



## Assessing Contrasting Approaches to *Da'wah* on Radio in Ilorin, Nigeria

Abdulwahab Danladi Shittu<sup>1\*</sup> , Ibrahim Mubarak Olalekan<sup>2</sup> 

<sup>1</sup>University of Ilorin, Nigeria

<sup>2</sup>Nassarawa State University, Nigeria

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### Abstract

Contemporary scholars in Nigeria have duly acknowledged the significant role of electronic media in conveying the pure messages of Islam. Nevertheless, there exists variation in the approaches taken by advocates of Islam, resulting in diverse outcomes. This study undertook a comparative examination of two radio *da'wah* programs in Ilorin: "*Madrasatud Dalilis Shar'i*," hosted by Professor Abdulrahman Ahmad, and "*Manhaj Ahlus Sunnah wal Jama'a*" hosted by Alfa Ali Jabata. The aim was to assess the relevance and impact of each program on the masses. Employing a combination of descriptive and comparative research methods, including interviews and observations, the study focused on selected episodes. The relevance of the programs was derived from the examination of the two programs while the impact assessment involved considering audience feedback and listener engagement. The findings indicate that "*Manhaj ahlus Sunnah wal jama'a*" adopts a predominantly satirical tone, whereas "*Madrasatud Dalilis Shari*" maintains an academic approach. In light of these observations, the study recommends that effective *da'wah* activities should strike a balance between being mild and academic and should not be satirical. This objective could be realized through the establishment of an institution in Ilorin to regulate *dawah* practices. This institution, ideally comprising a committee of experts in the field, would require government support to ensure its effectiveness.

**Keywords:** *Da'wah, Radio, Aqidah, Ibādah, Mu'āmalah*

### INTRODUCTION

The obligation of inviting people to embrace Islam is a collective responsibility mandated by Allah and the Prophet Muhammad (S.A.W) for Muslims. Recognizing the increasing audience and the expansive platform for this responsibility, there is a pressing need to enhance the approach to its dissemination. Various challenges are however encountered in this paradigm shift, prompting the deployment of media as a tool for *da'wah* in the contemporary period.

In the present era, media has become indispensable for *da'wah* activities, acknowledging that calling people to the way of Allah is a task expected to be undertaken by Muslims individually and collectively. This necessity arises from the requirement to reach out to a large audience simultaneously, as enjoined by Allah in QS 3:104 of the Quran. However, the contemporary landscape is marked by the presence of multiple actors mediating Islam, leading to contestations, irrespective of the media involved. This trend poses a serious threat to the development of Islam and the credibility of Muslim scholars, even among the faithful.

Scholars in the contemporary age have taken it upon themselves to introduce novel styles for *da'wah* activities. While some contribute positively, others may tarnish the esteemed reputation of Islam. This study conducts a comparative analysis of two Islamic radio programs, *Madrasatu dalilis shar'i*, and *Manhaju Ahlus Sunah wal Jama'a*, presented by Professor Abdulrahman Ahmad and Alfa Ali Jabata, respectively, every week. *Madrasatu dalilis shar'i* airs every Tuesday on Harmony 103.5 F.M Idofian from 2:30 pm to 3:00 pm, while *Manhaju Ahlus Sunah wal Jama'a* is

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Corresponding author's email: [shittu.ad@unilorin.edu.ng](mailto:shittu.ad@unilorin.edu.ng)

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broadcasted on Al-Barka FM every Saturday from 11:00 am to 12:00 pm. Despite both programs claiming to preach pristine Islam, the differences in style and method adopted result in distinctions in their respective audiences.

## LITERATURE REVIEW

### Concept of Media

Authors have written extensively on the meaning and functions of media. [Tajudeen \(2006\)](#) as quoted by [Gausu and Sunusi \(2013\)](#), observed that media is like the air we breathe or the water we drink, irrespective of the level of pollution, we simply cannot do without them. Medium, a singular of media, is a channel through which a message travels from the source to the receiver ([Gerbner, 1967](#)). However, media is being used in different ways to mean channels of communication. The phrase "mass media", according to [Oladimeji \(2004\)](#) comprises two words: 'mass' and 'media.' Mass means 'many', and media connotes 'transmit to - and be received by - large numbers of people. Media are used for all purposes: The building or destruction of political and economic structures or nations. Media are 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 ([Oladimeji, 2004](#)). But then, Islam is observed to be at a constant disadvantage in the function of media in society especially in a Muslim minority environment because of the phobia for the religion. Islam is always found to be misrepresented by some of the media houses ([Sultana, 2022](#)).

In communication theory, information is the driving force in any society as energy is to machines. The theory emphasizes information as the key to social behavior. Schramm, quoted by [Tajudeen \(2006\)](#) summarizes the main objectives of communication in four categories: to inform, to teach, to propose or persuade, and to please. Furthermore, communication is an agent through which the uneducated are educated. In an attempt to uncover and identify the mainframe duty of media, 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 a public watching, keeping a check on government and other institutions ([Tajudeen 2006](#)).

Media is broadly divided into two: Print and electronic. Electronic Media denotes something relating to, or being a medium by which information is transmitted electronically. Such media include television, radio, satellites, channels, computers (Internet), and mobile phones. Electronic media connotes all gadgets that require electric current, and/or electrons for functionality with the support of in-built microchips ([Gausu & Sanusi, 2013](#)). Print Media, on the other hand, stands for something 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 books, magazines, newspapers, journals, booklets, brochures, house magazines, periodicals, newsletters, handbills or flyers, billboards, press releases, and photographs.

From the above, the media act as the periscope through which government activities and behavioral 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. Media brings people closer by crossing geographical distances. The function of media in *da'wah* could be likened to work-from-home job opportunities which gained prevalence with the COVID-19 pandemic and which are observed to relieve those participating in it to be relieved of stress and live happier because, with little effort, much achievement is made ([Parilla et al, 2022](#)). It is however important to mention that media in this work is restricted to electronic, specifically radio.

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Radio, according to [Idebi \(2008\)](#) is a medium used for sending and receiving messages through the air using electromagnetic waves. It is about the activity of broadcasting programs to people. In Nigeria, the growth of radio has been a slow but interesting process. Radio started with the introduction of the radio distribution system in the year 1933 in Lagos by the British Colonial Government under the Department of Post and Telegraph (P.&T). In this process, wires were connected to loudspeakers installed in the houses of subscribers ([Idebi, 2008](#)).

In the view of [Umar \(2019\)](#), mass media, with Radio on the top list, is an effective and efficient channel for disseminating the dawah program to the wide public. Radio can persuade and effectively influence large audiences thereby contributing substantially to the building of national consensus ([Afolabi, 2008](#)). Radio is a powerful instrument that is found worthwhile in the areas of public enlightenment, for radio signals can reach almost all corners of the world with an instant message. A distinguished characteristic of radio is that programs are not expensive to produce, compared to television. More so, radio does not require much current to get powered, couple of batteries suffice. With the aforementioned in view, religion cannot be divorced from media. Propagation of Islam, which is solidly advocated in Q.3:104, needs overwhelming information channels such as radio to reach out to the millions of Muslims whose populations are scattered all over the globe.

### **Da'wah in Islam**

*Da'wah*, an Arabic word, sprang from the perfect tense '*da'a*' meaning 'he called', the present, '*yadu'*', 'he calls' and its common nominal form, '*da'iyah*', 'the caller'. Technically, *da'iyah* invites others to the path of the truth ([Esposito, 1978](#)). The abstract noun *da'wah* is the pivot around which this discussion revolves. In the view of [Abaya \(2013\)](#), *Da'wah* means 'to call', 'to invite', 'to invoke', or 'to summon'. Technically, *da'wah* refers to spreading Islam to the threshold of people so that they can embrace it. It is a practical and communicative effort to call people's attention to Islam. [At-Turk \(2011\)](#) observed that *Da'wah* 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. *Da'wah* is a noble responsibility that helps in shaping society and preserving humanity ([Shittu, 2016](#)). In the view of [Salik \(2019\)](#), *Da'wah* itself is Islam because Islam is about inviting people to what will be beneficial to them here on earth and in the hereafter, and that is what dawah is all about. The responsibility of inviting to what is good and forbidding evil according to [Pieri et al. \(2014\)](#) is not the sole responsibility of individuals. The effort and support of the government will go a long way making the exercise a success. It must be understood that *da'wah* is generic, putting into perspective its various contextual applications in the Quran. 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.S. 16:125).

*Da'wah* is like marketing a product that 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 \(2014\)](#) 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

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truth, taking cognizance of the audience and environment, being logical in argument, adopting modern technology and being persuasive (Adeyemo, 2014). Importantly, the pivotal role played by *da'wah* in the dispensation and dissemination of Islamic noble messages has no equal. Hence, it is considered a collective responsibility (*fard kifayah*). This claim is thus solidly substantiated by QS 3: 104. Muslims are enjoined to spread the good-will message of Islam because of their love for peace and are forbidden from hoarding the good message. The Prophet Muhammad used diversified methods and approaches in taking the message of the religion of Islam to the doorstep of all adopting wisdom and sound intellectual discourse (Mubasyaroh, 2014). 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 is the sine qua non for the activity as enjoined in QS 16: 125. In equal measure, quoting the position of Sayyid Qutb on the qualities and responsibilities of *dai'*, Asy-Sya'rawi (1997) observes that:

*"Da'wah needs 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"*.

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 *dai'yah* who have to acquire extra acuity of vision and be well-equipped with 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 millions of people all over the globe. Salik (2019) observed that the *Nahdlatul Ulama* of Indonesia was able to conserve the moderate Islam of Indonesia with the aid of online media which was used by scholars such as K.H Ahmad in preaching the true religion to a large audience. In a different dimension, social reconstruction is a strategy for inviting into the religion. He argued that it is only when the environment is conducive to living that attention will be paid to adherence to what is right. Much as the presence of media to facilitate the activities of religious 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 programs will be an expositive to the claim.

## **METHODOLOGY**

A descriptive analysis research method through a quantitative research approach was adopted in carrying out this work. Two popular *da'wah* on radio programs were sampled for the study. The primary data of this case were observation, interviews, and documentation. A structured interview was conducted among forty Muslims most of whom are scholars and academics. The interview was to examine the stuff of the programs and to equally examine the relevance and significance of the method adopted by each of the preachers. The presenters of the programs were also interviewed to establish their backgrounds.

## **FINDINGS AND DISCUSSION**

Thirty-seven respondents (37) out of the forty (40) Muslims that were interviewed unanimously agreed that *Madrasatu dalilis shar'i* is an Islamic radio program because teaching and unveiling the pristine messages of Islam to the public is the watchword of the program. Given the objective vantage point of the program in its full flush, every issue discussed in the program is

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placed under the microscope of clear illustrations and evidence ultimately sourced particularly from the authentic collections of Imam al-Bukhari. The program, according to the respondents, does not fail to shine a spotlight on what Almighty Allah and His Messenger consider the best deeds that constitute the fundamental acts of Faith in Islam. The program predominantly dwells on jurisprudential issues and provides supporting evidence them from the authentic *sunnah* of the Prophet (SAW) concerning varying opinions among Islamic scholars.

According to thirty-five (35) respondents, the presenter adopts lecturing methods of communication to drive 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 puts listeners from various religious backgrounds at the liberty of critical reasoning on the acceptance of his teaching. The program, 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 *the sunnah* of the Prophet (SAW). It is necessary to mention that several schools and organizations have designed their syllabus and schemes of work through the radio program.

*Madrasatud Dalilis Shar-i* is a radio program 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 Junior Secondary (*Idadiyyaah*) and Senior Secondary (*Thanawiyyah*) certificates from Markaz Ta'lim Al-Arabi, Agege in 1978 and 1981 respectively. He obtained a Diploma in Arabic at Ahmadu Bello University, Zaria in 1982 and a B.A., M.A., and Ph.D. in Arabic between 1984 and 2003 from the Islamic University of Madina. He founded Imam Ahmad Islamic Center in 1992, with the Institute for Qur'anic Memorization in 2004 under the auspices of the center, all in Ilorin. His radio program is majorly on the study of Hadith contained in the book of Sahih Bukhari. 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 the Qur'an either *at-tilawat* (recitation from the Qur'an) 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)"* (QS. 75:16-19).

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*" (QS 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 Ibn Abbas moving his.*' Ibn Abbas added, '*So Allah revealed Quran 75 verses 16 to 19* ([Al Bukhari,1422 A.H.](#)).

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 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

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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*. 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" (QS. 20:114)*

The presenter inferred quite reasonably that the divine expression 'advance me in knowledge' and other similar verses suffice a Muslim as a means of supplicating for an increase in knowledge and understanding. He emphasized that the supplication should not be devoid of learning exercises 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 endeavor 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 words, the presenter described the hadith as *musalsal*. He contends further that going by the hadith, distortion cannot gain access to 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?" (QS.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 presentation contends 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 *Sahihul 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*

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them (against sin), but most men understand not" (QS. 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 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 7<sup>th</sup> 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 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 clouded his judgment. The message of the Prophet (SAW) reached Heraclius. However, 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 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 *the Manhaj Ahlus Sunnah Wal Jama'ah* radio program, 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-ʿulūm, Isale Koto*, Ilorin where he obtained his *Idadiyyah* (junior secondary school) certificate, before proceeding to the popular *Markaz Ta'limil Arabi*, Agege, Lagos, to bag his *Thanawiyah* (senior secondary school) certificate. In pursuit of 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 recognizes the efforts of earlier *du'āt* (propagators) in Ilorin, Muhammadul-Awwal 'Ali credited himself as the true *salafy* and discredits other *salafiyya* (Cluster of Sunni Muslims) scholars that are recognized and celebrated in the community. His presentations are majorly 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 such as *kufir* (infidelity). He largely premised his argument on the verdict passed by *al-Lajnah ad-Daimah* (Committee of Muslim Jurists) in their response to the question on the Ahmadiyyah sect which stated that the Pakistan government and the Muslim World League (*Rabita Alamil Islamiyy*) in Mecca have ruled the Ahmadiyyah outside the fold of Islam. He posited that the Ahmadiyyah group has 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 claims 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

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Muslim *Ummah* (Muslim Community) which state that the Prophet Muhammad is the seal of all the prophets. The presenter, in the same episode, discussed in detail, the major difference between Muslims and the Qadianis and submitted that anybody who follows the group is an infidel because, in the ruling of scholars, reference is made to the verse that reads,

*"Muhammad is not the father of any man among you, but he a messenger of Allah and the last (seal) of the prophets"* (QS. 33:40). The Messenger of Allah also confirmed this when he said, *"I am the seal of (all) the prophets, there is no prophet after me"*.

Without mincing words, the presenter emphatically noted that crediting a human being with the sacred honor of messengers 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 Ahmadiyyah that were strongly castigated by the presenter include: (i) 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* (Stoning to death).

### **Episode on Sufism**

The presenter 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 a doubt, what readily comes to sufi adherents' minds is corroborative evidence to consolidate their footing in Islam. This is in contrast with the position of [Ahmad and Bisati \(2023\)](#) which posited that tasawwuf bases its mystical insight and teaching on the Qur'an and sunnah and it works on strengthening the faith of believers. The presenter argued that Sufi adherents often express support of Ibn Taymiyyah for Sufism while Ibn Taymiyyah in his book titled *"Kitab buqyat al-murtab fi rad ala ahli ilhad"* 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.

Ibn Taymiyyah, according to the presenter, considered the three categories to be innovators and anyone who innovates in the religion of Islam is an infidel. Other notable evidences 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*): QS. 20:5, QS. 57:4, QS. 9:40, QS.58:7, QS. 43:43-46, and QS.16: 128. According to the presenter, the verses largely signify that Allah 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, hadith 1094. 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 Two Programmes**

Whichever approach is employed, the central preoccupation of every *da'iyyah* is to convince his audience of the sincerity of his words. The presenter of *Madrasatud dalilis shar'i and Minhaju ahlu sunnah wal jama'ah* and their approaches are two things that could be thought of differently. The presenter of *Madrasatud daliils shar'i* is academic in his discussion and his radio *da'wah* presentations largely bear witness to his profession. He employs accuracy and non-colloquial verbiage to communicate scholars' views. When he is to express coherent thoughts and

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positions of scholars, he takes an objectively detached stance from the subject of discussion. Most importantly, he is not deep in ideological criticism. To avoid losing focus, it was not lost on him to make a scheme of things. He relies principally on the collection of Imam Al-Bukhari as his chief source of information. His radio program could be aptly described as an Islamic classroom session on the radio, and the title of the radio program 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 proof. Through, the broadcasting of his program, religious and sunnatic awareness has been craved in the minds of many Muslims, especially the youth. On the whole, he adopts a lecturing method of communication in starting the affairs of his programme. *Manhaju ahlus sunnah wal jama'ah* radio programme is on the other way round. Criticism forms the bedrock of the Jabata radio program. He levels criticism on an iota of innovation birthed to the religion of Islam. In most cases, he ridicules exposes, and criticises 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. His style is more akin to *Ahlu takfiri's* whose modus operandi is to accuse and declare other Muslims infidels (Shittu & Idowu, 2018). The major contention of the sect is that any action of a Muslim that does not strictly agree with the prophets is an innovation and anybody who innovates has sinned and anybody who sins against Allah and dies in that 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 the argumentative method of communication in his program.

Even though *Manhaju ahlus sunnah wal jama'ah* aims at enhancing a 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 major 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 program is not Islamic because it condemns all other Muslims as infidels except its proponents which is against the teaching of Islam. The 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 counterproductive because an individual cannot successfully propagate the religion in isolation. Among the respondents are those who consider the presenter of *Manhaju ahlus sunnah wal jama'ah* as 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 directed his condemnation to the already practicing 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 program preaches is capable of misleading and causing disagreement among the Muslim fold. An example is the condemnation of curtsying to greet in one of his episodes. According to the presenter, anybody who curtsys to greet has associated partners with Allah and such a person is no longer a Muslim (Shittu & Idowu, 2018). The weakness of the presenter's position, according to the respondents, is stressed by his inability to support it with relevant authorities.

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## CONCLUSION AND RECOMMENDATIONS

This paper examined two Islamic radio programs, namely; *Madrasatud dalilis shar'i* and *Manhaju ahlu sunnah wal jama'ah*, broadcasted on Kwara State Broadcasting Stations (Harmony 103.5 F.M and Albarka 88.7 F.M). It underscores the role of media in making the propagation of the religion of Islam more accessible and effective. However, the paper notes that the success or failure of *da'wah* activities significantly depends on the style adopted by the individual inviting others to the religion.

The paper emphasizes the essential qualities that every propagator should embody, including integrity, honesty, self-control, patience, love, kindness, simplicity, leniency, tolerance, open-mindedness, intelligence, and, most importantly, wisdom. While both programs claim to preach Sunni Islam, the study reveals differences in their focus and style. The paper highlights that the primary goal of propagating religion is to reform society, and this objective can only be achieved if the input is carefully screened.

The paper concludes that an incorrect methodology in *da'wah* has the potential to create disunity not only between Muslims and non-Muslims but also among Muslims. In light of these discussions, the paper recommends the establishment of a *da'wah* institution in every locality to regulate *da'wah* activities and screen programs. Additionally, it suggests organizing periodic workshops and seminars for *da'wah* activities to keep propagators updated on modern developments and enhance their ability to relate and interact effectively through media. These workshops can be conducted virtually or relayed on the radio, providing flexibility in knowledge dissemination.

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