



AN EVALUATION OF DIFFERENT PHASES OF DA'WAH ACTIVITIES BY NOTABLE SHAYKHS IN OJO TOWN, LAGOS STATE, NIGERIA

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Received: 24 December 2019 • Accepted: 19 May 2020 • Published: 31 October 2020

Abstract

This paper documents and also evaluate the different phases of da'wah activities by some notable late and old Arabic and Islamic scholars in an ancient town called Ojo. It has been established that, idol worshipping was predominant among the Aworis in Ojo before the advent of Islam there. But with the coming of Islam as a rescue train, da'wah methods were explored by these religious proselytizers not only to gather people into the fold of Islam, but also to orientate them to the fundamental principles of the religion. These da'wah activities underwent various changes in Ojo due to some influencing factors such as the roles of Du'aat, continuous transformation of individual ideologies, etc. The study observed that in order to achieve proper, commendable, rewardable and effective da'wah activities in Ojo, modern methodology with sound knowledge of both Arabic and Islamic studies which must be complemented by the English language should be acquired by the contemporary and prospective da'wah workers in this progressive locality. It, therefore, recommends that the inclusion of interfaith relationship, meaningful dialogue, economic empowerment, career counseling, purposeful leadership seminars, visitations to orphanages, hospitals, prisons, etc, should form part of their da'wah activities.

Keywords: Activities, Daa'i, Da'wah, Different, Ojo Town, Scholars

Cite as: Paramole, K.O., Folami, A.B. (2020) An evaluation of different phases of da'wah activities by Notable Shaykhs in Ojo Town, Lagos State, Nigeria. *Asian People Journal*, 3(2), 11-23.

INTRODUCTION

Present-day Ojo town is located in the western part of Lagos State. Most of the areas are inhabited by people of Awori stock. Ojo is bounded in the west by the Egun of Badagry, in the north by Iba town, in the south by Iyagbe, and in the east by Aiyetoro. The region is bounded in the north and to the south by flowing rivers having large and impressive tributaries. To its east, Ojo shares borders with the towns of Iba, the Hausa settlements of Okokomaiko, Kemberi and Ilemba as well as Igbo-Elerin; while its northwestern neighbours include the villages of Onireke and Oluti. The earliest known settlers of Ojo were fishermen who settled there, mainly because of the abundant supply of fish in the surrounding creeks and rivers. The region is known for fishing and farming. The name Ojo according to a source was derived from “EJO” meaning “eight”. This was a result of the sacrifice the oracle requested the early settlers of Ojo to make which involved eight pigeons, eight cocks, eight hens, eight snails, eight alligator peppers, eight bitter Kolas, eight kola nuts and eight cowries. Afterwards anyone going to the town would say I am going to Ilu-Ejo (town of eight numbers).

The religion of Islam through its teachings encourages man to shun all forms of idolatry and all evil acts, but lead a simple and righteous life in the Society. However, the best form of doing this is to orientate the Muslims through *Da'wah* which is the tool for spreading the faith. More importantly, through this method, the Qur'an enjoins the Muslim Community to follow the steps of the Prophet (p.b.u.h) and emulate his distinctive characters in spreading the religion far and nearby enjoining what is good and forbidding what is bad. The topmost mission of Muhammad (p.b.u.h) as given to him by Allah is *Da'wah* (communication of Allah's message to Man). Many Qur'anic verses describes him as a *rasul* (messenger), as *Daa'iyah* (one who calls to God's path), and as well as a *Nadhir* (Warner).

The above verse indicates that it is the responsibility of all Muslims to engage in *Da'wah* activities. It was on this note, that many *Du'at* emerged taking into action the responsibility of sensitizing the Muslim folk on the fundamental knowledge of the religion. The Propagation of the Islamic message to non-Muslims and also teaching and providing continuous guidance to the believers constitute the core task of scholars who were the heirs of Prophets. It is of no doubt that notable religious revivers like Shaykh Uthman bn Fudi, Shaykh Adam Abdullahi al-Ilory and a host of others in West Africa were on this quest to guide the people. The contributions of notable Islamic Scholars like Mallam Yusuf (First *Qur'anic* teacher in Ojo), Shaykh Al-Ameen Folami and Shaykh Abdul Mu'min (both were former Chief Imams of Imoloniadinni), Shaykh Ahmad Rufai (Present Chief Imam of Imoloniadinni Central Mosque, Ojo) pose a great importance of study for their *Da'wah* activities to rescue the people of Ojo from all forms of un-Islamic trends in reaction to Qur'an 41 verse 33 which says:

"And who is better in speech than he who calls People to Allah..."

Thus, this research is a survey of the different phases of *Da'wah* activities in Ojo and its successful impact on the Muslims and non-Muslims in the area.

Definition of *Da'wah*

The term *Da'wah* is derived from the verb *Da'aa* (to call/ to invite), *yad'u* in the past continuous tense and the

root is *Du'a* or *Da'wah*. It is an attempt or endeavour in the form of speech or activity for inclining or bending people to believe and have faith in a certain idea, thought or opinion which one is calling them to. Mahfuz defines *Da'wah* technically as motivating and directing people to performance of good deeds in on the right path. According to Ammarah, it requires one to inform another of the way of God and accordingly, *Da'wah* comprises teaching and educating and all forms of communication as well. Al-Ilori defined 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. Adetona described *Da'wah* through different terminologies and these include:

1. *Al-wa'z* meaning the exhortation of human minds into the good act with the intention of accepting the truth and abiding by it in their actions.
 2. *Al-Irshaad*- The guidance of men towards the right path and sticking onto goodness.
 3. *At-Tadhkir*- The making known to men Allah's favours and warning them against worshipping other but Allah.
 4. *Al-Bashaarah*- The giving of glad tidings about a blissful entrance.
- All of the above definition simply stage *da'wah* as inviting, calling, informing, admonishing, educating and as well rescuing people.

The Position of *Da'wah* in Islam

As mentioned earlier, *Da'wah* started from the days of the first man on earth Prophet Adam (A.S) till the days of Muhammad. They were purposely sent on this mission to alienate man's mind from obscurity and to make efforts at calling them to follow the divine path. In Islam, *Da'wah* activities is are for both Muslims and non-Muslims. For instance, the Prophet sent Mus'ab bn Umar to the people of Madinah to teach and admonish them in all aspects of Islamic living before his migration. According to the Qur'an, *Da'wah* is another way of serving Allah, the Almighty. To engage in it is a tangible manifestation of noble service to Him. Muslim scholars are of the view that *Da'wah* can either be *fard 'ayn* or *fard kifayah*. Abdul Aziz referred to it as *fard kifayah* if in a given territory a sufficient number of *Du'aat*.

Many could face challenges at the expense of propagating the *Din*, this was why Almighty Allah forewarned the Prophets to apply wisdom and good exhortations in the process of carrying out this task.
Invite to the way of your Lord with wisdom and good admonition and argue with them in a way that is best...(Q16:125)

METHODOLOGY OF *DA'WAH* IN ISLAM

For an effectual message to be delivered by the *Da'i* and accepted by *Mud'uu* it has to be through a method. The Prophet was very lenient in his teachings and this led to the Arabs having passion for the religion due to the way it was presented to them. Most of the Islamic preachers these days are fond of making inflammatory remarks like threatening unbelievers of entering Hell Fire. How could a person who has not seen the Paradise or Hell before believe in such exoteric knowledge, if not with the guidance of the creator? A *Da'i* can only be impactful if he explores these methods to in passing his message.

One is to do a surgical experiment of a *Mud'uu* in order to know the kind of disease causing damage to his inner part and the cure to be applied. For instance, the *Da'i* is to supply the belief in the oneness of Allah whereby the disease of the respondent is disbelief. And if the second respondent's disease is associating partners with Allah, the cure to such disease would be repentance and engaging in good deeds. A *Da'i* is expected to explain things in an easy manner and clear terms and repeat more important points, and speak in a loud voice.

Planning is also another area of *Da'wah* where the *Da'i* needs to strategize on the mode his lecture would take, plan ahead of time, practice on the theme to be discussed extensively to have a good delivery of the message to the audience. The *Da'i* needs to establish a rapport with the respondents and do a diagnosis of their ailments by asking simple and relevant questions which may bring a commendable level of relationship between him and his listeners.

ADVENT AND SPREAD OF ISLAM IN OJO

It is on record that Islam penetrated Ojo in the late 19th century during the reign of Baale Alaka. Islam gained success in the town through one Mallam Yusuf (Baba Sala) from Ibadan. Some Ojo indigenes and traders, who usually went on business trips to Lagos having witnessed the pitch of Islamic tenet there, aided his coming to Ojo to educate them on the basic or fundamentals of Islam. Mallam Yusuf was accommodated in Oju Oba Ebute compound where he started his religious evangelism. The Religion kept growing daily with people coming to him to embrace Islam in multitudes.

The rapid spread of Islam in the community led to the Muslims facing series of persecutions in the hands of the idol worshippers. They claimed to be imitated by the way Muslims do the call prayer (*Adhan*) owing to the fact that, the mosque erected by the Muslims was very close to Igbo Rala (worshipping house of the Unbelievers). But with the help of the Royal head of the town then (Baale Alaka), the issue was later resolved and the Muslims were allocated a new site to build their own place of worship. In early days of Islam in the town, there were only two mosques, but today there are about 7 Central and 20 *Ratibi* mosque within the community.

DIFFERENT PHASES OF DA'WAH ACTIVITIES IN OJO

The spread of Islam in Ojo was achieved through different phases of *da'wah* activities championed by various Islamic scholars who were well versed in the knowledge of the Qur'an, *Hadith* and other aspects of Islamic knowledge. Scholars have argued that *Da'wah* can come in different phases. The *Da'wah* activities according to our focus in Ojo therefore surfaced in four different ways and these are:

Arabic School and Conversion by Mallam Yusuf

The first *Qur'anic* classes in Ojo town started slowly during the time of Mallam Yusuf who brought Islam into Ojo. He was able to set up an informal Qur'anic School to enhance his religious campaign and this facilitated the teaching of the Holy Qur'an. The variation in the pupil's pattern of articulation was as a result of the teacher's

accent. His teachings lasted for about six months, depending on the capabilities of the individual pupils. Afterwards the pupils used spelling patterns to correctly grasp the lessons and this enabled them to recite by heart proficiently any Arabic written text. He actually used Oju Oba Ebule area mentioned earlier as his *‘Ilmiyyah* School. After he had established himself, people started trickling in one after the other to embrace the new religion. Some of the earliest set of people that accepted Islam through him were: Malam Shuaib, Sule Kiniun, Amuda Rufai, Salami Aya, among others.

‘Ilmiyyah School, Public Lectures, Philanthropy and Religious Conversion by Shaykh Folami

Another scholar who contributed to the development of Islam through this mode was Shaykh Al-Ameen Folami. He was among the earliest set of Islamic scholars who strived extensively to stabilize the religion in Awori Land. He had his elementary studies of Al-Qur’an under Alfa Alabi from Ilorin and Alfa Olohunlogbon for further studies in Arabic translation (in English and Yoruba Language). He toured virtually all Awori towns extensively, preaching Islam and proved to be an eloquent preacher, fearlessly denouncing the pagans and encouraging all converts into Islam.

He was turbaned as the Chief Imam of Ojo on August 30th 1975 and made remarkable achievements in the mosque and town as a whole. He championed the cause of renovating the mosque in 1972 which facilitated the purchase of the “Thunder Halt” (Igan Ara) on the Central Mosque’s Minaret with his personal money. Lamina as the Aworis used to call him in a short while joined Ansar-ud-Deen Society of Nigeria and later in 1974 established his own Modern Arabic School (*Madrasatu Daaru Salaam*) within his premises with scores of students trooping in to learn elementary knowledge of Islam. The classes consisted of two sessions, morning and afternoon. The morning session usually held at Ojo central Mosque, Esa square while the evening class came up at his residence, 60 Olojo Drive. Many at times he was openly confronted by the pagans in Ojo, but he always had his way as a brave preacher who did not care whose ox was gored. His lectures were always in the comparative way (quoting from both Qur’anic and Biblical sources). He will discuss in Yoruba language and translate into English. This intelligent approach made him distinct from his colleagues.

Another important characteristic of the Shaykh’s *Da’wah* method is exhibiting kindness, tolerance, good manners and constant financial supports of incapacitated converts to start up small scale businesses, thus saving them from the mockery of their former religious colleagues. During *Hajj* period, intending pilgrims from the whole of Awori area will have to wait for him to be present at their farewell *Dua’* (*Adua Makkah*) due to his spiritual inclination. He was also known for supporting intending pilgrims whose their Hajj fee were yet to be completed. He was P.T.A chairman of St. Michael is School for many years and record has it that he used stand-in financially for students whose parents were financially incapacitated. This philanthropic approach of Late Imam Folami led to the conversion of many non-Muslims to Islam in Ojo. This charitable attitude was easy for him to accomplish owing to the fact that he had been a merchant who engaged in cocoa business. He travelled far and wide to represent Africa in countries like Holland, Fence and Germany. He was the first to establish a public programme in Ojo where faithful Muslims from nooks and crannies of Ojo converged annually to supplicate Allah which is still in practice today.

He was turbaned Chief Imam of Imoloniadinni Central Mosque Ojo, the first of its kind in 1975. He was

also appointed as the Chairman, Council of Chief Imams Ojo branch in 1990 but due to ill health, he appointed Shaykh Ahmad Rufai to act on his behalf. Many achievements were recorded during his tenure, e.g. the purchase of 3 Acres of Land in Era for Muslims Cemetery and another 4 Acres of Land at Mebamu for the Council's permanent site. As the Chief Imam of Imoloniadinni he has much achievement to his credits. His distinctive *Da'wah* activities won him scores of adherents who were thirsty for Islamic knowledge and he was known for preaching against the futility of offering sacrifices to Yoruba gods and taught the practical benefits to be gained by worshipping Allah alone.

Religious Liberation, Arabic School, Public Lectures and *Jalb* Shaykh Tijani

Shaykh A.M.H Tijani at a very tender age has a vast knowledge in traditional *Qur'anic* studies under his paternal uncle, Alhaji Alimi Ariyo (First pilgrim in Ojo Awori). Though he had visited other Ulama like Alfa Yusuf of Ilorin and Mallam Audu, where he acquired rudiment knowledge of Arabic and Islam. It was under the tutelage of Alhaji Alimi he met his friend Alfa Raheem Junaid and both decided to embark on public lectures after leaving Alhaji Alimi's school.

In the cause of religious crusade, Named Tijani adopted the method of reading the Qur'an in Arabic while Shahkh Tijani translated into English. This later gave them fame throughout Awori Land as it was the first of its kind to be done by any young Islamic preacher. Part of his *Da'wah* activities was channeled through liberating Muslim students from the coercion they faced in the hands of minority Christian Missionaries. During this period, some Christian teachers along with their headmaster (Names-withheld for some reasons) forced Christian studies on Muslim students in their Schools and at times disguised like Muslims on Fridays and other Islamic festivals to deceive their parents. Shaykh A.M.H Tijani on getting to know how Muslim students in St Michael Primary School are being victimized, he took it upon himself to highlight his concern for the future of these pupils. Delegates were appointed of which he was the leader; others included in the list are Shaykh Lamina Folami, Mr. Saka Jinadu, and Mr. Abdullahi Akanni as officials in charge of education in the area. Many petitions were written to the Ministry of Education but all proved abortive. A.M.H suggested they should seek the help of the Ahmadiyyah movement and Ansar-ud-deen society (the two formidable Muslim Associations at that time), all to no avail due to the fact that, most of the ranking officials at the Ministry of Education then were non-Muslims. After all efforts proved abortive, A.M.H struck a deal with the Christians and he volunteered himself to teach the Muslim students Islamic studies as contained in the curriculum.

However, he was not employed as a full-time teacher of the school because he was not qualified to be a teacher. He worked with the school as a part-time teacher with a salary scale between 2½ to 7 ½ pence per month. This salary was from the pupils' parents who wanted their children to acquire Islamic and Arabic education, as a token to encourage the *Muallim* and not from the authority's pocket. A.M.H actually went against the Christian teachers' attitude in obedience to a portion of the *hadith* of the Prophet (p.b.u.h) where he says:

When anyone of you notices a wrongdoing; let him change it with his hand. If he is unable, then let him change it with his tongue. If he is unable, then let him change it with his heart, and this is the weakest (form of) faith.

(Hadith 4 of An-Nawawi related by Muslim).

In line with the above Prophetic tradition, he went to Lagos Island to invite the Ansar-ud-Deen in 1953 to establish a school at Okokomaiko area of Ojo Local Government. He accommodated the delegates: Alhaji Abdul Majeed Alebiosu and Alhaji Agiri, sent by the society for survey in his residence. This invitation and subsequent delegation yielded the establishment of Sadru-an-Juman Primary school at Okokomaiko founded in 1955 called Fazl-Umar-*Ahmadiyyah* primary school.. He was also nominated alongside Shaykh Lamina Folami and Pa Bada as a three man committee set up as the representatives of Muslims by the western government when the need arose for the expansion of existing schools in Lagos among which was St. Michael's Primary School, Ojo. They paraded villages and districts to enroll Muslim children to *Fazl-Umar Ahmafiyyah* Primary School. This mission was achieved with the help of his *Da'wah* counterpart Shaykh Lamina Folami, and this led the School authorities to name two sport houses after them as a token of appreciation: Tijani and Folami Houses.

Shaykh Tijani also made some laudable achievements in *Da'wah* activities as he visited places like Ikare, Irewe, Ibeshe and Ojogun among others where he converted Abdu Salam of Origele, Abdul Karim Idowu and Mujidat Ajoke Idowu to Islam. He later settled down after his sojourn of proselytization to various parts of Badagry in the propagation of Islam, to establish a local *Madrasah* (an Arabic School) at his residence of No. 6a Oju-Olojo quarters, Ojo, Lagos. He started with about thirty children which later multiplied to a substantial number.

Public Lectures, Philanthropy and Religious Conversions of Shaykh Rufai

Shaykh Ahmad Rufai's parents were staunch Muslims and did not allow him to acquire western education due to the habitual practice of Christian missionary schools of converting Muslim pupils into Christianity as mentioned in the phase that preceded this section of the study. He started and completed his elementary Islamic knowledge under the tutelage of Alfa Dauda Seidu in his Arabic school called *Madrasatu Ihyahudeen* and had his *Walimatul Qur'aniyyah* in 1928.

The Shaykh's zeal for knowledge prompted him to move further in his Arabic education and this took him to Lagos Island to pitch his tent under a notable Islamic scholar called Sheikh Tijani Awelenje a.k.a Alfa Saki. During this course he had the opportunity of meeting with political bigwigs in the old western region of Nigeria such as the late premier Sir Ladoke Akintola, Chief Obafemi Awolowo among others. With this influence an umbrella Islamic Organization was advised by Chief Obafemi Awolowo to be formed around 1965 and this gave birth to United Muslim Council of Nigeria (U.M.C) having Alfa Saki as the pioneer president, Alhaji Yaqub Olowogbowo as the secretary, Alhaji Shittu Oba as the Chairman, Board of Trustees and Shaykh Ahmad Rufai as a representative from Ojo. Shaykh Ahmad Rufai always moved along with his mentors from one village to another propagating in Awori Land and converting non-Muslims to the Islamic faith along with his two brothers Imam Lamina Folami and Shaykh Abdul Mumin Hamed Tijani who later brought Ansaru-Deen to Ojo Town. His proactive qualities made the Muslims in Ojo to vest him with the responsibility of taking care of proceedings in 1975 where eminent Ojo sons were turbaned with Islamic Chieftaincy titles.

In 1985, he joined the likes of Imam D.O Bakare, Imam Tairu Salisu, R.I Yakubu, Tairu Awesu Seriki and a host of others who seceded from United Muslim Council, and formed the Council of Chief Imams, Imam Ratibis and Alfas, Badagry Division. Shaykh Ahmad Rufai later became the Chairman of the division and he

succeeded along with his executive members in purchasing a permanent site for Muslims' cemetery at Era, Town Lagos for the council.. He pioneered the formation of an Islamic School for Muslims in Ojo called *AIMMAH* under the proprietorship of Imam Murtada Ibiyemi. In 1990, Shaykh Ahmad Rufai was turbaned as the Mogaji Adinni of Ojo Land, and the then Chief Imam Shaykh Lamina Ahmadu Folami of blessed memory made a public pronouncement that the turban was for him as the future Chief Imam of Imoloniadinni Central Mosque Ojo. As God may have it, Shaykh Rufai took up the *Mimbar* in 1995 due to the incapacitation of Shaykh Abdul Muhmin Hamed, who took over from Shaykh Folami due to ill-health. He was known for his astonishing Ramadan Lectures within the hours of 9:00 pm to 11:00 pm till the Night of *Laylatul Qadr*. As far as we know, his tenure as the Chief Imam of Imoloniadinni Central Mosque Ojo, facilitated the establishment of another 5 Central mosques: Olorunsogo, Isale Oro, Ifesowapo, Olaiya and Afolabi Ege Market. Also, in order to gather more funds for the development of the mosque, a house to house Ramadan Lectures were organized in 2013 sponsored by the turbaned Chiefs of the mosque. This become an annual programme since 2013 and Imam Rufai's family has been leading in this in terms of raising fund for the mosque. We also note that, he is always at fore-front on making donations in the cause of Allah alongside his children. The present ablution house in the Imoloniadinni Central Mosque Ojo was sponsored by one of his children, Alh. Mujitaba Rufai. During Ramadan, a joint public lecture is always organized by one of Shaykh Rufai's children in respect of Oba Galib Adeniyi Rufai (Olojo of Ojo Kingdom) with the motive of raising funds for the development of the Mosque.

DISCUSSION OF FINDINGS

Since the aim of the study is to evaluate the different phases of *Da'wah* activities carried out by different Islamic scholars in Ojo Town, Lagos State of Nigeria, we however, intends to evaluate the findings of the study clearly on how the scholars had used all means possible to catch the minds of their listeners through Public lectures, establishment of Arabic Schools, converting non-Muslims into the Islamic faith and as well spend out of their money to finance the incapacitated economically, morally, spiritually e.t.c. The researcher got to know through the respondents that these phases of *Da'wah* activities exhibited by the scholars mentioned in this study transformed the lives of 70% Muslims and non-Muslims in the area. However, a number of points flow from this study which lead us to evaluating the different phases of *Da'wah* activities of these great four personalities in Ojo Town.

Figure 1 shows that 60% of the respondents scored Mallam Yusuf high in the aspect of *Qur'anic* recitation, 20% scored him moderate while 20% scored him low. In the establishment of *Qur'anic* school, 45% scored his activities to be high, 35% scored him moderate while 20% scored him low. 27% scored him high in the conversion of people into Islam, 30% scored him moderate and 43% scored him low. In comparative lectures, 18% scored him high, 22% moderate, 60% scored him high. Building of Mosques in the area, 16% of the respondents scored him high, 42% moderate, 42% low. In the aspect of organizing Ramadan Lectures 62% of the respondents scored him high 27% moderation, 11% low. In the philanthropic, he was scored 36% high by the respondents, 23% moderate while 41% low. In the delivery of Friday sermons, 43% scored him high, 32% moderate 25% low. In town to town public lectures, 53% of the respondents scored him high, 26% moderate 21% low. In *Jalabi* work, he was scored 53% high, 36% moderate and 21% low by the respondents.

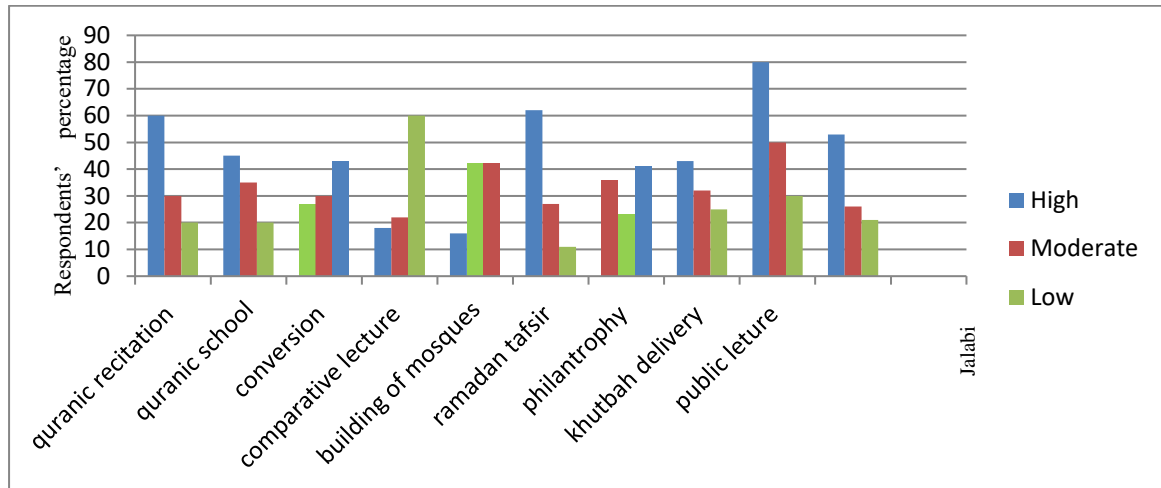


Figure 1 : Evaluation of Mallam Yusuf (Baba Sala) form of *Da'wah* activities in Ojo.

Figure 2 shows that 70% of the respondents while evaluating the phases of *Da'wah* activities of Shaykh Tijani scored him high, 20% moderate, 10% low. In the area of establishment of *Ilmiyyah* School, 32% scored him high, 23% moderate while 45% low. 73% of the respondents scored him high in converting of non-Muslims to Islam, 13% moderate 14% low. In delivery of comparative lectures, 80% of the respondents scored him high, 12% moderate and 8% low. 22% of the respondents scored him high, 27% moderate while 51% low in the building of mosques. In the area of Ramadan *Tafsir*, 69% of respondent scored him high 16% moderate and 15% low. Shaykh Tijani was scored high by 68% of the respondents as regards helping his followers financially, 22 % moderate, 10% low. In the delivery of Friday sermon, 67% of the respondents scored him high, 23% moderate, 10% low. Attending to people's spiritual problems (*Jalabi*), 70% of the respondents scored him high, 12% moderate, 18% low. In the aspect of public lecturers, 52% of the respondents scored Shaykh Tijani high, 33% moderate while 15% low.

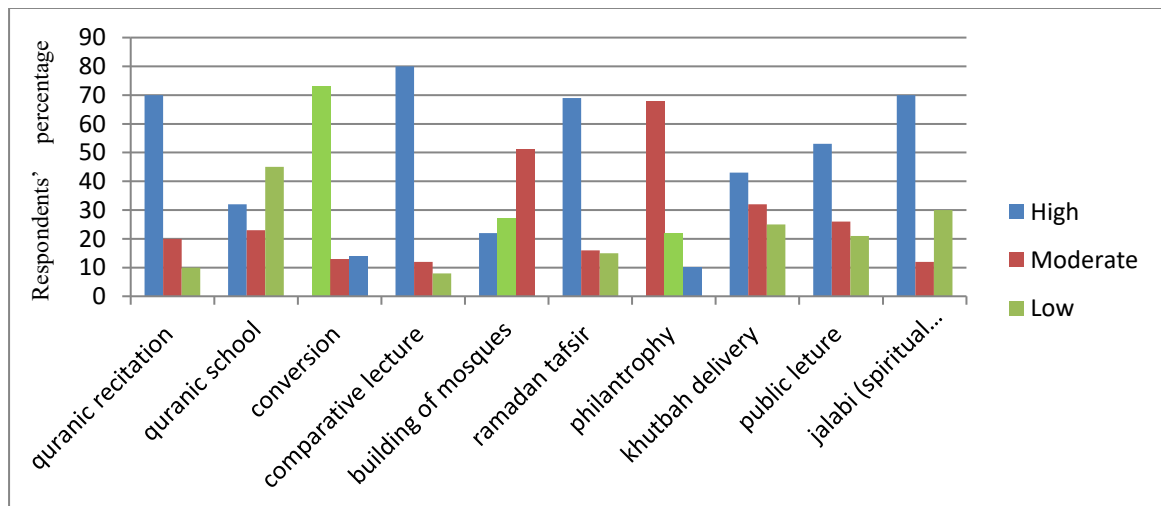


Figure 2 : Evaluation of late Shaykh A.M.H. Tijani *Da'wah* Activities in Ojo

Figure 3 shows that in the recitation of the Glorious Qur’an, Alh, Lamina as he is usually called was scored high by 72% of the respondents, 13% moderate and 10% low. In the establishment of Qur’anic schools, 63% of the respondents scored him high, 27% moderate and 10% low, 62% scored him high in converting non-Muslims into the Islamic fold, 23% moderate and 15% low. In comparative lectures, 87% of the respondents scored him high, 16% moderate and 7% low. He was scored high by 71% of the respondents in the building of Mosques, 19% moderate and 10% scored him low. 65% of the respondents scored Shaykh Folami high in organizing Ramadan *Tafsir*, 26% moderate while 9% low. 73% of the respondents scored him high in financing new converts, 17% moderate 10% low. In Friday *khutbah* delivery, 82% of the respondents scored him high 12% moderate and 6% low. Shaykh Lamina Folami was scored 70% high, 32% moderate and 72 % low in *Jalabi* (spiritual consultancy).

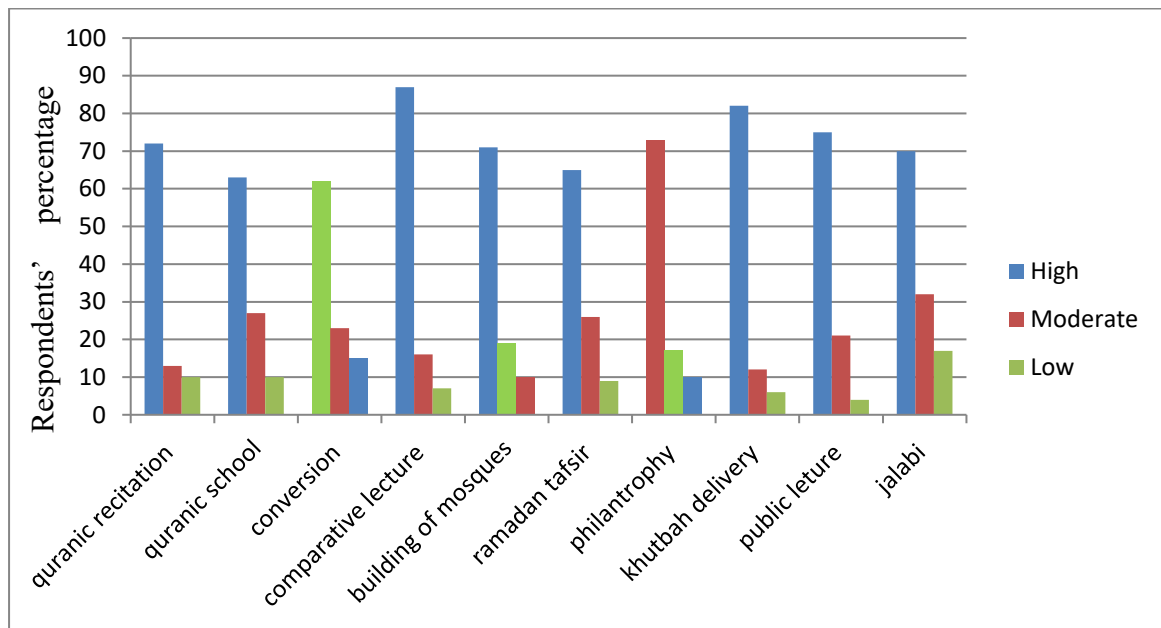


Figure 3 : Evaluation of Shaykh Lamina Ahmadu Folami’s Da‘wah Activities in Ojo.

Figure 4 shows that 56% of the respondents scored him high, 24% scored him moderate and 20% low in the recitation of *Qur’an*. In the establishment of *Ilmiyyah* schools to advance his *Da‘wah* activities 39% of the respondents scored him high, 35% moderate and 16% low. 22% of the respondents scored him high in the conversion of people into Islam, 30% moderate, 48% low. He was scored high by 27% of the respondents in comparative lecture, 33% moderate and 40% low. Advancing *Da‘wah* through building of mosques, 82% of the respondents scored him high, 12% moderate and 6% low. 42% of the respondents scored him high in the Ramadan *Tafsir* of 37% moderate and 21% low. In the Philanthropic aspect of his *Da‘wah* programmes, 81% scored him high, 10% moderate while 9% low. He was scored high by 79% of the respondents in the Friday *Khutbah* aspect 17% moderate and 4% low. In the aspect of public lecture, 63% of the respondents. The respondents scored him 70% high, 32% moderate and 17% low in the aspect of *Jalabi* (spiritual consultancy).

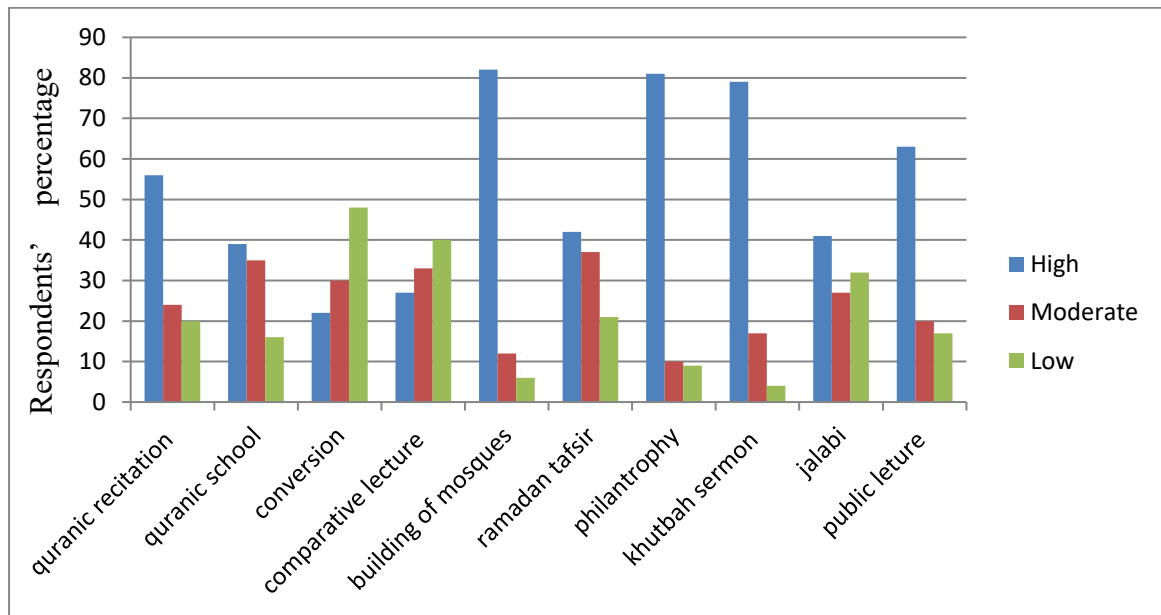


Figure 4 : Evaluation of Shaykh Ahmad Rufai's *Da'wah* Activities in Ojo

CONCLUSION

The study, so far, highlighted that *Da'wah* activities in Ojo started during the time of the first *Mallam* that brought Islam into the town. He was able to combine preaching of the faith and teachings of the Qur'an to the people. His *Da'wah* received responses of many followers which encouraged him to expand beyond his environs as other scholars learned from him and followed suit. These *Da'wah* activities were later advanced by Shaykhs Folami, Tijani and Rufai. These three great reformers and proselytizers through various forms of *Da'wah* activities as exposed in this paper made remarkable reforms that facilitated landmark achievements with positive changes in the lives of the people of Ojo and its environs. However, for a better and effective *da'wah* activities in Ojo in particular and Lagos State in general to be enhanced by the subsequent scholars, who are also willing to have their names and activities written in gold, the following recommendations become very significant:

1. *Du'at* in Ojo, Lagos State, need to have proper orientation through annual training by concerned Islamic modern scholars in order to improve and advance their *Da'wah* methods.
2. They should give room for inter-religious dialogue as practiced by the Prophet and some of the early Islamic Scholars in Ojo.
3. The well-to-do in the society should sponsor *da'wah* activities in order for the scholars to become partners in championing the cause of Allah.
4. Subsequent *du'at* in Ojo should emulate the precedence of past scholars in advancing their *da'wah* activities.
5. Modern Islamic scholars in Ojo should extend their *da'wah* movement to orphanage homes, prison yards and hospitals.

6. Muslim philanthropists in Ojo should synergize with *du'at* to further enhance the propagation of Islam through financial backups in order to empower new converts.
7. *Du'at* in Ojo should also be keen at organizing *da'wah* activities at all times not during Ramadan season alone. This is an exercise to be done at any point in time to reawaken the minds of all from slumbering.
8. Subsequent *Du'at* in Ojo should work rigorously on areas where these notable *Shaykhs* under study were scored low and improve where respondents scored them high.

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