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johnnyjes12@gmail.com;

johnnyjes@yahoo.com

+2348033003179,

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Rural Da'wah Activities of NACOMYO and GCIAN in Oyo State, Nigeria

L.O. Abbas (Ph.D)

Department of Arabic and Islamic Studies, University of Ibadan, Ibadan.

latabs03@yahoo.com

I.B. Lawal

Department of Arabic and Islamic Studies, University of Ibadan, Ibadan.

Abstract

Propagation (*da'wah*) is believed by Muslims to be one of the core components of Islamic duties. This, the itinerant *Mallams* in Oyo State took it sacrosanct by propagating the Islamic message work to all the nooks and crannies of the state with a particular focus on the rural areas. Moreover, the rural-urban migration of 1970s and 80s coupled with the emergence of the electronic media, made nonsense of itinerant preaching. The situation caused a shift in focus to urban areas to the detriment of rural areas. However, the intervention of National Council of Muslim Youths Organisation (NACOMYO) and Grand Council for Islamic Affairs in Nigeria (GCIAN) reawakened da'wah works in villages and hamlets. Though some levels of achievements were recorded, there is still challenge of its sustainability. The paper adopts both primary and secondary sources of information as well as qualitative method for its interviews.

Introduction

The incident of rural-urban migration occasioned by the Nigeria oil boom in the 1970s dealt a serious blow on the propagation of Islam in that sector. The Muslims of the rural areas, for lack of enlightenment, either drifted to other religions or at best remain nominal Muslims. The situation was later remedied by two leading groups in the society. They are; National Council of Muslim Youth Organisations (NACOMYO) Oyo State Branch and Grand Council for Islamic Affairs in Nigeria (GCIAN). The two organisations formed their respective *da'wah* (propagation) committees with the objective of focusing the rural areas of the state in their propagation drives.

Their activities were responsible for the reversion to Islam of many of those who had left the religion as well as conversion of some non-Muslims who were attracted to the faith upon seeing its beauty. As good and beneficial the two programmes were to the Muslim Community of the state, lack of sustainability has nearly brought them to a halt. This was so because of the death of the sole financier of that of GCIAN in 2014 and the financial incapability of those who serve as backbone for NACOMYO group.

Da'wab as a Concept in Islam

Da'wab is an Arabic word, literally means inviting and welcoming.¹ Da'wab or da'awa is the source from which various other verbs and nouns are derivable, with their translations revolving around invitation, calling, request, summoning and appeal. The past tense form of the word is *da'aw* or *da'awa* or *da'ā* meaning he called or he invited, while the present tense form stands as *yad'ū* meaning; he invites or he is inviting. Some nouns derivable from the word include *du'ā'u* which means supplication or invitation and *dā'i* meaning a supplicant or an inviter.² The Almighty Allah uses various expressions of the verbs *da'ā*, *yad'ū* as well as the noun *du'ā'u* in many places in the Glorious Qur'an. Some examples are:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

Translation

And who is better in speech than he who invites (men) to Allah and do good deeds and say, "I am one of those who bow in submission. (Q 41:33).

The word *da'ā* here is used to mean invitation but in verbal form i.e. 'invites'.

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Translation

And Allah calls to the home of peace (paradise) and guides who He wills to a straight path (Q 10:25).

The word *yad'ū* expressed here to mean invitation or calling but in present continuous tense i.e. calls.

قُلْ مَا يَدْعُوا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

Translation

Say (O Muhammad) to the unbelievers My Lord pays attention to you only because of your invocation (to Him). But now you have indeed denied (Him) so the torment will be yours forever (Q 25:77).

In technical term, *da'wab* is an act of broadcasting, publicising and projecting the message and ideas of Islam. It entails the preaching to persuade people to accept Islam not only as a religion but as a total way of life. It further accommodates the way and manner by which Islamic message is propagated and disseminated to people outside Islam and the insiders (Muslims) whose acts are not in conformity with Islamic dictates.³

The person who engages in *da'wab* work or who preaches Islam is known as *dā'i* ('preacher') while the plural form of the word is *du'āt* (preachers). To actively get involved in *da'wab* is an integral part of being a Muslim. Every Muslim is expected to engage in *da'wab* as a matter of obligation. Allah says:

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Translation

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; they are the ones to attain felicity. (Q3: 104).

In another verse, He says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

Translation:

Who is better in speech than one who calls (men) to God, work righteousness, and says, 'I am of those who bow in submission. (Q 4:33).

It is explicit from these verses that *da'wab* (Islamic Propagation) is a duty enjoined on all Muslims by Allah.

Rural *Da'wab* and the Incident of Rural-Urban Migration

Rural *da'wab* is propagation of Islam in the rural areas i.e. in the countryside (villages and hamlets). It becomes a routine exercise in the Islamic fold as an emergency way to resuscitate Islamic awareness in the rural communities. Two principal factors necessitated rural *da'wab* in contemporary Oyo State. First is the incident of rural-urban migration. Migration is considered as movement of people from one geographical region to another which may be on temporary or permanent basis.⁴ People migrate based on prevailing conditions and the reason for it varies from one person to another depending on the situation that brought about the decision. Migration can occur as a response to economic development as well as social, cultural, environmental, religious and political factors.

People tend to move from a place due to lack of amenities like electricity, pipe borne water, telecommunication, hospital etc as well as the need to escape violence, political instability, congestion and persecution. Also, adverse physical conditions such as flood, erosion, earthquake, insects and pests and soil infertility do contribute largely to the reasons why people leave one environment for another.⁵ In Islam, the term used for migration is *hijrah*. A Muslim is permitted to migrate from his present environment to another whenever any condition or situation warrants it. The Qur'an speaks of migration of many prophets such as Ādam, Ibrahim, Lut, Yūnus, Yūsuf, Ya'qub, Musa and so on. Since Adam the father of humanity migrated from heaven to the earth, the tradition of Islām considers all human beings as immigrants (Q4:97).

Migration occurs on a variety of scales and one of the most significant migration patterns is that of rural-urban. Rural-urban migration is one of the characteristics of developing nations. In a developing country like Nigeria for example, there has been a tremendous expansion of urban areas consequent upon rural-urban migration. In 1974, the rural population of Nigeria was about 75% of the total population. But by the year 2001, the urban population had assumed a high dimension of 44% of the country's population.⁶

It is obvious that Islamic propagation in the countryside of Oyo State is no longer vibrant as it was many years back when larger percentage of Muslims resided in the rural areas. The rural-urban migration has adversely affected *da'wab* in such a way that Muslim men and women, youths and elders who can promote *da'wab* work are no longer available in the rural areas. As a result of this, many mosques -*ratibi* and *jami'* alike have become dilapidated, some were virtually desolated while many others were abandoned because of the non-availability of Imāms to lead people in *salāt* (prayers).

Above all, most non-migrant Muslims are lacking in Islamic awareness since there are few Qur'anic schools remaining in the rural areas. Many Islamic organisations that are supposed to shoulder the burden of rural-*da'wah* merely concentrated their efforts on Muslim city dwellers.⁷

The second factor is the prevalence of modern electronic media. In the contemporary world, electronic media has almost taken the position of the itinerary preaching and open public *da'wah*. In those days, Muslim scholars who specialised in itinerary preaching used to move from towns to villages for days, weeks and sometimes months to educate Muslims about their religion. Open public lectures were conducted in the night, precisely after *salātul-Ishai* (the night prayer) till mid-night or sometimes early the following morning.⁸ Most of the time, students of such scholars would herald their arrival by moving and singing round the town or village to alert people of the *wa'z* (lecture) that was to commence shortly. There used to be interlude where, in the middle of the service, a series of *waka* (Yoruba poems) would be rendered by the *Mallam* and his disciples to make the programme very interesting and captivating.⁹ The *Aronnasi* (broadcaster) and the *Ajanaasi* (the reciter of the Arabic text of the Qur'an) were always in attendance to add glamour to the programme.

The sermon rendered through this open public *da'wah* was always made up of lectures on the pillars of Islam which are fundamentals of the faith. Other areas include good neighborliness, duties of husband and wife and even duties of parents to their children and vice-versa. The programme was so made to expose a good percentage of Muslims to their religious obligation and they became committed to it.¹⁰

The programme has unfortunately degenerated to the extent that it has become uncommon in the society today. This is attributed to the complexity of the society and the advancement of electronic technology which has shifted the attention to the use of electronic media. While Christian evangelists have adjusted to this new reality and different churches and denominations keenly compete in the sponsorship of religious programmes on the media, the scholars and preachers of Islam are yet to prepare for the reality.¹¹

Emergence of NACOMYO in Oyo State

The seed of Oak tree known as the National Council of Muslim Youth Organisations (NACOMYO) formerly Known as Council of Muslim Youth Organisations (COMYO) was planted on the 30th March 1980 at the library of the Department of Arabic and Islamic Studies, University of Ibadan. Several factors were responsible for the formation of the organisation. First, some Muslim elders, mainly from the Department, led by Professor M.O.A Abdul, became worried about the proliferation of Islamic Youth Organisations and uncoordinated nature of their operations. These elders therefore resolved that there was the need for an umbrella body for easy coordination of these groups and organisations.¹²

The second factor was the marginalisation of Muslims in politics and governance of the then Oyo State coupled with a motion raised by Barrister Raheem Adebayo Shittu, an Honourable member of the old Oyo state House of Assembly, praying the parliament to

pass a motion entrenching religious equity in the state and to call on the Executive arm of the government to design and execute a crash programme for the training of Islamic Studies' teachers, the scarcity of which was highly pronounced in the state's post primary institutions.¹³

The motion was not only discarded, the mover was condemned by most of his colleagues, apparently on religious ground. He was referred to as a religious zealot. The Executive committee of the Muslim students' Society of Nigeria (MSSN) Oyo state branch in the evening of that day paid a solidarity visit to Honorable Shittu's Home.¹⁴ There, they met the grand patron of the society, Alhaj Yisa Yagboyaju and they all expressed their disappointment at the lost motion. Discussions at that informal meeting led to an agreement to form a body of Muslim organisation which would present a united force against any government decision that might be detrimental to Islam and the Muslims.¹⁵

Alhaji K.K., Oloso (now Professor) who attended both the elders' meeting and the second informal meeting, was charged with the responsibility of convening a meeting of representatives of all Muslim organisations in the state. The meeting which was enthusiastically attended by representatives of many Islamic organisations and many Muslim elders, who also addressed the gathering,¹⁶ led to the formation of Council of Muslim Youth Organisation of Oyo State (COMYO). Later, the idea of COMYO was replicated in many other states of the country with similar nomenclature and intents. For example Ogun and Ondo states had Council of Muslim Youth Organisations (COMYO), Lagos had Council of Muslim Youth Associations (COMYAN) while Kwara had Council of Kwara Muslim Youth Organisation (COKMYO).¹⁷

In order to have a national identity and to avoid working at cross purpose, the name National Council of Muslim Youth Organisations (NACOMYO) was adopted on the 8th Safar, 1408 A.H 30th September, 1987) at a National Youth camp, organised by the World Assembly of Muslim Youth (WAMY) in Ilorin, Kwara State. NACOMYO today has branches in over 20 states of the federation. The national secretariat is located at the National Mosque Abuja, Nigeria.¹⁸ The organisation has become a force to reckon with in matters of national and international attention as it affects Islam and the Muslims. The Oyo State branch of NACOMYO has its headquarters at the *Sunnab* Mosque, Sanyo area, Lagos-Ibadan Express Way, Ibadan. The organisation remains relevant in *da'wab* programmes as it continues to reach out to others in its bid to take Islam to greater heights. Another giant stride it is taking presently is the promotion of rural *da'wab* i.e. propagation in the rural areas of the state.¹⁹

NACOMYO and Rural *Da'wab*

NACOMYO began its rural *da'wab* in July 1997.²⁰ Two principal incidents triggered the decision. First was the realisation of the imminent danger of rural-urban migration on the propagation of Islam. Its effect was much felt particularly on the itinerant Mallams who hitherto concentrated on *da'wab* in the rural areas. Many of them, for fear of loss of target audience, opted for urban concentration and focus for effective results. The remaining rural dwellers were left uncared for spiritually for many years. Therefore the impact of Islam in rural areas was nothing to write home about. For instance, the Muslims of Onipe village in

Oluyole Local Government of Oyo State, informed the NACOMYO *da'wah* group that they last had about *da'wah* in 1958 and that since then no one has come on preaching mission to the village. This has been instrumental to their children leaving Islam for Christianity.²¹

The second incident was the outcome of training seminars and workshops organised by Islamic Education Trust (IET), Minna Niger State in 1996 tagged "Training the trainers" on which participants were drawn from all states of Nigeria including members of NACOMYO. Some of those that represented Oyo State were Alhaji Taofeek Ayegbajeje, Alhaji Abdul Rasheed, Mr. Animam Ibrahim, Alhaji Abdulwahab Olaiya and late Shaykh Ibrahim Niyas (a convert).²² Part of their mandate was to train at least 50 persons and that each of the 50 persons so trained should reach out to another 20 people.²³ In compliance with the mandate, two of these people, Ayegbajeje and Animam, used the NACOMYO platform to train some NACOMYO members using Ibadan Central Mosque, Oja'ba area as venue for three months. After the exercise they were set out on rural *da'wah* with Shakirullah Muhaly as the leader (*Amir*). The first *da'wah* outing took the committee to Ejioku village in the Lagelu Local Government Area. From then, every third weekend of each month was set aside for the great job.²⁴

The pioneer committee paddled the canoe of the rural *da'wah* for 11 years (1997-2008) when a new committee was constituted under the leadership of kamildeen Adesina for another ten years term (2008-2018). Other active members of the committee include: Qamardeen Bamgbose (PRO), Abdullahi Okene (secretary), Kabir Ajibade (Imam) Yahya Aratide (Missioner), Zakariyah Awwal (Chief Missioner), Sakirat Alaga (Treasurer), Qudirat Olayiwola (*Amirāh*) and host of others. The administrative office of the committee is located at the Sunnah Mosque, Sanyo Ibadan.

The Rural *Da'wah* Programme

Series of programmes were mapped out by NACOMYO rural *da'wah* committee to enhance rural activities. These include:

- Da'wah* outing to villages:** *Da'wah* outing to villages is one of the cardinal programmes of rural *da'wah* committee. It is scheduled to hold every third weekend of the month (Friday to Sunday). The schedule is made each year to cover the entire villages of the state as much as possible.²⁶
- Arabic and Islamic Education:** for effective understanding of Islamic message and the practice of it, the committee added the teaching of Arabic and Islamic studies to the children of the villages visited. It therefore decided to set up schools in all the villages. At present, such schools are operating in four villages. They are: Fawande in Lagelu Local Government, Ijaye in Ido Local Government, Ofa-Igbo and Jagun in Lagelu Local Government.²⁷

Emergence of the Grand Council for Islamic Affairs in Nigeria (GCIAN)

The Grand Council for Islamic Affairs in Nigeria (GCIAN) was established in Ibadan, Oyo State, Nigeria in 1996²⁸ by Alhaji Abdulazeez Arisekola Alao, the late Aare Musulumi of Yoruba land. The organisation was attached to the office of the Aare Musulumi of Yoruba land with the National Headquarters at Abdulazeez Arisekola Alao Central Mosque, Iwo road, Ibadan.

Rural *Da'wab* programme of the Council

What turned around to become GCIAN rural *da'wab* committee began as a comparative study class at the uppermost floor of the headquarters of the Council and coordinated by Alhajil shaq Bello (formerly Isaac James and who was a pastor). There he taught the rudiments of Islamic *da'wab* using comparative method²⁹ (i.e. making references to the Qur'an and the Bible).

Within a short period of time, the programme grew to become a formidable *da'wab* class where professional *du'at* (preachers) were groomed.³⁰ To formalise and institutionalise the programme for the optimum benefit of the larger society, a team of 11 specialists in comparative religion was inaugurated in the year 2008 and led by Alhaji Yahya Aratide. The team was employed for full time *da'wab* work and paid by GCIAN. Other members of the team are: Moshood Akinola (formerly a reverend), Ishaq Bello (a former pastor), Abdullahi Halim, Abdulaganiy Sekoni, Zakariyah Awwal, Shakirullah Muhaly, Nurudeen Zubair, Abdurasaq Abdulsalam and Shaykh Abdul Tantawi.³¹

The committee embarked on *da'wab* activities in different areas and communities. These include:

- a. **House to house *da'wab*:** members of the committee engage in house to house *da'wab* on Mondays and Thursdays. It is an intensive *da'wab* visitation to villages in the local government of the schedule. At each village, members go from house to house explaining Islam to people. Thereafter the villagers would be addressed together through a short open air lectures.³²
- b. **Market *da'wab*:** Another rural *da'wab* method adopted is market *da'wab*. Every Wednesday and Thursday of the week is set aside for market visitation. At the market, they move from shop to shop, kiosk to kiosk, stall to stall preaching Islam to people. The occasion is used to distribute free enlightenment tracts to the market audience. The group has covered so many markets on *da'wab* outreach across the state.
- c. **Monthly *da'wab* programme:** Monthly *da'wab* programme is a rotational public lecture of the committee. It comes up every last weekend of the month. It is known as *da'wab* on weekends and takes place from Friday to Sunday at the specified village. Members as a whole do stay in the village for that weekend. There, open public lectures are organised shortly after *salat-ul-Ishai* (night prayer) to educate the villagers about Islam.³³ Some of the villages covered by the programme are: Egbeda, Olode, Aba-Titi and Ajia in Egbeda local government area. Oluawo, Gbaremu and Araromu in Ona-Ara Local Government Area. Akinyele, Akinbile, Pebore and Akufo in Akinyele Local Government and so on.
- d. **Teaching of Arabic and Islamic Studies:** promotion of Arabic and Islamic education among the rural children is paramount to the GCIAN rural *da'wab* committee. To achieve this objective, the team began to establish Arabic and Qur'anic learning centres in the rural communities. The group has up to date nine Qur'anic learning centres to its credit. They are located in Saanu, Ijaye, Alabata, Ajibade and Alaka in Akinyele Local Government Area. Others are at Onigbinde, Gbopa, Aba-Abiose and Alayata village in Ido Local Government of the state.³⁴
- e. **Visitation to the Hospital:** One of the minor *da'wab* programmes of GCIAN is

visitation to hospitals. The group pays visits to hospitals purposely to pray for the patients on sickbed. Donations in cash and kind are made to some patients and at times funds are raised for the settlement of hospital bills of some incapacitated patients. For example, the committee raised one hundred and fifty thousand naira for one Fasasi family of Amuletigbo compound Oke-Ado, Ibadan to claim the corpse of relation at the University College Hospital Ibadan.³⁵

Achievements of NACOMYO and GCIAN in Rural *Da'wab*

The intervention of NACOMYO and GCIAN in rural *da'wab* activities in the state has been seen to be worthwhile. Their records of achievements are summarised below.

- a. **Training of Du'at (Islamic preachers):** Consequent upon the training received by six of NACOMYO members they tried to replicate same for other members who formed the nucleus of the professional *du'at*. That effort has opened the eyes of the youths to the need for training before embarking on *da'wab*.³⁶
- b. ***Da'wab* Visitation to Villages:** Rural *da'wab* outing of NACOMYO has taken the group to 177 villages and hamlets in Oyo State. Thousands of Muslims had been reconciled to the mosque and are now committed to their religion.³⁷
- c. **Re-opening of Abandoned Village Mosque:** Some mosques that were for years, abandoned by the communities as a result of misunderstanding or conflicts were re-opened through the efforts of the committee. These include: Alhaji Busari Oloyede Adelakun Central Mosque Fijoku in the Lagelu Local Government Area (re-opened in 1998), Osegere Central Mosque, Egbeda Local Government (re-opened in 2000), Asoosa Central Mosque, Oluyole Local Government Area (re-opened in 2012), Aba-Jesu Mosque, Ido Local Government and Fawande Central Mosque, Ona-Ara Local Government that was closed down for non availability of Imam to head people in prayers. When re-opened in 2007, NACOMYO appointed one Abdullahi as Imam and Monsur Buniyamin as Naibul-Imam (Deputy Imam).³⁸
- d. **Conversion of People to Islam:** The *Da'wab* activities of NACOMYO has succeeded in converting a number of non-Muslims into the fold of Islam. Nine of them were recorded at Araromi Obu Village, five at Ogburo Village, three at Osegere Village, five at Araromi Village in Ona-Ara Local Government Area, a member of Jehovah Witness and one miss Victoria Kofoworola Eludini (now miss Aminat Eludini) and Pa Olaniyi Ogunkunle and his three children in Ibadan.³⁹
- e. **Free Health Care Service:** Through free health care programmes of the group, many Muslims and non-Muslims have been treated for various ailments while those with serious medical challenges have been assisted to get medical attention from the state hospitals.⁴⁰ As for the Grand Council for Islamic Affairs (GCIAN), the rural *da'wab* committee has succeeded in achieving the following:
 - a. **Walimatul-Qur'an Celebration:** The Grand Council for Islamic affairs (GCIAN) has successfully established nine Arabic schools in nine villages. About 150 students have completed Qur'anic studies and were issued certificates.⁴¹
 - b. **Settlement of Rifts amongst the Muslims:** The group has succeeded in settling misunderstanding between the Jama'ah (congregation) of Alaro Central Mosque, Ijokodo, Ibadan. The Mosque was closed down for years as a result of trivial issues. Also in the same vein, Baba Ede Mosque in Olode,

Egbeda Local Government Area of Oyo State was re-opened through the intervention of the rural *da'wah* committee.⁴²

- c. **Conversion of non-Muslims to Islam:** The efforts of GCIAN rural *da'wah* committee has yielded a fruitful result through the conversion of many non-Muslims to Islam. On Sunday 23rd June, 2013, GCIAN rural *da'wah* committee in collaboration with Abanla Muslim Progressive Society, converted 10 non-Muslims to Islam. Their adopted Muslim names are; Mrs. Halimat Hamzat, Mr. Ishaq Oladipo, Mrs. Suwebat Salam, Mr. Ismaheel Iloko, Mrs. Ganiya Iloko, Mrs. Risikat Oladejo, Mr. Muhammad Bala, Mrs. Iyabo Mufutau Oluwo, Mrs. Ganiyat Adegoke and Mrs. Eni-Olohun-mo.⁴³
- d. **Fund Raising for Hospital Patients:** The committee has assisted in raising funds for the settlement of hospital bills of some patients in the hospitals. A good example is the raising of one hundred and fifty thousand naira for the Fasasi family of Amuletigbo compound Oke-Ado Ibadan to secure the release of the corpse of their relation from the University College hospital, Ibadan.⁴⁴

Challenges in the way of NACOMYO and GCIAN Rural *Da'wah* Committees

Problems facing the two groups in the prosecution of rural *da'wah* include;

- i. Finance:** The two *da'wah* committees are presently in financial difficulties. The demise of Aare Abdulazeez Arisekola Alao in June 2014 has caused a great set back to the activities of the committee. This is so because Arisekola was the founder of GCIAN and sole financier of the *da'wah* group. *At present, members of the committee have been reduced from ten to six to save cost.*⁴⁵ The situation is same for NACOMYO *da'wah* committee. The group relies on the philanthropic assistance of some Muslim Brothers like Dr. Junaid Ogundiran, Alhaji Kunle Sanni, Alhaji (Dr.) Daud Amoo (Alaga), Alhaji Rahman Lawal, Architect Sha'aban Obatade and some few others for the execution of their *da'wah* outings.⁴⁶
- ii. Poor Attitude of some Rural Communities to Islamic Preachers and Organisations:** Islamic preachers and organisations are not accommodated in some rural communities and villages for fear of Boko Haram's evil activities. In a normal situation, an Islamic organisation or preacher would seek permission from the village head or community leader or Imam before embarking on the preaching exercise. Such permission is no longer granted because religious preaching has been banned in many areas usually on the excuse of Boko haram scourge.⁴⁷
- iii. Logistics:** Another clog in the wheel of rural *da'wah* activities of NACOMYO and GCIAN is long distance, poor road networks and lack of vehicles for preaching purpose.⁴⁸ The two groups are now handicapped since the vehicles being used for the projects have become unserviceable and there is no hope of any replacement. This means that the programmes have become unsustainable.
- iv. Lack of Modern Preaching Equipment:** The two committees lack modern preaching equipments and could only rely on obsolete and unfashionable preaching instruments which have adversely affected the output.

Conclusion

The incident of rural-urban migration has over the time impacted negatively on the Muslims of rural areas of Oyo state. Many inhabitants in the villages and hamlets who were born Muslims have been converted for the lack of exposure to Islamic education and orientation. Others who refused to have been converted have remained nominal Muslims. To stem the trend, the two Muslim groups decided to focus these communities in their *da'wah* activities.

They are National Council of Muslim Youth organisations (NACOMYO) and Grand Council for Islamic Affairs in Nigeria (GCIAN). Their efforts have yielded tremendous positive results. Many in those communities who had abandoned Islam have renewed their faith while some others who were non-Muslims accepted Islam. Also, many mosques that had been closed down resultant from intra-conflicts were re-opened and such conflicts settled.

The problem facing the programme is that of sustainability. This came about as a result of the death of the sole financier of the GCIAN. That of NACOMYO is believed to be the result of donor fatigue. This is so because the few people trying to finance the programme remain same with no others joining. The two bodies have to go back to the drawing board in order to come up with a new strategy on how to sustain their lofty programmes. Also efforts should be made to appeal to rich Muslims to assist the two groups financially so that the gains already recorded are not wasted.

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