

## CHAPTER ONE

### INTRODUCTION

#### 1.1 BACKGROUND TO THE STUDY

Islam is the religion of peace and brotherhood. It is a belief in Divine Monotheism, i.e. belief in one supreme divine being, Allah. It protests against idolatry, inequality and evil ways of the society. Islam enjoins its followers to lead a pure, simple and decent life. Islam, as a universal religion, was conveyed extensively to the nooks and crannies of the world through *Da'wah* activities. Islam has, from the outset, been identified with the act of proselytization. This religion cannot, therefore, be divorced from *Dawah* and vice-versa. This is because, the latter serves as tools for the former. In fact, it equally serves as the backbone through which the *Qur'an* enjoins the entire Muslim community to follow the way of the Prophets by commanding what is good and prohibiting what is bad:

Let there arise from amongst you a group of people inviting to all that is good, enjoining al-ma'ruf (all that Islam orders one to do) and forbidding al-munkar (polytheism and disbelief and all that Islam forbids) and it is they who are successful) Q3:104

Based on the above verse, it is crystal clear that *Muslims* are to engage in *Da'wah* activities. Not this alone,

but to as well act as model of moderation, eradicate evils, establish justice and deliver supernumerary goodness

to the entire humanity. With this, the *Qur'an* extols the *Muslims* over other creations when it says:

You are the best nation raised up for human kind. You enjoin

righteousness and forbid corruption and you believe in Allah...

Q3:110

*Da'wah*, as an instrument of propagation of the religion, aims basically at enjoining what is right and forbidden what is wrong. In line with the fact that Muslims are to call the people to the fold of Islam, build a balanced and uncorrupt society and to give adequate sensitization about Islam, the society, *Zumratul Jamiu*

*Mumin* poses a great interest to be studied for its *Da'wah* activities.

## 1.2 OBJECTIVES OF THE STUDY

This study aims at achieving the following objectives:

- To probe into historical background of *Zumratul Jamiu Mumin*.
- To examine its *Da'wah* Methodology.
- To evaluate its doctrinal beliefs.
- To examine the position of *Zumratul Jamiu Mumin* with respect to the adoption of Hadith as a secondary source of Islamic Law.

### 1.3 STATEMENT OF THE PROBLEM

Unlike other Muslim organization with main objective of winning new souls and reawakening spiritual consciousness of Muslim ones, the primary objective of *Zumratul Jamiu Mumin* is to engage various religious

leaders, Muslims inclusive, in hot debate regarding religious issues. The society regard only the Quran and

Bible as sacred Books of Allah in determining religious issues. The use of *Hadith*, to them, is seen as an

aberration. This idiosyncratic religious attitude held by Ogun State-based religious body is considered worthy to

be investigated.

### 1.4 SCOPE AND LIMITATION OF THE STUDY

The society is recently confined to Ogun State. Our study shall, therefore, be restricted to its religious activities with particular reference to its *Da'wah* activities.

### 1.5 HISTORICAL ANTECEDENT OF OGUN STATE

Ogun State is one of the populous states in the South-western Nigeria. It was created on the 3rd of February,

1976 with Abeokuta as its capital. *Abeokuta* is the largest city in the State and comprises the old *Abeokuta* and

*Ijebu* provinces. It was one of the nineteen states created out of the former twelve state structures of 1976. The

state shares an international boundary with the Republic of Benin to the West and interstate boundaries

with

Oyo State and Osun State to the North, Lagos State to the South and Ondo State to the East.<sup>2</sup>

Ogun State, *ab initio*, had seven Local Government Areas (LGA) at its creation, out of which three additional ones were created to bring the number of local government areas in the state to ten. These are

*Abeokuta*, *Egbado North*, *Egbado South*, *Ifo/Ota*, *Ijebu East*, *Ijebu North*, *Ijebu Ode*, *Ijebu Remo*, *Obafemi Owode* and *Odeda* local government areas.<sup>3</sup>

In the further creations of Local Government Areas in 1981, 1989 and 1991, the former *Abeokuta* LGA became *Abeokuta North* and *Abeokuta South* LGAs, *Ifo/Ota* became *Ifo* and *Ado Odo/Ota* LGAs, *Ijebu Remo*

became *Sagamu* and *Ikenne* LGAs, *Ijebu Ode* became *Ijebu Ode* and *Odogbolu* LGAs and *Ijebu East* became

*Ijebu East* and *Ogun Waterside* LGAs, making the total number of LGAs in the state to become fifteen.<sup>4</sup>

The last local government creation exercise of March 1997 added five more LGAs to the fifteen in existence. Thereby bringing the total number of Local Governments to twenty LGAs in the state. These are

*Ewekoro* (from *Ifo* LGA) with its headquarters at *Itori*, *Ijebu North East* with *Atan* as its headquarters, *Imeko Afon* having its headquarters at *Ipokia* and *Remo North* having *Isara* as its headquarters.<sup>5</sup> Summarily, the state

contains the following twenty Local Government Areas:

*Abeokuta North* *Imeko Afon*

*Abeokuta South* *Ipokia*

*Ado-Odo/ Ota ObafemiOwode*

*Ewekoro Odeda*

*Ifo Odogbolu*

*Ijebu East OgunWaterside*

*IjebuNorth Remo North*

*IjebuNorth East Sagamu (shagamu)*

*Ijebu Ode YewaNorth(formerlyEgbadoNorth)*

*Ikenne YewaSouth(formerlyEgbadoSouth)*

## **1.6 THE CONCEPT OF *DA'WAH***

*Da'wah* is Arabic word from the root word “*da'a*” which means “to call, to invite and to supplicate i.e. to call on God”. In Islamic context, it is used to refer to the act of conveying or calling people to the message of Islam. By this, *Da'wah* simply means any effort to communicate the message of surrender to God (i.e. Islam) to other people whether through word or example. 6 Quran buttresses the importance of *Da'wah* and those who engage in it. Allah says:

And who is better in speech than he who calls people to Allah, works righteousness and declares, „I am one of those who surrender to Allah.

Q41:33

*Da'wah*, in fact, was the basic mission of the prophets of God. They were raised up among their respective people to call them to the worship of Allah alone and to abandon the worship of the various false gods that they

had invented.<sup>7</sup> Allah says:

And verily, We have sent among every Ummah (nation)

a messenger (proclaiming): „worship Allah (alone),

and avoid Taghut (all false deities). Q16:36

Also the task of spreading the message of Islam became a duty on every Muslim when the prophet (S.A.W), in his farewell message, enjoined Muslims who were present to convey the message to those who

were absent<sup>8</sup>. In addition to this, Quran explains the quality of Muslim *Ummah* as the best *Ummah* based on the

sole duty of enjoining righteousness and forbidding corruption. Allah says:

You are the best nation raised up for humankind. You enjoin

righteousness, forbid corruption and you believe in Allah...

**THE DAWAH ACTIVITIES OF ZUMRATUL JAMIU MUMIN SOCIETY OF NIGERIA OGUN STATE**

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