

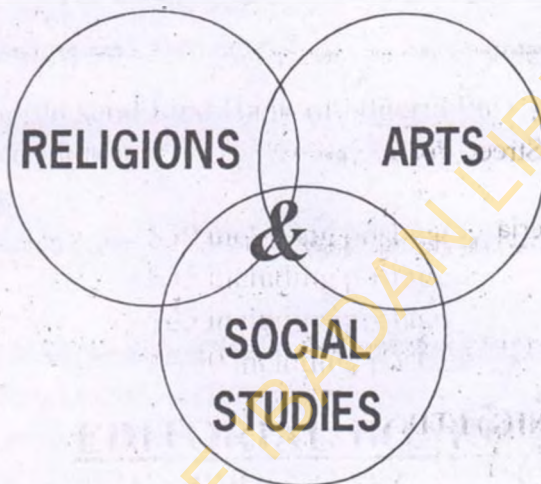


RELIGIOUS FORUM ACADEMIA (REFA)

Volume 5, No 1

PUBLISHED IN AUGUST 2006

National Journal of Contemporary Issues in



Editor in Chief

PROFESSOR M. A. BIDMOS

National Secretariat:

No. 11, Atake-Igodo Street,

Poka - Epe,

P. O. Box 465,

Epe, Lagos State.

A Publication of:

THE NIGERIAN ASSOCIATION OF RELIGIOUS SCHOLARS

CONTENTS

Opening Page	i
National Secretarial, Publisher and Printer	ii
Orders and Subscription Information	iii
Editorial Board	iv
Note to Contributors	v
Editorial	vi
Editorial Board	vii
List of Contribution	viii
Content	ix
1. Towards an African Philosophy of Christian Education – Rev. Dr. Samuel P. Ango	1 - 13
2. A woman's Dress: The Islamic Perspective Adua Sulaiman Sheu	14 - 18
3. The Church in Self-Transformation: Marthin Luther. A Saint or Sinner? B. A. Ogunsola	19 - 25
4. The Influence of Muslim Organisations on the life of Muslims and Islam in Nigeria – S. A. Shittu	26 - 36
5. Religious Education: Tool for Inculcating Morals into the Nigerian Youths. T. F. Osamolu	37 - 43
6. School Community Relations and Students Performance in Islamic Studies: A case study of Selected Schools in Iseyin Local Government Area of Oyo State. A H. Jumah	44 - 52
7. Factors Militating Against Unity in Institutions of Higher Education in Nigeria. A Sociological Perspective. Rev. E. E. Anozie and J. Anyaegebu (Ph.D)	53 - 61
8. Running N.C.E. Programmes in Arabic Medium: Matters Arising. A.K.T Otunuyi	62 - 68
9. Reorientating Nigerian Youths: The Role of Religion. Schools and other Social Agents. J. Ojo and Rev. Mark Ikeke (Ph.D)	69 - 76
10. Techniques for Improving Attitude to Work in Nigeria. Vitalis Uji	77 - 84
11. The Role of School Libraries in Effective Teaching and Learning of Bible Knowledge in Primary School System. F. A. Fabunmi.	85 - 91

12. Sustaining The Legacies of Catholic School Apostolate in Our Present Time: Re-Introduction of Religion .. Udeh B. Chibueze 92 - 102
13. Education As a Tool for Promoting National Values: The Roles of French Language in the Nigerian Society. J. O. Babalola. 103 - 107
14. Towards Understanding the Language of Food in Christendom E. O. Ajiboye 108 - 112
15. Prospects of Islamic Banking System in Nigeria. A. O. Azeez... 113 - 125
16. Revisioning Human Rights in the Eyes of Yoruba Traditional Religion. A. O. A Okebukola... 126 - 131
17. Drama in the Rites of Passage: A Discussion of Uzere People of Delta State in Nigeria. C. E. Asah and Umukoro M. Oghenevize 132 - 140
18. Knowledge: The By-product of Islam S.O. Arimiyah and L. O. Jimoh (Ph.D) 141 - 148
19. The Mystery of the Trinity. Rev. Br. Charles Okeke, B.S.S. 149 - 161
20. Effect of the Use of Instructional Materials On Primary School Pupils Performance in Christian Religious Knowledge. Kosoko-Oyedeko G. A. 162 - 167
21. An Assessment of Shaykh Muhammad Bello's Contributions to the Sokoto Jihad Literature and Literacy Activities in West Africa. Lawal Manzoor A. 168 - 176
22. Comte's Positivism: Its Sociological Implications for the Contemporary Study of Religion. Rotimi Odudele and M. T. Akinlade 177 - 182
23. Islamic Viewpoints on Abortion. S. O. Arimiyah 183 - 189
24. The Dilemma of Evil, A Religion Philosophical Approach. O. S. Akinwumi 190 - 197
25. The Role of Music in National Headcount. E. O. Thompson 198 - 202
26. The Effect of Christianity on Balogun Festival of Ijesaland. Oyebanjo. O. O. 203 - 208
27. The Footprints of Hubert Ogunde in the Emergence of Yoruba Drama. Oloko, A. 209 - 214
28. The Place of Philosophy in the Study of Islam. M. A. Balogun 215 - 223
29. The Role of Christian Religious Education to Peace and National Development. O. A. Harmona and K. S. Hunye 224 - 228
30. Alhamdu Wash-Shukr Fil-Lughah Wal-Qur'anil-Karim Muhammad Gambo Hamza (Ph.D) 229 - 238
31. A Penetrating View into the Activities of the Orientalists Towards Arabic and Islam. Yusuf T. O. and Balogun. 239 - 255

**THE INFLUENCE OF MUSLIM ORGANIZATIONS ON THE LIFE OF
MUSLIMS AND ISLAM IN NIGERIA.**

By

S.A. SHITTU

Department of Arabic and Islamic Studies.
University of Ibadan.

Abstract

The paper examines the Impact of Muslim Organizations on the life of Muslims and Islam in Nigeria. It opens its discussion on early Muslim scholars reformers Organizations and the stability of Islamic Teachings. Pre and Pro European colonization. Factors that led to the founding of contemporary Alasalatu Groups with aims and objectives of these Muslim Organizations in Nigeria opens the main discussion of the paper. Impact of the groups on Muslims' life and Islam attracts another main focus while recommendations on the areas that need to be improved spiritually and socially ends the discussion of the paper with a brief conclusion.

Introduction

The paper examines the role and influence of Muslim organizations on the development of Islam and the Muslims. The paper opens with the discussion of the early Muslim scholars, reformers, and revivalists who answered the call to reformation and appropriation of the moral standard of Muslims before and after the European Colonization in Nigeria. Activities of these groups were briefly analyzed. Factors that led to the emergence of the contemporary Alasalatu groups were also highlighted in line with the prophetic saying which was studied in some detail by Shaykh Adam al-Ilori in this book titled: **Islam and the challenges of 21st Century**. This paper also includes a detailed study of two of the contemporary Alasalatu groups in Nigeria. The study identifies their achievements in general with some suggestions on the areas which require improvement.

Early Muslim Organisations and the Stability of Islamic Teachings before and after European Colonisation:

In spite of the fact that the gate of prophethood and messengership had closed every race or nation still needs a reminder or a revivalist who awakes or reminds the community about the responsibilities of an individual towards his Creator and his fellow

being. In some countries there were individuals who became revivalists or revolutionists like Hassan al-Banâ (1906–1949) of Egypt who established Ikhwânul – Muslimin in al-Ismailiyyah, from which many branches were formed in Egypt. Others include Jamâl-din al-Afghâni born (1849) a reformer a revivalist and an activist, Muhammad bn Abdul Wahâb in Saudi Arabia, Shaykh Abdul Salam Bello Bolaji Akeukewe Ibadan and Shaykh Abdul Wahab Adediran Oluwakemi (born 1934).

The call to the reformation or appropriation of the moral standard began in Yorubaland in the early 1830's¹ when the learned Muslim Scholars came from Hausaland through Ilorin and began to preach in Ibadan, Oyo, Oke-Ogun and other major towns in Yorubaland where they met Islam in embryo and later consolidated it.

Christian evangelism in Africa and in Nigeria in particular, started with the Europeans through their colonization of Africa. It is largely through trade, colonialism and imperialism of Africa by the Europeans that the Christianity became established in Africa.² This dates back to the beginning of the twentieth century³ with a desperate eagerness and anxious search on the part of African men and women for new forms of community and for an integrated cosmology, confronting traditional and primitive with spiritual insights, which to them might together provide a measure of social and intellectual society in a rapidly changing African environment.

Therefore Christian evangelization in Africa was born out of an eagerness to outrun and checkmate an advancing world religion as G. Robson (1910) wrote:

One aspect of the African situation was, however felt at Edinburgh to be of crucial significance. Reports from across the continents, from Nigeria to German Africa, emphasized the rapid and impending advance of another world religion: Islam. Delegates were urged to throw a strong missionary force right across the centre of Africa to bar the advance of the Muslim and to carry the Gospel northwards⁴.

The Christian missionaries came to Africa and to Nigeria in particular with an expressed mission to stampede the growth of Islam as they were directed. They used education and economic means as their weapon through which they attracted a huge number of Muslim youth into Christianity. Eventually, Muslim education, which hitherto had a prominent role in the society, was reduced to the valueless status.⁵ The preaching of the then Muslim scholars was one sided because it was directed to the pagans alone in order to convert them into Islam. In facing the challenges of Christian missionaries some of these scholars developed their talents on composing waka (Yoruba song) and made it a means of communicating Islamic messages to the people. Some of the notable indigenous scholars who participated in the Islamic missionary activities are Alhaji Uthman Lanase

being. In some countries there were individuals who became revivalists or revolutionists like Hassan al-Banâ (1906–1949) of Egypt who established Ikhwânul – Muslimin in al-Smailiyyah, from which many branches were formed in Egypt. Others include Jamâl-din al-Afghâni born (1849) a reformer a revivalist and an activist, Muhammad bn Abdul Wahâb in Saudi Arabia, Shaykh Abdul Salam Bello Bolaji Akeukewe Ibadan and Shaykh Abdul Wahab Adediran Oluwakemi (born 1934).

The call to the reformation or appropriation of the moral standard began in Yorubaland in the early 1830's¹ when the learned Muslim Scholars came from Hausaland through Ilorin and began to preach in Ibadan, Oyo, Oke-Ogun and other major towns in Yorubaland where they met Islam in embryo and later consolidated it.

*Christian evangelism in Africa and in Nigeria in particular: started with the Europeans through their colonization of Africa. It is largely through trade, colonialism and imperialism of Africa by the Europeans that the Christianity became established in Africa.*² This dates back to the beginning of the twentieth century³ with a desperate eagerness and anxious search on the part of African men and women for new forms of community and for an integrated cosmology, confronting traditional and primitive with spiritual insights, which to them might together provide a measure of social and intellectual society in a rapidly changing African environment.

Therefore Christian evangelization in Africa was born out of an eagerness to outrun and checkmate an advancing world religion as G. Robson (1910) wrote:

One aspect of the African situation was, however felt at Edinburgh to be of crucial significance. Reports from across the continents, from Nigeria to German Africa, emphasized the rapid and impending advance of another world religion: Islam. Delegates were urged to throw a strong missionary force right across the centre of Africa to bar the advance of the Muslim and to carry the Gospel northwards⁴.

The Christian missionaries came to Africa and to Nigeria in particular with an expressed mission to stampede the growth of Islam as they were directed. They used education and economic means as their weapon through which they attracted a huge number of Muslim youth into Christianity. Eventually, Muslim education, which hitherto had a prominent role in the society, was reduced to the valueless status.⁵ The preaching of the then Muslim scholars was one sided because it was directed to the pagans alone in order to convert them into Islam. In facing the challenges of Christian missionaries some of these scholars developed their talents on composing waka (Yoruba song) and made it a means of communicating Islamic messages to the people. Some of the notable indigenous scholars who participated in the Islamic missionary activities are Alhaji Uthman Lanase

(1890 – 1954). Alh Najim Dîn (born around 1888) Alh Abdul Salâm Bamidele (1911 – 1969).

Muslim children flooded the Christian oriented schools at the expense of the already existing Quranic schools. This was a result of the entertaining music, which came from such schools and attracted the young ones. They also desired to participate in co-curricula activities like games, sports and debate. Other social organizations for the youth such as the Girl Guide Boy's Brigade, the red – Cross etc. were inviting to them all of which were absent in the Quranic schools.⁶

Western education had bright future and great prospects for employment because it exposed them to various opportunities to become a doctor, a nurse, an engineer, an accountant, a lawyer, a teacher and others. Among the victims of the erosion was Abdul Rashid Akinjide now Richard Akinjide former Anttoney General of the Federation (1980 – 1983) and Chief Hamzah Adisa Akinloye now Augustine Akinloye the former National Chairman of the defunct N.P.N.⁷

In response to those challenges Islamic missionary activities adopted modern approach. It was through such that Shaykh Abdul Salam Bello Bolaji A.K.A. Akeukewe emerged. He was the first person as far as we know, to apply knowledge of comparative religion in his evangelical mission in order to liberate the Muslim youths from the challenges posed by the Christian missionaries in Yorubaland in particular and the whole of Nigeria in general⁸.

Shaykh Bello Bolaji studied Arabic language by correspondence from England and Cairo from where he got valuable Islamic books. He was once converted to Christianity and became a member of the Jehovah Witness under the leadership of Mr. Brown⁹. Shaykh Bello Bolaji set a list of questions all of which he asked Mr. Brown but his teacher could not answer all the questions. It was for this reason that Shaykh Bolaji was expelled as a sanction. All these questions were collected from various letters written in duplicate (in search of truth) to the Muslim and Christian correspondents overseas such as London, New York, Egypt and India. He later returned to Islam and started holding open-air lectures throughout Yorubaland. Unlike his contemporaries who had no authority apart from the Qurân, Tafsîr, Arabic Poems and Waka songs, he used al-Qurân, Hadith and Bible. He was able to reconvert some of the Muslims who had embraced Christianity for educational purpose. Christians and pagans also accepted Islam through his efforts.

Many organizations sprang up with the aim of reconverting Muslim youths who had been deceived by the deceit of Christian missionaries. Among the earlier organizations were the Ahmadiyyah, Ansarul-Din, Ansarul-Islam, Nawairuddin, Anwarul-Islam. All these organizations attracted Muslims and non-Muslims in to the fold of Islam through their activities. The rich extend charitable gestures towards the poor members. The rich and the poor wear the same cap at ceremonies to emphasise the teaching of equality in Islam. For

instance the Ansarud-Deen green colour Nawâruddin choose purple Anwâr and Ahmadiyyah use red colour. Moral and financial support, which members receive from the association, made their efforts tremendous and fruitful.

We have some individuals who were inspired in one way or the other to establish an organization that turned out to be one of the prominent associations in Nigeria. Such associations include Nurul – Islam International Alasalatu of Nigeria established by Hajia Dhikrah Atinuke Abdul Rahmân Atobajaye the Iya - Suna of Nigeria. She established this society as a result of divine inspiration she received from Almighty Allah at three different occasions¹⁰. Also an individual who also set out to bring back Muslim youths who were converted to Christianity was Abdul Lateef Akinbowale who championed the retrieval of lost Muslims and defended Islam against the Christian denigration campaigns which is later known as Izharul-haqq Da' wah Movement. The association was founded on Feb. 6, 1996 at 4, Ijaiye street, Lawanson, Lagos with five member¹¹. Although the founder was short lived but he was able to attract back to Islam prominent Christian leaders like Pastors, Reverends and Church members into the fold of Islam. Despite that the leader had departed this world, the association still continues its struggle.

We have individual philanthropists who felt that the teachings of Islam must reach everyone wherever he or she may live. Such idea prompted Prince Alhaj Abdul Rasheed Adesokan (Baale of Bodija) to establish Islamic Information Centre at Bodija, Ibadan. The centre produces translation of the Qurân in English Materials on Islamic teachings. The books are distributed for free of charge through free postage fee. Yoruba translations of Jumuat sermons of some Arabia countries such as Makkah, Madina, Cairo and host others. Islamic programmes on both radio and television solely sponsored by the aforementioned philanthropist.

Factors that Led to the founding contemporary Alasalatu Groups.

There are numerous Alasalatu Groups such as: Alasalatu Irorun Oluwa, M.SS, NASFAT, ISMOT, QUAREEB, Muslim Association of Nigeria, (M.A.N) Muslim Bankers Association, Muslim Teachers Association of Nigeria and so on. The behavioural situation of Nigerian citizens had worsen to the level of what prophet Muhammad (S.A.W) described as a sign of nearness of the last day as quoted in Shaykh Âdam al-Ilori's book titled: Islam and the Challenges of the 21st Century: Minor signs of the day of Judgement are ten:

*Unjust Ruler, stingy rich men, Learned men will be desiring wealth, Eye service worshippers, Obstinate traders, Poor Liars, Untrustworthy Manufacturers, Careless aged men, Impudent young men and shameless women.*¹²

While major signs were numerous among which are what Ukkâshah asked the

prophet (SAW) about the time and he (SAW) described thus:

*People would observe prayer, fast and recite the Qurân yet would not have any effect on them. Their sayings will be sweeter than honey and their deeds will be more rotten than the odour of the galic. Their minds will be rough with their bad deeds. Their secrets are malicious.*¹³

About its signs:

*When the poets become respected, Learned become despised. Women are consulted in affairs, When interest become mixed up with money. A period when people will prefer the present world to the hereafter. The time when fraud will become their humour, A time when back biting will become topic in their sittings. A period when people will raise voices in the mosques discussing worldly matters. Rich ones will not have mercy on the poor ones and the youngones will disrespect the elders. The honest ones will be called upon to give false testimony. The truth will be concealed and false hood will become Manifest. A period when mothers depend on their livelihood on the fraudulent income of their daughter (Fornication). A period when believers among them will become humiliated and shameless hypocrite will become respected. A period when the leaders will be like lions and the judges like wolves and the traders like foxes and the impudent like dogs and the believers like goats. O! What an unfortunate goat among the lions wolves foxes and dogs!*¹⁴

The groups listed above emanated as a response to the call of Allah where He says:

أرأيتكم منكم أمة يدعون إلى الخير يأمرون بالمعروف وينهون عن المنكر وأولئك هم المفلحون."

Meaning

*Let there arise out of you a group of people inviting to all that is good (Islam), enjoying righteousness and forbidding evil. And it is they who will succeed!*¹⁵

As for the vicious activities of men touched in the above quotations Allah has warned not to be like them but to always be conscious of Him. He says:

قَالَ رَبِّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ"

Meaning

And your Lord said, call on me and I will respond to your call, verily those who scorn my worship and do not invoke me will surely enter hell in humiliation¹⁶.

One of the prominent organized Alasalatu group to emerge in Yorubaland is Yusrul-Lahi Alasalatu of Nigeria established on Saturday, 28th July 1984¹⁷ with the executive President in person of Alhaj Murtada Akangbe, Alhaji Tirmidhi Oyetola and Alhaj Misbahu d-Din Alabi as Muqaddams for men and women wings respectively¹⁸.

The evolution of NASFAT as an Organization emanated from the above-mentioned Alasalatu group i.e. Irorun Oluwa at Bashorun in Ibadan. Alhaji Abdul Lateef Wale Olasupo, Senior Manager at WEMA Bank Lagos, who was a member of Irorun Oluwa Alasalatu group met with Mr. Munim Taye Tijani. He discussed how to form a branch of Alasalatu Irorun Oluwa in Lagos and later the name was changed to NASFAT, which is an acronym of Nasrul-Lahi il-Fathi society of Nigeria¹⁹.

The society started on the 5th of March 1995 the first Alasalatu was held at Alhaj Abdul Lateef Olasupo's house at Cele-Bus Stop, along Mile 2 in Lagos. Shortly, after the inception of the group, people started coming from different parts of Lagos to the extent that they have to look for a bigger place and this led the group to move to the old secretariat Mosque, Alausa Ikeja, Lagos. Beyond their imagination, people started coming from different states, and it was discovered that the place could no longer accommodate them. Their base was shifted to the new secretariat Mosque Alausa Ikeja, Lagos that is now being used as the Association secretariat²⁰.

Aims And Objectives Of Muslim Organisations In Nigeria.

The following is a synthesis of various organizations Aims and Objectives.

- To reform the practice of Islam
- To propagate Islam by educating members of the community on Islamic values as it affects their day-to-day activities.
- To establish a welfare package in order to assist the less fortunate Muslims in the society.
- To foster true love among the members
- To inculcate Islamic spirit in the members
- To encourage the educational advancement among all Muslims.
- To propagate Islam through sponsoring Islamic Activities on electronic media, building of Mosques, Islamic schools, Hospital library and so on.
- To engage in any activity that may promote Islam.
- To bridge gap (Educational and Spiritual) between the elites and Islamic scholars

through the creation of a well lubricated channel of communication to serve as a basis for effective cross-fertilization of ideas:

- x. To undertake other projects which are of benefit to the society.

These aims and objectives inspired some minds to establish a forum for Muslim elites to conduct prayer meetings. To achieve this, Letters were sent out to different professions like engineers, doctors lawyers, bankers accountants, architects, academicians, Islamic scholars, civil servants, journalist, company directors, business executives, computer experts and so on.

These professionals promptly responded to the call, which was the beginning of a fulfillment of Allah's promise where He says:

جاء نصر الله والفتح وارىت الناس يدخلون في دين الله أفواجا فسبح بحمد ربك واستغفره إنه كان توابا

Meaning:

*When comes the Help of God, and victory. And you see The people enter God's Religion in crowds Celebrate the Praise of your Lord and Pray for His Forgiveness for He is off-Returning (In Grace and Mercy)*²¹.

Since the primary objective of any Muslim organization is the upliftment of the spiritual level of its members, prayer book was the foremost property of each organization in which prescribed liturgies were embedded. The recitation of these prescribed supplications were recited in unison and aloud on Saturdays or Sundays. These organizations also engage in Nikâh, Naming and Thanks giving ceremonies. The money accrued during these engagements serve as primary financial source of these organizations in addition to other voluntary donations of the rich ones among the members.

The Impact of the groups on Muslims and Islam.

It is not a gain saying to affirm that these organizations have won back some Muslim youths who had embraced Christianity.

NASFAT has been seen as a threat to some non-Muslim organizations due to the rapid growth of the association in and outside Nigeria without any external financial aid. As the Muslim became aware that the crusaders are pondering heavy wealth on Africa to kill

groups availed the Muslims with new opportunities to remain steadfast in Islam.

Some Muslim associations publicly announced to their members that unemployed graduates, the non-graduate poor ones, nominal Muslims or Non Muslims can attend their group lectures and prayer meetings for the upliftment of Islam, and creating awareness for job opportunities. Through this forum some members secure appointments.

These associations struggle to the extent that they were fully represented in any

state or federal appointments.

Some had established schools where Western and Islamic educations were taught. This proffer solutions as success of mission schools such as Islamic High School Ahmadiyyah. Ansarud-Din Ansarul-Islam High school inspired NASFAT also to establish Nursery and Primary Schools in some towns like Oyo, and working serially to secure approval for the establishment of an Islamic University very soon. Ansarud-Deen is also working towards the establishment of an Islamic University, at Offa Kwara State, Nigeria. Every Nigerian, from any race has felt the impact of NASFAT or one other Muslim organization in his area, compound, family. The Muslim children are now proud of the Islamic culture.

Programmes like Rammadan and 'Idu'l Adhā carnival for Muslim children had a great influence on the life of Muslim children. Night vigil coupled with the weekly group prayer have really developed a wanting family. Intra-Marriage of the members has really assisted the Muslim youths in Nigeria.

Different Boards of the organizations really assisted the Muslim Youths especially the education Board, which monitors the quality and the relevance of lectures to be delivered by the Mission Board. Encouragement received by the young ones for advancement of their studies cannot be qualified. The organization also set itself out to bring peace into some unsettled matrimonial homes.

Some youths who could not privately recite *al-Fatihah* (the opening chapter) 3 times can now boldly recite the whole Suratul Yâsin while standing. The night vigil organized by some members has instilled discipline of self-determination to get their problems solved through prayer individually or collectively. Some family who knew nothing about Islam has grasped the full understanding of Islam to some extent. Social and political activities in the society have Islamic traits and awareness. Brilliant students receive scholarship for his or her studies encouraged Muslim youths by the organizations. However, some organizations make beneficiaries to enter on bond to serve the awarding society for some years if he or she cannot become a life member. And whenever any situation arises the society stands up to the challenge.

Recommendations, on the areas that need to be improved:

On Spiritual Upliftment: some members of these associations see their prayer days, meetings and night vigil either privately and publicly as the only obligation enjoined on Muslims to perform. Therefore, most of the members neglect or regard five canonical daily prayers as a trivial obligation, although the associations preach against this but the result has not yielded a satisfactory level. Some organise *Tahajjud* (night vigil) to be followed by normal weekly group prayers. By this arrangement members might not had

enough time to rest. It could be much better if some associations could re-schedule their night vigil in order to give enough times to rest for its members and with a view to getting full concentration on their prayer.

On Education: Muslim Associations are enjoined to go round public schools, primary and post primary levels to fish out brilliant indigent Muslim students. Most pupils and students stop their education at those levels. If the association could sponsor or pay for WAEC or NECO fees of the students of poor parents. Muslims will also boast of more professionals in the various fields. In addition, Educational Board of these associations should have a counseling unit to comprise experts who will guide the young ones for their future career. A very sound potential lawyer may sit for UME examination for many years due to wrong choice of career. But if properly guided on his career, he may pass it at the first attempt.

Whenever any opportunity comes, the principal officers should be God conscious to let the opportunity spread to the nook and crannies of the association. Opportunities should not be restricted among the principal officers and their immediate family.

Some associations disburse *Zakat* and *Sadaqah* especially during the month of Ramadan. It will be much better if the association could think of their own poverty alleviation programme among its members. With the tapping of the wealth of knowledge of the economic experts in their midst, they will be able to chart a course for a self reliant programme which economic situation of Nigeria badly needed.

Members of the association should also be encouraged to participate fully in politics and members who attained political posts must not be left alone. He or she must be invited to the prayer and lecture sessions where the messages of the Qur'an and God consciousness will be his guide.

In conclusion, the individual effort of Muslim scholars, Muslim philanthropists, reformers, revivalists coupled with the collective struggle of Muslim associations towards achieving their aims had really won a great battle for Islam. It is making progress in the tack to return the value, glory and culture of Islam into the Muslim circle in Nigeria and abroad. Every house, vehicle owners, poor ones identifies himself or herself with Muslim association to which he belongs either by pasting sticker label on houses and vehicles or which the name of the association is boldly written for instance "I am a NASFAT member" "Muslim lives here by M.SS" "I am Ansarud-Din Youth Member" "NURFAS Member" "Ciise family" and host of others which really entice non Muslims into the society and in Islam in general.

Notes and References

1. Popoola, Sulaiman (1995). "Modern Approach to Missionary Activities in Islam" (with special Reference to Ibadan). B.A. Research Essay Department of Arabic and Islamic Studies. University of Ibadan. Ibadan. P.10
2. Trimingham, J. Spencer (1976). Islam in West Africa. London: Oxford University Press. 6th Edition. P. 186
3. Asiwaju, A.I (1976) Western Yorubaland under European Rule 1889 – 1945. London: Longman Group Ltd. P. 215
4. Robson, G (1910) World Missionary Conference Edinburgh. P. 408
5. Ade-Ajayi, J.F (1965) "West Africa States at the Beginning of the 19th Century" in Ade-Ajayi, J.F. and Espie Ian (ed) (1981). A Thousand Years of West Africa History. Ibadan: University of Ibadan Press. P. 255
6. Gbadamosi, T.G.O (1978). The Growth of Islam Among Yoruba. 1841-1908. London: Longman Group Ltd. P.127.
7. Popoola, Sulaiman *op.cit* p. 11
8. Ibid p. 12
9. Ibid p. 13
10. Saka, Haleemat Sadia Adejoke (2004). "A study of the Activities of Nurul Islam International Alasalatu of Nigeria" B.A. Project. Dept. of Arabic and Islamic Studies. University of Ibadan. P. 5.
11. Raji, Shakir Adeyinka (2000). "Da'wah Activities of Izharul Haqq Movement in Lagos State". B.A. Research Essay Department of Arabic and Islamic Studies. University of Ibadan. P. 11
12. al-Ilori, Adam Abdullahi (1990) al-Islam wa tahadiyatil-Qarni Hadiwal Ishirin al-Miladi al-Khamis Asharah al-Hijrah Lagos: Agege p. 27
13. Ibid
14. Ibid p. 28
15. Qur'an 3:103

16. Qur'an 40:60
17. Prayer Manual Yusrullahi Association of Nigeria (n.d) Ibadan: Ayoolano Commercial Press p.2
18. Ibid p. 4
19. Bakare. Kuburat Adeola (2002) "Spiritual Revivalism in Yorubaland: NASFAT as a case study" B.A. Research Essay. Dept. of Arabic and Islamic Studies. University of Ibadan. pp.15-16
20. Ibid p. 17
21. Qur'an 110: 1-4

UNIVERSITY OF IBADAN LIBRARY