

ISLAM IN EGGONLAND: A Survey into Its Development and Prospects

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Abstract

marked contrast to other ethnic groups in the state which share similar characteristics of being a Muslim community that attracted attention from either Muslim or non-Muslim scholars. The aim is paper is to ascertain the brief history of Islam in Eggonland and its current situation and prospect in the future. This paper attempts to provide the much-lacking information on the spread and development of Islam in Eggonland. The paper discussed the coming of Islam, the means through which Islamization process took place and the establishment of Muslim communities in Eggonland. It also seeks to show to the world the true picture of Islam among the Eggon people. Detail attention has been given to the factors which contributed to the spread of Islamic teachings in Eggonland including the role of Muslim scholars, both within and outside Eggonland, Muslim organisations, etc. Equally important in this paper is the contributions of Muslim organizations in the development of Islamic education in Eggonland where schools that combine both Islamic and Western education were established. The paper sums up that, the prospect of Islam lies in the devotion of young generation to the learning of Islamic knowledge in Eggonland with the establishment of formal Islamic schools that produces Da'is who can speak the Eggon language fluently. The paper adopted qualitative methodology and desk review where in-depth interview was conducted with few personalities to obtain data for the research.

Keywords: *Eggonland, Islam, History, Development.*

A. Introduction

The spread of Islam in Nigeria dates back to the eleventh century when it first appeared in Borno in the northeast of the country. Later Islam emerged in Hausaland in the northwest and its influence was evident in all the states in the northwest Nigeria and later spread to other parts of the country including the Eggonland. Islam was for quite some time the religion of the court and commerce and was spread peacefully by Muslim clerics and traders. Increasingly, trans-Saharan trade came to be conducted by Muslims.

A new impetus to the spread of Islam was provided by Ahmadu Bello, the Premier of the Northern before the Nigerian independence in 1960, with his Islamization program that led to the conversion of over 100,000 people in the provinces of Zaria, Niger, and Eggonland.¹ The military coup in 1966, which claimed the lives of many politicians including Ahmadu Bello, brought his Islamization program to an abrupt end but the 1970s saw continued government policy favoring the dominance of Islam. History has shown that Islamization was easier under military rule and Islam spread quickly under General Ibrahim Badamasi Babangida (1985-1993).

Following the same path, Islam penetrated the Eggonland through contact with people from far Northern Nigeria, where traders and teachers from Hausaland entered Eggonland, especially in the 1950s. As usual, the spread of Islam met stiff resistance from Traditional Religion worshipers and Christian missionaries in the Eggonland. The major challenge faced by the earliest Muslim scholars in the area was the language barriers between the Islamic teachers and the Eggon people.

B. Eggon People

Etiologically, the word Eggon denotes "gifted sensitivity", Anthropological evidence shows that before the arrival of the colonialist, Eggon were on the move. This migratory nature of the people of Eggon showed that Eggon people came to their present location from the East (Yemen) through Ngazargamu the present Yobe State of Nigeria.² They migrated and joined the Kwararafa Kingdom, and after the dissipation of the kingdom they crossed the Benue River at Ibi. In their journey, they stopped at various settlements (this is the predominant reason for their dispersed distribution within the North-Central Nigeria). They finally arrived at Eggon hill of

¹ Mahmud I.B., *Islam in North-Central Nigeria: The Islamization Programme of Sir Ahmadu Bello*. (Kaduna: Amanawa Press, 1994).

² Eggon., "<https://itschrisdfirst.blogspot.co.ke/2016/04/Eggonpeople-Lifestyle-and-Culture.html?M=1>," People, Lifestyle and Culture., 2016.

Nasarawa State, Nigeria and were known to be settlers on a hilltop before coming down to the grasslands towards urbanization.³

The Eggon people are divided into three major clans namely: Anzo, Eholo, and Eggon Erro. The Anzo clan are mostly found around Alogani Galle, Wakama, Ogba, AGunji, Angbaku, Ogbagi, Ubbe, and Wogna while the Eholo clan are in villages like Kagbu Wana, Wangibi, Ikka, Alushi, Ginda, Wulko, Wowyen, Endeho, Gaji, Ungwashuru, Lambaga, Bori and Lizzin Keffi. The Eggon Erro are mostly around Umme, Nassarawa Eggon, Alizaga, Bakyano, and Arugbadu, Sako, Arikya, and other small settlements in Lafia Local Government Area. However today, these clans have spread and inter-woven with each other in the quest for fertile farmland among other tribes such as the Alago, Kambari, Gwandara and Mighili.⁴ What is unique about these clans is that *Anzo* and *Eholo* have the largest concentration of Christian population whereas *Eggon Erro* have the largest number of Muslim population but most authors writing the history of Eggon people tend to neglect this vital aspect of Islam in Eggonland.

Furthermore, these clans have different tribal marks. The *Anzo* and *Eholo* have fifteen lines on each cheek running from the temple. The *Eggon Erro* have nine marks on the face. This group is also called *Madan Tara* (nine marks). They both have patterns of lizards and birds on the neck, while some choose to draw drums or arms and other objects. Marks are also cut on other parts of the body like the belly, sometimes even the legs, and women's backs.⁵ Both men and women in Eggon land traditionally pierced their ears, but only women pierce one nostril. All these marks were for decoration and to prove how brave those who had them were, and to have endured the pain of making them.

The Eggon people are from Nasarawa State in North-Central Nigeria. They are mainly found in Nassarawa Eggon, Lafia, Akwanga, and Keffi local government

³ Chris, "EGGON:People, Lifestyle and Culture," *Christopher's Page* (blog), April 18, 2016, <https://itschrisfirst.blogspot.com/2016/04/eggonpeople-lifestyle-and-culture.html>.

⁴ Nasara M., *Eggon and the Power of the Ancestors*. (Lafia: Sakpa Press, 2011).

⁵ M.,.

areas of the state. They can also be found in Kokona, villages around Doma, Obi, Keana and Wamba Local Government Areas.⁶ Most of the Eggon people who are living outside the Eggonland embraced Islam earlier than their relatives in the village, though some held their traditional and Christian beliefs.

According to oral history, there is the general belief in the Supreme Being, who is found beyond the sky. He is called *Abogben*. He owns everything, knows everything and is everywhere and does anything. He is the Creator and is very far from man. Therefore, man communicates with him through *Ashim* or other objects kept by the people. The Eggon people differentiate the name of the sun (*onomo*) from *Abogben*. They also believe that since *Abogben* is everywhere, he will judge and punish all wicked people after death through *Anghashim*. In other words, he is the rewarder of all good people.⁷

They attach more importance to the god found under the ground because he blesses their land and gives them a good harvest. Also, it is this god whom people who die see and not the high god. Therefore, this cult is consulted or appeased before planting season, harvest season and before festivals commence. This god is known as *Anghashim*. When consulting this god libation is poured on the ground seven times with some confessions by the elder or the priest and some prayers are made to this god.⁸

The *Ashim* cult is believed to ward off wicked or evil spirits from the land. The cult is physically represented by leaves of the tree called *mijikadenya* in Hausa. These leaves are kept on a farm to ward off thieves. The victims of this cult are afflicted with a severe sickness until they confess.⁹ No one has the right to play with *Ashim* and if one eats *Ashim's* food unworthily one is afflicted by *Ashim* in such a way that one's stomach will become swollen. Women are not allowed to go near nor see *Ashim*. However, women past menopause may be introduced to the cult. They are

⁶ "Eggon in Nigeria. [https://Joshuproject.Net/People Group/11721/.](https://Joshuproject.Net/People Group/11721/)," May 17, 2020.

⁷ Blench, R, *A Dictionary of Eggon Language*, (Cambridge, UK: Kay Williamson Foundation, 2015).

⁸ Blench, R.

⁹ Blench, R.

warned strictly never to disclose the secrets to younger ones and such old women are not allowed to eat *Ashim's* food. The *Eggon Erro* people also have their own *Ashim* called *likya* which are being feared by all.¹⁰

Apart from *Ashim*, there are other cults kept by individuals, families or clans. Among such cults are *Akuk*, *Gango*, *Yamba* and *Arikeya*. These cults are represented by objects like pots, stones, sticks or cowries. They are believed to function in various ways, that is, to make the soil fertile for good harvest, to protect the family or clan from any misfortune or evil, to bless the wombs of women so that they might give birth, and to ward off sicknesses and diseases of all sorts. That is why sacrifices of chicken, goat, and beer are made to these gods in order to appease them and to maintain a good relationship with the gods of the land. A related cult known as *Yambu* is found in the *Tashan-Mada* area. In January to April, offerings are made to the gods before the planting season during which people plead for sufficient rainfall and blessings on their farms. In September, they again appease these gods and give sacrifices in thanksgiving. The cult shrines are kept sacred, and away from people. Only the priest and those involved are allowed to go there.¹¹

In honor of these gods, important festivals are celebrated. An example is the *Ashimu* festival celebrated in March/April annually. During the ceremony, only men who have been initiated into the *Ashim* cult can participate in the feast. The ceremony lasts for about a week. This period is marked by much beer drinking and feasting. The *Arashim* dance is done during the ceremony.¹²

Witchcraft is greatly feared in Eggon land. Many people spend money seeking for protection against witchcraft. Witches discovered or suspected are forced to confess or be killed. Witch doctors in Eggon make a lot of money. An example is Mrs. Maryamu, whose fame had reached all over Eggon land. This woman is believed

¹⁰ Dauda M. Enna, "Resurgence of Ethnic Minority Identity through Performance: The Case of the Eggon.," *EA Journals*, accessed August 19, 2015, <https://www.eajournals.org/journals/international-journal-of-african-society-cultures-and-traditions-ijasct/vol-2-issue-3-july-2015/resurgence-of-ethnic-minority-identity-through-performancethe-case-of-the-eggon/>.

¹¹ Blench, R, *A Dictionary of Eggon Language*.

¹² Blench, R.

to have the power to see and catch witches, especially those who kill people. She is also believed by the Eggon to have herbs that can disengage one from witchcraft. This woman is not just consulted; she is worshiped. In fact, her influence is so strong that even church leaders consulted her at a time. In essence, there is a great fear of witches amongst the Eggon.¹³

C. Evolution of Islam in Eggonland: Yesterday, Today and Tomorrow

In this section, the paper discusses how Islam evolved and its future in Eggonland and its progress yesterday, today and its prospects tomorrow.

1. Islam Yesterday in Eggonland

Historical facts proved that Islam as a religion started to enter into the lives of the Eggon people from the beginning of the 20th century. This is a relatively late compared to places like Lafia and Keffi Local Government Areas of Nasarawa State, this is due to number of factors, by virtue of their geographical location, historical and ethnic relationship with Kanem Bornu Empire and the Sokoto Caliphate respectively, the Eggon people had no direct trade link with the two Great Empires in the Northern Nigeria that contributed to the spread and development of Islam which could have to attract immigrant Muslim traders and preachers into their midst to introduce the religion of Islam.¹⁴

However, the rapid acceptance of Islam became household when in 1953 Sir Ahmadu Bello visited Nassarawa Eggon during the reign of Alhaji Abdullahi Idde, a Muslim Aren Eggon (the Chief of the Eggon people). The visit attracted a lot of Eggon people to embrace Islam as their religion.¹⁵ In the Glorious Qur'an Allah had spoken the truth when He declares: "When comes the help of Allah and conquest, and you see that people enter Allah's Religion in Crowds" (Qur'an 110:1-2).

¹³ Blench, R.

¹⁴ Focus on Nassarawa Eggon Local Government, *A Pamphlet of the Local Government Information Unit.*, 1993.

¹⁵ Focus on Nassarawa Eggon Local Government.

It has been observed by the researcher that Mallam Aliyu Kotsa and Mallam Umaru Egbu all of the Eggon ethnic group were Muslims even before the reign of Alh. Abdullahi Idde. Mallam Umaru Egbu even had established the traditional Islamic school in his house in Akwanga, while Mallam Aliyu Kotsa moved to Hanwa in Zaria, Kaduna and became an Imam in that settlement.

It has also been asserted by Umar Abdullahi Galle (2020) that before the establishment of the present day Nassarawa Eggon, Mada Station has been a stronghold for Islam and Muslims. This is because Mada Station have been a host to different ethnic nationals at the cause of trading along the railway shorelines. This happened between the mid-twenties and early thirties, which gave the Eggon people early contact with Islam. It is also on record the Barkin Kuza, Kuba (Tin Settlement) Kuba in Nassarawa Eggon Town played a significant role in the spread of Islam among the Eggon people. This is because it played host to Muslim Miners from different parts of Northern Nigeria before the establishment of Nassarawa Eggon.

It has been observed and based on the available information at the disposal of the researcher, Barkin Abdullahi (B.A.D) is another reference of the Islamization that took place in Eggonland. This is also attributed to the fact that Barkin Abdullahi is a rail station which was constructed between early thirties and forties (1930s-1940) and have played host to people of different religious faiths hence due to the construction work and subsequent operation of the rail line the Eggon people came into contact with the labour force at that time.

Due to the visit, many Hausa traders and scholars became acquainted with the area and started to establish their business and ideas must especially that of Islam in Nassarawa Eggon. Thus, a Qur'anic school was established in the Palace of the Aren Eggon and which helped in the spread and dissemination of the teachings of Islam amongst Eggon people far and wide which led to the conversion and acceptance of so many Eggon people to Islam. This visit was the turning point in the development of Islam in Eggonland because a lot of people migrated from the villages to the newly established Nassarawa Eggon town and accepted Islam. Thousands of elderly men and women refused to accept Islam but allowed their children to embrace Islam but

this is rarely captured in most of the historical literature of Eggonland written by Christians. Therefore, an attempt would be made to deconstruct and debunk most of the historical fallacies anchored by the Christian writers who deliberately want to establish that Eggon is synonymous with Christianity.

The exact percentage of Muslim community in Eggonland is uncertain, for several reasons, because Christianity and traditional religion had deeply entrenched in Eggonland, anything regarding Islam were degraded and were not given priority to keeping a record for anything regarding Islam. Similarly, in Nassarawa Eggon, the government have not kept records or statistics on the number of Muslims in the local government. Unlike in many other parts of the world, religion is not considered as an important demographic factor in Nigeria. It is deemed as a matter of individual's choice and religious freedom.

It against this backdrop of the state of happenings, this paper would examine the circumstances that led to entrance and development of Islam in Eggonland, which is referred in this paper as, yesterday, today and tomorrow in Eggonland and how Islam drew most of its followers and other non-Muslims in understanding the teachings of the religion of Islam. Hence, the Islamic Da'wah have been playing a significant role in promoting peaceful co-existence in Eggonland and Nasarawa State in general. One of the major challenges that stunted the expansion of Islam to neighboring villages was the lack of adequate indigenous Islamic teachers that would enter rural areas to teach in the local dialects. Again, associating Islam with Hausa was another reason why some people refused to accept Islam, citing fear of the domineering effects of Hausa language, that is why till date among the Christians in Eggonland, they tagged Eggon that are Muslim as Hausa. These factors have culminated into a major threat to the religion of Islam in Eggonland until the revival of Islam especially under the auspices of Sunni organizations. This would be discussed below as Islam today in Eggonland.

An in-depth interview with Imam Jibril Danladi Yusuf,¹⁶ revealed that ethnicity is one of the major impediments to the development of Islamic Da'wah in

¹⁶ Imam Jibril Danladi Yusuf, *Islamic Scholar* (Nassarawa Eggon., 2020).

Eggonland. People refused to embrace the teachings taught by someone that is not from their ethnic group especially in rural areas where inhabitants understand only the Eggon language. Early Islamic missionaries and preachers faced stiff resistance especially Hausa people that came to preach Islam because the Eggon see Hausa as an alien language, and they are there to spread the dominance of the Hausa hegemony on the minority ethnic groups in Northern Nigeria. It was also observed that lack of enough Islamic scholars who can conduct the contemporary Da'wah programs in the area and regular training and re-training of scholars to update their knowledge as far as Da'wah is a concern has greatly contributed to the low rate of people embracing Islam.

2. Islam Today in Eggonland

As at now, Islam in Eggonland seems to be gaining ground, especially in places like Arugbadu, Bakyano, Galle, Mada Station, Alogani, Endehu, Alizaga Arikya, Barkin Abdullahi (B.A.D), and Nassarawa Eggon. The researcher has observed that the activities of the *Jama'atu Iẓālatil Bid'ah Wa'iqamatis Sunnah* (JIBWIS) (the Islamic Organization for the Eradication of Innovations and the Establishment of the *Sunnah*) also contributed to the spread of Islamic teachings among the Eggon people through their weekly preaching in villages in the area. This is because its *Da'wah* activities cut across all the villages and areas within the area of the Eggon people. This Islamic organization does organize lectures to sensitize the people of the real teachings of Islam, this mass awareness and orientation as an outreach to rural areas has been profitable considering the number of people embracing Islam.

However, the misunderstanding of Islam among the Eggon people today is mainly caused by the inaccurate or distorted information conveyed by the Christian missionaries with the assistance of some Eggon locals who penetrate villages in Eggonland and preach in Eggon language and thereby building schools, hospitals, and churches. They also donate food stuff and clothing materials to the villagers and in turn spread hatred about Islam and Muslims to them. These humanitarian services

have culminated to paint Islam black because the villages view the assistance rendered by the missionaries as part of salvation.

At the forefront in the propagation of Islam in Eggonland were the *Jama'atu Izzalatil Bid'ah Wa'iqamatis Sunnah* (JIBWIS) who do conduct Da'wah across villages within Nassarawa Eggon calling people to the true teachings of Islam. Also involved in the spread of true Islamic teachings in Eggonland is the Muslim Students' Society of Nigeria (MSSN), its programmes and Da'wah activities for secondary school students and other members of host communities. The activities of the (MSSN) gets to areas where Islam faces resistance from Christians and traditionalists. In an In-Depth Interview with Ishaq Muhammad Idde,¹⁷ asserted that, the programs are aimed at educating the students and members of the host communities on the various teachings of Islam, most especially the issue of morality.

There are other Muslim groups that are involved in the spread of Islam in Eggonland like the Muslim Sisters of the Medical and Health Workers in Nassarawa Eggon. This group has successfully in organized *Da'wah* lectures for women during the weekend and normally pay a visit to hospitals and the less privilege. According Mairo,¹⁸ the Ameerah (President) that, they are also involved in the organization of Qur'anic Recitation competition for children from formal Islamic schools in order to keep the children busy and up to date about their religion and sharpen her memory.

In explaining the reason for the low rate of Muslims among the Eggon people of Nasarawa State, some people tend to point to the slow progress of Islamic *Da'wah* in Eggon villages and towns. Ustaz Nasir Al- Qasim,¹⁹observed that unlike in some other areas where the number of Muslim converts reached few hundreds per year and is growing, the recorded number of Muslim converts among the Eggon people is high, compared to about 40 – 50 years ago.

¹⁷ Ishaq Muhammad Idde, *Civil Servant* (Alogani, 2019).

¹⁸ Hajiya Mairo Shuaibu Dauda, *Civil Servant, Nassarawa Eggon*, 2020.

¹⁹ Ustaz Nasir al-Qasim, *Islamic Scholar* (Nassarawa Eggon, 2020).

Furthermore, in looking at the problems facing the spread of Islamic teachings in Eggonland, some factors are worthy of discussion. With the progress of Islam among the Eggon people, a large proportion of the people of Eggonland is ignorant of the true teachings of Islam as practiced by the Noble Prophet Muhammad (S.A.W). In villages unlike the township, they know very little about Islam and whatever they know, are either sketchy or misleading because of the inadequate Islamic teachers in the area when the Islam entered.²⁰ And even the non-Muslims have little or no knowledge about the religion of Islam. This misconception led them to develop hatred against Muslims and Islam. All these were the results of their misunderstanding of Islam, lack of interest to source the authentic knowledge about Islam, ineffective programs conducted by Muslim groups to acquaint the non-Muslims with Islamic teachings and lack of enough Muslim *Da'mab* preachers who are fluent in the Eggon language.

More so, one of the major challenges for the spread of Islam in Eggonland is in the intellectual sphere. Most of the earliest and recent writers of Eggon, particularly Christian writers tend to align the history of the Eggon with the Christianity. In virtually all books, articles, journals or cultural ceremonies of Eggon people, the picture that those writers such Ayuba Anyuabuga, Prof. Dauda Musa Enna, Philip Adigizi tried to depict is that Eggon people are exclusively Christians, and their root is from Israel. In this regard, literature regarding religion in the Eggonland neglected Islam and prominent Eggon people that accepted Islam since the 1950s. This has slowed down the development and spread of Islam in the area studied.²¹ Their writings were fallacious in the sense that they have not tendered any anthropological and scientific evidence that linked Eggon with Christianity because the European missionaries arrived Eggon Hills in the 18th century. Before the arrival of missionaries there was no Christianity and Islam, and when the colonialists arrived, they had earlier contact with *Eholo* and *Anzo* clans. It has been the reason till 2016 that significant majority of those clans are Christians while the *Eggon Erro* clan had no

²⁰ al-Qasim.

²¹ Envuladu, A, *Eggon Nation from 11th Century to Date*, (Nigeria,; Jos., 2014).

contact with the Europeans like their compatriots, and that is why most of the *Eggon Erroh* people are either Muslims or traditional religion worshipers.

3. The Prospect of Islam in Eggonland

There is light at the end of the tunnel regarding the future of Islam in Eggonland, and the prospect as a whole is promising. While some problems related to the spread of the true Islamic teachings such as the fear of being isolated as encountered by new converts to Islam will remain, some would subside and situation improves with time especially as the Muslims and non- Muslims continue to understand the true teachings of Islam, and some of the villagers doing away with the *Ombatse* Cult and embrace what Islam have said as a result of the influx of Islamic preachers to hitherto restricted areas.

However, despite the increasing number of Muslims among the Eggon people and understanding of the teachings of Islam, the proliferation of modern and formal Islamic schools has been encouraging, this portend that Islam is steadily growing not only in numbers but educated Muslim notably among the young generation and gaining acceptance among the Eggon people. This is evident by the number of converts are among youths, women and elderly. Based on a statistic from an Islamic organization *Jama'atu Izalatil Bid'ah Wa'iqamatis Sunnah* (JIBWIS), over 70 percent of the total Muslim population belong to the 25–35 and 36–45 age groups.²² With the rapid increase in the number of Muslims in Nassarawa Eggon and the existing development brought by the formal Islamic schools in the area, an avenue has been created for contacts between Muslims and non-Muslims either at workshops, seminars or other public places to facilitate understanding of the Islam and hatred developed by the Christians in the area. This has substantially accelerated the spread of Islam to areas that previously have no single Muslim worshiper. In this sense, the influx of Islamic teachers teaching in formal Islamic schools in Nassarawa Eggon is

²² *A Document of the Jama'atu Izalatil Bid'ah Wa'iqamatis Sunnah* (JIBWIS), (Nigeria.: JIBWIS, 2013).

fast-tracking the awareness of the Islamic religion to the non-Muslims population in the villages to have a better understanding of Islam.

The researcher argues that the increase in the number *Masjids* due to the increasing population of the Muslims in the area, and the role of Islamic schools and Muslim organization in enhancing and facilitating the *Da'wah* process further are expected to increase in no distant further. It has been further observed that Masjid could be found in almost all the villages in Nassarawa Eggon with the exception of *Kagbu, Arikepa, Aguji, Lizzi Keffi, Alushi* and *Ubbe/ Ogba* villages out of the 34 villages under Nassarawa Eggon. One of the progress Islam in Eggonland is having Muslim scholars who are now preaching and calling people to Islam in the Eggon dialect. Alhaji Ayuba Kwakibi revealed during in-depth interview that, contrary to the opposition early Islamic preachers that were not from Eggon ethnic extraction faced in their quest to spread Islam, now there are a lot of indigenous scholars which are well-versed in both Islamic and Western education that are entering the nooks and crannies of Eggon land preaching the words of Allah in Eggon language without fear of tribalism and attack. People are embracing Islam after understanding the explanations in Eggon dialect.²³

Another area in which Islam will be prospecting is the establishment of Islamic Schools that ran both Islamic and Western educational programs in Nassarawa Eggon today. Muhammad Abdullahi Maigari²⁴ revealed that these schools were built to bring up the young ones who would assist in doing *Da'wah* in the future. He mentioned several Islamic schools, for example, the *Al-Iman* School, *Alogani* build by a Syrian Nurudeen al-Rawi. Also, the (JIBWIS) build and runs schools in Eggonland, *Ummul Qura* schools, and Sheikh Abubakar Mahmud Gummi School both of which enrolls students into the nursery, primary and secondary sessions. It is also observed that the (JIBWIS) also owned and run *Assasul* Islam nursery and primary school. There are other Islamic schools that also run Western educational programs like *Hayatul* Islam, *Al-Ikblis*, and *al-Bayan* schools.

²³ Alhaji Ayuba Kwakibi and Servant Civil, *Interview at Nassarawa Eggon, 2020*.

²⁴ Muhammad Abdullahi Maigari, *Student, (Nassarawa Eggon, 2020)*.

The researcher also argues that another factor that Islam and Muslims in Eggonland are at the verge getting befitting centre which is expected to give Muslims a lead and make the prospect of Islam a good one is the building of an Islamic centre that includes a training centre in Nassarawa Eggon. This training centre is intended to train Eggon sons and daughters in various areas of the religion Islam and most importantly Islamic Da'wah. Added to this, the establishment of the Islamic Society of Eggonland provides scholarships to students learning in tertiary institutions at home and abroad. This will also boost and give Muslims lead intellectually given the importance that Islam emphasizes on the acquisition of knowledge.

D. Conclusion

No accurate statistics of the Muslims is so far recorded nor is a clear history of the first coming of Islam and carrying out Islamic Da'wah in Eggonland is available. There are rather various oral accounts and views in respect to Islam and number of Muslims in Eggonland. In brief, substantial impact of Islam onto these areas was not promising until recent times, and that the Muslim population undoubtedly increasing almost on daily basis.

Regardless of these facts, Islam is fast growing in Eggonland and its environments. With little challenges and problems in spreading the true Islamic teachings are expected to continue or persist, yet, over time, Islam hopefully would find a better place in the hearts of the Eggon people and become the leading religion in Eggonland. With the recent developments in Eggonland, i.e. the increasing number of Muslim converts, especially young people and the growing number of Muslim organizations and Islamic institutions such as masjids and schools, the future of Islam in Eggonland is certainly looking bright.

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