

A Study of *Da'wah* Activities of Late Shaykh Musa Ibrahim Ajagbemokeferi in Ekitiland of South Western Nigeria

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Abstract: This study seeks to study the *da'wah* activities of Shaykh Musa Ibrahim Ajagbemokeferi so as to highlight his roles and his contributions to the development of Islam in Ekitiland and national. It also focuses on his biographical account, educational contribution, *da'wah* activities, his encounter with traditional idol religionists, his scholarly contributions to the development of Islam, as well as his impact on the people of Ekitiland and its environs. In terms of methodology, both field and archival materials were explored. However, the major information was sourced from oral and written sources. The study revealed that, the role played by Shaykh Musa Ibrahim Ajagbemokeferi can not be ignored in any research conducted on Islam in Ekitiland and its environs. He observed that the way the non-Muslims in Ekitiland needed to be reformed. He therefore started preaching the message of Islam couple with *jihad* and he became popular for his erudition among the Muslim inhabitants of Ekiti. He did not limit his preaching to the four walls of Ekiti, he also reached the neighbouring towns, villages and states. He had adherents from these places and he established (*Zumuratul Mumin* in the areas. He faced persecutions from the traditional worshippers, within and outside Ekitiland, but he survived them. He also kept the banner of Islam flying to all nooks and crannies of Ekitiland in particular and Yorubaland in general. He waged war against idol worshipping and syncretism, he was able to convince several people to his side. He had several clashes with non-Muslims throughout Yorubaland as a result of his oppositions to paganism, syncretism and falsehood. His Islamic school has reshaped the life of many Nigerians from the abyss of lawlessness.

Key words: *Da'wah* • Cleric • Contributions • Household • Obedient • Convert • Embraced • Islam

INTRODUCTION

The introduction of Islam and its rapid spread to Nigeria in the 13th Century attracted a lot of Muslim clerics who began to explore and diversify scholastic works in Arabic and Islamic learning. Arising from this upsurge are volumes of academic works done by these forerunners many of which are now stocked in various libraries and archives in and outside Nigeria. A particular trend in this development is the presence of Islamic clerics who are scattered throughout Ekitiland. These Islamic clerics are largely hidden and unsung in the academic world of Arabic and Islamic Studies. As a result, many of these clerics have either died with their knowledge or have their works lost by their children and relatives who have no knowledge of such valuable works or who are in different academic fields entirely. In Yorubaland, for example, there

are still a pronounced presence of these unsung clerics of Arabic and Islamic Studies. In Nigeria today, it has become very necessary to go deeply into the life of people who have contributed in one way or the other to the advancement of humanity in all fields of learning. This is why this study focuses on the *da'wah* activities of Shaykh Musa Ibrahim Ajagbemokeferi so as to highlight his roles and contributions to the development of Islam in Ekitiland and national.

The Personality Profile of Shaykh Musa Ajagbemokeferi: Shaykh Musa Ibrahim Ajagbemokeferi was born in Orun quarters of Igbemo-Ekiti to the family of Odopetu in 1935 [1]. He was nicknamed Ajagbemokeferi as a result of his sermons in which he always condemned idol worshipping [2]. His father was late Chief Egbegi while his mother was late madam Afusat Egbegi who

hailed from Adidi quarters in Ido-Ani. His father, Chief Egbegi was a staunch traditional religionist who was an Ifa (Traditional Oracle) priest. But he was converted to Islam by Alfa Abdul-Rahman Dotia towards the end of the 19th century [3, 5]. He was able to convert him through his intimacy and preaching of Islam to him. The Ifa priest along with his whole household of five wives and twenty children embraced Islam and he had his name changed to Ibrahim [4, 2].

Thereafter, Alfa Rahman Dotia settled with him and he had to establish a Qur'anic school in response to the persistent requests for the school under the shade of a tree in front of Egbegi's house, but later he shifted it to Egbegi's Mosques for convenience. This gave Egbegi and his children an opportunity to learn more about Islam. Egbegi later became an erudite Islamic cleric [5].

Consequent upon this, he started preaching the word of the Almighty Allah to people with the little Islamic knowledge he had and he was able to convert many people to Islam. It was reported that Ibrahim Egbegi devoted his whole life, wealth and knowledge to the development of Islam [6]. According to information, his Mosque was roofed with iron sheet while his own personal house was roofed with thatch [1, 2]. This shows his commitment to the development of Islam. His conversion to Islam could be compared to that of Sayidina Umar whose conversion too to Islam became a morale booster to other Muslims. Since his conversion, Muslims started to have an upper hand in the town. He was the last-born of his father [7]. Though, he used to behave as if he was the first-born right from his childhood. However, as an obedient son, he used to assist his father on his farm [8].

His Education: Shaykh Ajagbemokeferi started his elementary education at Anglican Primary School Igbemo-Ekiti in 1941 [8] when he was about sixteen years of age, he left Igbemo Ekiti for Ire Ekiti where he was employed as labourer of heap cultivating to earn a living [9, 7]. Soonest at Ire-Ekiti he heard that he had been targeted for a sacrifice to a god being a stranger, he ran to another town called Shagamu for the safety of his life. He learnt the art of bricklaying and bakery there. At the same time the young Ajagbemokeferi had interest in a genre of Music called "*Sakara*". But, he had no interested colleagues, so he could not pursue the music profession [8].

In 1943, while in Lagos, he started learning Arabic and Islamic Knowledge under the tutelage of Alfa Zubair Abioye who hailed from Araromi in Oyo-State. His tutor

Zubair Abioye soon observed that Ajagbemokeferi would become an important cleric in the future. He taught him relentlessly. This gave him the opportunity to know what his colleagues had not known then [10].

Surprisingly, after staying with this Islamic tutor for some time the young Ajagbemokeferi abandoned his Arabic and Islamic learning and went back to the music. He had the intention of promoting music with the little knowledge of Qur'an and *Hadith* he had acquired [11].

However, after being totally convinced that he was divinely sent to come and preach the word of Allah, he decided to return to Islamic learning with steadfastness in 1954. Having graduated from the learning of the Qur'an in 1959, he started preaching the gospel of Islam as directed by the Almighty Allah [12]. In the process, he got married to his first wife in 1960. He traveled to Mecca and Medina in 1961 for the first time. He returned in 1962 to continue preaching the word of God [13]. He was the first person to perform *Hajj* in Igbemo-Ekiti. While waiting for him, for two years, people thought that he had died in the holy land [14, 15, 19].

His Marital Life: This was a very important juncture in the life of late Ajagbemokeferi. He married his first wife, Alhaja Jemilat Ajagbemokeferi, from Igbemo Ekiti who happens to be the first woman to practice *Purdah* in Ekitiland [15]. He got married to his first wife in 1946. He later married others. The historical sources imply that he had more than four wives at a time [16] because almost everywhere he preached as an itinerant cleric, he was given a wife to marry by his hosts. This reflected in one of his praise songs:

- Babawa! Babawa!!
- Oroyin odayo e o tele yi pe
- Babawa Baba Ajagbe
- Ojagun Ido Baba Ajagbe
- Won fun won laya Baba Ajagbe
- Ojagun Ilesha Baba Ajagbe
- Won fun won laya Baba Ajagbe
- Ojagun Iwo Baba Ajagbe
- Won fun won laya Baba Ajagbe
- Ojagun Ado Baba Ajagbe
- Won fun won laya Baba Ajagbe
- Ojagun Ikole Baba Ajagbe
- Won fun won laya Baba Ajagbe
- Oroyin odayo e otele yi pe o
- Babawa Babawa
- Oroyin odayo e o tele yi pe [17, 20].

Meaning:

- Our father, our father
- Your effort would become joy and you would tread this land for long
- Our father father Ajagbe
- He preached a Ido (he overpowered the cultists their) Father Ajagbe
- He was given wife their Father Ajagbe
- He preached at Ilesha Father Ajagbe
- He was given wife their Father Ajagbe
- He preached at Iwo Father Ajagbe
- He was given wife their Father Ajagbe
- He preached at Ado Father Ajagbe
- He was given wife their Father Ajagbe
- He preached at Ikole Father Ajagbe
- He was given wife their Father Ajagbe
- Your effort would become joy and you would tread this land for long
- Our father, our father
- Your effort would become joy you would tread this land for long

This raises the question about whether or not his marriages complied with the Islamic principle limiting a man to a maximum of four wives at a time, as Allāh has commanded in the Holy Qur'ān.

“And if you that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the servants) that your right hands possess. That is nearer to prevent you from doing injustice.” [18].

But he regarded having many wives as a *jihad* because many of his wives were not Muslims by birth. He used to convert them to Islam through marriage and send their children to Muslim schools where they could have access to Arabic and Islamic knowledge. This was the general characteristic of many influential Muslims of the town in the 20th century. Their belief was that through this, they would have many children. Hence, a rapid increase in the population of Muslims in the area. Though when his teacher told him that he had exceeded the limit stipulated by the Almighty Allah with the outrageous number of wives he was keeping, he repented and corrected himself by selecting only four out of his wives. In the process of selection, their names were

written on the papers while he asked somebody to pick four out of the names. During the selection, clerics like Baba Lagbaji, Araromi and other clerics were present. Those picked resumed the Purdah, while the others were divorced. But during the *Ileya* festival or other important occasions they would come home, later they settled there again [8]. They were blessed with seventy three children (both males and females) not this alone, all his children resemble him very well to the extent that some people could not easily differentiate between him and his children. Almost all his children are well-versed and knowledgeable in the *Qur'an* and Arabic Studies. He ensured that as he was inculcating the Islamic knowledge into his pupils his own children too were not left out. Among them are; Alfa Zikrullah, Alhaji Ahmad, Alfa Habibullahi, Alhaji Abdul Ganiy, Alfa Bashir, Alfa Yunus, Alfa Isaq and others.

His *Da'wah* Activities and Miracles: Shaykh Ajagbemokeferi sought to propagate the tenets of Islam on the completion of his studies in 1959, he came back home to settle down [19]. He observed that the way the people of Ekiti practiced Islam needs to be reformed. Before his arrival, the practice of Islam had been adulterated, particularly by the Muslims themselves. Such social vices as drunkenness, cultism (Ogboni) and so on were largely blamed on people's nonchalant attitude towards Islamic teaching and their non-readiness to uphold those teachings. Obviously, there was a dearth of strict Islamic teaching which made the arrival and method of his *da'wah* very timely [20]. People used to love him because of his good voice and high intelligence the Almighty Allah endowed him with. The zeal and aspiration with which he presented his *da'wah* activities earned him a large followership. The system was first to announce the venue of his *da'wah*. Secondly he moved from one mosque to another. Thirdly he moved from one street to another in the town. By so doing, he made necessary publicity so as to record large audiences. He first of all condemned the religious practices of the people, such as the mixture of traditional beliefs with Islam which was very common among the Muslims of Ekiti then. Among the methods he applied in his *da'wah* activities is singing. Below are some examples of the songs while going to his *da'wah* activities:

- Baba wa! Baba wa!!
- Oro yin 'o d'ayo e o te'le yi pe
- Baba wa Baba Ajagbe
- Olori Ogun Baba Ajagbe
- B' Osho yoju Baba Ajagbe

- E na won legba. Baba Ajagbe
- Baje yo 'ju Baba Ajagbe
- E na won l'egba Baba Ajagbe
- Ogboni nko ? Baba Ajagbe
- E na won legba Baba Ajagbe
- Oro yin o d'ayo e o te 'le yi pe o
- Babawa Babawa
- Oro yin od'ayo e o te'le yi pe [21, 30].

Meaning:

- Our father! Our father!!
- Your matter will become joy and you will tread this land for long
- Our father, Father Ajagbe
- Lead warrior Father Ajagbe
- If sorcerer surface Father Ajagbe
- Flog them with cane Father Ajagbe
- If witches surface Father Ajagbe
- Flog them with cane Father Ajagbe
- (Even if) Ogboni? Father Ajagbe
- Flog them with cane Father Ajagbe
- Your matter will become joy and you will tread this land for long
- Our father! Our father!!
- Your matter will become joy You will tread this land for long

This usually enticed people to his circle whenever he conducted his *da'wah* activities. Then he would stop the song and start his *da'wah* by first of all warning the Ogboni people that:

- Ogboni ti nbe ni'le yi ete te loo sora,
- Loji tinbe ni'le yi ete te loo sora
- Ti e o ba mo eni to'joko ebere won 2x
- Ebere lowo Ooni ni Ile-Ifè lo wa
- Ti e o ba mo eni to'joko ebere won
- Ebere lowo Agunlejika ni Ilesha lo wa.
- Ti e o ba mo eni to'joko ebere won
- Ajagbemokeferi ni yan Baba rere 2x
- O so Elegungun d'oni mole eni aran nise
- Ajagbemokeferi ni yan Baba rere [22].

Meaning:

- Ogboni in this land you need to be careful
- Loji in this land you need to be careful
- If you don't know he who is sitting down inquire about him 2 x

- Inquire from Ooni he is at Ife
- If you don't know he who is sitting down inquire about him
- Inquire from Agunlejika he is at Ile-Sha
- If you don't know he who is sitting down inquire about him
- That is Ajagbemokeferi the good father 2x
- He converted Masqueraders in to Muslim a cleric messenger
- That is Ajagbemokeferi the good father
- Or sometimes he sang thus
- Kinihun de
- Ema kilo fe kun mo
- Eje kafi oju kan ra wa.

Meaning:

- Lion has arrived
- Therefore Tiger should not be warned
- Let us face each other

For his erudition and wisdom of presenting his lectures by revealing his hatred for idolatry and polytheism, people would not be able to leave the scene until he either finished or they were able to decode something substantial from his *da'wah*.

He always increased his commitment to his *da'wah* activities especially during the month of *Ramadan*. He organized public *da'wah* throughout the nights of *Ramadan*. The latter was done normally on shifting basis from one place or Mosque to another. He begins it immediately after every *Tarawih* prayers and he continues with it until about one or two o'clock in the mid night. At times, they might be there till the time of *sahur* that is the early morning meal during fasting. This was due to the attractiveness of the lectures, his attempt to display the religious implementations of Ogboni fraternity which were carted away from their shrine. Through his open *da'wah* activities, many people had been able to forsake anomalies and became better Muslims. One can see him and his followers returning from *da'wah* activities, in a procession of singing and dancing turbaned men and young boys. One of their lyrics runs thus

- Ayika Odo kin podo
- Aloka olo kin polo
- Ariwo shushu kin poja
- Dami dami kin pa'lamola
- E o tele yi pe o
- Baba wa! Baba wa!!

- Oroyin o dayo e o tele yi pe
- Eni ba ni eku Baba Ajagbe
- Ohun lo mi a ku Baba Ajagbe
- Eni ba ni e tan Baba Ajagbe
- Ohun lo mi a tan Baba Ajagbe
- Tohun mura Baba Ajagbe
- Ko je'gun Ekute Baba Ajagbe
- K'o wu gelete Baba Ajagbe
- Oro yin od'ayo e o te le yi pe o
- Baba wa! Baba wa!!
- Oro yin od'ayo e o te le yi pe [23]

Meaning:

- Movement of mortal from one place to another does not kill the mortal
- Movement of grinding stone does not kill grinding stone
- Heavy noise does not kill a market
- Whoever wants you to die Father Ajagbe
- Is the one would die Father Ajagbe
- Whoever says you should be extinguished Father Ajagbe
- It is he who would be extinguished Father Ajagbe
- He is preparing Father Ajagbe
- To take Rat poison Father Ajagbe
- (And) swell to the last stage of a dead body before decay Father Ajagbe
- Your matter will become joy and you will tread this land for long
- Our father, our father
- Your matter will become joy
- You will tread this land for long

The forum assisted him to teach more about Islam. He then extended his *da'wah* activities by going to the neighbouring towns and villages in Igbemo-Ekiti. His impact was greatly felt in these places. His preaching has corrected many social vices such as alcoholism, syncretism and fornication. For example,

At Agbado-Ekiti, where he conducted *da'wah* on several occasions many people embraced *Islam*. This added to the number of his followers [24]. Likewise, at Emure-Ekiti, he became so prominent and a factor to be reckoned with as far as Islam is concerned [25, 28].

Again, at Igbara-Odo-Ekiti, there was a tree which was believed to be the seat of witches and by implication, the source of trouble for the people of the town in terms of progress and well being. It was told that several attempts to cut the tree had been futile. Ajagbemokeferi,

during one of his *da'wah* activities in the town, was requested to cut it. He stretched his walking stick to the tree and subsequently ordered it cut. To the surprise of the people, the tree was eventually cut and nothing happened [26].

Again, in 1995, at Ogotun-Ekiti he was invited for a prayer. He conducted several *da'wah* there during one of which a man came out and asked him that “are you Ajagbemokeferi”, he replied yes, the man said, I thought you had died. Therefore, you should stop preaching against Ogboni cult or else you will face the consequence, the man threatened. Even the cow which was bought by the people of this town for this prayer, the man commanded the cow to die and it died instantly. He then faced him and commanded him to die. Ajagbemokeferi replied that “Look, I want you to know that whatever plan you have for me would definitely happen to you”.

In the following day the news reached Ajagbemokeferi that the man had died. This made many people happy with him because this man was a threat to them in the town. This led some people to inform him about a dangerous tree in the town. Many people had tried to cut it down, but to no avail because of the wicked forces believed to be dwelling inside the tree. Ajagbemokeferi invited the saw man to cut it down, also to no avail. He prayed fervently and the tree was cut down during which blood was flowing out of the tree. After that, three women came out and confessed all their hidden secrets [27].

Likewise, in 1974, at Ikun-Ekiti he had serious encounters and disagreements with members of the Ogboni Confraternity. He promised that he would clear all the Ogboni people in the town by the grace of Allah. During one of his *da'wah* activities he said that they should be prepared because he wanted them to bring out all their religious paraphernalia in their house. Despite stiff opposition and threats from them, he succeeded in the task, which was a surprise to all and sundry. This resulted in the conversion of many people to the fold of Islam [28].

And, at Ayede-Ekiti, he destroyed the Ogboni Shrine and their religious instruments to the surprise of the people. He even forewarned them of his plan but they couldn't prevent him [29]. He destroyed a shrine very close to the central Mosque. Thus, they wanted to eliminate him through several means. However, he prevailed over them and eventually succeeded in converting them to Islam, shaved their heads and gave them Muslim names. This paved way for subsequent Islamic scholars to preach there without hindrance [30].

Moreover at Igbemo-Ekiti, the news reached him that a masquerade has beaten one of his Purdah wives market during the Masquerade festival. He therefore instructed his pupils to deal with this masquerade which led to violence in the town. When the riot was getting beyond control, he prayed for rain and it rained heavily. This natural phenomenon put a stop to the crisis. Since then, no masquerade ever dares any member of his household. Even, no masquerade can pass in front of his house. If any one tried it, he would make sure that he removed everything on his body and shaved his head and convert him to Islam [31]. This did not stop him to assist people in this town because there was a woman also, who was in labour for about seven days. He was invited to the scene. He recited Allah's name during which a snake dropped from the roof. The woman was eventually delivered safely [32, 33].

He also extended his *da'wah* activities to Ayetoro-Ekiti formally called Iyapa. The town was inhabited by pagans. Having heard about this town that there was no opportunity for the people to pray or call for prayer at that time, he decided to take his *da'wah* there and challenged them. He succeeded and was able to convert many people to Islam. Prominent among the people was Chief Sajoko [1, 8].

Also, there was a man in this town that was digging near a rock, a big boulder fell on him. Efforts to remove the stone proved abortive. They invited Ajagbemokeferi to assist them. He recited a prayer and asked four of his disciples to remove the stone and they removed it successfully. They were very surprised and they paraded the town with Ajagbemokeferi joyfully. The students and spectators numbering about two thousand were singing:

- Okuta t'egberun eda kan o legbe 2x
- Musa Ajagbe s'oun l'o l'e gbe o.
- Musa Kalamu s'oun lo l'e gbe o [33]

Meaning:

- The Stone which a thousand men cannot lift 2x
- Musa Ajagbe is he that lifted it
- Musa Kalamu he is the one that lifted it

He thereafter destroyed some of their Idols which led more people in the town to embrace Islam. The same thing happened at Ipoti-Ekiti [8, 10, 18]. The question is that as Muslim who possessed the Islamic Knowledge and destroyed the Idols. Was he tolerant? And was he not aggressive? The answer is No. Muslims had for long been

facing the problem of acceptance since the advent of Islam in Ekitiland and even throughout Yorubaland. Initially at Ado-Ekiti the for example, Muslims were not allowed free movement in the town and were forbidden from wearing turbans which were contended to be only for the king's special masquerade called Ede. Charms and demons were even used to threaten them and sometimes whips were used by the masquerades to flog them. The persecution was so intense that Muslims had to perform their prayers in secrecy and there was no *Adhan* for fear of being attacked. In fact, when the unabated persecution got to its peak and was no more bearable, the Muslims decided to migrate to Oke-Ilawe in Iyin-Ekiti. At times they might declare Friday as a ritual day during which no body should go out during the day. Or at times they would disturb Muslims were ever they were conducting *da'wah* by flogging them. Likewise series of persecutions were launched against Muslims by non-Muslims as discussed in cherpter one. Apart from these, at Imesi-Ekiti, he was kidnapped by the Ogboni people for almost three hours but he was able to set himself free [34]. Similarly, at Igbara-Odo-Ekiti, there was a man called Ajemulegbona who was a feared person. When he heard about this man, he preached to him and warned him not to harm anybody any more. As a result, he decided to assassinate him. He therefore gathered about fifty other persons and led them to Ajagbemokeferi's house to kill him. Information reached him. On sighting them he recited some prayers. The would-be assassins could not harm him but merely greeted him and retreated [35]. Also, there was a tree in this town which was believed to be the seat of witches. It was also believed that the tree was imbued with the powers to retard the advancement of the town on all fronts. As usual, the King of the town asked him during one of his *da'wah* activities in this town to do something about the tree as all efforts to cut the tree have failed woefully. To the surprise of the people he cut the tree [36].

He also reached some other States across the nation. Fore instance, at Arimagija near Owo in Ondo-State, there exists a stream which people believed was hindering the progress of the town and its dwellers. He was invited during one of his *da'wah* activities to cleanse it. His prayer was believed to have changed the fortunes of the water from bad to good [37]. Also, during his *Da'wah* campaign at Ita-Ogbolu in Odo-State, some members of the Ogboni cult attempted to harm him with swords and daggers they had concealed under their cloth. Immediately he saw them, he told them darkness could not overcome light because he was commissioned with this

da'wah by Allah. Therefore you can never overcome me. They unsheathed the sword so as to kill him, but did not succeed. This surprised them and eventually led to their conversion to Islam [38]. Also, in this town, some people poisoned meat to entertain him. Being a man of God, he was able to foresee this before their arrival. When it was presented to him he recited some names of Allah. He ate part of it and asked his pupils to eat it and asked them to seat until they finished the meat and wash their plates for them. In the following day they came to him to accept Islam. He therefore shaved their head and gave them Muslim names [39].

He also preached at Irun-Akoko, it was believed that witches flew during the day. He decided to pick them. The numbers of birds that he picked were the number of people that would die. At the end of his *da'wah*, he would challenge them to a duel [40, 51].

He then moved to Ipe-Akoko where a man came out to harm him during one of his preaching session at Chief Shaaba house. Subsequently, him engaged him in a question and answer session, which eventually resulted in disagreements. The man brought out a sword to kill him but surprisingly, his hand became stiff and he was eventually converted to Islam [8]. He also reached Oba-Akoko where he sealed up the Ogboni shrine because they always disturbed him at his *da'wah* activities. He then pointed his finger at the Shrine and said that nobody would enter there anymore. This baffled most of them and made non-Muslims in the town and its environs to accept Islam and most of them remained steadfast. Though, after the death of his the members of Ogboni cult are said to offer lots of sacrifice before re-possessing the Iledi again. At Ikare also, where he was cursed to die before seven days, he retorted that an Ogboni member would die everyday and it so happened [41].

Also, at Igangan near Ilesha in Osun-State, he had serious encounter with the Ogboni cult whom he later overpowered [8]. Eventually, he converted a sizeable number of people and the number of his students was increased by 41. The students were freely given to him by the Muslim population in the town. Among these students were Wahab Igangan and Rasaan Igangan [42]. Similarly, there was a man who was the custodian of a spiritual forest in this town. The man was called Baba Dudu. Nobody could enter the forest as from 3:00pm because of the deities' believed to inhabit the place. During his *da'wah* activities, he was bent on going there and even to enter into the forest and come out successfully. Many people warned him not to go there.

Eventually, he went there around 7:00pm and brought several objects out of the forest. Since then people have been moving near there without fear at any time since all the Ogboni implements have been carted away by him. He showed all what he brought from the forest for the people to see. He returned to his home town, Igbemo-Ekiti, with all the carved objects. This surprised many members of the Ogboni cult and some other non-Muslims who eventually accepted Islam and renounced *shirk* (to associate in worship any deity with Allah) [43, 44].

Similarly, there was a man called Abdul Azeez at Esa-Odo in Osun-State. He heard that there was Ajagbemokeferi at Ijebu-Ode but before he got there, he had left. Thereafter, members of the Ogboni cult wanted to harm him but when the news of this plot reached Ajagbemokeferi, he returned to Ijebu Ode to successfully deliver him and thereafter named him Ajagbemokeferi [44]. The man at Esa-Odo successfully preached and spread the doctrine of Islam thereafter.

Also, at Okene and Kaba Kogi-State were not left out, his preaching activities were continually disrupted by heavy rainfall until he prayed that the rain should stop for six days. The King of Kaba had to beg him before rain could fall. Through interpreters, he was able to preach at Ebiraland and recorded some converts [45, 47]. From there, he proceeded to Ise-Ekiti., where he received praises when he prevailed over the Ogboni cult in an encounter during the course of his *da'wah* activities in the town [46, 47, 49].

He also preached at Ikosun, Ikare, Ifira, Okeruwa, even in Ghana and Togo. Almost at every town and village where he preached, he attacked cultism and secret societies. Many of his students are now Chief Imams and some others are now in Saudi- Arabia as Islamic Scholars [47, 48].

Also, the following are some of the other wonderful events in his *da'wah* activities.

- He converted six traditional worshippers to Islam in Ikare Akoko. He also sent some of them to Mecca to perform the holy pilgrimage.
- In 1968, he captured a cult chieftain whose name was Omoniyi and he converted him to Islam and renamed him "*Yusuf*"
- Fifteen persons were converted to Islam through him in Oyo State.
- In the 1970's, He converted some Christian leaders to Islam, thus one named Joseph was renamed Yusuf at Agbagba, near Iwo [48].

In addition, according to him he had converted four hundred and twenty persons to Islam apart from those who heard about him and his *da'wah* activities and became Muslims [49].

His Literary Works: In the struggle by him to eradicate the paganism, he wrote four different works titled, "*Itan asiri awon Ologboni and Oro iba awon Aje ja*" Vol - 4 "Exposing the secrets of cultists" and "How to overcome the witches" [50, 51]. In these books, he exposed the secret of the cultists and witches. The publication of these books aroused a big clash as one could expect, between him and the Ogboni members [51]. The books were written in the Yoruba language. He also wrote some pamphlets with different titles. These he distributed to the people wherever he went to preach [2, 20]. On 31st of October, 2000 the covenant of Allah came to pass on him and he died at seventy years old.

CONCLUSION

The role played by Shaykh Musa Ibrahim Ajagbemokeferi can not be ignored in any research conducted on Islam in Ekitiland and its environs. He observed that the way the non-Muslims in Ekitiland needed to be reformed. He therefore started preaching the message of Islam couple with *jihad* and he became popular for his erudition among the Muslim inhabitants of Ekiti. He did not limit his preaching to the four walls of Ekiti, he also reached the neighbouring towns, villages and states. He had adherents from these places and he established (*Zumuratul Mumin* in the areas. He faced persecutions from the traditional worshippers, within and outside Ekitiland, but he survived them. He also contributed in no small measure to the growth and understanding of Islam in Ekitiland and its environs. He kept the banner of Islam flying to all nooks and crannies of Ekitiland in particular and Yorubaland in general. He was able to convert a lot of non believers to Islam. He waged war against idol worshipping and syncretism, he was able to convince several people to his side. He had several clashes with non-Muslims throughout Yorubaland as a result of his oppositions to paganism, syncretism and falsehood. His Islamic school has reshaped the life of many Nigerians from the abyss of lawlessness.

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