the nearby authority.
- iii. All activities of the Muslim sects, organizations, groups and movements either old or new, must be kept under surveillance by the security agents and other authorities concerned.
- iv. The ideologies and thoughts of the members of *Darul Islam* must be addressed by the native scholars more especially the phenomenon of isolation or migration (*Hijrah*) to a far flung place with a purpose of worship.
- v. Immigration officials must tight and redouble their effort in the migration of expatriates to Nigeria through Nigeria's boarders and by air.
- vi. Custom official must keep eyes on the importation of all categories of stocks to control weapons' importation and smuggling.
- vii. The activities of the deported and evacuated members of *Darul Islam* zt their present destinations must be checkmated and monitored by the security officials, ploiltical and traditional rulers.

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3. Abubakar, Mahmud (70 years old),
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4. Danyaya, Umar Ibrahim (53 years old),
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7. Idris, Bilal (53 years old),
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9. Isa, Idris (76 years old)
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10. Mokwa, Abdullahi Adamu (48 years old),
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11. Muhammad, Abdul'aziz Isa (74 years old),
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APPENDIX I

Picture of the Founder of *Darul Islam* Community of Nigeria Shaykh Bashir bin Abdullahi bin Sulaiman after evacuation from the town of *Darul Islam* at Federal Technical College Mokwa, Niger State:



APPENDIX II

Picture of Members of *Darul Islam* at the Federal Government Technical College

Mokwa after evacuation from the town of *Darul Islam*:





APPENDIX III

Map of Bauchi State showing the first founded *Darul Islam* Community in Ningi

Local Government Area:



