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**Between Conservatism and Modernism in
Da'wahon Radio: A Study of Madrasatud Dalīlish
Shari'iy and ManhajuAhlus Sunnah Programmes in
Ilorin, Nigeria**

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Abstract

The exploration of electronic media, among other things, as a veritable tool through which the pristine messages of Islam are conveyed has not gone unrecognised by contemporary scholars in Nigeria. However, the manner and style adopted by advocates on propagating Islam differ and with this difference, the result of the act also differs. This work comparatively studied two radio *da'wah* programmes in Ilorin; *Madrasatud-dalīlish-shari'iy* and *Manhajahlus Sunnahwaljama'ah*, with a view to identifying the impact of each of the two programmes on the masses. Giving the structural survey of selected episodes, the study is descriptive, and comparative in focus; therefore, the researchers adopted a combination of

descriptive the comparative research methods. Findings of the work revealed that *Manhajahlus Sunnahwaljama'a* is largely satirical while *Manhajdalilish-Shari'a* is academic. It is, however, recommended that the focus and locus of any *da'wah* activity should principally be both mild and academic. This, as a matter of fact, could be actualized by creating an institution that regulates *da'wah* conducts in every society.

Keywords

Da'wah, Radio, Aqidah, Ibadah, Mua'malah.

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Introduction

Media is a necessity for *da'wah* activities in the contemporary period with the understanding that calling people to the way of Allah is a task that is expected to be undertaken by Muslims individually and collectively because of the need to reach out to a large people at the same time as enjoined by Allah in Q3:104. In recent times, quite a number of Muslim scholars arrogate to themselves the absolute knowledge of Islam and the ability to give best interpretation in its regard (Islam) to such an extent that a contrary opinion to theirs is waved off as heretical, apologetic and oriental. This trend poses a serious threat to the development of Islam and the thrust in Muslim scholars even among the faithful ones. It is evident from all indications that scholars of the contemporary age have taken it upon themselves to unleash novel styles for *da'wah* activities: some make and others mar the enviable and viable repute of Islam. This work gives a comparative study of *Madrasatudalilish-shari'iy* and *Manhajahlus-Sunnahwaljama'a*, Islamic radio programmes presented by Professor Abdulrahman Ahmad and Alfa Ali Jabata respectively on weekly basis. *Madrasatudalilish-sha'ri'iy* comes up at Harmony 103.5 F.M Idofian every Tuesday between 2:30pm and 3.00pm. *Manhaj Ahlus Sunnah waljama'a* on the other hand, comes up at Al-Barka F.M every Saturday between

11:00am and 12:00pm. Eventhough the two programmes claim preaching the pristine Islam, the style and method adopted by each differs and so, the two differ in audience.

Concept of Media

Gausu and Sunusi as quoted by Tajudeen, observed that media is like the air we breathe or the water we drink, irrespective of the level of pollutions, we simply cannot do without them.¹ Media is the ancient name of a region in what is now North-Western Iran, South of the Caspian Sea.² However, the media is being used in different ways to mean channels of communication. The phrase "mass media" comprises two words: 'mass' and 'media.' Mass means 'many', media connotes 'transmit to - and be received by - large numbers of people.'³

Media is used for all purposes: The building or destruction of political and economic structures or nation. Media is employed to acquire or maintain economic superiority, to win wars or peace and to create friendship or hatred. Above all, they are used to control people's hearts and minds. Media power is today one of the real indices of power in our global village.⁴

In communication theory, information is the driving force in any society as energy is to machines. The theory emphasises information as the key to social behaviour. Schramm, quoted by Tajudeen summarizes the main objectives of communication in four categories: to inform, to teach, to propose or persuade and to please.⁵ Furthermore, communication is an agent through which the uneducated are educated. In an attempt to uncover and identify the mainframe duty of media, Toki quoted Johnson as stating that the media is used:

... to transmit information to enlighten the public by reporting and explaining what is happening in the world around them and beyond, to serve as the public eyes and ears as

¹ T.O Tajudeen, *Da'wah in the Print Mediain Kwara State*, an Unpublished B.A Research Project (University of Ilorin: Department of Religions, 2006), 3.

² L.F Oladimeji, "Da'wah Trend in Islam: a Case Study of Jama'atut Tablig in Nigeria", A Ph.d Thesis, (University of Ilorin: Department of Religions, 2004), 24

³ Oladimeji, 34

⁴ Oladimeji, 1

⁵ Tajudeen, 21

a public watching, keeping a check on government and other institutions⁶

Media as in its general term (I.e. mass media) is broadly divided into two: print and electronic. Electronic media denotes something of relating to, or being a medium by which information is transmitted electronically. Such media include television, radio, satellites, channels, computer (Internet), and mobile phone. Electronic media connotes all gadgets that require electric current, and/or electrons for functionality with the supports of in-built microchips.⁷ Print media, on the other hand, stands for something of relating to, or writing for printed publications. It encompasses mass communication through printed material, artistic or journalistic, which has to do with paper. This includes book, magazine, newspaper, journals, booklets, brochures, house magazine, periodicals, or newsletters, handbills or flyers, billboards, press releases and photographs.

From the above, the media acts as the periscope through which government activities and behavioural patterns of other social institutions including the religious groups are reflected to the general public. On the whole, media is the way through which a considerable number of people receive information and entertainment, either through television or radio and other mediums such as newspapers and magazines. It is, however, important to mention that media in this work is restricted to electronic, specifically radio.

Da'wahin Islam

Da'wah, an Arabic word, sprang from the perfect tense '*da'a*' meaning 'he called', the present, '*yad'u*', 'he calls' and its common nominal form, '*da'iyah*', 'the caller'. Technically, *da'iyah* is one who invites others to the path of the truth.⁸ The abstract noun *da'wah* is the pivot around which this discussion revolves. *Da'wah* means 'to

⁶Tajudeen, 21

⁷ A. Gausu and I.K Sanusi " The Challenges of the Islamization of Media Practice: Some Preliminary Discussion" K.A Suleiman *et-al*, ed. Islamic Universities Prospects and Challenges (Proceeding of the First International Conference of Islamic Universities), (Kano IITI Nigeria Office, 2013), 91

⁸ J.L Esposito, the Oxford dictionary encyclopedia of the modern Islamic world. (London, Oxford University Press, 1978) 118.

call', 'to invite', 'to invoke', or 'to summon'.⁹ Technically, *da'wah* refers to spreading Islam to the threshold of people so that they can embrace it.¹⁰ It is a practical and communicative effort to call people's attention to Islam. It is to call to, call upon, urge, invoke a blessing on or upon, summon, raise alarm, demand, ask for help, solicit and invite to accept Islam.¹¹ *Da'wah* is generic in nature, putting into perspective its various contextual applications in the Qur'an. The utmost and fundamental principle of *da'wah* in Islam is implicitly refined and defined in the following verse of the glorious Qur'an.

Invite to the way of your Lord (Islam) with wisdom and fair preaching and argue with them in a way that is better, truly, your Lord knows best who has gone astray from His path, and He is best aware of those who are guided. (Q.16:125)

Da'wah is like marketing a product which requires skills and training to attract buyers or clients and the call in the above verse specifically implies invitation in a manner that rules out aggression and foul language. The above quoted verse urges that divine invitation should be presented convincingly and through logical argument. It is a sequel to this that Adeyemo submitted that for the main objectives of *da'wah* to be achieved, it must embrace among other things; good presentation, refined style, resorting to wisdom and fair preaching, awakening the truth, taking cognisance of the audience and environment, being logical in argument, adopting modern technology and being persuasive.¹² Importantly, the pivotal role played by *da'wah* in the dispensation and dissemination of Islamic noble message has no equal. Hence, it is considered a collective responsibility (*fard kifayah*). This claim is thus solidly substantiated by Qur'an 3: 104. Muslims are enjoined to spread the good-will message of Islam because of their love for peace and are

⁹ A.A Abaya, "The Influence of Alhaji A.B Sallah on Islamic Radio Broadcasting at Radio Kwara Ilorin, an Unpublished B.A Research Project (Al-Hikmah University Ilorin, Department of Islamic Studies, 2013), 5.

¹⁰ F. Stein Gas, Arabic-English Dictionary, 206

¹¹ A.A. At-Turk, "Da'wah Media a Collective Research sibility", *The Muslims World League Journal*, 001.401001 (Muharram 1437-December, 20011), 30.

¹² A.K Adeyemo, "Religious communication as a mass communication: A case study of effective *da'wah* in the contemporary society" '*Uluum Islamiyyah Journal, Malaysia: Universiti Sains Islam*. vol. 12, 2014, pp. 127-143.

forbidden from hoarding the good message. Necessity has it to mention that the task (inviting to the way of Allah) is not expected to be done perfunctorily, wisdom, fair preaching and above all, mild argument are the sine qua non for the activity as enjoined in Q16: 125

In equal measure, quoting the position of Sayyid Qutb on the qualities and responsibilities of *dai*, Sharawi observes that:

Da'wah is in need of wisdom because you only invite to the way of Allah such that have deviated from the path and anybody who deviates from the path of Allah will be found being friendly and accustomed with wrong doing. You need to deal with him gently to be able to bring him out of what he is accustomed to and place him on the straight path. Harshness in *da'wah* of this type will further drive him away.¹³

In this modern world, it is a challenging fact that Muslims of varying ideological inclinations are increasingly multiplying in number which thus poses more challenges to the *daiyah* who have to acquire extra acuity of vision and be well-equipped of knowledge and prowess to record success in his *da'wah* expedition. On the whole, *da'wah* needs overwhelming information channels such as media to reach out to the millions of people all over the globe. Much as the presence of media to facilitate the activities of religions' propagation would be considered a blessing in the contemporary world, the style adopted by the propagators can equally guide or misguide the populace. A study of two radio programmes will be an expositive to the claim.

A Study of Selected Episodes of *Madrasatud Dalilis Shar-ic*

Madrasatud Dalilish-Shari'iy is a radio programme anchored by Prof. Abdul-Rahman Ahmad Al-Imam, an indigene of Ilorin. Born in 1959, Al-Imam studied the Qur'an under his late father after which he obtained a Junior Secondary (*Idadiyyaah*) and Senior Secondary (*Thanawiyah*) certificates from Markaz Ta'lim Al-Arabi, Agege in

¹³ Muhammad Mutawalliy As Sha'rawiy. *Tafsirus Sha'rawiy -Al Khawatir*. Vol. XIII (Beirut: Mutabiuc Akhbaril Yawm., 1997) 8283. <http://www.shamela>.

1978 and 1981 respectively. He obtained Diploma in Arabic at Ahmadu Bello University, Zaria in 1982 and B.A, M.A and Ph.D in Arabic between 1984 and 2003 from Islamic University of Madina. He founded Imam Ahmad Islamic Centre in 1992, with Institute for Qur'anic memorization in 2004 under the auspices of the centre, all in Ilorin.¹⁴ His radio programme is majorly on the study of Hadith contained in the book of Sahih Bukhari.¹⁵ Below are some of the episodes he presented.

Episode 102: Ethics of Qur'an Recitation

The presenter, relying principally on the collections of Imam Al-Bukhari, discussed the modes and manners of reciting Qur'an either *at-tilawat*¹⁶ or in Salat. He quoted the fifth hadith in the book of revelation of the work of Imam Al-Bukhari which discusses the circumstance of the revelation of Qur'an verse as contained in the Qur'an thus:

Move not your tongue concerning (Qur'an) to make haste therewith. It is for Us to collect it and promulgate it. But when We have promulgated it, follow thou its recital (as promulgated): Nay more, it is for Us to explain it (and make it clear) (Q75:16-19)

Narrated Said bn Jubair: Ibn Abbas in the explanation of the statement of Allah 'Move not your tongue concerning the Qur'an) to make haste therewith' (75:16) said Allah's Apostle used to bear the revelation with great trouble and used to move his lips (quickly) with the inspiration. Ibn Abbas moved his lips saying 'I am moving my lips in front of you as Allah's Apostle used to move his. Sa'id moved his lips saying: 'I am moving my lips as i saw

¹⁴ Interview with Mallam Muhammadul Awwal Ali Jabata, the founder of the Jabata Salafi Group

¹⁵ The Book of Sahih Bukhari is compiled by Muhammad bn Ismail Al-Bukhari and it is rated most authentic book of hadith and next to Al Qur'an in authenticity.

¹⁶ Recitation or reading the extracts or portion from the Holy Qur'an either in mosques or at home seeking His mercy and peace for the humankind.

Ibn Abbas moving his.' Ibn Abbas added, 'So Allah revealed Quran 75 verse 16 to 19.¹⁷

To unveil the substantial lessons embedded in the hadith, the presenter posited thus: the above hadith strongly affirmed the Prophet's ability to recall with high precision which stresses the uniqueness of his nature. Almighty Allah assured the Prophet that never would he miss anything out in the memorization and the intended meaning of the Qur'an. Though the Prophet (SAW) was proven to be unlettered, the texts of the Qur'an were imprinted on various materials through the efforts of the ten scribes of the Prophet (SAW) under his (the prophet's) auspices. The presenter stressed further the challenging fact that the collectors of hadith have been duly archived through the undaunted effort of the scholars of hadith. He however logically described the collectors of the above hadith as *afrād*.¹⁸ Furthermore, the Qur'anic verse below, according to the presenter, is akin to the Quranic verse which is the focal point of the hadith quoted above: "... Be not in haste with the Qur'an before its revelation to thee is completed, but say, O my Lord! Advance me in knowledge" (Q.20:114)

The presenter inferred quite reasonably that the divine expression 'advance me in knowledge' and other similar verses suffice a Muslim as means of supplicating for increase in knowledge and understanding. He emphasized that the supplication should not be devoid of learning exercise as both go hand in hand. In equal measure, the presenter categorically submitted that whoever intends to acquire the reward of ten good deeds promised by Allah on each letter recited in the Qur'an as contained in an authentic hadith should endeavour to mutter the letters of the Qur'an in recitation, otherwise it is going to be largely regarded as a product of ponderous skimming. He accentuated the need to mutter in the Qur'an recitation especially in the last two units (*rakat*) of the obligatory prayers where recitation is required to be conducted silently. Additionally, the presenter aptly described how Ibn Abbas acted the muttering consequent upon the demonstration of the Prophet as the best way of inculcating knowledge in academics. Importantly however, without mincing

¹⁷Muhammad bn Ismail Abu Abdullah Al Bukhari. *Sahih Al- Bukhari*.Vol. 1 (Baerut: Dari Turukin Najat (1422 A.H) Hadith 5

¹⁸ Five men with unique names in the science of hadith

words, the presenter described the hadith as *musalsal*¹⁹. He contends further that going by the hadith, distortion cannot gain access into the Qur'an. He wittingly corroborated this statement with a Qura'nic verse that reads: "And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?" (Q.54:17)

On the whole, the presenter divided the revelation of the Qur'an into three stages viz: (i) stage of listening (ii) stage of memorizing (iii) stage of understanding. The stage of listening precedes all others. This is when angel Jubril brought forth the revelation and started revealing it to the Prophet (SAW). Next to the aforementioned is the stage of memorizing when the Prophet committed what was revealed to him into memory. The last stage is where the intended meaning of the Qur'an was descended on the Prophet. It is after having completed the three stages (task) that the Prophet then invited his companions and divulged what was revealed to them. In the end, a timely educative intervention or rendition is observed in the presentation of the presenter. The contention of the presentation is that concentration should be given to the recitation of the Quran in a way that the meanings and messages of the Qur'an are not distorted because the Prophet warned against it and threatened that those who recite the Qur'an in a way that the messages and meanings are distorted will have the Qur'an cursing them.

Episode 103: The Universality of the Message of Prophet Muhammad (SAW)

The hadith seven (7) of the book of revelation, according to the presenter, is one of the longest ahadith in *Sahih Bukhari*. He strengthened the fact that the hadith, among others, lends credence to the universality of the Prophet's (SAW) mission. Substantiating the assertion further, the presenter quoted the verse that reads: "We have not sent thee but as a universal (messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not" (Q.34:28). The presenter contended that anarchy prevailed over the political lives of the Arab and the unprecedented scenes of the Prophet's mission speak volumes of why his mission captured people's imagination. The presenter posited that the

¹⁹ It is a tradition all of whose narrators in the chain of transmission up to the Ma'sum fulfill the conditions of trustworthiness at the time of narration from the viewpoint of sound character and speech

Prophet (SAW) adopted various methods in communicating his noble messages to the world among which were letters he sent to kings and leaders. He concluded that while some recipients swallowed their haughtiness and accepted the religion of Islam with fretted complacency and arrogance, others repudiated the content of the letter. The presenter thus brought forth the 7th of the book of revelation which was a report of the letter sent by the Prophet Muhammad to the then governor of Sham (Syria-Palestine). The hadith revealed how so close it was for Heraclius to have embraced Islam. He knew it was the truth, but his arrogance, greed for power, and fear of losing his esteemed throne overwhelmed him and beclouded his judgment. The message of the Prophet (SAW) reached Heraclius. However, in order to gather more information about the Prophet (SAW) and his religion, Heraclius invited Abu Sufyan, and his companions and asked him about Prophet Muhammad (SAW) but he was misled. The presenter related the position of the Prophet while in Makkah and his elevated position when he got to Madinah. Emphasizing on the universality of the mission of the Prophet, he discussed the level of the prophet's sophistication and prudence. The presenter, a teacher by profession, educated his listeners on the message of the Prophet and the need for it to be embraced by all and sundry without attacking anybody on his belief.

A Study of Selected Episodes of

Manhaj Ahlus Sunnah Wal Jama'ah Da'wah

The presenter of *Manhaj Ahlus-Sunnah Wal Jama'ah* radio programme, Muhammadul-Awwal 'Ali Jabata, was born in the city of Ilorin in 1961. Jabata had his Islamic elementary education under his father's tutelage. He proceeded in his study of Arabic and Islamic education to *Dārul-culūm, IsaleKoto*, Ilorin where he obtained his *Idadiyyah* (junior secondary school) certificate, before proceeding to the popular *Markaz Ta'limil Arabi*, Agege, Lagos, to bag his *Thanawiyyah* (senior secondary school) certificate. In pursuance for higher studies, he gained admission to Al-Azhar University, Cairo, Egypt in 1985/86. After his first degree, he settled in his hometown, Ilorin as a preacher. Although he recognises the efforts of earlier *du'āt* (propagators) in Ilorin, Muhammadul-Awwal 'Ali credited

himself as the true *salafy* and discredits other *salafiyya*²⁰ scholars that are recognised and celebrated in the community. His presentations are mainly criticism of some scholars or Islamic groups. Below are some of these presentations which, though not numbered, are subtitled for reference purposes.

Episode on Ahmadiyyah Sect

The presenter unambiguously posited that stemming up an offshoot, sect or organization in Islam is devoid of basis, hence labeled any act of such as *kufr* (infidelity). He largely premised his argument on the verdict passed by *al-Lajnah ad-Daimah*²¹ on their response to the question on Ahmadiyyah sect which stated that the Pakistan government and the Muslim World League (Rabita Alamill Islamiyy) in Mecca have ruled the Ahmadiyyah outside the fold of Islam. He posited that the Ahmadiyyah group have declared that Mirza Gulam Ahmad, an Indian, is a prophet who has received revelations from Allah and that no one will be correct in his Islam unless he believes in him (Mirza) and on that basis, they are non-Muslims. The Presenter observed that all Muslim scholars have given a unanimous ruling that whoever makes the claim that after the Prophet Muhammad, there can appear a new prophet, is a *Kāfir* (non-Muslim) because he had spoken contrary to the view of Allah's Book, the hadith of the Prophet (SAW) and consensus of the Muslim *Ummah*²² which state that the Prophet Muhammad is the seal of all the prophets.²³ The presenter, in the same episode, discussed in details, major difference between Muslims and the Qadianis²⁴ and submitted that anybody who follows the group is an infidel because in the ruling of scholars, reference is made to the saying of Allah that "Muhammad is not the father of any man among you, but he a messenger of Allah and the last (seal) of the prophets (Q33:40). The

²⁰ *Salafiyyah* refers to the cluster of different *Sunni* Muslims that have an ideology which agrees with the teachings and practices of the first three generations of Muslims

²¹ This is the collection of the legal opinion of committee of scholars on Islamic issues

²² Muslim *Ummah* is a technical name for 'the Muslim Community'

²³ Fatawa al-Lajnah ad-Daimahlil Buhuth al-'Ilmiyyah wal-ifta., Question 3 of Fatwa No. 1615

²⁴ Ahmadi claim to be an Islamic revival or messianic movement originating in Punjab, British India, in the late 19th century. It was founded by Mirza Gulam Ahmad (1835-1908), who claimed to have been divinely appointed as both the promised Mahdi (Guided One) and Messiah expected by Muslims to appear towards the end times and bring about, by peaceful means, the final triumph of Islam

messenger of Allah also confirmed this when he said: "I am the seal of (all) the prophets, there is no prophet after me".²⁵

Without mincing words, the presenter emphatically noted that crediting a human being with the sacred honour of messengership alone is enough proof to discredit or rule out such an offshoot from the sanctified fold of Islam regardless of their appellations with Islam. Other doctrines of Ahmmadiyyah which were strongly castigated by the presenter include: (i) the majority of the prophet's ahadith are ambiguously expressed (ii) denial of prophet Isa's return in a second coming to fight the Al-Masih ad-Dajjal and establish peace on earth (iii) rejection of some hadith such as the hadith of *rajm*²⁶.

Episode on Sufism

The presenter out rightly exterminated Sufism from the sacred fold of Islam for it defies basis in Islam. He labeled the adherents of the sect as infidels and contested that without any shadow of doubt, what readily come to sufi adherents' mind are corroborative evidences to consolidate their footing in Islam. The presenter argued that sufi adherents often express the support of IbnTaymiyyah for Sufism while IbnTaymiyyah in his book titled "*kitabbuqyatul Murtad fi radd alal Mustalsifah..*" classified the sufists into three : (i) a set who invents adhkar which were not practiced by the Prophet (SAW); (ii) a set who invokes other than Allah such as shaykhs, saints etc and (iii) a set that nurses the belief that Allah is omnipresent in person. IbnTaymiyyah, according to the presenter, considered the three categories to be innovators and anyone that innovates in the religion of Islam is an infidel. Other notable set of evidence chiefly relied upon by the adherents of Sufism as asserted by the presenter include the following verses of the glorious Qur'an on the omnipresence of Allah in person (*shakhsiyyah*): Q.20:5, Q.57:4, Q.9:40, Q.58:7, Q.43:43-46, and Q.16:128. According to the presenter, the verses largely signify that Allah

²⁵Fatawa al-Lajnah ad-Daimahlil Buhoth al-'Imiyahwal-ifta., Question 3 of Fatwa No. 8536

²⁶*Rajm* means stoning an adulterer to death as a penalty for his offence. This punishment is not explicitly contained in the Qur'an but literatures on Islamic jurisprudence uphold it. Some scholars, especially in the contemporary period, object the authenticity of the said hadith and so, the issue remains controversial because Q.24:2 identifies the punishment for the offence of zina as 100 stripes of the cane and the word 'zina' connotes both adultery and fornication

²⁷

is quite informed and well acquainted with our actions; He is not present everywhere as misconstrued by the said sect. He argued further that if He (Allah) were to be present everywhere, that speaks volumes of His multiplicity which is considered a form of blasphemy. To further strengthen his assertion, the presenter quoted 1094 in the book of Al-Bukhari.²⁸ Importantly, the presenter congruently premised his argument on the concluding part of the hadith which clearly stated the abode that houses Almighty Allah.

Analysis of the Programmes

Whichever the approach employed, the central preoccupation of every *da'iyyah* is to convince his audience of the sincerity of his words. The presenter of *Madrasatuddalilish-shar'ia and Minhaj Ahlus-Sunnah wal jama'ah* and their approaches are two things that could be thought of differently. The presenter of *Madrasatud Daliilsh-Shari'iy* is academic in his discussion and his radio dawah presentations largely bear witness to his profession. He is not deep in ideological criticism. To avoid losing focus, it was not lost on him to make scheme of things. He relies principally on the collection of Imam Al-Bukhari as his chief source of information. His radio programme could be aptly described as an Islamic classroom session on radio; and the title of the radio programme equally attests to this. One could say that all his episodes on radio have been a blend of intellectualism and witticism. Even though he does not hide his partisanship with the sunni school of thought, he accepts, and sometimes, rejects the view of others with convincing proofs. Through the broadcasting of his programme, religious and sunnatic awareness have been craved in the minds of many Muslims, especially the youths. On the whole, he adopts the lecturing method of communication in stating the affairs of his programme. *Manhaj Ahlus-Sunnahwaljama'ah* radio programme is on the other way round. Criticism forms the bedrock of Jabata radio programme. He levels criticism on an iota of innovation birthed to the religion of Islam. In most cases, he ridicules to expose and criticise other scholars who do not fall in with his views. This method of preaching employed by the presenter, however, is not unconnected with the sect he belongs to. He is a member of *Ahlut-Takfiri* whose modus operandi is to accuse and declare other

²⁸Muhammad bn Ismail Abu Abdullah Al Bukhari.... V.8 Hadith 1094

Muslims infidels²⁹. The major contention of the sect is that any action of a Muslim that does not strictly agree with the prophet's is an innovation and anybody who innovates has sinned and anybody who sins against Allah and dies in the manner is a *kafir* (disbeliever) who shall be doomed in the hereafter. This stand is based on their interpretation of the hadith that reads: "Avoid novelties, for every novelty is an innovation, and every innovation is an error." And the tradition: "Whoever innovates something in this matter of ours (i.e. Islam) that which is not part of it, will have it rejected". The presenter, most often, dwells in his episodes on controversial issues and takes the side of conservative dogmatism that suits his group. Jabata adopts argumentative method of communication in his programme.

A structured interview was conducted among forty Muslims most of whom are scholars and academics. Thirty-seven respondents (37) unanimously agreed that *Madrasatud-Dalilish-Shari'ais* an Islamic radio programme, considering the fact that teaching and unveiling the pristine messages of Islam to the public is the watchword of the programme. Given the objective vintage point of the programme in its full flush, every issue discussed on the programme is placed under the microscope of clear illustrations and evidences ultimately sourced particularly from the authentic collections of Imam al-Bukhari. The programme according to the respondents, does not fail to shine a spotlight on what Almighty Allah and His messenger consider the best deeds which constitute the fundamental acts of Faith in Islam. The programme predominantly dwells on the jurisprudential issues and provides supporting evidences to them from the authentic sunnah of the Prophet (SAW) with reference to varying opinions among the Islamic scholars.

According to thirty-five (35) respondents, the presenter adopts lecturing methods of communication in driving home his points and such pedagogic methodology is quite often successfully undertaken without violating the canonical content of the Qur'an, the clear Book of Allah. Thirty-five (35) respondents opined that the presentation skill of Professor Abdulrahman Imam Ahmad reflects a traditional BBC expository style of Islamic presentation which put listeners from various religion backgrounds at the liberty of critical reasoning on the acceptance of his teaching. The programme,

²⁹A.D. Shittu and A.R. Idowu. Trends in Dawah activities in Ilorin: An Appraisal of the Jabata Group, Ilorin Journal of Religious Studies (IJOURELS) 2018, 51-62

according to the respondents, has succeeded in weeding off the obscurity that has grown deep in the hearts of so many people on the content and concept of Sunnah of the Prophet (SAW). It is necessary to mention that quite a number of schools and organizations have designed their syllabus and schemes of work through the radio programme.

Despite the fact that *Manhaj Ahlus-Sunnah wal jama'ah* aims at enhancing greater understanding of Islamic faith of monotheism, and indeed to get rid of misinformation, ignorance, limited knowledge, misconception, misleading innovation and inequalities among Muslims, ten (10) respondents who are majorly proponents of his school of thought conclude that the method adopted by the presenter is suitable for the propagation of Islam while Thirty (30) respondents who are Islamic scholars contend that the programme is not Islamic because it condemns all other Muslims as infidels except its preoponents which is against the teaching of Islam. Majority of the respondents argued that his approach is too aggressive and capable of creating an unfriendly society. His condemnation of the early muslim scholars was highly criticized by the respondents and considered to be counter productive because an individual cannot successfully propagate the religion in isolation. Among the respondents are those who consider the presenter of *Manhaj Ahlus-Sunnah wal jama'ahas* a scholar who is breeding terrorists because of his radical approach to the propagation of Islam. Critics of the presenter among the respondents argued that the presenter directs his condemnation to the already practising Muslims only to bring about strictness and severity in the practice of Islam instead of winning new hearts to the religion. Thirty respondents who are notable scholars submitted that some of what the programme preaches is capable of misleading and causing disagreement among the Muslim fold. An example is the condemnation of curtsyng to greet in one of his episodes. According to the presenter, anybody that curtseys to greet has associated partner with Allah and such a person is no longer a Muslim.³⁰The weakness of the presenter's position, according to the respondents, is so stressed by his inability to support it with relevant authorities.

³⁰ A.D. Shittu and A. R Idowu 51-62

Conclusion and Recommendations

This paper studied two Islamic Radio Programmes viz: *Madrasatuddalilishar'ic* and *Manhaj Ahlus-Sunnah wal jama'ah* aired in Kwara State Broadcasting Stations (Harmony 103.5 F.M and Albarka 88.7 F.M). With media, propagation of the religion of Islam becomes easier and more effective. However, the success and failure of *da'wah* activities is observed to largely depend on the style of the person inviting to the religion. It is highly demanded of every propagator to imbibe and exhibit the quality of integrity, honesty, self-control, patience, love, kindness, simplicity, leniency, tolerance, open-mindedness, intelligence and at the top of it all, wisdom. The two programmes studied in this work both claim preaching *sunni* but the focus of the two differ and their style vary. While the essence of propagating the religion is to reform the society, the objective will only be achieved if the input is properly screened. It is adequate to conclude that a wrong methodology of *da'wah* is capable of bringing disunity not only between Muslims and non-Muslims but between Muslims. It is based on the above discussed that this paper recommends that there should be an institution of *da'wah* in every locality that will be responsible for regulating *da'wah* activities and screening programmes. On the whole, periodic workshops and seminars should be organized by the institution for *da'wah* activities, in order to keep propagators updated and acquainted with the modern development and how to relate and interact on media. These workshops may not necessarily involve bringing people together, it could be done virtually or relayed on radio.