

CONTEMPORARY *DA'WAH* ACTIVITIES IN GOMBE EMIRATE: AN OVERVIEW OF THE EFFORTS OF THE *DA'WAH* AND RELIEF ORGANIZATION

By:

Muhammad Umar

Department of Religious Studies, Gombe State University
abuannas1973@gmail.com ; 07036826684

Abstract

This paper focuses on da'wah activities in Gombe Emirate. It presents methods of da'wah. At *masjid*, da'wah is done through lectures, translation of Friday *Khutbah* while at school, it is achieved through morning assembly, drama, exhibitions and expositions. At work place, da'wah is achieved through congregational prayer, Islamic projects, open discussions and media. It also presents da'wah activities of the Da'wah and Relief Organization which include town preaching, visits to orphans and orphanage, giving medical, financial and material assistance. This includes workshops, conferences and classes for converts as well as visit to prison and grave yards. The sisters' wing of the Da'wah and Relief Organization handles the female converts. This covers their pre and post-marital life, overseeing their moral and educational training and providing entrepreneurial training. The paper mentioned the achievements of the organization which include converting hundreds to Islam, establishing a school for converts, building an orphanage, succeeded in giving out the hands of many female converts in marriage, establishing and running of the educational and training institutions, while the challenges include limited resources and poor access to rural areas. The paper recommends that the Da'wah and Relief Organization needs to have a reliable and independent source of income among others.

Keywords: *Da'wah, Contemporary, Islam. Achievements, Overview.*

Introduction

Da'wah is better achieved through interpersonal communication as there is immediate feedback. Body language, gesture, kindness, moral behavior and spoken words play vital role in attracting people. Written text applied to elites who critically analyze content and decide based on conviction. Gombe communities were converted to Islam prior to western invasion. Gombe has its root in *Da'wah* as it was founded by Modibbo Bubayero in 1825. Modibbo Bubayero challenged the pre-Islamic

practices in Gombe. He spread Islam which is still gaining grounds and penetrating into interior settlements where Christianity and traditional practices dictate the lives and transaction of the societies. Gombe (formerly Gombe Emirate/Division) was established as a result of a jihad led by Modibbo Bubayero. (Alkali, I, 1985)

Shaykh Uthman bn Fodio was the leader of the jihad in Hausa land which was launched in Gobir in 1804 C.E. By 1825, Bubayero and his aids

had established an Emirate Government with its headquarters at Gombe-Abba. The Emirate together with a number of other Emirates formed in the 19th century what became known as the Sokoto Caliphate. (Abba, et-al 2000)

With the imposition of British colonial rule over the caliphate at the beginning of the 20th century, the various Emirates together with former Borno Empire came to form what is now referred to as “the Muslim North” governed under British system of governance and learning. This necessitates constant reawakening of Muslims in northern Nigeria of their Islamic heritage and culture. *Da’wah* activities in Gombe State extend to non-Islamic communities. Reawakening and preaching exercises cover the state's major towns including Gombe, Bajoga, Billiri, Kaltungo, Kumo, Dukku, Dadin Kowa, Bambam, Cham and Tula and interior villages.

Brief on the *Da’wah* and Relief Organization

The *Da’wah* and Relief Organization, Gombe is a faith-based non-governmental organization (established in 1998 as Council of *Da’wah* and Guidance, Gombe) and registered with the Corporate Affairs Commission in 2013 (Reg. No: 60014). It has an administrative and financial entity of its own, within the framework of its constitution and bye law, equally Dr. Muhammad Lawan was saddled with the responsibility of piloting the affairs of the Organization as the pioneer Ameer from inception to date. (<https://daawahandreliefgombe.org/>)

Objectives:

- Exemplifying Islamic values, mobilizing resources, building partnerships, and developing local capacity.
- Enabling society to mitigate the effect of abandoned orphans and vulnerable children.
- Promoting integrated development with a focus on sustainable livelihoods.
- Supporting societal reorientation and transformation through enlightenment based on Islamic principles and capacity building.

Islam in Gombe

The inhabitants of the areas of Gombe Emirate prior to the introduction of Islam were pagans. Majority of them were idol worshipers who practiced magic. It was Islam that gradually molded their social, political, economic and religious aspects of life. (Ishiyaku, S. 2009)

There were two major accounts on the introduction of Islam in Gombe Emirate. One account claims that Islam came to Gombe Emirate through Nafada, one of the oldest towns in the Emirate. Record shows that scholars and caravan traders used to pass through Nafada from Ngazargamu and Borno areas on their way to Hausaland. This route was said to be the safest and busiest of all the then trading routes, their brief stay in the area influenced some settlers of Nafada to adopt Islam and renounced their traditional religions in 1603CE. Another view claims that, Islam was first introduced into Gombe Emirate through Nafada, centuries ago, by a group of travellers from Mali, during the eastward movement of Fulani

pilgrims from Mali on their way to Saudi Arabia in 1603CE (Ishiyaku, S. 2009). Prominent among these travelers from Mali to Nafada were Alfa Hashim and Alfa Ahmad. El-Nafaty S. (1978) highlighted the events that occurred during their brief stay in the area.

A group of people stayed at Nafada for some time. But on proceeding to the Holyland, Alfa Hashim left behind a few of his entourage, under the leadership of one Alfa Ahmad (El-Nafaty, S. 1978).

It was Alfa Ahmad who stayed and taught Islamic education at Nafada, till his death. The later presence of caravan traders and scholars from Ngazargamu and Borno areas during the south and westward expansion of Kanem-Borno during the reign of Mai Idris Aloma (1570-1603) contributed to the rapid spread of Islam and Islamic education into many parts of the Emirate. Educational activities continued to be vigorously pursued among the various Fulani groups in Nafada. It was regarded a centre of learning that witnessed an influx of scholars and students from far and near including Katagun, Gamawa (Bauchi State), Hadeja (Jigawa State), Yola (Adamawa State) to mention but few, for learning purposes.

The learning process and *Da'wah* gradually resulted to conversion of many non-Muslim towns to Muslim towns. Islam became one of the criteria for ascending the throne, especially during the jihad led by Modibbo Bubayero. By 1937, Islam had developed in Gombe during the reign of Emir Abubakar Umar (1936-

1984C.E). It was during his reign that Islamiyyah schools were established beside the Tsangaya Schools that were found in every part of the town according to Kumo (2008).

There are different Islamic organizations and individuals who have contributed and are still contributing toward the development of Islam in Gombe (Kumo, 2008).

These organizations include Jama'atu Nasril Islam, Fityan al-Islam, The Amalgamated Jama'atu Izalatil Bid'ah Waiqamah Al-Sunnah, Ansar Al-Deen Society of Nigeria, Muslims Students Society of Nigeria (MSSN), National Council for Muslim Youth Organizations (NACOMYO), Federation of Muslim Women Association of Nigeria (FOMWAN), Ahl al-Bait Muslim Community, Islamic Movement in Nigeria as well as the Council of *Da'wah* and Guidance.

Concept of *Da'wah* in Islam

Da'wah means proselytizing. Literally means "issuing a summons" or "calling". (*Da'wah* Institute, 2008). A Muslim who practices *Da'wah* either as a religious worker or in a voluntary community effort, is called *Da'i*. It is a person who invites people to the faith, to the prayer or Islam.

Da'wah is calling to what is good and preventing what is bad. Islam has put in place a perfect system for Muslims to enable them live a better and meaningful life. It is imperative therefore, that a Muslim uses the Qur'anic and Ahadith provisions to reform his behaviour and also enjoin others to abandon bad-doing for good.

Muslims of nowadays seem to have fallen from the high moral standards of the time of the Prophet (SAW). The Muslim community either does not realize the responsibility of enjoining what is good and forbidding what is wrong as ordained by Allah (SWT) or its ignorance of this commandment. This duty should not be left to the rulers, the Imams and the scholars, all Muslims are qualified to take up the challenge. The Qur'an has described Muslims as the best community because they are to take up the challenge. Allah says:

Let there arise among you a group of people who invite unto all that is good, and enjoin the doing of what is right and forbid the doing of what is wrong, and it is they who shall be successful. (Al'Imran:104)

In another chapter, Allah says:

You are indeed the best community that has been raised up for mankind. You enjoy the doing of what is right and forbid the doing of what is wrong and you believe in Allah. (Al'Imran:110)

The Hadith of the Prophet (SAW) elucidates the above assertion: Abu Sa'id al-Khudri reported that the Messenger of Allah (S.A.W) said:

Whoever of you sees any abomination let him correct it with his hand, and if that is not possible, he should correct it with his tongue, and if that is not possible, he should correct it with his heart, and that is the weakest degree of faith. (Muslim related it).

Essential Qualities of a Successful *Da'i*

The success of a *Da'i* largely relies on his personality and qualities. The *Da'wah* would only be effective when the *Da'i* attained the essential qualities required. These qualities include:

- a. **Sincerity (*Al-Ihklas*):** the *Da'i* must be sincere in his intention for it is an act of *Ibadah* (worship) which could only be accepted and rewarded when it is done for the sake of Allah. Therefore, the *Da'i* should embark on the *Da'wah* work not because of name or fame, nor because of position or materialism. The *Da'i* should believe in his heart that as a *Da'wah* worker he has chosen to embark on the best profession. The profession of the best of mankind i.e the Prophets and the Messengers of Allah (Abdulganij, 2012).
- b. **Patience:** The *Da'i* must have high level of patience when discharging his responsibilities; he must be patient with his invitees who probably may not understand him or many not even listen to him. In addition there is need for him to be patient with the *Da'wah* work itself due to the fact that the demand of the *Da'wah* work may require him to sacrifice some of his comfort in order to achieve a particular goal, without patience, these may not be possible. Furthermore, the *Da'i* should be bear in mind that he would be faced with challenges and trials in the cause of the *Da'wah* work; hence, the fundamental means to overcome these trials and challenges is patience.

- c. **Wisdom:** The need to apply wisdom in *Da'wah* cannot be over emphasized, for difficult things could be achieved with wisdom while trivial ones may become difficult to achieve in the absence of wisdom. That is why the Qur'an categorically urged that the *Da'i* must convey his message with full application of wisdom. The use of wisdom could simply mean that the *Da'i* should put himself in the shoes of his invitees then critically assesses himself on how he could be approached positively.
- d. **Knowledge:** *Da'i* is expected to acquire the Islamic knowledge especially on the particular issue/topic he wants to discuss or invite people to. This is clearly stated in the Qur'a where Allah commanded His messenger say: "This is my way; I invite to the way of Allah with sound knowledge I and whoever follows me" (Q12:108)
- e. **Trust:** The *Da'i* must be a trustworthy person because he could only gain the confidence of his invitees if he is trustworthy. The *Da'i* must understand that he is entrusted to convey the true message of Allah to mankind which he shall account for on the Day of accountability.
- f. **Complaisance:** The *Da'i* must be complaisant, which means he must be ready to accept other people's opinion and to do what others want without necessarily compromising his fundamental principles, his invitees should understand him as a person that could listen to them, accept their good opinions and also ready for their constructive criticisms.
- g. **Humility:** humility is very essential in the process of achieving the *Da'wah* goal. An arrogant person hardly achieves anything. It is rightly observed that the more knowledgeable and pious a *Da'i* is, the more humble he becomes.
- h. **Venerability:** *Da'i* must be venerable, considering the fact that *Da'wah* is a precious profession, for that, there is need for him to have a high level of integrity, he needs to do away with anything that could tarnish his image or distort his integrity.
- i. **Interaction:** Obviously, it is essential in the mission of achieving his *Da'wah* goals. By this, he is expected to attend their gatherings, ceremonies and other public functions on the condition that his attendance would make a positive impact on his *Da'wah*.
- j. **Firmness (Al-Thabat):** this refers to the attribute of standing firm on righteousness and preparing oneself towards overcoming all difficulties or hindrance that could stop him from his *Da'wah* objectives. Therefore, the *Da'i* must remain firm to his *Da'wah* mission (Abdulganiiy, 2012)

Contemporary Method of *Da'wah* in Islam

Considering the complex nature of human beings and their communities, it is logical that there can be no single most effective method of *Da'wah* for all people of all times and places. However, a general procedure may be recommended to produce an effective *Da'wah* method to cater for the

unique features of a particular audience, community, or individual. Notwithstanding, the beauty nature of Islam can never be over emphasized as it does not leave any stone unturned regarding all spheres of life. Islam laid a solid foundation towards effective methods of *Da'wah* where Allah says:

Invite to the way of your Lord with wisdom and beautiful preaching. And reason with them in ways that are best and most gracious.....(An-Nahl:125).

In another verse:

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?' (Al-Fussilat:33)

People are often at a loss as to how and where they should go about carrying the task of *Da'wah*. *Da'wah* could be at home *'And warm thou thy clan, the nearest ones.* (Ash-Shu'ara: 214) This can be achieved through:

- i. Household library – prepare a collection of books, magazines and tapes according to what is suitable for the various age groups (with the consideration of what are suitable for all the members of the family).
- ii. Posters – make a bulletin board for the home on which announcements for Islamic lectures and events can be posted in order to remind the family of important events and lectures.
- iii. Family lessons – Read from a book, listen to a tape or memorize a portion from the Qur'an and Hadith together as a group.

- iv. Family competitions – engage family members in an Islamic competition and may be the prize is writing the winner's name on the honour roll in the house.
- v. Righteous acts in public – do some righteous acts in front of the family, such as prayer, reading Qur'an and giving charity as an example for them to learn from (Abu – Ameenah).

At the Masjid, *Da'wah* can be through:

- i. Providing books and tapes publicizing for Masjid programmes.
- ii. Lectures: invite lecturers known to you of sound knowledge of *Islam* to give lectures at the *Masjid*.
- iii. Translation of Friday *Khutbah* – Translate the Friday *Khutbah* into the languages of the majority who attend *Juma'a* prayer.

At school, the *Da'wah* is achieved through:

- i. Morning assembly – help to prepare *Da'wah* oriented materials for the morning assembly.
- ii. Drama activities – participate in the drama activity in the school that did not go contrary to Islam either by developing Islamic plays and themes.
- iii. Facilitating students' input – give full support to student opinions on important issues, especially those related to Islam by presenting them to school authorities.
- iv. Exhibitions and expositions – participate in book and tape exhibitions or anti-drug expositions etc. which are officially organized by the school.

- v. Islamic library – help the Islamic Studies Department to develop a strong and varied section for Islam in the school's general library.

At work place, the *Da'wah* is achieved through:

- i. Congregational prayer – establishes congregational prayer in the office where there is no Masjid or invites co-workers to accompany you to the nearby Masjid.
- ii. Your desk – keep *Da'wah* material on your desk at all times, among your books, in a rack as well as on your own bulletin board.
- iii. Islamic projects – gather other active Muslims in the office to initiate Islamic charitable projects on your job.
- iv. Open discussions – encourage Islamic discussions within the co-workers from time to time.
- v. Setting Islamic examples – Do your job to the best of your ability at all times as a good Islamic example to your co-workers.

Da'wah is also achieved through:

- i. The media – participate in spreading the *Da'wah* by developing and presenting radio and TV programmes or writing Islamic articles in local newspapers. These programmes should be widely advertised through the many means of communications.
- ii. Revision or typing- requesting the person you wish to invite to Islam to revise or type out a *Da'wah* article as a means of indirectly exposing them to the Islamic

information you wish to get across to them.

- iii. *Da'wah* website – establish a comprehensive *Da'wah* website to cater to as many *Da'wah* needs as possible which would function as a think tank for Islamic ideas and would entertain discussions and post rulings on specific questions related to *Da'wah* (Abu-Ameenah, 2007)

Da'wah Institute of Nigeria (2008) presents four simple but critical steps or phases for effectively sharing of the message of Islam with others:

- i. Rapport-Building: (Strengthening Relationships)
- ii. Diagnosis (Inquiry and learning)
- iii. Prescription (Delivering the goods)
- iv. Follow-up (Stay connected)

Other methods that can be said to be useful in carrying out *Da'wah* also include the followings:

Individual Approach

This is in other words called 'one to one *Da'wah*'. By the use of this method, the *Da'i* meets with his respondent on a suitable time mostly agreeable to the respondent. This method is usually very effective as the respondents always feel the desired comfort of feeling at home, talks freely, and makes his feeling thoughts over the topic of discussion without hindrance. This approach was made use of by Prophet Noah (AS) as can be seen in the Qur'an where it says:

“Then verily I called to them openly, then verily I proclaimed to them in public and I proclaimed to them in private”
(Q71:8-9)

Group Approach:

This method could mean either of the following:

- A *Da'i* meeting a group of respondent: On this approach, the *Da'i* meets his audiences and makes his presentations with possible use of any aid such as photographs, chart etc. The meeting may take the form of seminars, symposium etc.
- A group of *Du'at* meeting a group of respondents: While on this approach, it is where you find a group of *Du'at* meeting groups of individuals where several presentations are made in an orderly manner (Aliyu, 2010)

Activities of *Da'wah* and Relief Organization in Gombe

Da'wah activities in Gombe State have been for long touching the lives of Muslims and non-Muslims through a series of *Da'wah* activities organized by *Da'wah* and Relief Organization. *Da'wah* and Relief Organization sends preachers to Masjid, business premises and premarital women gathering (Salisu Bajoga). The *Da'wah* and Relief Organization engages in the following activities:

Awareness

Creating Islamic Awareness: The council under its leadership pays a regular preaching visit to villages and settlements with emphasis on communities that are predominantly non-Muslims. They are accompanied by medical team that looks after the sick and the council provides free medication. The council also shares gifts to the new converts.

Town Preaching

The *Da'wah* and Relief Organization organizes Masjid to Masjid weekly preaching purposely to remind Muslims of their religious responsibilities and challenges within Muslim communities, mostly towns and cities. It also organizes Masjid educating class (Ta'aleem), free Qur'anic and prophetic tradition classes (Bajoga, 2012).

Orphans and Orphanage

The organization looks after a number of orphans and orphanages, especially the one located at Tumfure, an outskirts of Gombe receives special regard and treatment, training on morality, religious classes, *Qur'anic* memorization and western education. The organization feeds, clothes and provides free medication for the orphans. The organization also employs and maintains staff for such purpose. The organization also looks after orphans that are not residing in the orphanage. It equally handles marriages of the female orphans.

Other Forms of Assistance

In addition to financial, accommodation and feeding assistance, the organization provides medical and first aid assistance to accident victims as well as providing necessary items and rituals for the dead where relatives are not established.

- a. The Sick: *Da'wah* and Relief Organization provides medical assistance to the sick, accident victims and those in need whose relatives are yet to be disclosed.
- b. Burial Rites of Strange Corpse(s)

The organization coordinates and handles a corpse to its grave; this involves: dressing, praying and graving.

- a. It provides necessary assistance to the weak, poor and needy, those mentally ill and those who lost their relatives.
- b. It provides necessary assistance to new converts.
- c. It organizes workshops and conferences
- d. It organizes class for new female converts.
- e. It organizes visitation to prison, hospital, orphanage and grave yards where supplications were offered to inmates, the sick, orphans and the deceased and gifts handed over to them.

Sisters Wing

- a. The sisters' wing of the *Da'wah* and Relief Organization handles the affairs of the female converts. This covers pre and post-marital life of the converts.
- b. The wing oversees the moral training and education of the female converts.
- c. It provides entrepreneurial training towards self-reliance.
- d. It helps in training female converts towards family and home maintenance. This include child training with respect to good and proper upbringing.

Achievements

The *Da'wah* and Relief Organization over its years in existence in Gombe State achieved the followings:

1. Organizing and sponsoring Annual Ramadan *Qur'anic Tafsir* at Jekadafari *Jumma'at* Masjid being delivered by Sheikh Aminu

Ibrahim Daurawa for the past 22 years (1998 to date).

2. Organizing and sponsoring the same Annual *Tafsir* at eight (8) other Centres including Ugbiyaya in Edo State for the past ten (10) years.
3. Successfully converting 4, 243 non Muslims to Islam from inception to date.
4. Sponsored the marriages of 160 female new converts.
5. Establishment and management of *Da'wah* orphanage which has 50 orphans from 2009 to date.
6. Rendering of assistance to 2, 150 registered orphans, vulnerable and less privilege in 400 households within Gombe city in terms of the payment of school fees, uniforms, medical expenses, supply of food items and clothes, etc.
7. The *Hisbah* Corps has been participating in Annual Hajj exercise, rendering first aid when the need arises, providing security services at the venues of *Tafsir* and other Islamic gatherings.
8. Sponsoring the broadcasting of *Tafsir* and other Islamic programmes in both local and international media notably those presented by Sheikh Aminu Ibrahim Daurawa, Sheikh Adamu Dokoro, Sheikh Muhammad Usman Gombe, Mallam Adamu Muhammad, Dr. Rashid AbdulGhaniy, Dr Tahir Inuwa and others.
9. Conducting periodic *Da'wah* and *Irshad* outreach programmes in several rural communities in Gombe and other states of Nigeria etc.
10. Organizing *Ta'aleemat* sessions in *Masaajids* and *Majaalis* (centres

- of learning) in thirty one (31) centres within and outside Gombe metropolis.
11. The Sharia and *Sulhu* committee successfully arbitrated in over one thousand and twenty three (1, 023) cases on matters such as reconciliation of married couples, new converts issues, inheritance cases, debts, disputes about land/house ownership and family issues in the last ten (10) years.
 12. Periodic visits to correctional centres within Gombe State Nigeria to free inmates who commit minor offences and were jailed due to their inability to pay a little fine as a result of poverty. One hundred and eighty five (185) were freed.
 13. Establishment and running of the following educational and training institutions;
I. Nana Summayya *Islamiyyah* School for Converts. II. *Ummuna Aisha Islamiyyah* and Nursery School. III. *Da'wah* Women Vocational Training Centre. IV. Fountain College of Health Science and Technology. (<https://daawahandreliefgombe.org/>)

Challenges

The major challenges impeding the smooth operation of the organization are:

- Lack of adequate funds to carry out planned activities.
- Constraints in regular preaching outing (Umar, 2013)
- Lack of synergy with other relevant organizations in carrying out similar activities.
- Insecurity prevailing in the North-east hampers *Da'wah* activities.

Recommendations

1. The *Da'wah* and Relief Organization needs to have a reliable and independent source of income.
2. The organization needs to partner with other Islamic organizations to expand its activities
3. Muslim communities, organizations and stakeholders ought to participate in promoting the *Da'wah* activities.

Conclusion

In conclusion, *Da'wah* activities in Gombe State take different forms from emphasis on preaching in communities where inhabitants find it difficult to read to pamphlets distribution in communities whose inhabitants could read and comprehend. The focus remains on creating Islamic awareness in communities that are predominantly non-Muslims. This is done through regular preaching visits to villages and settlements and providing free treatment and medication in addition to gifts to the new converts. Masjid to Masjid preaching and teaching are embarked upon weekly to remind Muslims of their religious responsibilities and challenges within Muslim communities. The *Da'wah* also takes the form of giving medical and first aid assistance to accident victims and burying corpses whose relatives are not established. *Dawah* activities extend to assisting the poor, converts, organizing workshops and conferences, visitation to prison, hospital, orphanage and grave yards.

Moreover, it is pertinent to mention the tremendous activities of the *Da'wah* and Relief Organization

which include rigorous training of youth towards *Qur'anic* memorization, weekly *Ta'aleemat* circle, caring/nurturing the Orphans at the reknown Tumfure orphanage in Gombe, as well as assisting Muslim reverts, to mention but few. The paper recommends independent source of income, partnership and involvement of stakeholders for effective *Da'wah*.

References

- Abdulganiy, R., *Islamic Da'wah and Political Violence in Nigeria Concepts and Issues*. Book of proceedings of the National Conference, organized by Sociology Department, Gombe State University, Nigeria. 2012.
- Abu-Ameenah, B. *Morethan Eighty Ways to Make Da'wah*. Egypt, Conveying Islamic Message Society. Egypt: NP.
- Adamu A. *Da'wah in Nigeria: Aspect, Priorities, Strategies and Constraints*, National Conference by National Council for Muslim Youth Organization (NACOMYO) Yobe, Nigeria, 2010.
- Da'wah Institute of Nigeria*. Sharing Islam Through Dialogue. 2008.
- Dauda, A., *Advanced Level Islamic Studies*. Gidan Dabino Publishers, Kano: 2007.
- El-Nafaty, S. (1978) *The Attitude of Post Primary School Students Towards the Teaching of Islamic Knowledge in Gombe Emirate*. Unpublished B.A Dissertation Submitted to the Department of Islamic Studies Bayero University: Kano. 1978.
- I.A Alkali, *Changing Pattern of Local Authority and the Evolution of the District Head System in Gombe Emirate* (PhD Thesis) History Department Bayero University: Kano. 1985.
- <https://daawahandreliefgombe.org/> retrieved on 24th June, 2021.
- Interview with Salisu Bajoga (Secretary Gombe Da'awah Council) 3rd May, 2012.
- Salisu Bajoga. (Secretary Gombe Da'awa Organization), 43yers. Oral Interview on 3rd May, 2012.
- Ishiaku, S. (2009), *The Role of Ulama in the Preservation and Spread of Islamic Education in Gombe Emirate*. Unpublished M.A Dissertation, submitted to the Department of Islamic Studies Bayero University: Kano. 2009.
- Kumo, A., *Matrimonial life in the Muslim Community": A Case Study of Incessant Cases of Divorce in Gombe Town*. Unpublished M.A Thesis submitted to the Department of Islamic Studies Bayero University: Kano. 2008.
- S. Abba, A. Shehu and U. Abba, *Gombe State: A History of Land and its People*. ABU Press Ltd. Zaria: 2000.
- Sambo, M.B and Higab, M., *Islamic Religious Knowledge for WASC*, Islamic Publication Bureau Lagos: Nigeria. 1984.
- The Noble Quran, English Translation of the Meaning and Commentary, King Fahad Complex for the Printing of the Holy Quran, Madina Munawwara, KSA.
- Umar, M *Islamic Da'wah and the Muslim Converts in Billiri and Gombe Local Government Areas: Problems and Prospects*: Unpublished M.A. Dissertation submitted to Bayero University: Kano. 2013.