

# DA'AWAH ACTIVITIES AND ITS IMPACT ON RE-AFFIRMING THE TEACHINGS OF ISLAM AMONG THE NOMADIC MUSLIMS IN NIGERIA

By

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## Abstract

Efforts have been made in this review work to investigate the purpose of Da'awah activities and its impact for the improvement of Islamic teachings particularly among the Nomadic Muslims society in Nigeria. During this study, various literatures were consulted on the purpose of Da'awah activities and its way to improve the Muslim Ummah. The study found that, Da'awah activities have positive impact on reaffirming the teachings of Islam among the predominant Nomadic Muslim Societies in North-Eastern Nigeria. The Da'awa activities was mostly carried out through the efforts of Ulama who were migrants to the area. While from the side of the government, there is need for the government to improve the activities of Islamic education and Da'awa session, inviting the inhabitants of the mentioned areas to assimilate the core teachings of Islam. And at the same time, urging them to practice the religion as expected to be practiced as explained and taught by the Prophet ﷺ and his Sahabah (the Companions of the Prophet ﷺ and those who followed their footsteps).

**Key words:** Da'awah, Impact, Teaching, Islam

## Introduction

All Praises are due to Allah the Lord of Universe who created and guide to the right path. There is no guidance except His, May His Peace, Mercy and Blessings be upon the noblest Prophet, ﷺ his companions, his family and those who followed their footsteps until the Day of Judgment.

The institution of Da'wah i.e. calling people to the way of Allah (S.W.T) and His Prophet is a tradition which traced its origin from the previous Prophets of Allah before Prophet Muhammad ﷺ. It is based on this Allah (S.W.T) says in the Qur'an as translated by Yusuf (1981).

Verily, we have sent a revelation to you (O Muhammad) as we sent revelation to Nuh (Noah) and the prophets after him; we (also) sent the revelation to Ibrahim. (Abraham) Isma'il (Ishmael), Ishaq (Isaac), Yaqub (Jacob), and Al-Asbat (the offspring of the twelve sons of Yakub (Jocub), Isah (Jesus), Ayyub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon); and to Dawud (David) We gave the Zabur (Psalms)) (4:163)

The above verse shows that all Prophets served as the same inspiration of Da'wah as did by the seal of the Prophets, Muhammad (peace, mercy and blessings of Allah be upon him). However, Da'wah means inviting people to the religion of Allah who created man and jinn for his worship. The evidence of this is in the Qur'an "And I (Allah) did not create the Jinn and Mankind except that they should worship Me (Alone)" (51:56) (Yusuf A. 1981)

Therefore, it is clearly understood that Allah (S.W.T) created both Jinn and Man and commanded them to worship none but Him, for that reason the cardinal of Da'wah is to advocate the collective and individual. Da'wah (i.e. calling people to the commandment of Allah) is an act to be carried out by the Ummah (nation). This is why Almighty Allah sent different messenger from generation to generation aimed at delivering the message of Islam. As translated by (Yusuf A. 1981)

(And verily, we have sent among every Ummah (community, nation) a Messenger (proclaiming); "Worship Allah (Alone), and avoid (or keep

away from Taghut (all false deities i.e. not worship Taghut besides Allah). Then of them were some whom Allah guided, and of them were some whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth)) (16:36)

Even through the signs of Allah are everywhere in nature and in Men's own conscience, in addition Allah sent a messenger to every people to call their attention to Allah so that they did not have any excused on the Day of Judgment if they did not follow the Messengers. Islam can only be propagated using Da'wah (striving) to act according to command of Allah and His messenger there in. Sometimes it is used by the use of tongue and sometimes its application can be observed by good virtue and it may also be done personally. As translated by (Yusuf A. 1981)

(And who is better in speech than he who (says: "My Lord is Allah (believes in His oneness)", and then stands firm (acts upon His order), and invites (Men) for Allah's (Islamic monotheism); and does the righteous deeds, and says: "I am one of the Muslims). (41:33)

Islam is a divine religion which encourages Da'wah and its activities by sending Messengers from one generation to another base on human needs in this life and life to come The institution of Da'wah (calling people to the way of Allah) means inviting (others) to enter the religion of Allah which is not an act of violence it is the name given to all form of struggle which a Muslim launches against evil in whatever form or shape it appears. Therefore, based on the above mentioned, the Glorious Qur'an also invites the believers to call people for the doing of good and running away from doing of all what is bad. So, Allah The Most High says: as translated by Yusuf (1981)

(Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Maruf (i.e. Islamic monotheism and all that Islam orders one to do) and forbidding Al-

Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are successful). (Surah Ali Imraan Q3:104)

Islam is a divine religion, which encourages Da'wah and its activities by sending the message from time to time, for Allah the Highest assuredly sent Apostle (with command) to serve Allah and eschew evil. Islam is a revealed religion through Glorious Qur'an whose context is sufficient to human needs in this life and life to come. That is to say Da'wah is very important in the sense that after the first command given to the Prophet Muhammad (peace be upon him) to read, the next command is to warn people from evil and invite them to the right path. Allah says in the Quran "*Oh you Muhammad □ enveloped in garment arise and warn!*) (Q74:1-2)" (Yusuf, 1981)

The above Qur'anic verse was the first revelation that commands the Prophet ﷺ to deliver message when it was revealed, the Prophet ﷺ sprang to this fact and said to Khadija (R.A) the time of slumber and rest is past, Jibril has commanded me to call people to Allah and His worship. So this is Islam that flowed from the Prophet to his companions, their followers, followers of their followers up to the present day. With this, I will like to resort to my topic of research titled "The purpose of Da'awah activities and its impact to re-affirm the teachings of Islam among the Nomadic Muslims society in North-Eastern parts of Nigeria situation, a case study of Nomadic Muslims society.

### Definition of Concept

Da'awah is an Arabic word derived from the word *da'aa*. Literally, it means to call, invocation of Allah's help. The term is used to express a system of in connotation which is held to be lawful by Muslim. Technically, it means to call, invite, exhort, exert, propagate, disseminate and to welcome people (Mankind) to Jihad, the word Jihadist derived from the word *Jahada* which means exertion, striving.

Anomad is a member of a community without fixed habitation who regularly moves to and from the same areas. Such

groups include hunter-gatherers, pastoral nomads (owning livestock), tinkers and trader nomads. In the twentieth century, the population of nomadic pastoral tribes slowly decreased, reaching an estimated 3040 million nomads in the world as of 1995.

Ummah is an Arabic word meaning "community". It is distinguished from *Sha'b* which means a nation with common ancestry or geography. Thus, it can be said to be a supra-national community with a common history. It is a synonym for *Ummat al-Islam* (the Islamic community'); it is commonly used to mean the collective community of Islamic people. In the Quran the Ummah typically refers to a single group that shares common religious beliefs, specifically those that are the objects of a divine plan of salvation. In the context of pan-Islamism and politics, the word Ummah can be used to mean the concept of a Commonwealth of the Muslim Believers (*Ummatul Muminun*)

### Conceptual Frame Work

To make a meaningful presentation of the Da'awah activities and its impact among the Nomadic Muslims society in some parts of North-Eastern parts of Nigeria, It is of the great importance to clearly express the rationale behind the method adopted for the improvement of good and better practices that Islam ordained. Muslims missionaries are always moving from place, to place particularly the areas that need to be revisit purposely for Da'awah activities. As translated by Yusuf (1981) Allah says;

*(Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of God with their goods and their persons. God hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath God promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward)* (Quran 4:95)

Thus, Da'awa in Islam is not an act of violence directed to discriminate against non-

Muslims, it is the name given to all rounds of struggle which a Muslim should launch against evil in whatever shape it appears. Hence, Da'wah is ability in inviting, calling, and exhorting, propagating and welcoming people to the religion of Islam through the application of wisdom (goodly exhortation). Its application must have no limitation but it has been restricted with condition that would suit the time and place in which it is carried out.

### Kinds of Da'awah

Da'awah simply means sending a message through communicating of Allah's religion to the entire people of the universe; therefore, it must be made in different forms which vary from one place to another, amongst them are as following;

*Da'wah Bil-Lisan*: In this type of Da'wah, tongue is used to explain Islamic etiquette; it is the most important of all forms of Da'wah, as it is the first step to be embarked upon in disseminating the religion of Islam. Although if one looks at the tradition of the prophet (may peace, mercy and blessings of Allah be upon him) which run thus. Al-Bukhari

(It was narrated by Abu Sa'eed al-Khudry (may Allah be pleased with him) who said, I heard the messenger of Allah (peace be upon him) saying who so ever among you sees an evil, he must change it with his hand, if he is not able to do so; then with his tongue, if he is not able to do so; then with his heart, that is the weakest form of faith)

From the chronological arrangement of the above Hadith, Da'wah bil-Lisan comes the second after using hand. But notwithstanding, Da'wah bil-Lisan should still be maintained as the first, as it was practiced by the prophet (peace be upon him) it was the first in chronology revelation of the Glorious Qur'an. This Surah was the first command to the Prophet (peace be upon him) to deliver the message of Islam. The expression of his message was by the use of tongue enjoined by Allah's command as translated by Yusuf (1981).

*(O you (Muhammad SAW) enveloped in garments! Arise and Warn! And magnify your Lord! And purify your garments! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or) consider not your deeds of obedience to Allah as a favor to Him), And be patient for the sake of your Lord (i.e. perform your duty to Allah)). (Qur'an 74:1-7)*

When the above verses were revealed; the Prophet (peace and blessing of Allah be upon him) sprang to his feet and said to Khadija the time of slumber and rest has past, O Khadijah Jibril (A.S) has commanded me to warn men and to call them to Allah and His worship. In which all this first form of Da'awah conducted by the Prophet (peace be upon him) was done by the use of tongue.

#### **Da'awah Jahariyya (Public Da'awah)**

This form of Da'awah is a situation where by *Da'i* has before him a whole multitude of people with the aim of changing their lives. All the Prophets of Allah are called instigators because they present their message before whose desire and emotions are different.

(For every nation we have ordained religious ceremonies (e.g. slaughtering of the cattle during the 3 days in stay at Mina (makkah) during the hajj (pilgrimage) which they must follow; so let them (the pagans) not dispute with you on a matter (i.e. to eat of the cattle which Allah kills by its natural death), but invite them to your Lord. Verily, you (O Muhammad SAW) indeed are on the true) straight guidance (i.e. the true religion of Islamic monotheism).

Public Da'awah is very important, because words heard are more impressive than those words that are read as they contain prominent features of life and quality of impressing.

As a result of contribution of an instigator with people whose desires and emotion are different, he is exposed to danger of persecution, misfortunes, hardship and

sometime shahadah.

*Da'awah Bil-Tadwin*: Tadwin means collection of Da'awa bil tadwin is another form of Da'awa which express promulgate and disseminate Islamic belief through written and all forms of collection which included visual and audio means or any kind of media in television, radio station, done to convey the message of Islam. Allah the most high clearly shows significance of writing or collection in many verses.

#### **Da'wah Bil-Qudwan (Through Character)**

This type of Da'awah can be observed by deploy good virtue This is a situation where one can explain the teaching of Islam through his action or behavior. Many verses of the Glorious Qur'an explained this kind of Da'awah of which are: As translated by (Yusuf, 1981)

*(And who is better in speech than that who he who (says) "My Lord is Allah (believes in His oneness); and then stands firm (acts upon His order), and ] invites (men) to Allah's (Islamic monotheism, and does righteous deeds, and says: "I am one of the Muslims") (QUR'AN.41:33)*

Allah the most high stated in another verse of the Glorious Qur'an said that: translated by (Yusuf A. 1981)

*(Invite (mankind, O Muhammad SAW) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine revelation and the Qur'an) and fair preaching, and argue with the min a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best knower of those who are guided) (QUR'AN. 16: 125). You (true believers in Islamic Monotheism, and real followers of the Prophet Muhammad(SAW) and his Sunnah) are the best of people sever raised up for mankind, you enjoin Al-ma'aruf (i.e. Islamic monotheism and that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you*



*believe in Allah And had the people of scripture (Jews and Christian) believed, it would have been better for them; among them are some of who have faith, but most of them are Al-fasiqun (disobedient to Allah and rebellions against Allah's command.)*  
(QUR'AN. 3:110)

From the above mentioned verses, we can say Allah uplifted this generation more than the generation that preceded it due to their action of Da'wah as stated in the Qur'an "Surely Allah enjoins justice, kindness and the doing of good to kith and kin, and forbids all that is shameful, evil and oppressive. He exhorts you so that you may be mindful.) (16:90) (Yusuf A. 1981)

### **Types of Nomadic People**

Nomads are known for their migration. They migrate periodically in a year so that they will be back to their first location. It is estimated that there are about 30-40 million nomads around the world. In this paper, we describe different types of nomadic tribes around the world.

#### **Hunter-Gatherers**

Hunter-gatherer nomads, also known as Foragers, seem to be the earliest type of human community. They seasonally harvest wild plants and move from one campsite to another, as their livelihood conditions require. Accordingly, their main food is obtained from foraging. They have different hunting and gathering strategies based on their local environment. The strategies include hunting animals, trapping big game, fishing, gathering insects and wild plants. Due to the developments in agriculture, these communities have mostly gone extinct or converted to farming and animal husbandry.

#### **Pastoral Nomads**

Pastoral Nomads are one of the biggest populations of nomads around the world. They raise herds (sheep, cattle, goats, and camels) and move with them to places with fresh, green pastures with suitable plants for their herd. They are sedentary in a specific location and move to another place for

finding resources. Pastoral nomads live mainly in central Asia and West Africa. It seems that the more authentic type moves the herd while the modern type drives the herd to the intended area.

#### **Peripatetic Nomads**

Also known as tinker or trader nomads, Peripatetic nomads are one of the nomadic types around the world. They travel from place to place and offer a trade. The development of agriculture and industrialization has changed their lifestyle, so there are a few remaining nomads in the world continuing their lifestyle. Most of them have some traditions which originate from South Asia. Peripatetic in Iran, Turkey, and Afghanistan still speak the dialect of Indo-Aryan like Koli and Ghorbati. Irish Travelers are an example of Peripatetic Nomads.

#### **Da'awah On Nomadic People**

Propagating Da'awah on Nomadic people or inviting Nomadic people to Islam (Muslim, non-Muslim. It is very important for the Da'i to start his Da'awah to Nomadic people by calling them about the belief in oneness of Allah and Amr bil ma'aruf wan-Nahay bil Anil-munkar (calling to good deed and forbidden about evil act. There are many verses which are shown on how to propagating the Da'awah, which is include the followings: As translated by Yusuf (1981)

(We raised a Messenger in every community (to tell them): "Serve Allah and shun the Evil One." Thereafter Allah guided some of them while others were overtaken by error. Go about the earth, then, and observe what was the end of those who rejected the Messengers, calling them liars.) (Q16:36)

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming); worship Allah (Alone), and avoid (keep away from) Taghut (i.e. all false deities). Then of them were some whom Allah guided and of them were some on whom the straying was justified. So travel

through the earth and see what was the end of those who denied the truth). Q33:45-4

### Ways of Da'awa to Nomadic People

*Begin by getting to know the person.* Talk to them about themselves, their family, their work, and show that you genuinely care about them. Each person is unique and getting to know them will help you plan the best way to give Da'awah to them.

- Try to find out as much as you can what they know about Islam. Some good opening questions are: How did you first hear about Islam? What do you know about Islam? Or bring up some recent news involving Islam.

- Do not speak too much about Islam at one time -- let them set the pace. It is best to give Dawah in small doses. Depending on who you are talking to, you can continue the conversation or give literature for them to go through on their own. Giving Dawah is about simplicity.

- Just be friends with them. Sometimes introducing or reminding someone of the Islam faith is just to be a good friend and show through example. This is especially effective if you know of a Muslim that is straying from Islam.

*Hand out materials such as a CD, book, or brochure of other more experienced Da'ee (caller of Islam).* One of the easiest ways to give Da'awah is to spread the message through another Da'ee, especially if you are still working on acquiring knowledge.

- You can also give a translated version of the Quran. The Quran is your most effective tool in telling others about Islam, as it is the most powerful book at your disposal.

- Give out leaflets or brochures of upcoming conferences to people or to your local Islamic center.

- If you plan to do Da'awah in public to strangers, giving material is the best way to engage others in conversation.

*Do charity work to help others and also show how Islam has affected your life.* Get involved in your local area by helping the old or disadvantaged, or with organizations that help with the environment, community, animals, and much more.

- Engaging in charity work or sadaqah is a very important virtuous deed in Islam and shows Allah and others your faith in Islam. There are no preliminary requirements in order to give sadaqah and you can should give it freely without any limits or expect anything back.

- People touched by your charity work will most likely have a more open mind about you and Islam. This makes the message of Islam much easier for others to accept.

*Provide materials to Nomadic's Muslim ummah by recording lectures, or posting videos.* This is especially needed if their community is lacking materials to give to members who have strayed from Islam or cannot attend meetings regularly. It will also bring you closer to others in their local community.

- The Prophet Muhammad ﷺ encourages that knowledge be shared and not withheld. There will be people in your community that are not willing to share the knowledge

- Do non-direct Da'awah by using the internet. For example, post Islamic tweets on Twitter.

*Don't worry if non-Muslims do not accept Islam.* The purpose of Da'awah is not to convert or convince others to Islam. The decision should be made by the person's own free will. Your duty is to convey the message of truth. Allah guides whom He wills.

- Ask them, even if they do not accept Islam, what they think of Islam now. This can aid you in future attempts at Dawah or even continue the conversation

*Speak the truth.* Islam believes that truthfulness is one of the pillars the world's survival depends on. Since speech or speaking is an exclusive human trait, lying is seen as losing your humanity. So when giving Dawah, not only is it important that you do not lie, but also preach that you cannot lie and the faith of Islam is all about truth. You can give examples from the Quran and Sunnah of what lying means and what its consequences are.

- Some examples of lying are lying when buying and selling, lying about visions and dreams, telling lies as jokes, or being hypocritical. [7] Allah also warns against

speaking about everything you hear as you may hear both truths and lies, and speaking about everything could count as lying

- Do not tell lies about Allah and His Messengers: "Telling lies about me is not like telling lies about anyone else. Whoever tells lies about me deliberately, let him take his place in Hell." Narrated by al-Bukhaari, 1229.

- When you make a statement about Islam, justify it and reference the Quran or Hadith if necessary.

- If you do not know the answer to a question, say "I don't know". Don't lie about your knowledge or spread misinformation. The best way to go about this is to be truthful and direct the person to another source that may contain an answer to their question.

7. Take a short Dawah course to learn how to give Dawah to a variety of different individuals. You can often find organizations or community groups that come together to teach about Dawah. Most of these courses are free.

- Some organizations, like Mission Dawah, offer online training or training apps. You can find courses that come in audio, video, or written format for your convenience.

- Conferences dedicated to teaching how to give Dawah are often held, so be on a lookout in your local area for those. There, you can meet others wishing to give Dawah and learn from educated and experienced teachers and preachers.

*Practice what you preach*

People won't believe what you SAY. They will believe what you DO. So if you are preaching justice, BE just. If you are preaching truth, BE truthful. Likewise, if you are preaching somebody to pray, pray yourself first.

*Maintain a good physical appearance*

You don't want people to think that Muslims are anything but hygienic and don't care about maintaining a clean and tidy look. So perfume yourself, trim your nails, maintain hygiene and practice cleanliness. You represent your religion so ensure that you are presentable enough.

*Insult less in whatever form*

Islam never asked us to insult or ridicule

people's faith. Show tolerance towards their religion and they will show tolerance towards yours. If you insult the Bible or Torah, they will turn defensive and insult the Quran. Would you like that? No? Then adopt a harmonious approach.

*Live the Quran*

The best way to do Da'awah is to live by the Quran and let people get inspired by the beauty of your actions like speaking kindly, being compassionate, removing harmful things from a travelers' path, etc. Examples are many, it's time we live by them.

### **Find common grounds**

Try to find something common between Islam and their religion. Let this common thing be the conversation starter. Not only will they feel comfortable, they will also open their hearts to listen to your message.

### **Don't be the Haram Police**

When we introduce Allah to people, we only talk about Haram and Halal. We start Haram policing. A person who has no clue about Islam starts feeling disappointed. Now let's see how Allah introduces Himself in the Quran. Does He begin with Haram and Halal or does He begin with introducing Himself as the Most Merciful and touching the hearts of whoever wishes to know Him? Let's adopt the latter approach when we do our Da'awah.

### **Conclusion**

Conclusively, we understood that Da'awah is mainly concerned with calling people to the way of Allah (the almighty) and following His commandment and that of His Prophet (peace, mercy and blessing of Allah be upon him) Da'awah is very important in disseminating Allah's religion, it is old and a continued process, it traced its origin from the previous prophet before Prophet Muhammad (peace, mercy and blessing of Allah be upon him) Allah the Almighty sent different messengers at different times from generation to generation in order to deliver the message and teaching of Islam. Allah, the Most High stated in the Glorious Qur'an: Qur'an stated that: As translated by Yusuf (1981)

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming); worship Allah (Alone), and avoid (keep away from) Taghut (i.e. all false deities). Then of them were some whom Allah guided and of them were some on whom the straying was justified. So travel through the earth and see what was the end of those who denied (the truth). 16:36

Many Qur'anic verses and traditions of the prophet Muhammad (peace, mercy and blessing of Allah be upon him) talk about the work of Da'wah and Allah the most High declared it (Da'awah) as the most profitable transaction. He promised both; physical and spiritual reward to those who carry out the work of Da'awah in this cause. Al-Bukhari

It is narrated by Abu sa'id al-Khudry (May Allah be Pleased with him) somebody asked" O messenger of Allah who is the best among the people! Allah's Messengers (peace, mercy and blessing of Allah be upon him) replied a believer who strive his utmost in Allah's cause with his life and property they asked" who next? He replied a believer who stays in one of the mountain paths worshipping Allah and leaving the people secured from his mischief.

All the above Qur'anic verses and Prophetic Traditions are in support of the work of Da'awah. Noble act of Da'awah can be considered as fard al-kifayah or fard al-ayn depending on how circumstance warrants. In spite of Da'awah been either fard al-kifayah or al-ayn, it is expected that a Muslim should be in good behavior, thus he enjoins good and forbids evil. Da'awah is a means of communicating Allah's religion to the entire people of the universe; therefore, it must be in different a form which varies from one place to another. It is sometimes done by the use of tongue, good virtue, it is also being taken privately and openly and by written / documentation of letters books, magazines, audio and visual cassettes finally it can be done by the use of word. This is a situation in which all other means of Da'awah proved

abortive. This shows as mentioned earlier that in Islam, Da'awah is not act of violence directed to discriminate against non-Muslims. Its aims and purposes are to call to the right way both Muslim and non-Muslim alike Islam permitted the last format of Da'awah with sword (Saif) to safe guard freedom of religion as well as territory against the attack of aggressors and to punish those who violate realties Allah the most high stated that:

In relation to the area of my research work Nomadic people, Da'awah brought an improve on both political and religious life it promotes belief in Allah's religion and avoidance of paganism tradition and superstitions belief. The youths preferred to follow the channel of Islamic etiquette which contains morality and socially values that make them to follow the teachings of Islam in both their religious and mundane affair.

### Recommendations

My recommendations in this review work is to acknowledge the effort made by callers (Du'ats) ranging from individual, group and organization who lay great emphases in the progress of Islam towards the Nomadic people and the entire universe at large, and to attain the final blessing of paradise from the mercy of Allah ( the Almighty ) therefore my suggestion is to encourage Muslim Ummah to undertake the work of Da'awah at individual level or collective in order to attain Allah salvation The immense contribution of propagators ( Du'at ) had been recommended which result in the significant and ways to improve the Nomadic people .The only problem which Da'awah is facing in the Nomadic people and world at large is sectarian difference, lack of understanding and divergence of sects, and the belief that it is only one that is acceptable by Allah, this sectarian difference bring disunity among the Muslim Ummah. Du'aat (callers) are not united and most of them are struggling to supersede other sides, hence the bearers of this sect and their preachers are trying to ranginess the other sect my calls to them is, they should remember the warning of Allah against such divisions



They should also call the people to believe in the oneness uniqueness of Allah, observing worship to him alone, follow the foot step of His Prophet (peace, mercy and blessings of Allah be Upon him) they should also try to emulate the act of Da'awah practiced by the generation that proceed our own generation they should not calling order to serve the interest of any man, sects, or organization. By doing so, they are acting against the real teaching of Islam. Propagators should bear in mind that calling people to the way of Allah is a spiritual obligation with which they may lead them (People) to Allah's salvation on the day of resurrection. When there is no man be he a

rich or poor, ruler, political or traditional one, money and family, power and influence sheikh of any sect, neither chairman nor secretary of any organization has the right to assist him.

Lastly, I want to remind our wealthy individuals to come and give their contributions towards the development of Islam in Nomadic people. They can do so by building more Islamiyyah Schools, mosque and employing qualitative teachers. They can sponsor some of our youths to go and study Islamic knowledge and other beneficiary knowledge to come and disseminate it in Nomadic people area.

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