



The Need for Concerted Reforms (DA'WAH) Effort Among The Arawain Arewa Local Government For Security And National Development

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I. Introduction

There is strong need for concerted effort among all classes of people for meaningful reform to take place, as well as for security and development in Nigeria. The responsibility of purifying the society from these menace of tension, unrest, insecurity and underdevelopment rested on all citizens (Muslims) from individual, families, community leaders, religious leaders and organizations for meaningful peace and development to be achieved.

The research will focus attention on correcting the Arawa Muslims toward understanding the contemporary situation of unrest, indiscipline, crimes, insecurity and its effects on peace and development among the Arawa Muslims. It become a mandatory task for every sincere Muslim to struggle hard in correcting these evils to the best of the ability one could, to bring about desired positive reformation in ourselves, our family, community and society at large.

Therefore, there is a need for concerted efforts among all the Muslims, from scholars, individual Muslims, the wealthy and Muslim organizations, the task of reformation through various possible means. It has become an obligatory duty bound upon all Muslims in this area of study to do something individually and collectively to correct the ugly situation for proper peaceful Islamic practice and development.

What every individuals, family and scholars in these communities need doing by way of bringing about peace and development, is to reform themselves by creating that inner awakening of permanent consciousness and that sense of responsibility in all their thoughts and actions which distinguished the lives of the Companions of the Prophet of Islam from others. There is need for attitudinal changes and only weapon to be used in achieving the desired goal is Da'awa(reform effort). It becomes everybody's responsibility, because the

Prophet (peace and blessings of Allah be upon him) said:

Whoever among you sees an evil action, let him change it with his hand [by taking action]; if he cannot, then with his tongue [by speaking out]; and if he cannot, then with his heart [by hating it and feeling that it is wrong] – and that is the weakest of faith.

(Sahih Muslim, Hadith Number 236)

Da'wah implies enjoining people to do what is good and forbid them from all evil. The Prophet (saw) was sent primarily for this purpose of carrying Da'wah to establish a peaceful and decent society.

Da'wah is a fundamental pillar and a vital matter in Islam. Islam needs the **Da'wah** to generate influence with it, and it needs the **Da'wah** to spread and develop.

Thus, the **Da'wah** is conveyed in the form of actions and speech. The Muslim, by his own fellowship, gives the living example of what he invites to with his tongue, and manifests the true image by adhering to the truth he is calling to. He corrects any evil practice he noticed right from his households, his immediate environment and in the community at large.

Reform effort (Da'wah) involves propagating the life of peace (religion of Islam), maintaining peace and tranquility in the society, promoting moral values among people among others.(as emphasized by I. B. Jimoh, Roles of Muslim organizations in Curbing Conflicts and Violence for Sustainable Democracy in Nigeria” p 233)

This area today is in urgent need of this effort. With the reform efforts (**Da'wah**) the proof of the Muslim and peace manifests, and the proof of the **kafir**(disbelief) and evils is cut.



The paper would explain the required role of family, individuals and Scholars/ teachers (Ulamah) in the society.

The reform role of family

Parents are responsible for proper upbringing of their offspring, to train them on right attitudes and Islamic values that will guide them throughout their lives by means of proper training. The training of children therefore falls on the shoulder of their parents as their first teachers. Proper training of children is the backbone of the formation of an ideal peaceful community or society. Islam mandated imparting knowledge to the children male and female without discrimination, which is the only means of removing abominations, crimes, vices and ensuring goodness in the society.

Arawa Individual Muslims have to be practicing Muslims themselves, exemplary to their children and family generally, this is of utmost importance for proper Islamic upbringing of their children. Remember the future of the child depends entirely on the parent as trainers and educators. Allah (SWT) said;

O you who believe! Save yourselves and your families

From the fire of Hell whose fuel is men and stones...

Qur'an 66:6

Islam made it as a right of children on their parents to educate them and bring them up properly, to understand rights and wrongs and observe their rights and obligation to their Lord and to humanity. This is what will protect them from the hell fire. Unfortunately most parents are careless and neglectful in this regard. Islam made it a duty to educate our wards in such a way that they did not have to make their way to Hell after death. We are required to be extremely careful in this regard as warned by the above cited verse.

Parents should be responsible and responsive to this obligatory duty of moral upbringing of their children, by giving them the right type of training that will enable them grow up as faithful and God fearing Muslims who are conscious of their duty to Allah (SWT) and to their fellows in the society.

Seeking for knowledge of Islam (Islamic education) is obligatory upon all Muslims individuals. Islam makes it a religious duty upon Muslims to seek knowledge. Seeking knowledge with the intention of benefiting oneself and the people are rewarded like performing additional prayers or fasting. The Prophet (PBUH) said:

"Seeking Knowledge is an obligation on every Muslim."

(Sunanlbn-Maja, Chapter:*FadlulUlamawal hath Al Talabil Ilm*, Hadith, no.224, vol: 1.p:81)

The Prophet (SAW) also received the first revelation, which commanded him to acquire knowledge. In fact seeking for knowledge comes first before any religious duty because no act of duty should be executed without having knowledge of how to do it.

Acquisition of Knowledge

Acquiring knowledge is a duty of every Muslim. He said: "Acquire knowledge and teach other people". On another occasion the holy Prophet said;

"Seek knowledge even (if you are) to go to China. He said, "People will come to you to acquire knowledge from all directions, teach them good morals". (Sunanlbn-Maja)

Every messenger of Allah was given knowledge prior to everything. The fundamental primary essence of man's creation in this world is to serve Allah (SWT). This is evident in the Qur'an where it says;

"I have not created Jinn and mankind other than to worship Me" (Qur'an5:56)

Since worship is individual obligation which is impossible without knowledge, Parent should prepare their children for brighter, successful and pious life. This is very beginning of spiritual upbringing. Every child has a right upon his parents to be morally trained, and educated this determines the future of a child in both life.

Individual Muslims need to be knowledgeable of Islam. The prophet (SAW) says;

"To gain knowledge is a duty of every Muslim" Sunnanlbn-Maja : Hadith 224, vol: 1.p:81

Individual roles in the society

Individually we can stop or at least reduce all forms of abomination, evils and vices within our own sphere of responsibility, proper upbringing, *Da'awah* (propagation) and practicing Islamic teachings. However in discharging these roles, an individual must begin with himself. He has no right to purify others, enjoining them to do good and forbid evils, until he has purified his heart, body and actions of all un-Islamic practices and elements. He must engage himself in doing good and abstain from evils. This signifies that *Da'awah* is dependent upon the spiritual and moral strength of the person carrying out *Da'awah* the *Da'i* or propagator. Whose task is to communicate the truth and struggle for the implementation of truth in the community or society. As relevant to this area of study with the



prevalent condition of ignorance that leads to prevalent of barbaric practices and the diverse Islamic religious practices, become a duty for Muslims carry out *Da'awah* in order to bring back Islam into its pristine purity.

In this relation to individual with regard to this task; Allah (SWT) said;
"The believers, men and women, are Awliya (helpers, friends, protectors) of one another, they enjoin the ma'ruf and forbid themunkar..." Qur'an 9:71

Enjoining what is good and forbidding what is evil is obligatory upon all Muslim at all times. The *Da'awah* to Allah (SWT) is obligatory and it is a worship with which the carrier seeks closeness to his Lord, and knows that its status is high, by which Allah (SWT) raises His Messengers in this world and in the Hereafter. It becomes everybody's responsibility, because the Prophet (peace and blessings of Allah be upon him) said:

Whoever among you sees an evil action, let him change it with his hand [by taking action]; if he cannot, then with his tongue [by speaking out]; and if he cannot, then with his heart [by hating it and feeling that it is wrong] – and that is the weakest of faith.
SahihBukhari : 236

According to this Hadith of the noble Prophet (SAW) whoever does not forbid what is wrong is weak in faith and has no sincerity towards his religion. If a Muslim is true and sincere in his belief, he will do his utmost best to prevent such evils, un-Islamic practices and harmful deeds. Let us be truthful and sincere believers who do what is right and forbid what is wrong. Individual Muslim should engage himself in *Da'awah*, which involves efforts by words, means, self, or practice in order to change the attitude of people positively.

Based on this, it is obligatory for all Muslims in general, and on parents with their children in particular. If the parents are found wanting in that regard, then it is obligatory on the son, whether he is young or old, to do that to the best of his ability, with good manners and wisdom. Allah says (interpretation of the meaning):

So keep your duty to Allah and fear Him as much as you can. Qur'an 64:16

And He also says (interpretation of the meaning):
Allah burdens not a person beyond his scope Qur'an 2:286

However how can we change the *Munkar* in society?

It is only by commanding what is good and forbidden what is evil that a decent, morale and peaceful society can be established and best generation be raised.

"You are the best of the nation raised up for mankind because you enjoin what is right and forbid the wrong and believe in Allah."

Qur'an 3: 110

Evil include all those things which are clearly haram destructive to the society, like, alcoholism, stealing, robbery, kidnapping, creating disunity among Muslims among others.

Goodness implies purity of actions, observance of the rules of Islam, morale, decency, kindness, merciful, respecting others and observing guiding laws.

Human or social interaction is of paramount importance in ensuring peace and development. Which includes: leadership rights and obligation, Financial transactions, Endowments, social/domesticLaws (of inheritance, Marriage, divorce), and child care, Food and drink (including ritual slaughtering and hunting), Penal punishments, War and peace, Judicial matters (including witnesses and forms of evidence) among others. S. K. LatifHussain)

Today the Arawa community is filled with insecurity and poverty, especially as it affects peace and development; and there is the need for forbidding such evils and enjoin what is good for peace and development.

The Muslims, as individuals, are required to enjoin that which they are commanded with and forbid that which they are ordered to abstain from; if anything happens in front of them that necessitates that (enjoin good and forbid evil) according to the knowledge each individual has.

Consequently, enjoining the good and forbidding the evil becomes an Individual obligation for which the Muslim will be sinful if he failed to undertake it, and he is not excused for abandoning it. Thus the Muslim, in his daily life with his wife, children, relatives, neighbours, customers, acquaintances or anyone else who they happen to meet; each one of



such people needs be given the advice. If we did not advise our fellow brothers then we would be sinful.

Muslims in this area should assist one another by encouraging and forbidding evil in obedience to Allah's command for peace and development. Allah (swt) said;

Help one another in righteousness and piety, but help

not one another in sin and Rancor, fear Allah for Allah

is strict in punishment. Qur'an 5:2

This verse command Muslim to render any possible assistance in his community to encourage righteousness in all spheres of life (religious and temporal) and be Allah's concious. It further condemned any act of help toward encouraging evil. It is an individual obligation in his community or society to always make effort to encourage good and forbid evil. Failure to encourage *ma'aruf* (good) and forbid *munkar* (evil) is a sign of one's state of (weak) faith, as explained by the noble Prophet (SAW). (see Al-ImamAbizakariyya bin yahaya bin sharaf,*Riyad-al-Salihin*)

Narrated on the authority of Abu Bakr (R.A.) that the messenger (saw) said :

"Any people in which there are sins done among them, they

can change the evil and they do not change, Allah will cover

them with a punishment from Him".

(Musnad Ahmad IbnHambal Hadith Number 24002 }

Hence the unrest, the crimes, the insecurity, and under development we are experiencing in our society today is a product of our failure to engage in reforms. Unless we stand to change the situation we will continue in the dilemma.

A Muslim should reform his own behavior and also engage in reforms (*Da'awah*) others to do good and forbid evil actions for good. It is now an individual obligation which must be undertaken by everyresponsible person. If a Muslim abandons this obligation, then he is a sinner. This means that it is incumbent on every Muslim to participate in this reform effort , for the society to be sanitize and attain the require development; and set himself free before his Creator.

Reform role of Muslim Scholars

Muslim Scholars or teachers are refers to as '*Ulama*'Arabic. The most distinctive feature that defines the *ulama* is their expertise in, and preoccupation with, religious, educational and legal

affairs that constitute the broad ideological parameters of Islamic societies.(M.S.Umar, *Islam and Colonialism*)

Teachers are those learned people concerned primarily with the teaching of the Qur'an and its message as a means of educating the Muslims both young and Adult. The earliest record of teachers started with the noble Prophet (SAW) as the first teacher and emergence of professional teachers can dated back to the battle of *Badr* (624 C.E.) when some of men of *Quraysh* were taken as captives by the Prophet (SAW); Where captives obtained their freedom by teaching ten Muslims the art of writing(K.A Totah). Islam reinforced the emphasis placed on learning by making it mandatory on Muslims (SunanIbn-Majah,,Hadith 224).

Teaching and *Da'awah*.

Contemporary Scholars should continue to play a vital role not only in Arawa community but in all Muslim societies, they should continue to impart the information they have acquired from the Qur'an and *Sunnah*; by the nobility of their character they inspire others to be better. *Ulama* in this area should play a remarkable role in the dissemination of Islamic knowledge and scholarship, this is what is needed to be done by *Ulamah*(Scholars) in this community.

Ulamah the heirs of the Prophet (SAW) their duties includes, warning and admonishing the Muslims in their communities, as a duty assigned to the noble Prophet (SAW) and *Ulamah* after him (SAW) should continue with the obligation. Allah (SWT) said;

Thus We have sent by this inspiration to you, an Arabic Qur'an

that you might warn the mother of cities and all around her,

and warn (them) of the Day of assembly... Qur'an 42:5

Another verse says;

Verily We have sent thee in truth, as a bearer of glad tiding

and as a warner and there never a people, without a warner

having leave among them (in the Past). Qur'an35:24

People should listen and obey in order to purify themselves, and their community.

Allah (SWT) said;

Thou cannot but admonish such as fear their Lord Unseen, and

establish regular prayers, and whoever purifies himself does



so for his own benefit and the destination (of all) is to Allah...Qur'an :42:5

Whenever a society became adulterated Allah (SWT) sent among every nation a Messenger, to warn, admonish and purify them. In the absence of the Prophet, the Ulama (scholars) take charge; Allah (SWT) said;

For We assuredly sent amongst every people an Apostle (with command), serve Allah and eschew evils". of the people were some whom Allah guided, and some on whom error became inevitably (established),... Qur'an 16:36

All these Prophets They served teachers, interpreters of their messages and a model in practical teaching of the messages they brought, they admonished good doers, and warned wrong/evil doers.

Reform effort (*Da'awah*) activities are one of the most important tasks of all Messengers of Allah (SWT) and Islamic scholars who are the inheritors of the Prophets (Al-Tirmidhi : Hadith 2823) should follow their model. Since they are the possessors of knowledge assigned with Prophet's tasks of bringing their people out of darkness to the light of Islam.

Scholars (*Ulamah*) should follow the beautiful pattern of *Da'awah* adopted by the Prophet (SAW) as, his *Da'awah* character serve as an effective way in convincing people to accept Islam. As commanded in the Qur'an; where Allah (SWT) said;

Invite in the way of Allah (Islam) with wisdom and fair Preaching and argue with them in a way that is better. Qur'an 16:125

Therefore, scholars (*Ulamah*) in the conduct of their *Da'awah* should use good method or approach, while trying to combat evil and enjoining good in these communities.

Ulama should be frontiers in this responsibility, because one must be knowledgeable before he can differentiate good (*ma'aruf*) from evil (*munkar*). Having knowledge of *Munkar* and *Ma'rufis* mandatory; and the knowledgeable are the *Ulama*. Allah (SWT) said;

Those who fear Allah amongst His servant are learned (Ulamah. Qur'an 35: 28

This is one of the primary role the *Ulama* should undertake teaching people to have sound Islamic education in these areas to understand Islam rights

and obligation as well as social and economic conduct.

The Prophet (SAW) himself was sent as a teacher. He said (SAW); I am sent only as a teacher (Qur'an 39; 9

Whoever seeks knowledge and help other people to learn will get unaccountable rewards from Allah (SWT). Allah (SWT) will grant him high ranks in this world and the Hereafter.

Allah will exalt those who believe among you, and those who have been granted knowledge to high ranks. Qur'an 58:11

Teaching others is one of the good deeds that will get us great rewards even after death. Whoever leaves behind beneficial knowledge will get rewards as long as people are still getting benefits from his knowledge. Prophet Muhammad (PBUH) said:

When a man dies all his deeds comes to an end except

for three: an ongoing charity, beneficial knowledge and

a righteous son who prays for him (Sahih Ibn Khuzaimah Hadith 2297).

The position of knowledge in Islam is so great that the very first divine command in the very first revelation was READ; and was revealed to an illiterate person. Qur'an says,

Read in the name of Your Lord who created. He created man

from a clot (of blood). Read and your Lord is Most Bountiful. Qur'an 96 :1-5

Ibn Miskawaih discusses knowledge in the background of his concept of soul, considers knowledge as the basis of good character and says the root of all virtue is knowledge. So, in the acquisition of knowledge lies human perfection (S.M. Ziauddin Alavi). For people to possessed good character and virtue and practice Islam as expected they need to possessed the knowledge of Islam.

Islamic religion is constituted as the ethical reference in the human life. Because Human being in Islam is a vicegerent of God (*Khalifatullah*) on the earth, and his role in this world is reconstruction of the earth, thus the progress of life is a deposit that human being pledged to undertake. Everything is subservient to man and works for him, this is what is meant by the "appointing of a representative" mentioned in the Quran:

"I am appointing a representative on the earth". Quran 2: 30



Serving this purpose requires full knowledge of how to perform the function, this is a big challenge before the *Ulama* to strive and teach their communities the true knowledge of Islam. They should consider it as an obligation upon them to impart and communicate the knowledge of Islam to others as the heirs of the Prophet (SAW).

Ulama in these communities need to educate their people, since it is only through education that peace and development could be achieved.

In another place Allah (SWT) refers to the noble Prophet (SAW) saying;

He commands them with the good and forbids them from the

evil; he allows for them as lawful (ie all good and lawful things)

and forbids to them as unlawful the khabaa'ith (all evil and unlawful things)..Qur'an 7:157.

Allah (SWT) confirms that;

And certainly, you (O Muhammad) call them to a Straight Path. Qur'an 23:73

Thus, our noble Messenger conveyed Islam and admonished the *Ummah*.

And so did his companions and the successors in their effort to sustain and ensure Peace and progress during their period.

Al-Ghazali makes reference to the significant role played by such early Muslim teachers as Mu'adh b. Jabal in instilling the love of knowledge into the young generations of Muslims. Mu'adh was quoted as saying in the course of teaching them: Seek knowledge, for knowledge-seeking is meritorious, studying is an act of worship, research is jihad, teaching is charity and putting one's knowledge into practice brings one closer to Allah (SWT). (Abu Hamid, Al-Ghazali, *Ihya Ulum-al-Din*)

Thus, by the reform effort (*Da'wah*) peace and development could returns to its former glory and powerful existence, and how urgently we need that today. This area today is in urgent need of this reform (*Da'wah*).

As for today *Ulama* in this area as the heirs to the Prophet (SAW), should seriously embark on teaching and calling Muslims to adhere to ideal practice of Islam. They are expected to be exemplary in their character, responsible and morally upright.

Reform effort (*Da'awah*) by the Scholars (*Ulamah*) is an instrument par excellence for desired reformation and development to take place.

II. Conclusion

The study observed the need to enlighten the Arawa Muslims toward understanding the contemporary situation of unrest, indiscipline, crimes, insecurity, underdevelopment and the need for concerted reforms effort for peace and development to take place among the Arawa Muslims and nation in general. It becomes a mandatory task for every sincere Muslim to struggle hard in correcting these evils to the best of the ability one could, to bring about desired positive reformation in ourselves, our family, community and society at large.

It becomes everybody's responsibility as ordained by the noble Prophet (SAW) hence the attention of every individual, family and scholars in these communities is hereby drawn toward the need to bring about peace and development.

Role of family has been explained, Parents are responsible for proper upbringing of their offspring, to train them on right attitudes and Islamic values that will guide them throughout their lives as their first teachers. Proper training of children is the backbone of the formation of an ideal peaceful community or society.

Individuals are urged to discharge their roles, an individual must begin with himself. He has no right to purify others, enjoining them to do good and forbid evils, until he has purified his heart, body and actions of all evils and crimes.

Muslim Scholars as the heirs of the Prophet (SAW) their duties includes, warning and admonishing the Muslims in their communities, as a duty assigned to the noble Prophet (SAW) and Scholars after him (SAW) should continue with the obligation. Allah (SWT) said;

Whenever a society became adulterated Allah (SWT) sent among every nation a Messenger, to warn, admonish and purify them. In the absence of the Prophet, the *Ulama* (scholars) take charge. They should impart Islamic education to people to enable them understand rights and obligation as well as social and economic conduct. It is only through education that peace and development could be achieved.

Thus concerted effort (*Da'awah*) by the individuals, family and Scholars (*Ulamah*) is an instrument par excellence for desired reformation and development to take place.

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