

## Role of Sheikh Okutagidi Towards the Spread of Islam in Ilorin Emirate, North-Central Nigeria (1931-2016)

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### ABSTRACT

Ilorin is blessed with many Islamic scholars engaged in *da'wah* activities, earning the town the proverbial title of *Ilu Alfa* (the seat of erudite Muslim scholars). Islamic scholars face significant challenges in adhering to Islamic principles and religious proselytization. Sheikh Alfanla Okutagidi's *da'wah* activities in Ilorin were noticeable in Islamic propagation in Ilorin Emirate. The study aims to examine the role of Sheikh Alfanla Okutagidi in spreading Islam in the Ilorin Emirate, Kwara State, North-Central Nigeria. A qualitative methodology was adopted to achieve this objective, which relied on primary and secondary sources, including observation, oral interviews, and literature. The study revealed that he started Islamic propagation using the Qur'an and *hadith* to pass the message of Islam. He was strictly against western education. To keep Islam in the entire Ilorin Emirate, he waged war against paganists, foodstuff sellers, and alcohol sellers. Therefore, Sheikh Alfanla Okutagidi made significant contributions to the growth and, to a large extent, eradication of paganism in the Ilorin Emirate with fanaticism. Thus, fanaticism and radicality should be omitted from the *da'wah* activities since Islam has no compulsion, so it will not threaten the community's peace.

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## INTRODUCTION

*Da'wah*, an Arabic word, implies people's appeal toward inner and outer adherence to Islam's beliefs, statements, and actions. It seeks to improve individuals' and communities' religious, moral, and behavioral conditions based on Islamic teachings (Bensaid, 2013). The role of *da'wah* in any society's religious and social development cannot be underestimated. Ilorin Emirate is indispensable in the *da'wah* activities of Islamic scholars toward harmonious and peaceful co-existence. From the beginning of the 18th century, in 1817, several scholars were engaged in teaching and learning Arabic and spreading Islamic scholarship.

Bala (2015) believed *da'wah* could be identified in two ways. First is the teaching religion of Islam, its basic elements, facts and values, and its legislation. The second identification involves spreading, conveying, inducing, communicating, and notifying the religion, such as fighting against the paganists and syncretism and inviting and convincing non-Muslims to Islam (Sulaiman, 2014). The latter aspect of *da'wah* is what Sheikh Okutagidi has been noted for, not only in Ilorin Emirate but also outside. However, certain principles must be adopted if any *da'i*, i.e., Islamic propagator, is to achieve *da'wah*'s purpose. Among these, as stated by Setiawati (2019), the Islamic propagator is to rely on materials from the Qur'an and Hadith as the method of communicating any good messages or advice to the people, and the preacher must have a detailed understanding of what he is preaching about as well as a courageous Islamic faith. For this purpose, the preacher needs to have some skills to manage various psychological conditions of the audience and adjust the lesson's delivery method to influence the audience using a suitable medium.

Furthermore, many approaches in psychological theories can promote *da'wah*, such as the emotional approach, which focuses on the audience's heart and results in a positive attitude for the Muslim; the motivational approach covers the element of mind or cognition, and the purification of the soul approach focuses on spirituality and strengthens behavior to understand the true life fully. All these approaches can be modeled as an integrated approach using the psychology of *da'wah* (Ridwan, 2021).

However, the preacher must indicate the best role model to be followed by every Muslim as well as humanity at large; the preacher must be wise in choosing words that are honest and smooth in advising the audience; and last, the preacher must exchange views with the other parties without any atmosphere that leads to hostilities. In addition, words can awaken the heart, develop the soul, and illuminate the audience's mind (Setiawati, 2019).

### Islam And *Da'wah* Activities in Ilorin

Towards the end of the 18th century, some Muslim scholars settled in Ilorin. Sheikh Solagberu (Abdullahi Tahir) and his compatriots settled at Oke-Sunna, Sheikh Muhammad Mumbai, Sheikh Sasili, Sheikh Sanusi, and Sheikh Muhammad Thanni, among others (Ahmad, 2017). These scholars engaged in intensive teaching, preaching, and conversion of natives to Islam. However, Sheikh Alimi's arrival greatly boosted Arabic and Islamic pedagogy and enhanced Islam's spread in Ilorin. Through his activities, he taught the Oke-Sunna scholars half of *Jalalayn's Tafsir* (translations of the Qur'an) and opened the gate for the influx of more scholars from Hausa, Borno, and Nupelands to Ilorin. The prominence of Ilorin with good activities attracted Islamic converted from different parts of Yorubaland, Nigeria, and West Africa, who migrated to Ilorin to learn and have a clear grasp of Arabic and Islamic education (Oseni, 2002). At that time, Ilorin welcomed Islamic scholars and witnessed their exodus from the town to other parts of Nigeria to learn, teach, preach, and propagate Islamic principles. These phenomena continue up to the present moment (Jamiu, 2014).

Further, Ilorin has witnessed seasoned scholars who have striven relentlessly to spread the message of Allah (Islam) through an unwavering and undying act of *da'wah*. Ilorin was the first to advance Islam in South Western Nigeria articulately before Sheikh Salih's arrival, popularly known as Shehu Alimi, in the early nineteenth century. The earliest Islamic scholars in Ilorin before Shehu Alimi were mainly Kanuri migrants (Jimoh, 1994). They lived at Okesuna (the hillock of Sunnah), and their leader was Mallam Abdullah Tahir, popularly known as Solagberu (Jimba, 2009). Solagberu eventually made Ilorin his permanent base and established Okesuna as an exclusive Muslim community, attracting many other migrant Muslims from different parts of Yorubaland (Ajetunmobi, 1991). Shehu Alimi met some scholars in Ilorin on his arrival at the Okesuna. With Shehu Alimi's arrival, Ilorin witnessed a flurry of revolutionary ideas based on sound education. Shehu Alimi's arrival in Ilorin around 1808 opened the door for many itinerant scholars from the old Oyo Empire to join him and his *Tajdid* (revolution) movement in Ilorin (Jimoh, 1994, pp. 418).

These clerics came to Ilorin to accomplish the same goals as Shehu Alimi, which were based on individualistic endeavors of teaching, preaching, and spiritual aid and assistance to the people of Ilorin and its environs (Jimoh, 1994, pp. 418). In addition, the scholars who arrived before Alimi were three in number and actively participated in spreading Islam throughout the Yoruba land. The first group was people of Fulani origin, such as Sheikh Sanni, Sheikh Maliki, Sheikh Ismail and others. The second group was some scholars from Mali who joined Shehu Alimi at Kobayi, such as Sheikh Yusuf, while the third group of Islamic scholars who migrated to Ilorin was scholars of Sudanese origin. They all came together to form the core of Islamic scholars at Agbaji. Sherrif Musa was the progenitor of the Agbaji Mallams, whose origin was traced to Saudi Arabia (Jumu'ah, 1998). Ilorin became the foremost center for learning Islamic studies

and the Arabic language. It, therefore, became the center of Islamic learning before any other place in Yoruba land (Oseni, 2002). Ilorin assisted other Yoruba towns and cities spread Islam through preaching and teaching. Thus, it has been known as an Islamic city since 1807 by Shehu Alimi (Jimoh, 1994, pp. 422).

Ilorin has witnessed scholars who have contributed to the spread and development of Islam within and outside the city and Nigeria (Jimoh, 1994, pp. 443). Ilorin scholars' contributions to the spread of Islam in Yoruba lands cannot be overstated in the study of Islamic studies and Arabic, particularly in Edo, Ekiti, Kogi, Ondo, Osun, Oyo, Ogun, and Lagos State (Oseni, 2002). Many scholars, such as Sheikh Kokewukobere, Sheikh Adam Abdullahi Al-Ilory, Sheikh Abubakar ibn Qasim, and a host of others, left Ilorin for other towns and cities to propagate and spread the gospel of Allah, while some, such as Sheikh Alfa Agaka, Sheikh Imam Aminu Koro, and others remained in Ilorin to build the imminent Islam and western intellectuals and leaders. The contributions of these scholars made a landmark in the history of the spread of Islam in Ilorin in particular and in Southwestern Nigeria in general. Danmole also said that "other learned Mallams scattered around the region of Ilorin, and they contributed largely to the consolidation of Islam in Ilorin (Shittu & Idowu, 2018). In addition, Ilorin has a rich presence of Islamic organizations, including Ansarul Islam, Zumratul Adabiyya, Markaziyya, and Zumratul Mu'meenina (Makondoro), to mention a few.

Many researchers have conducted several studies on the contributions of various Islamic scholars to the propagation of Islam in the Ilorin Emirate and beyond. However, to the best knowledge of the present researcher, there has been little or no study conducted on the peculiarities and methods of Sheikh Okutagidi's *da'wah* activities in Ilorin Emirate, such as fighting against idol worshipers and fighting against the unjust scale of food measurement being used by some traders in Ilorin emirate, among others. This study examined the role of Sheikh Alfanla Okutagidi in spreading Islam and the peculiarities of his *da'wah* activities in the Ilorin Emirate.

### **Sheikh Alfanla Okutagidi: Early Childhood and Career**

Sheikh Mohammad Awwal Alfanla Okutagidi, popularly referred to as Sheikh Alfanla Okutagidi, was born into the reputable family of Onikankun compound, Pakata in Ilorin—a versed in Islamic compound on August 20<sup>th</sup>, 1931 (Tonile, 2020/11/14 oral interview). Pious parents brought up Sheikh Alfanla Okutagidi. His father, Sheikh Muhammad Hadi, was a reputable Islamic scholar. Sheikh Okutagidi inherited Islamic knowledge from him. Undoubtedly, the young Sheikh Okutagidi grew up and became a bridge toward the propagation of Islam in Ilorin. His mother, Adiyat Hadi, was the first wife of his father. Adiyat Hadi was in charge of nursing and educating Alfanla Okutagidi in Islamic principles and doctrines (Tonile, 2020/11/14 oral interview). Okutagidi is the name of his ancestral family home, which was derived from the acclamation of the people of

the community who used to troop to the place to acquire pure and solid (*gidi*) igneous rock (*okuta*), which was used for various purposes (Abdullahi, 2020/02/16 oral interview).

Around 1945, Sheikh Muhammad Hadi relocated to Lagos and Osogbo, making him a reputable Islamic scholar within and outside Ilorin. It was not taken along, but it was at Osogbo, the capital of Osun state, that Sheikh Okutagidi started to study the Holy Qur'an under the tutelage of his father. He went as far as one-third of the Holy Qur'an before he subsequently crossed over to his father's friend, Baba Hassan at Osogbo, under whom he completed the study of the Qur'an (Tonile, 2020). After that, Sheikh Alfa Okutagidi proceeded to higher Islamic studies under the tutelage of Alfa Abubakar Tapa of Bida, an Islamic scholar who branded Alfa Okutagidi with Islamic knowledge for more than a decade (Tonile, 2020/11/14 oral interview).

Sheikh Alfa Okutagidi was brought back to Ilorin around 1956 by his mother, who felt he was intellectually sound enough to operate as an Islamic cleric. Okutagidi's elder brother, Shafi, felt contrary; therefore, he enrolled him at the Zumratul Mu'meenina (Makondoro) Arabic school of Sheikh Uthman Baba Pakata of Agaka compound, which is located directly opposite the Pakata roundabout in Ilorin. He graduated from the school in 1961. During the acquisition of Islamic knowledge, he was said to have read and been versed in a series of Islamic books, among which were the Quran, Hadith, and linguistic books in Arabic such as Maqomatul-l-Hariri, jurisprudent books, and voluminous religious books of Prophet traditions (Hadith Nabawiyyat). Mukhtasaru-l-akhdar, Matun-l-ashmawy, Muqodimatu-l-Iziyah, Matun-r-risalah, Al-Mawahizul-l-baligah, Maqomatul-l-Hariri, to mention a few (Salman, 2020/12/14 oral interview). Sheikh Alfa Okutagidi's co-scholars at Pakata Islamic School included Sheikh Salman Baba-lagoro, Sheikh Mahmud Ibadi-Ori, Sheikh Abubakar Okekere, and Sheikh Nurudeen Ijaiya. These men have shown the greatness of Islam and display the importance of Islamic knowledge in Ilorin today (Salman, 2020/12/14 oral interview).

He served as an interpreter for the elderly Sheikh Yusuf Al-Abuhajiy in the Pakata area, where he was famous for his knowledge of Islam and the interpretation of the Quran. His exceptional earned him the title of *Gado Magaji* (exceptional successor). After his graduation, he established his school at his ancestral home. He had many reputable Islamic scholars today as his disciples, namely Sheikh Abdul-Qodir Imolokun Ola, Sheikh Abdul-Muttalib Onisuru, Sheikh Abdul-Wahab OwoniKewu, Sheikh Abdul-GaniyAresa, Sheikh Abdulkarim Ike ati Ola, Sheikh Ibrahim Gbolunko, Sheikh Muhammad Robiu Gboloko, Sheikh Baba Ojagboro, Sheikh Abdul-Lateef Al-Wazir, Sheikh Ishaq Awaye-wa-serere, Sheikh Muhammad Jamie Ishola-The Deputy Chief Imam of Robwat Agodi, among others (Ishaq, 2020/04/08 oral interview). Sheikh Muhammad Awwal Alfa died on Monday, the 16th of Ramadan 1437AH, equivalent to June 20th, 2016, at age 85. Sheikh Alfa Okutagidi lived a

polygamous family life. His wives include Alhaja Hannat Alfanla, Alhaja Hawau Segilola Aduke, Alhaja Aishah Ayoola (Alhaja teacher) and Alhaja Afusah of Kuree compound, Adangba Oju-Ekun Quarters, Ilorin (Ridwan, 2017).

## RESEARCH METHODS

The study adopted a qualitative research design, which relied on primary and secondary sources. The research sources used in the study enabled the researchers to get informants that are useful in getting the data needed for the study. Therefore, the primary sources involved observation and interviewing the key informants, which included Sheikh Okutagidi's wives, family, disciples of Sheikh Alfanla Okutagidi, and his community members. Secondary sources were sourced from literature, including books, journal articles, and unpublished research work. The information from primary and secondary sources gathered through observation, interviews, and documentation was analyzed thematically.

## RESULT

### **Role of Sheikh Alfanla Okutagidi in Spreading Islam and the Peculiarities of His *Da'wah* Activities in the Ilorin Emirate**

Sheikh Alfanla Okutagidi was regarded as a foremost Islamic scholar with an in-depth knowledge of Islam, propagating the gospel and emphasizing the need to adhere strictly to the teachings and doctrines of the prophet. His educational philosophy was rooted in the missionary activities of the Zumratul Mu'meenina (Makondoro), with their teachings essentially on knowledge reproduction (Tonile, 2020/111/14 oral interview). His educational philosophy can be traced to two main sources—the Qur'an and the Sunnah of the prophet Muhammed. Sheikh Okutagidi was highly esteemed among the Makondoro Islamic scholars in the Ilorin emirate. Sheikh Alfanla Okutagidi was strictly against western education, wary of its ability to subsume Islamic education under its wing or obliterate it (Ridwan, 2017).

Sheikh Okutagidi always emphasized the Holy Qur'an verses and hadith that address punishment. He used to adopt a fearless method in his *Da'wah* with no regard for uncultured human beings or institutions except Allah. He used to be methodological in selecting different categories of his audience. Sometimes, he used traders, polytheists, the government, alcoholic sellers, etc., as his subjects of focus for his *da'wah*. He never compromised on any issue, even if he was directly affected by it in his sermon. Many people loved him as a result of his objective approach to issues. He did not spare traditional rulers and government officers during his sermon (Dauda, 2020/11/25 oral interview). Among the methods he applied in his *da'wah* activities was singing. Below are some examples of songs while going to his *da'wah* activities.

*Subhana zili Jalali*  
*Subuhana-Zili kamaliy*  
*Zubhana-zilijamali*

**Meaning:**

Glory be to God the most greatness, superiority, and brilliance,  
Glory be to God, who is the most complete,  
Glory be to God, who is the most beautiful.  
(Tonile, 2020/111/14 oral interview).

This line was usually sung at the beginning of his sermon. It noted people he was about to start preaching and enticed people to his circle whenever he conducted his *da'wah* activities.

*Olohun jetemiO'dara*  
*ti tenidara komomobaje*  
*Olohun jetemiO'dara*

**Meaning:**

I seek goodness from Allah,  
those that have seen good things in their life shall not perish,  
I seek goodness from Allah.

During the song, his sermon came to an end, and people started fleeing back to their various houses. He was always with his followers returning home from his *da'wah* activities in a procession of singing and dancing with large turbans (Tonile, 2020/111/14 oral interview).

The major doctrine of Sheikh Alfanla Okutagidi's *da'wah* was open condemnation and a frequent warning to the paganists. No doubt that he was distinguished in fighting idol worshipers in Ilorin. (Hanaat, 2020/12/26 oral interview; Yusuf, 2020/11/25 oral interview). Idol worshipers feared him and almost ran away from their homes and villages in fear of him in the Ilorin Emirate and beyond (Yusuf, 2020/11/25 oral interview). He successfully and single-mindedly battled against the remnants of paganism within and around the Ilorin Emirate between the 1960s and the late 1970s. He fought and defeated pagans who operated and intimidated the people of Abemi, Alore, Banni, Anifowoshe Gaa-Aremu, and Isale-Jagun areas of Ilorin Emirate to practice Islam (Yusuf, 2020/11/25 oral interview; Tonile, 2020/11/14 oral interview). He was able to retrieve idols and charms and get them incinerated in the presence of idolators. The usual audacity of Sheikh Okutagidi was exceptional (Yusuf, 2020/11/25 oral interview). While it attracted the applause of well-meaning Muslims within and around Ilorin, the pagans and their collaborators conspired against him.

Paganists in the Ilorin Emirate intimidated and prosecuted him at the magistrate's court for public disturbance. During the prosecution, he was detained for sixteen (16) days along with his disciples. He was, however, granted bail following the intervention of lawyer Tunji Arosanyin (Tonile, 2020/11/14 oral interview). It is pertinent to note that unstable income was one of the major challenges that faced Sheikh Okutagidi and the organization in their *da'wah* activities. He relied mostly on meager donations at events such as graduation ceremonies (Hawau, 2020/12/26 oral interview). Despite all the nature and process of Sheikh Okutagidi's *da'wah* activities, he was able to impact positively through his teaching and preaching as well as an exemplary life on the people of Ilorin Emirate. Thus, Sheikh Alfanla Okutagidi could significantly contribute to the growth and, to a large extent, eradication of paganism in Ilorin, which made him a *Mujahid* (one who strives for Allah) (Hawau, 2020/12/26 oral interview).

Sheikh Okutagidi's rigidity, especially during his *da'wah* activities, earned him the term *Judullah* (Soldier of Allah) among his Makondoro group of scholars. (Dauda, 2020/11/25 oral interview). Sheikh Okutagidi's *da'wah* was always thought-provoking and beneficial, not only to Muslims but also to non-Muslims. In most cases, his *Da'wah* was always used to frown on people's misconduct and desist from actions that could lead to destruction (Yusuf, 2020/11/25 oral interview). The interview revealed that Sheikh Okutagidi's approach to condemning western education was rigid and led to rivalry between him and other contemporary Islamic scholars in preventing his children from acquiring western education but Arabic and Islamic education. As part of his *da'wah* method, he adopted a traditional approach to pronouncing Arabic words instead of the classical or modern way of the Arabic language. Okutagidi completely ruled out the phonological aspect of Arabic studies. He usually complained about those essential ingredients with which the forerunners of Arabic studies in Ilorin had made the language attractive to the people of Ilorin (Olokoba, 2021/01/14 oral interview).

Sheikh Alfanla Okutagidi, as part of his *da'wah* methodology, was noted for his detest of collecting money from the audience while preaching to serve as exemplary conduct for other preachers who used to ask people for money while preaching. Sheikh Okutagidi frowned at people who engaged in vices and never hesitated to face challenges in the court of law, especially those adamant perpetrators of evil in public (Salman, 2020/12/14 oral interview).

Also, Sheikh Okutagidi, in 1984, was against the foodstuff sellers who took joy in hiking the prices of the commodities. He took his open-air preaching to major markets such as Ago Market in Ilorin and continuously warned against such attitudes' effects on the less-privileged. His preaches made the market sellers tag a measurement cup with his name known as the "Okutagidi measurement cup" during that time. His activities earned him recognition from the Emir of Ilorin and allowed him to be part of the council of Ulama of Ilorin ((Hanat, 2020/12/26 oral interview; Tonile, 2020/11/14 oral interview).

Sheikh was also deeply involved in the successful campaign against alcoholic consumption. The interview revealed that he was bold and courageous enough to meet the seller or any joint found engaged in either selling or consuming alcohol. He often preached to them and made them realize the danger of alcohol. (Abdul-Jeleel, 2017/01/22 oral interview).

Sheikh Okutagidi condemned government policy to seek permission from the government before giving sermons in Ilorin. Although the government knows how to entice the clergy with money, all in the name of making them hide the truth, he honored the invitation and told the truth at full length based on his belief that he preferred death over being a false prophet. Kusi described his *da'wah* as follows.

"On getting there, he frowned against the proposition moved by the government on taking permission and acquiring a topic from them before he went on board with any sermon and made them realize its consequence. He gave the advice to desist from any such action" (Yusuf, 2020/11/25 oral interview).

As an exemplary scholar, Sheikh Okutagidi was never found to be civilized with the Islamic injunctions, and he attended sittings purposely to reconcile disputes and conflicts. Some professional western-trained judges visited him for guidance in Islamic cases and to learn from his method of jurisprudence. His desire for peace and stability in Ilorin caused him to explore any misunderstanding in the town and settle several disputes in police stations, such as Adewole Police Station, where he was relevant to the extent that he was usually called upon by the DPO when any matter arose in the station. He always went with Alfa Yusuf Kusi to settle any dispute at this station (Yusuf, 2020/11/25 oral interview).

Sheikh Okutagidi's *da'wah* was successful and led to restoring the fame of Ilorin as an abode of pristine Islam. One of the notable achievements of Sheikh Okutagidi as a result of his *da'wah* was the conversion of a prime pagan called *Ajala* to Islam. The eminent Ilorin scholars that participated in the conduct of the Islamic ritual bath for the converttee were Imam Imale Nababa, Sheikh Abubakar Agbarigidoma, and Sheikh Okutagidi himself (Yusuf, 2020/11/25 oral interview; Tonile, 2020/11/14 oral interview).

Sheikh Alfanla Okutagidi's method and lifestyle were spartan, in which he took responsibility for his students, most of whom lived with him. His students were trained to live without luxury, and he served as a frugal example. He took no payment for training except what was willingly given. He placed little emphasis on the mastery of Arabic as a modernist reformer. He argued that piety is more important than mastery of Arabic (Aliyu, 2015). He imbibed in his students a great reverence for his teachers that remained with them beyond their mentorship days (Tonile, 2020/11/14 oral interview).

## DISCUSSION

The first findings of Sheikh Okutagidi's *da'wah* methodology revealed that his educational philosophy in this study was traced to two main sources – the Qur'an and the Sunnah of the prophet Muhammed. Okutadigid stuck to the primary source of Islamic teaching as the basis for his *da'wah* activities. This finding aligns with Setiawati (2019), stating that the Islamic propagator must rely on the Qur'an and hadith materials for *da'wah* activities.

The second finding of the methods of *da'wah* activities of Sheikh Okutagidi revealed that he always sings before and after his *da'wah* activities. This result is in line with the findings of Sulaiman (2014), revealing that singing during the *da'wah* activities enticed people to the circle during the *da'wah* activities and was used as a warning to adulterated and non-believers of Islam.

Also, Sheikh Alfanla Okutagidi, found in this study, was noted for fighting against idol worshipers in his *da'wah* activities. This result supports Sulaiman (2014), whose findings indicated the *da'wah* activities of *shaykh* Musa Ibrahim Ajegbemokefere in Ekiti, who waged war against idol worshipping and syncretism and reshaped the lives of many Ekiti from the abyss of lawlessness.

The last finding obtained from this study revealed that Sheikh Alfanla Okutagidi shaped the lives of people through Islamic injunctions to correct any vices such as hikes in food prices, drinking of alcoholic beverages, fornication, distasteful of collecting money from the audience while preaching, and lastly, disputes to sustain peace and stability in Ilorin. Bensaid (2013) revealed that *da'wah* activities played a significant role in change, reform, and improvement in the religious, moral, and behavioral conditions of individuals and communities based on Islamic teachings.

## CONCLUSIONS

Sheik Alfanla Okutagidi's role in spreading Islam and his *da'wah* activities cannot be ignored in the research conducted in the Ilorin Emirate. He noted the need for non-Muslims in the Ilorin Emirate to be reformed. He, therefore, started preaching the message of Islam using the Qur'an and *hadith* in the town. He was a scholar of the highest caliber who had devoted his life to the propagation of Islam and faced persecution from the traditional worshippers within and outside Ilorin but survived them. To keep Islam in the entire Ilorin Emirate, he waged war against pagans, foodstuff sellers, and alcoholic sellers, among others. Thus, Sheikh Alfanla Okutagidi could significantly contribute to the growth and largely eradicate paganism in the Ilorin Emirate. He strengthened people's attitudes toward Islam and settled the dispute for the people of the Ilorin Emirate. His *da'wah* activities earned him the term *Judullah* (Soldier of Allah) among his Makondoro group of scholars. In conclusion, Sheikh Okutagidi's total rejection of western education to his children and his disciples has made his *da'wah* inimical to their progress, although he enthusiastically insisted that his message was meant purely to reform the Islamic practices in Ilorin Emirate and led them

to the path of true Muslim. In reality, Okutagidi *da'wah* activities in Ilorin showed every sign of religious fanaticism towards paganist and syncretism, which in contemporary society may lead to religious crises in the town.

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