

WOMEN AND DA'WAH ACTIVITIES IN KATSINA METROPOLIS (Wanita dan Aktiviti Dakwah di Katsina Metropolis)

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Abstract

Throughout history, one of the yardsticks used to measure the wellbeing of any society has been the condition of its women. Many Muslim women who are in need of guidance and direction lack the presence of men who can provide this service, therefore it makes sense that qualified women in the community should offer the service. In Katsina State, for example, some concerned Muslims have organised themselves into various non-governmental, non-profit societies with the sole purpose of engaging in *da'awah* among women in villages and towns in the State. These NGOs carry out a number of projects covering education, health, and skill acquisition training among other empowerment programmes. This research aims at analysing these women *da'awah* organisations, illustrating their activities, achievements as well as challenges. The research also concludes with some possible suggestions. Methodologically, the research adopted qualitative method in the collection of data with the means of In-Depth Interview. The study found that despite having some progress in Da'wah activities, Muslim women still faced little challenges both from government and from their male counterparts in terms of propagating Islam.

Keywords: Da'wah, Muslim Women, Challenges, Achievements and Katsina

Abstrak

Sepanjang sejarah, salah satu ukuran yang digunakan untuk mengukur kesejahteraan masyarakat mana pun adalah keadaan wanita-wanita itu. Banyak wanita Muslim yang memerlukan bimbingan dan arahan tidak mempunyai kehadiran lelaki yang dapat memberikan perkhidmatan ini, oleh itu masuk akal bahawa wanita yang berkelayakan dalam masyarakat harus menawarkan perkhidmatan tersebut. Di negeri Katsina, misalnya, beberapa umat Islam yang prihatin telah terlibat dalam organisasi dan pelbagai badan bukan kerajaan, yang tidak berasaskan keuntungan dengan tujuan hanya terlibat dalam dakwah di kalangan wanita di kampung dan bandar di negeri tersebut. NGO-NGO ini melaksanakan sejumlah projek yang meliputi pendidikan, kesihatan, dan latihan perolehan kemahiran di antara program pemberdayaan lain. Penyelidikan ini bertujuan untuk menganalisis organisasi dakwah wanita ini, menggambarkan aktiviti, pencapaian dan cabaran mereka. Penyelidikan juga diakhiri dengan beberapa cadangan yang mungkin. Secara metodologi, kajian ini menggunakan kaedah kualitatif dalam pengumpulan data dengan kaedah temubual mendalam. Kajian itu mendapati bahawa walaupun telah mencapai kemajuan dalam kegiatan dakwah, wanita Muslim masih menghadapi sedikit cabaran baik dari pemerintah maupun dari pihak lelaki dalam hal menyebarkan Islam.

Kata kunci: Dakwah, Wanita Muslim, Cabaran, Pencapaian, Katsina Metropolis

1.0 INTRODUCTION

In the name of Allah the most beneficent the most merciful. Peace and blessings be upon the beloved Prophet, his households, all his companions and those that followed him till the day of resurrection. The word *da`wah* generally means "Calling people towards Allah and His instructions". The practitioner of preaching is known as *Da`i*. This act is commonly thought of being limited to religious matters alone, rather it is the complete package of advocating in favour of what is good. It could be by proselytizing, where the preacher tries to convey the message of religion of Islam to non-Muslims through convincing dialogue, or by purposely reminding the Muslim *Ummah* about their duties and responsibilities as per commands of Qur'an and Ahadith of Prophet Muhammad (May the peace and blessings of Allah be upon him).

According to Abu Ammar (2016), *da`wah*, an Arabic term, means to invite. Essentially, *da`wah* has two dimensions: external and internal. External *Da`wah* is to invite non-Muslims to Islam and teach them about Islamic beliefs and practices. Internal *da`wah* is to teach Muslims about aspects of Islam. *Da`wah* is a *fard kifaya* (an obligation that rests upon the community, not the individual), if there are individuals within a community inviting people to *da`wah*, then others within the community are relieved of the obligation. If no-one in the community issues the invitation, the sin falls on every individual within that community (Ammar, 2016). A person who performs *da`wah* is known as a *da`is* (persons carrying out *da`wah* duty). Although their effectiveness will vary according to their ability, all *da`is* (those carrying out *da`wah*) should be, at the very least, familiar with the basic teachings of Islam (Ammar, 2016).

The term *da`wah* which is used in Qur'an and *hadith* denotes the number of meaning. However, in the modern period, "*da`wah*" often refers to Islamic missionary activities, which are increasingly characterized by long-range planning. Competent utilization of the media, the establishment of study centers and mosques, earnest urgent preaching etc. (The Oxford Encyclopedia of the Modern Islamic World, 1995). Equally, in religious sense "*da`wah*" refers to an invitation addressed to men by God (Allah) and His Prophets towards the belief in the religion of Islam (The Oxford Encyclopedia of the Modern Islamic World, 1995).

Again, it was also defined by Al-Bayanuni Muhammad (1995) as conveying Islam to the people and educating them (about its teachings) and implementing its rules in the state of affairs. Adam Abdullah Al-Ilori (1979) viewed it as drawing people's attention and rationality toward an ideology or belief which is of benefit and advantage to them. It is also rescuing people from going astray or from tribulations which beset them (Al-Ilori, 1979).

In the same vein, Munir Hijab (2004) succinctly stated that the formal meaning of *da`wah* could be identified in two ways: first (teaching the) religion or Islam, its basic elements, facts and values and its legislation. It is, in reality, a complete social system which comprises all facets of human activity and all laws regulating this activity including those that involve the rights of the Lord over his servant. The second identification involves spreading, conveying and inducing or communicating and informing the religion (Munir Hijab, 2004).

All the Prophets whom Almighty Allah sent down to earth, have one basic task: *da`awah*. The Messenger (May the peace and blessings of Allah be upon him) of Allah's call was to transform the lives of the whole world. This makes it necessary on the Muslims to invite non-Muslims to the religion of Islam. The Glorious Lord regards this act as being the way of Prophet Muhammad (May the peace and blessings of Allah be upon him). In the Sacred Book He says:

Say, this is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah, and I am not of those who associate others with Him (Qur'an, Suratul Yusuf 12:108).

Preaching goodness is a virtuous endeavour, that serves as a source of getting great rewards from Him. The Noble Prophet (May the peace and blessings of Allah be upon him) emphasizes on the impact of *da`awah* thus:

Whoever calls others to guidance will have a reward like the rewards of those who follow him, without that detracting from their reward in any way. And whoever calls others to misguidance will have a burden of sin like the burden of those who follow him, without that detracting from their burden in any way (*Sahih Muslim Hadith 2674*).

Da`wah is an obligation upon every Muslim man and woman. Right from the beginning of Islam women were not left behind. They played a great role in sacrifice for and service to the religion of Allah.

Sumayyah gave up her life when Abu Jahl killed her for becoming a Muslim. She was the first Muslim, and woman, killed in Islam. Khadijah, the first wife of the Prophet, who was very rich, spent her money to support the *da'wah*. Umm Salamah left her husband and saw her children persecuted when she migrated. Umm Imarah fought in defence of the Prophet, *sallallaahu alaihi wa sallam*, in the battle of Uhud. There was Umm Sulaim who taught her son Anas Ibn Malik about Islam, even though her husband rejected Islam. When Abu Talha proposed to her (before accepting Islam) she told him that her dowry was Islam, he in turn embraced Islam and she married him. She made her son Anas the servant of the Prophet, *sallallaahu alaihi wa sallam*. Umm Hakeem was the reason behind her husband embracing Islam, and the aunt of Adi ibn Hatem led him to Islam. Amra, the wife of Habib Al-Ajami would wake up her husband to make *salah* at night. Asmaa, the daughter of Abu Bakr, forbade her son, Abdullah ibn Az-Zubair, to accept a demeaning way out to escape death although she was very old and needed him beside her. Tending the wounded in battles was the role Muslim Women played throughout history (Al-Hassan and Joan, 2019). Imam Bukhari reported that the women companions demanded from Prophet (May the peace and blessings of Allah be upon him) his attention to teach them and he responded to their request.

The men are keeping you busy and we do not get enough attention from you. Would you specify a day for us, women? He promised them a day to meet them and educate and admonish them (Sahih Al-Bukhari, Hadith No. 101).

If we move to a wider circle, we will find that *da'wah* among women is required, because women have some private conditions that they may not feel comfortable revealing to men, and would rather convey them only to other women. This is the reason why women *da'awah* is going on all over the world by many organizations in various forms. In Africa and specifically Northern Nigeria the role of *da'awah* played by Asma'u the daughter of the great revivalist Shaykh Uthman bn Foduye can never be overlooked. Thus, this paper is an attempt to illustrate the present women's organisations in *da'wah* in Katsina metropolis, elucidating their diverse activities, achievements and some challenges faced by these organisations.

2.0 OBJECTIVE AND RESEARCH METHODOLOGY

In this study, the main purposes are to see how much Islamic literature are accessible over the world for Muslims, and Non-Muslims which play a very important role in about Muslim women Da'wah activities to Islam and also to clarify the misunderstanding and wrong thoughts about Muslim women Da'wah activities and the challenges they face. This was measured using an In-Depth Interview spread over 6 prominent muslim women as head of organizations in Katsina State, Nigeria.

In conducting this research, the paper adopted qualitative type of research where interview and observation was used in gathering data for the research. The purpose of research sources and informants in qualitative research is closely related to contextual issues, which serves to capture as much data and information that will be valuable for data scrutiny. The sources of data for this research come from In-Depth Interviews (IDI) conducted with prominent individuals who heads Muslim women organization or head of government agencies in Katsina State and provided data which enable the researchers to gather information on the research.

3.0 HISTORICAL BACKGROUND OF FEMALE DA'WAH GROUPS IN KATSINA STATE

As we have stated early, the mission of Islamic *da'awah* can never be accomplished without full knowledge of Islamic injunctions, therefore for the *daa'iy* to be competent in *da'awah* participation they must acquire and reach some level of knowledge that are at least fundamental needs of the people that they are passing their *da'awah* to. This was of course what had happened at the beginning of the Prophet's (peace be upon him) call at the beginning of Islam. Allah the Almighty sent Angel Jibril (A.S) to give him knowledge before calling people, and likewise the Prophets that came before him. Allah says:

Recite in the name of your Lord who created. Created man from a clinging substance. Recite and your Lord is the most generous. Who taught man by pen. Taught man that he knew not (Qur'an, Surah Al-Alaq 96:1-5).

In view of this, the women *da'awah* activities can be traced back from the very beginning when women in Katsina started acquiring Islamic knowledge.

According to *Malama* Murja Ibrahim Duwan a founder of *Majalisin Filin Samji* (now Danladi Namina Social Development Training Centre) and proprietor of Community College of Arabic and Islamic Studies (CCAIS), Goruba Housing Estate Katsina, the first female Islamic school in Katsina was established in the year 1980 under *Jama'atu Izalatil Bid'ah wa Iqamatis Sunnah* (JIBWIS) at Social Development Training Center, Filin Samji, Katsina, under the leadership of Sheikh Yakubu Musa Hasan. The School was named after late Abubakar Mahmud Gumi, and it operates on Saturdays to Thursdays with few students wearing two wrapper atampa as their uniforms. The then teachers include *Malama* Lami Sabi'u Jibia (an indigene of Jibia Local Government in Katsina, she had been to Sudan and Saudi Arabia with her husband which equipped her with Arabic language and Islamic education). *Malama* Barira Musa (classmate to Sheikh Yakubu Musa at Arabic Teacher's College, (A.T.C), Katsina. *Malama* Umma Rumana, *Malama* Rabi'atu Bashir Sambo, and Malam Yakubu Musa Hasan as the head. Many fields such as Qur'an, *Hadeeth*, *Tauheed*, Arabic language among others were being taught in the school, and in every Wednesday they hold *Ta'alim* where various aspects of Islamic knowledge are discussed. Strategically the students were chosen to preach before the arrival of all staff. This strategic form of training gave rise to producing young pioneers and new female callers (preachers) in Katsina (*Malama* Murja, 2019).

In spite of all these achievements, the system was not agreeable to the then community due to Hausa-Fulani custom of *kulle* (locking up women at homes) and they accused male teachers of illegal interactions with their female students. Furthermore, sometimes women have some private conditions that they may not feel comfortable revealing to men, thus making it difficult for the male to carry out all the *da'wah* alone. This perhaps explains why some of the *shari'ah* rulings were reported from the Prophet (May the peace and blessings of Allah be upon him) only through women companions.

These challenges, and similar ones led the male teachers to encourage female to further their education so that they can take their place. The headmaster (Sheikh Yakubu Musa) use to provide forms for his students, about nine students were admitted into A.T.C in the year 1984, and gradually the number increased. This led to the formation of a separate female class. Subsequently, the graduated students continued to further their education both in classic and modern system (*Malama* Murja, 2019).

In 1993, a new School was established by Sheikh Yahya Aliyu Rufa'i. The aim of the school was to give advanced knowledge of Islamic Studies and Arabic language to females. Subsequently, many students that graduated from A.T.C joined this school and benefited a lot. This class of students combined learning, teaching and propagation of Islam across the town and beyond.

And in 1994, Usman bn Fodio College of Arabic and Islamic Studies was opened, and it was affiliated to Usmanu Danfodiyo University, Sokoto. After three years of operation, a section for female students was opened. From 2000 onwards the College awarded many certificates of Diploma in Arabic and Islamic education to female students in Katsina, a point where many female students were opportuned to study in different Universities across the nation, and consequently these schools breed female *da'awah* groups in Katsina (*Malama* Murja, 2019).

4.0 WOMEN'S *DA'WAH* GROUPS IN KATSINA METROPOLIS AND THEIR ACTIVITIES

Women *da'awah* groups in Katsina were founded by those learned women, that studied in different periods of time though initiated and monitored by JIBWIS at an initial stage, and later individual efforts were developed and small groups emerged, which brought about different groups of *da'awah*, some under JIBWIS, and others independent. Below are some women *da'awah* groups in Katsina and their activities accordingly:

4.1 Federation of Muslim Women Association in Nigeria (Fomwan)

In 1988, a strong women *da'awah* group emerged at the national level under the initiative and leadership of A'isha Lemu, which later spread to other states in Nigeria. FOMWAN Katsina State chapter was established in 1992, headed by Late Hajiya Hassu Iro Inko. Presently Fomwan Katsina State chapter is well established having structures in all 34 local government areas, i.e. exco at local government level as well as ward level. They built their State Secretariat and *Islamiyyah* classes in Katsina city.

Their operations include networking for activities and exchange of ideas with other NGOs. About 16 NGOs are affiliated to FOMWAN. FOMWAN is widely recognised and partners with international

donors and implements a number of projects. According to *Hajjiya Safiya Usman* (FOMWAN Katsina State *Ameerah*), FOMWAN worked with:

- a) Save the child: 2009-2014.
- b) SUNMAP 1: 2014-2015
- c) UNICEF: 2009-2011
- d) Engender Health Fistula Care
- e) UNICEF/UK AID FHI 360 RANA

The Association has several committees executing different projects, eg: Health committee, humanitarian services, *da'awah* and economic empowerment. According to the State Ameerah, the association has cordial relationship with government, traditional rulers and religious leaders. Though they achieved much progress, yet they are faced with lack of commitment from some members as well as insufficient funds to execute some targeted projects (*Hajjiya Safiya*, 2019).

4.2 *Da'wah* Family Support Association

This group, according to the President *Hajjiya Saudatu Abu Gidado* was founded in 1995, by the initiation of her husband *Alhaji Abu Gidado*, their prime work include: Taking responsibilities of orphans, giving financial support to widows, preaching especially in rural areas, health support to women that were affected with V.V.F. Support IDP. In 2014 they registered about 1000 refugees and they were giving assistance in the form of relief materials. The Association renders humanitarian services to Hospitals, Prisons, and Social Welfare Institutions, Women's Colleges, and Universities (*Hajjiya Saudatu*, 2019).

4.3 Association of Muslim Women

This group was established and registered in 2002 under the leadership of *Hajjiya Lami Shantali* as head and *Malama Murja Ibrahim Duwan* as deputy. The motives include teaching women and children, and propagating Islam (preaching).

4.4 *Majlis Ummil-Mu'umina Aisha Lit-Tafsir Wat-Ta'alim Wat-Ta'awun*, Multi-Purpose, Filin Samji

It is a *majlis* for women established by *Malama Murja Ibrahim Duwan* in the year 1999, it started with 3 female teachers: *Malama Murjanatu Ibrahim Duwan* and two others. Now it has one centre for *Ramadan Tafsir* and other 11 branches within Katsina metropolis. As it is clear from the name, this *majlis* operates three programmes.

- a) *Ramadan Tafsir*: A translation and explanation of the Glorious Qur'an during *Ramadan*.
- b) *Ta'alim*: which consists of discussion and preaching on various aspects of Islam, eg; *Tauheed*, *Ibadat*, *Akblaq* etc.
- c) *At-ta'awun*: This comprises helping the poor, there are 3 categories of this aid;
 - (i). *Teburin lafia*: This is a collection of female doctors, nurses and other health practitioners attending to female patients, giving treatment and drugs, giving bicycle for the disabled, etc. They fund these health issues by self-contributions, and the ministry of women affairs fully supports its operations.
 - (ii). *Rusau*: This is for women that where affected by flooding and their houses collapsed, they also give relief materials to IDPs.
 - (iii). *Gatan Gawa*: This is a programme where they wash and prepare corpse according to Islamic teachings without innovations and superstition. Members of this organisation were giving training and approval from Saudi Arabia during Hajj, and they were issued with necessary items for their operation.

4.5 *Ummuhatul Muslimat (Kungiyar Da'awar Kauyuka)*

This group was founded around 1993 headed by *Malama Amina Ahmad Bawa Faskari* as *Amirah* and *Malama Rahane Ahmad* as the Deputy. The main aim of this association is to educate local women. They thus established schools in villages across the State and sponsor teachers to teach women and children starting from basic and necessary knowledge of Islamic rituals, like purification, ablution, prayers etc. They use the practical method of teaching in villages where women are illiterate. They also visit hospitals and prison to pass their *da'awah* to those that were detained as well as contributing matrimonial materials to converts. These activities are being funded by the members of the association itself and from those willing

to do so from among wealthy female. Currently, the association has about forty schools across villages and in the State capital.

Despite its achievements, the association is faced by lack of vehicles for transporting teachers into villages since their work is focused on local women, likewise, some men in the villages do not allow the group to attend to their women (Malama Rahane, 2019).

4.6 Initiative for Muslim Women of Nigeria (Imwon)

This group is a branch belonging to national body established and registered in 2009 by *Malama* Rabi'ah Sufyan Ahmad (Present National Director). IMWON is a non-governmental civil society organization that executed many projects in Katsina under the leadership of *Malama* Bintu Abdullahi as the state *Ameerah*. A few among the projects executed by this women *da'wah* group include establishment of 11 *Islamiyyah* schools in villages for women and children, such as *Islamiyyah* of Gunki in Mani local government area, Makurda in Rimi, Bado in Kaita, Yar Shanya in Batagarawa among others. They assigned and sponsored teachers for the schools. They conduct lectures and *Ramadan Tafsir* and also contribute relief materials to the less privileged women and orphans (Malama Bintu, 2019).

4.7 Nisa'us -Sunnah:

In 2015, *Jama'atu Izalatil bid'ah wa Iqamatis Sunnah* (JIBWIS) Katsina chapter inaugurated a solely women *da'awah* group consisting of only its registered members and named it *Nisa'us Sunnah*. *Malama* Asiya Muhammad Lawal is the head. Their activities include teaching women across the state, training and retraining its members, enlightenment programmes for women in the process of electing good leaders, among others (Malama Asiya, 2019).

4.8 Al- Usra Marital Support

Established in early 2019 by Dr Bintu Ibrahim Sodangi, *Malama* Murja is the head and Bintu Sodangi is her deputy.

It was recently reported that *Munazzamatu Fityanil Islam* organisation has established its women *da'awah* committees both at the State and local governments levels, rendering their activities across the villages in the State.

5.0 KATSINA STATE GOVERNMENT'S PARTICIPATION IN DA'WAH

During the reign of late Governor Umaru Musa Yar'adua (2000-2008) *da'awah* activities were developed and improved as the State Government got involved in *da'awah* activities by funding most of the programmes. Local government wings were introduced where preachers from all over the 36 Local government areas were entrusted with the responsibilities of *da'awah* in their respective areas. Both *Izalah* and *Dariqa* women *da'wah* were involved (under government *da'awah*) for the better growth of *da'awah* in the State.

The Wife of the Governor *Hajjya* Turai Umaru Musa Yar'adua co-operated fully in rendering the women *da'awah* activities such as converting pagans (*maguzawa*) to Islam, sponsoring teachers to teach them, providing them with foodstuff, clothes and other needful materials. These efforts of *Hajjya* Turai resulted in her being turbaned as *Mujadadda*. This group works tirelessly on *hajj*, whereby the government provides four slots for women *da'wah* preachers at the State level and one slot for each of the 36 local government areas, to preach and teach the rituals of *hajj* and other obligatory rituals to intending pilgrims here in the State and throughout the period of *hajj*.

Workshops and seminars were frequently conducted for the members of women in *da'wah* for enlightenment on the methodology of conducting *da'awah* and issues arising thereabout are discussed at these workshops. Some of these activities continued to be carried out even after the reign of Umar Musa Yar'adua.

6.0 ACHIEVEMENTS OF WOMEN DA'WAH GROUPS IN KATSINA

The above-mentioned exertions and efforts yielded series of faithful achievements. Below are some of the achievements:

- a) Establishments of schools and colleges of learning Islamic education and Arabic Language in the State capital and local areas: Below are some examples:
- (i). Liwa'ul Islam founded by Malama Barira Musa.
 - (ii). Miftahu Daris Sa'adah Litahfeezul Qur'an Batagarawa: This school was established in April 2012 by Khadijah Tukur Batagarawa. The aim of the school is to yield a young generation full of memorisers of the holy Qur'an and well acquainted with Islamic knowledge. The school has so far graduated many students.
 - (iii). Community School of Arabic and Islamic Studies (CCAIS). This school was founded by Malama Murja Ibrahim Duwan in 2005. Initially the school aimed at promoting Arabic Language but gradually, It is now infusing 3 in 1 programmes, and awarding three certificates at a time, I.e Secondary School Certificate, High Islamic Studies (H.I.S) certificate, and certificate for the memorisation of the Glorious Qur'an. The School, as a centre of women Islamic programmes in Katsina, operates another section and holds many programmes, among which are:
 - (iv). Zauren Lahadi: This is a majlis where advanced studies of Qur'an and fiqh are taught to advanced students (women).
 - (v). Zauren Asabar: This is a class for basic Qur'anic translation for beginners.
 - (vi). Zauren Asabar evening: This class is for non-privileged children mostly the maids. It is for basic Islamic injunctions and obligatory rituals.
 - (vii). Zauren Hadisi: This programme takes place once monthly. It is an advanced study on Hadith for learned students.
- b) The banishing of ignorance among women in villages as well as increasing intellectual broad-mindedness, and the creation of qualified women du'at (Islamic callers) is one of the women *da'wah* core groups. These groups have a lasting and beneficial influence on Muslim and non-muslim communities in Katsina and have reformed conducts and many erroneous practices.

7.0 CHALLENGES FACED BY WOMEN *DA'WAH* ORGANISATIONS IN KATSINA METROPOLIS

Despite tremendous achievements of these groups that were mentioned, these groups also faced many challenges that need serious attention from both the government and the people of Katsina. Some of these challenges include:

- a) Most men are not supportive, they do not understand the importance of time given to projects outside the home, which in turn, may become a source of tension within the home especially in polygamous family settings as mostly found in Katsina.
- b) Most often men object to their women going out especially in villages and this prevent them from attending schools established by women *da'wah* groups which in turn weakens the progress of *da'awah*.
- c) Sometimes some of the women callers lose perspective, forgetting that the work inside the home is the core of their mission. By neglecting this role, or when they fail to arrange their priorities, their entire family suffer, this brings about many conflicts and family crisis. In this case, women may find ways to fulfil their *da'wah* obligations at home, such as engaging in office work for an Islamic organization or any other number of possibilities, depending on the skills and interest of each woman (Al-Hassan and Joan, 2019).
- d) Writing and publishing are neglected by these groups. To the best of our recollection no writing or publication has been undertaken by these groups.
- e) Lack of funds: Most of the groups depend on self-funding, whereby members of the organisations contribute what to cater for their activities.
- f) Lack of Transportation: Most of the women *da'awah* organisations possess no means of transportation, some have a few number of cars to transport their members around for teaching, preaching and other activities.
- g) Insecurity issues which prevent them from going into the village as usual. Now most activities are limited to towns and nearby suburbs.

8.0 CONCLUSION

Women *da'awah* activities in Katsina, like their counterparts in other states, have many associations implementing many projects covering education, health, skill acquisition, empowerment training, distribution of relief materials to prisoners and IDPs. To the best of our recollection, women *da'awah* activities have great impact on women in villages and in cities in Katsina in almost all aspects. Furthermore, these associations are non-violent in their struggles and propagation. They always maintain cordial relationship with one another as they show respect to the constituted authority i.e. the government, traditional rulers as well as religious leaders. Therefore, let us strive to improve their intellectual, spiritual and emotional condition by allowing them to fulfil all the Allah-given abilities. This can be effected through funding their activities which will be key to our future success. Furthermore, Women in *da'awah* must possess sound *aqidah* (belief) and completely stay away from *riya* (show off), develop strong conviction and strength in saying the truth without fear and hesitation as well as effective control over anger, passions, desires, and temptations. Women Da'i must observe special injunctions regarding women, their role in *da'awah* is undeniable provided they wear proper *hijab* and they do not travel without a male companion (*mabram*) and should not leave their homes except by permission of those in charge of them. The use of the modern means of communication must not be neglected in an age when people are easily reached. Right and proper methodology of *da'awah* should be observed, good communication skills and presentation style as well as nice way of talking. Ministry of religious affairs should participate and give its contributions to the development of women *da'awah* in the State. Unlike the present situation, where the commission only conducts workshop for women in *da'awah* once annually. Not only that, Government owned media house should also assist in the broadcasting and spreading the activities of da'wah by Muslim women in the state. Government and wealthy personalities should sponsor women *da'awah* programmes on television and radio stations.

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