MARTYRDOM OF MUSLIM CLERICS AND ITS EFFECTS ON DA’WAH (ISLAMIC PROSELYTIZATION) IN LAGOS STATE

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

There is no gainsaying the fact that Islam has provided the institutions, the framework and the guidelines for realizing the cohesion and strength of the Muslims. One of such is da’wah; a vital instrument for calling people to the way of Allah. The essence of this instrument cannot be over emphasized in view of the divine commandment of Allah that made it incumbent upon a band of Muslims to carry out this responsibility. In Sûrat Ali-Imrân chapter, 3 verse 104, Allah states: ‘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’.

By history, Prophet Muhammad was the first dâ’î in Arabian peninsula, and for his ‘effrontery’ in calling the idolaters of Makkah to the new religion, he and his followers were severely persecuted; tortured and maimed. Bilal ibn Rabah- the slave who later became the first muadhdhin (caller to the Muslim prayer) in Islam- was one of such victims. As for the Prophet himself, a three year socio-economic boycott was imposed on his family - Banu Hashim by the Makkan feudalists – which in modern parlance could be described as mandatory socio-economic sanction. The ‘offence’ of Muhammad and his followers was nothing but their proclamation and calling to the Way of Allah (da’wah) and belief in and practice of monotheism (Dauda, 1993). Despite the persecution, Muhammad and his
followers were resilient and remained dogged in their proselytization effort until the epoch migration to Madinah in 622CE.

Following Muhammad in response to the divine call also, there emerged since the beginning of Islam and still emerging till today, many ḍu‘āt who have made da‘wah their major preoccupation calling both Muslims and non-Muslims alike to the way of Allah. Da‘wah- defined within this context as preaching- therefore became one of the instruments of Jihad- a concept that has always been subject of controversy both in interpretation and usage. For example, in a publication of the Islamic Education Trust (2009:1) entitled: Misconception about Islam, the word Jihad is etymologically defined as ‘to exert effort’ and ‘to strive’. Hamid (1989:134) gave a broad perspective to what Jihad connotes when he wrote:

\[ \text{Jihad basically means striving and refers to the unceasing effort an individual must make towards self-improvement and self-purification. It also refers to the duty on Muslims, at both the individual and collective levels to struggle against all forms of evil corruption, injustice, tyranny, and oppression whether this injustice is committed against Muslims.} \]

While Cowan (1960) corroborates the literal definition by the Islamic Education Trust, he went further to see Jihad as ‘fight’, ‘battle’, holy war (against the infidels as a religious duty). Aside from Cowan who was an orientalist, there are other several Muslim scholars who corroborated the position of Cowan on the definition of Jihad as holy war and also went a step further by asserting the obligatoriness of achieving martyrdom through this means. One of such scholars is Sayyid Qutb who wrote extensively on Jihad in many of his works. One of such works is ‘The Milestone’ republished in 2006. Qutb (2006) cited many references from the Qur‘ān and hadīth to prove his militant interpretation of Jihad as a fight against the non-believers and the stern warning against those who do not practise it. It is perhaps this controversy that has accounted for the different perceptions of Muslim scholars and ḍu‘āt on the approach and goals of da‘wah. While some prefer the subtle means of
forbidding what is wrong and enjoining what is right based on the Qur’ānic verse: ‘There is no compulsion in the religion…’ (Sūrat al-Baqarah, chapter 2 verse 256), others interpret Da’wah as a Jihad defined within the context of battle and even with preference to die for this cause. Sūrat al-Baqarah features a most clear and perhaps even unavoidable call to defend the Ummah against oppression and persecutions from the Makkans:

Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors…And fight them on until there is no more persecution…(Sūrat al-Baqarah, chapter 2 verses 190-193).

Other passages in the Qur’ān explain that if eventually one is killed as a result of his love for Islam, that martyrdom in the cause of God is a means to enter paradise:

Think not of those who are slain in Allah’s way as dead. Nay, they live, finding their sustenance from their Lord. They rejoice in the Bounty provided by Allah… the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve. They rejoice in the Grace and Bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost (in the least) (Sūrat Ali-Imrān, chapter 3 verses 169-171).

Such passages as these provide much of the rationale for a further theological position: not only does a martyr in the cause of God enter paradise, but he does so automatically – his admission is guaranteed.

Dying for the cause one believes in, is therefore, called martyrdom. An act of martyrdom has been found in nearly all the world religious traditions-Islam inclusive- and is considered by many devotees to be perhaps the most potent expression of religious faith. But like the concept of jihad, how can one determine what exactly constitutes martyrdom or in other words, under what condition(s) could someone be said to have attained martyrdom? In Islam, for example, does this include:

(i) Those who believed and were tortured to death for their belief like Sumayyah and Yazid (his husband) during the early period of Islam? (Najeebabadi, 2001) or,
(ii) Those that went on Jihad (battlefield) in defense of oppression and persecutions against them and their faith? or,

(iii) Those of mystical martyrdom whose beliefs were so passionate that people were forced to accuse them of heresies as was the case of Al- Hallaj, a sufi whose spiritual vision of Allah led to his untimely death in the hands of other Muslims in Baghdad? (Massignon, 1982) or,

(iv) Those whose opposition to prevailing political authority led to their struggle for a return to pure Islamic tenet through the correct implementation of Khilafah like the Islamic Brotherhood in Egypt who craved martyrdom for this cause? (Qutb, 1978) or,

(v) Those whose conviction led to their belief that Islam is superior to other religions and therefore want to see it triumph all over the world?

In Yorubaland, as in other parts of the Muslim world, there are du‘āt (callers or propagators) whose methods of da‘wah activities have in one way or another put them in violent confrontation with the non Muslims since the advent of Islam in the region. Mention can be made of many of these du‘āt some of who are dead while some are still living. Among the living are: Shaykh Buniyamin Alalaye, Ustadh Qamarudeen Ajala, and Ustadh Jamiu Adegunwa. Among the dead are: Shaykh Musa Ajagbemokeferi from Igbimo Ekiti, Ekiti State, Shaykh Abdul Azeez Ajagbemokeferi from Esa-Odo who was based in Ibadan until his death in 1992, Alfa Bisiriyu Apalara from Mushin in Lagos and Shaykh Şafwan Bello Akodo from Epe. These four, among others share one thing in common: they are uncompromising in their approach to da‘wah with particular focus on the idol-worshippers and occult fraternities. However, while the first two deceased propagators achieved martyrdom by dying naturally, the other two achieved same by being brutally killed while carrying out their da‘wah activites (as it will be later presented in this work).
1.2 Statement of the Problem

Lagos State is a multi-religious society populated with people of diverse backgrounds. In each of these religious affiliations are people who shoulder the responsibility of calling people to their faiths. Of these religions, Islam has had many preachers who have contributed immensely to the growth and development of Islam in their respective domains.

Among these are two clerics: Apalara (d.1953) and Akodo (d.2003) whose missionary activities have caused them their lives. Their death in the hands of Awo-Opa (Iji-Nla) cult became a matter of serious concern with greater effects on the maintenance of peace, inter-faith relationship, and an affront on the fundamental rights of these clerics particularly during the period of their occurrences.

In a multi-religious society like Nigeria, particularly Lagos State where the freedom of religion is supposed to be a norm, the death of the duo in the hands of their assailants provoked some questions as to: What could be the reason for their assassination? Is there any element in their method of da’wah that necessitated the attack on their personalities which eventually resulted in their death? Are there no alternative means through which these Awo-Opa cult members could seek redress if offended by the Muslim clerics rather than resort to killing? Are there no ways through which both parties could reconcile their differences including legal means rather than resort to assassination? What are the effects and implications of these assassinations on da’wah activities in Lagos State? To what extent have their killings/assassinations encouraged or discouraged the living du’āts? All these are the problems that this work is set to address.

1.3 Objectives of the Study
The main objective of this study is to assess the impact of the assassination of Muslim clerics on *da’wah* activities on Lagos-State. Other objectives include:

(a) To examine the basic principles guiding *da’wah* in Islam.

(b) To present detailed study of the concept and interaction between *da’wah*, *jihad* and martyrdom.

(c) To give a historical antecedent on the issue of martyrdom in Islam.

(d) To examine the methods used by the selected martyrs in their *da’wah* activities.

(e) To determine whether these methods are in line with the laid down principles of *da’wah* in Islam as contained in the Glorious Qur’ān, the Apostolic Traditions and the works of respected scholars.

(f) To bring into focus the Islamic method of interacting with non-Muslims as well as settling dispute with them in case of disagreement.

(g) To examine whether the martyrdom of the selected Muslim clerics have either positive or negative effects on *da’wah* activities on Lagos State.

(h) To suggest ways by which Muslim clerics can reposition themselves to improve on their *da’wah* methodologies in order to avoid clashing with people of other faiths.

(i) To help all parties concerned, especially government to avert and avoid killings relating to proselytization.

1.4 **Thesis Statement**

Martyrdom of Muslim clerics has serious negative effects on both Islamic *da’wah* (proselytization) and the living *du’āts* (caller) in Lagos State.

1.5 **Research Questions**

To achieve the objectives of this study, the following research questions are answered:

(i) What constitutes martyrdom in Islam?
(ii) What are the basic principles of effective da'wah in Islam?

(iii) Were Apalara and Akodo’s methods of da’wah in line with the laid down principles in Islam?

(iv) Does the killing of Apalara and Akodo constitute martyrdom in Islam?

(v) What are the effects of the martyrdom of Apalara and Akodo on da’wah in Lagos State?

(vi) How best can da’wah activities be put in the right perspective among Muslims in order to avoid the re-occurrence of martyrdom experienced in Lagos State?

1.6  Scope of the Study

Given the wide-range implication of the term, martyrdom, the study limits its scope to the meaning of martyrdom in religion on the one hand and on the other hand to examine the martyrdom of the three selected Muslim clerics (Apalara, Akodo and Adebowale) and its effects on da’wah activities in Lagos state.

1.7  Significance of the Study

Many research works, like ‘The Growth of Islam among the Yoruba (1841-1908)’ by Gbadamosi, (1978) and ‘Effects of Da’wah on the Development of Islam in Lagos (1900-2005)’ by Adetona, (2006), have been written on Islam and da’wah in Lagos State: This works have been found mainly to be historical, dwelling on the origin, development and growth of Islam. To the best of the knowledge of this researcher, none of the existing works on Islam in Lagos has dealt with martyrdom in relation to da’wah.

The uniqueness of this research work therefore is that it has adapted an empirical method in the study of the effects of martyrdom of Muslim clerics on da’wah in Lagos State. This work is also significant in that it takes cognizance of the problems faced by da’wah and the dā‘ī in the contemporary society particularly in a multi-religious and pluralistic society.
like Lagos State and therefore suggests better ways and methods of carrying out da’wah activities successfully without being killed or embarrassed. The study also debunks the orchestrated ideal that religion is a do or die affairs. It shows how Muslims and non-Muslims can collaborate with government in sustaining and promoting dialogue and peaceful-coexistence among the people of different faiths. This research is also significant in that it opens up a new window of opportunities for further research into other aspects of Islamic endeavours in Lagos State. It is hoped that this work, will serve as a veritable source of reference for further studies in this area.

1.8 Operational Definition of Terms

Martyr: Oxford Advanced Learner’s Dictionary 7 Edition (2010) defines Martyr as a person who suffers very much or is killed because of his religious or political beliefs.

Martyrdom: “Martyrdom” is a term used by many religions to refer to an act of martyr, who is a person that chooses to die or be tortured rather than give up a religion or political belief.

Da’wah: Da’wah, according to The Oxford Encyclopedia of the Modern Islamic World, Vol. 1, (1995:343), encompasses concepts of summoning, calling on, appealing to, invocation, prayer (for and against something or someone), propaganda, missionary activity and finally legal proceedings and claims. Uthman (2000) also sees da’wah as an organized, a determined and a continuous effort to call the people of the land to the fold of their Sole Creator and Sustainer, Allah (SWT), as priority Number One (of the dā‘ī) towards accepting Islam as a way of life and convincing them to the need and urgency of establishing the Deen (i.e Religion) of Allah in the body politics of the country, with the sole objective to get the pleasure of Allah.

Dialogue: Chambers Twentieth Century Dictionary defines dialogue as ‘conversation between two or more persons especially of a formal imaginary nature; an exchange of views in the hope of ultimately reaching agreement.’
**Jihad:** means striving or struggling in the course of Allah towards establishing justice, peace and tranquility.

**Tolerance:** is an act of the willingness to accept or tolerate somebody or something, especially opinions or behaviour that you may not agree with, or people who are not like you.

**Occultism:** this according to Longman Dictionary of Contemporary English (2000) is defined as an act of mysterious practices and power involving cruelty, wickedness, human sacrifice and ritual killing ...While its members are mischievous, hot tempered and violent whenever they are in conflict with any non-member (Adewale, 1998).
CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter deals mainly with the review of relevant literature relating to the work under study. In addition, it clarifies the concept of martyrdom and other related concepts like *jihad* and *da’wah*. Finally, it extensively reviews relevant works on the research topic.

2.2 Theoretical Framework

2.2.1 Lagos State: An account of Geographical Location, History and Administrative Set-up

Lagos State is located within the low lying coastal zone which extends westwards from the Niger Delta to the Nigerian boarder with the Republic of Benin. It is the coastal zone which separates the mainland sedimentary basin of south-western Nigeria form the Atlantic coastline. Within this coastal terrain that is dominated by a maze of lagoons, creeks and river estuaries the State lies approximately between longitudes 2 42’E to 3 42’E and latitudes 6 22’N to 6 42’N. Thus the southern boundary of the State is formed by the 180km long Atlantic coastline, while its northern and eastern boundaries are shared with Ogun State. On the western side, the boundary is shared with the Republic of Benin (Losi, 1967:4).

**Lagos** (English pronunciation: *LAY-gos*; Edo: *Èkó*) is a port and the most populous conurbation in Nigeria. With a population of 9,013,534, although it was immediately rejected by the state government, then under the leadership of Asiwaju Bola Tinubu. (www.nationonlineng.ng/page1.html). It is currently the second most populous city in Africa after Cairo, and currently estimated to be the second fastest growing city in Africa and the seventh fastest in the world. Lagos is the commercial capital of Nigeria and was once the capital of Nigeria. The Yoruba still use the name Eko to refer to Lagos. Portuguese explorer
Rui de Sequeira visited the area in 1472, naming the area around the city Lago de Curamo; from which the name Lagos is derived. Indeed the present name is Portuguese for "lakes" (www.lagosstateofficialwebsite.com).

**Brief Historical Origin**

Lagos was originally inhabited by the Awori subgroup of the Yoruba people. Under the leadership of the then Olofin, the Awori moved to an island now called Iddo and then to the larger Lagos Island. In the 15 century, the Awori settlement was attacked by the Benin Empire following a quarrel and the island became a Benin war-camp called "Eko" under Oba Orhogba, the Oba of Benin of the time.

Lagos state is made up of varieties of ethnic groups including the Awori mentioned above. These groups who, by their ancestral links with founders of various settlements are referred to as settlers or “true” Lagosians are the Ijebu, Egun (Ogu) and other Yoruba dialect speaking sub groups in the state. The surface area covered by the Awori the first Yoruba sub group in Lagos state is over 350,000 hectares (3,500 km\(^2\)) with less than twenty percent made up of Lagoons, creeks and coastal estuaries. They constitute the bulk of the indigenous population of seventeen, out of the twenty Local Government Area of Lagos state as at the year 2003, the only exceptions being Epe, IKorodu and Ibeju Lekki with minimal Awori inhabitants. In these areas, they have developed many kingdoms and chiefdoms (Losi, 1967).

There are two major divisions into which the Awori could be grouped. These are the early Awori and the later Awori groups. Among the early Awori group settlements are Isheri, Otto Olofin, Iddo, Ebute-Metta, Apa, Ibereko as well as Ota and Ado Odo in Ogun State of Nigeria. A common feature of this group of settlers is that they were founded before 1500 A.D. They also have a related migratory history and recognize Ogunfunminire as their progenitor. The later settlements include Ojo, Itire, Mushin, Iba, Otto Awori, Ijanikin, Ilogbo-elegba, Ilogbo-Eremini, Iworo, Agbara, all of which are post 1500 A.D.settlements.
The Ijebu are another Yoruba sub-tribe that speak a dialect of the Yoruba and have large concentration in Epe, Ikorodu and Ibeju-Lekki areas of Lagos state. Some of the inhabitants of these communities are mostly interspersed by few Awori and Ijaje speaking sub groups of the Yoruba and have long settled in Lagos Island especially in the area of Idumagbo and Ebute Ero. Traditions of origin of the group link them with Ijebu-ode and Iremo quarters in Ille-Ife. Most of the Ijebu village settlements in Lagos State were established during the era of the trans-Atlantic slave trade especially in eighteenth and nineteenth centuries (Oyeweso, 1996).

The Ijebu are very enterprising, shrewd and businesslike. Traditions posit that the early Ijebu settlers in Lagos state played important role in the socio economic developments of Lagos State that they are bestowed with a title Eletu-Ijebu Minister of Ijebu Affairs. The existence of Obun Eko (Eko Market), which has been derived from Obun, an Ijebu word for market is an indication of the extent of Ijebu influence on the early economic activities of Lagos.

The Egun (Ogu) speaking people constitute the third major ethnic group in Lagos state. They are descendants of those who migrated from Whidah (Ouidah), Allada, Weme which are now parts of the Republic of Benin but were all geographically and politically linked with Egun (Ogu) speaking people found before and after 1900 in Nigeria. Some of the migrations were induced by need for new waters for fishing, good farmland and largely because of the Dahomian war of the 18 century.

In terms of geographical distribution, the Ogu occupy about 15% of the state population. Places like Badagry, Igbobele, Ropohim, Agojetho, Kweme, Aivoji, Iweseme towns and villages, Ajara (14 groups), Ikoga and Ajodo towns etc are today in Badagry Local Government Area and are a division of Lagos State. Linguistically, they are sub ethnic groups of the larger Egun (Ogu) speaking people of the Badagry, the headquarters of the
Egun is a town which is noted for being a one time transit of slaves captured from the interior and transported to Europe. The settlement is one of the major tourist centres in the state. It is noted as the museum of relics and artifacts relating to the Trans-Atlantic slave trade in Nigeria. Most importantly, the town is noted for being the first settlement in Nigeria where Christianity was preached in the nineteenth century, and the Bible translated into Yoruba language. The town houses the first storey building in Nigeria and can boast of many kilometres of aquatic splendour (Losi, 1967).

By the opening of the sixteenth century, the area between Lagos and Port Novo became the focus of Benin military activities till the seventeenth century. In this century, Mahin, an Ilaje community founded by immigrants from the neighbourhood Itsekiri land was destroyed, while Isheri Olofin, Lagos, Ido Ebute Metta, Oto, Olofin and other coastal Yoruba communities in the area fell to the superior Benin invading army (Losi, 1967).

The background to the first major military encounter between Benin and Lagosians is associated with a prosperous, powerful and influential woman in Lagos who kept a large number of domestic animals on account of which she was popularly nicknamed Aina Elewure (Aina the goat rearer). It is stated that on account of her wealth, she became a victim of communal jealousy and organized conspiracy. Her opponents falsely accused her of witchcraft and she was requested to go on exile since it was customary for people with witchcraft to be sent on exile. Her resistance led to disputes in which her economic base was destroyed. Consequently, she left for Benin where she implored the king’s assistance in avenging the wrongs done to her person and belongings. The Oba sent some of his men in canoes to Olofin Ogunfunminire at Iddo to make enquiries. The messengers on getting near Iddo Island, observed from the distance, fishing stakes on which were hung, fishing baskets and mistakenly took them for men who were getting ready to fight them (Junaid-Eko, 2003).
They at once returned to Benin and reported to the Oba that the inhabitants of the Islands were strongly armed and ready to attack them. The Oba thus decided to send the imperial army with three war captains named, Aseru, Akigbida and Olorungbiwe. The army attacked Ile-Olofin and his men repulsed this attack. In this military encounter, one of the Benin military generals, Aseru lost his life. Notwithstanding this temporary setback, Benin, with an army of between 20,000 and 100,000, successfully overpowered the Lagosians and established a firm base and camps on lagoon of the Lagos Island. Important places like Aromire’s pepper farm (Iganran) Ebute-Ero and Enu-Owa became occupied by people of Benin origin (Ajetunmobi, 2003).

Lagos was formally annexed as a British colony in 1861. This had the dual effects of crushing the slave trade and establishing British control over palm oil and other trades and when the Colony and Protectorate of Nigeria was established in 1914, Lagos was declared its capital. It continued to be the capital when Nigeria gained its independence from Britain in 1960. Along with migrants from all over Nigeria and other West African nations were the returnee ex-slaves known as Creoles that came from Freetown, Sierra Leone, Brazil and the West Indies to Lagos. The Creole workers had the advantage of Western Education and exposure to the wider world which was why they remained as the core of the African colonial staff of British administration. The Creoles contributed to Lagos' modernization and their knowledge of Portuguese architecture can still be seen from the architecture on Lagos Island (Adefuye, 2002).

Lagos experienced rapid growth throughout the 1960s and 1970s as a result of Nigeria's economic boom prior to the Nigerian Civil War otherwise called the Biafran War. Lagos was the capital of Nigeria from 1914 up to 1991. The city was stripped of its status when the Federal Capital Territory was established at the purpose-built city of Abuja. On November 14, 1991, the Presidency and other federal government functions were finally
relocated to the new Capital city of Abuja. However, most government functions stayed in Lagos for a time since Abuja was then under construction (Junaid-Eko, 2003).

**Administrative set-up**

When Lagos State was created in 1967, the territory was first organized into five administrative divisions: Ikeja, Badagry, Ikorodu, Lagos Island and Epe.

In terms of administration, Lagos is not a *municipality* and has therefore no overall city administration. The Municipality of Lagos, which covered Lagos Island, Ikoyi and Victoria Island as well as some mainland territory, was managed by the Lagos City Council (LCC), but it was disbanded in 1976 and divided into several *Local Government Areas* (most notably Lagos Island LGA, Lagos Mainland LGA and Eti-Osa LGA). The mainland beyond the Municipality of Lagos, on the other hand, comprised several separate towns and settlements such as Mushin, Ikeja and Agege. In the wake of the 1970s Nigerian oil boom, Lagos experienced a population explosion, untamed economic growth, and unmitigated rural migration. This caused the outlying towns and settlements to develop rapidly, thus forming the *Greater Lagos metropolis* seen today. The history of Lagos is still evidenced in the layout of the LGAs which displays the unique identities of the cultures that created them.

The population figure of Lagos State given by the Lagos State Government is 17,553,924 which contradict 9,013,534, the figure published by the National Population Commission after the conduct of 2006 census. It was based on conducted enumeration for social planning by the Lagos State Government. Authorities of Lagos State have attacked the results of the 2006 census, accusing the Nigerian National Population Commission of having undercounted the population of the state. This accusation is denied by the National Population Commission.

A rejoinder to Lagos State Government views concluded that Lagos State concealed the fact that the population projection, for Lagos Urban Agglomeration by the UN agencies
had been revised downwards substantially as early as 2003. It failed to interpret the two most
important and fairly representative and reliable secondary data sets already in public domain,
the National Identity Card Scheme and the 2003 Voters Registration figures from INEC. The
recently released figures for 2007 Voters Registration by INEC were an act subsequent to the
release of the provisional census results and comprehensively corroborate, vindicate and
validate the population figures in no uncertain terms. The provisional population figure of
Lagos State is therefore 17,553,924 and not 9,013,534 (www.lagosstategovernment-officialwebsite.com).

Lagos is, by most estimates, one of the fastest-growing cities in the world. Lagos is
currently experiencing a population increase of about 275,000 persons per annum. In 1999,
the United Nations predicted that the city's metropolitan area, which had only about 290,000
inhabitants in 1950, would exceed 20 million by 2010 and thus become one of the ten most
populated cities in the world. There is a huge spectrum of wealth distribution among the
people that reside in Lagos. It ranges from the very wealthy to the very poor. Lagos has
attracted many young people and families seeking a better life from all parts of Nigeria and
beyond (www.lagosstategovernment-officialwebsite.com).

### 2.3 The Advent and Growth of Islam in Lagos State

Gbadamosi (1978) posited that Islam got to Lagos from its northern neighbours
particularly through Ilorin, Ogbomoso and Ibadan. While no specific date has been given for
the origin of Islam in Lagos, historical record indicates that by the 1790’s, Islam was being
practised as far south of Lagos as Badagry with Lagos playing the role of middle man.
Fafunwa (1982) opined that Islam had actually arrived Lagos as far back as 300 years before
the arrival of Christianity in Lagos. From the foregoing, it showed that Islam had been
introduced into Lagos since 18 century even though it remained largely a religion of the
minority and much more so a secretly practised one. The reason for this is not far-fetched. In
the first place, Lagos was essentially a traditional society where high premium was placed on traditional religion with emphasis on many deities, gods and goddesses.

The presence of Islam was highly felt in the palace of Oba Adele Ajosun 1 (1775-1780 C.E.), who tolerated the Muslim slaves and the practice of Islam in his royal court. His tolerance attracted crisis to his office from the custodians of local traditions and in consequence, he lost his throne (Gbadamosi, 1978).

The resistant posture of the Opa cult and the attendant exile of Oba Adele Ajosun 1 from the royal office did not strongly mar the prestige of Islam as a result of the interests of elites in the religion among whom were personages of blue blood such as Prince Musa Okunnu. This group later acquired a landed space adjacent to Obanikoro palace (officials quarters of the head of Ogalade chieftains in Lagos), where they put up a thatched roof mosque for their daily service (Salāt) under the headship of one Imam Imoru, a Nupe Muslim cleric.

The ascension of Oba Kosoko to the throne after the death of Oba Oluwole in 1841 gave Muslims the required boost. Although not known to be a convinced Muslim himself, Kosoko was tactful enough to appreciate the usefulness of the Muslims. With his expulsion from Lagos in 1851, he fled with his followers to Epe where they were able to establish a Muslim community (Gbadamosi and Ade-Ajayi, 1980). Imam Audu Oke Balogun later became the Chief Imam of Epe. Islam in Epe flourished so much during this period that the people adopted Islam as a way of life in the Epe community whereby socio-legal matters were held in accord with Islamic legal spirit of Maliki authorities in the presence of rulers and Imam. As a result, their lives became submissive to the Islamic codes of conduct (Oyeweso, 1996:9).

Another group that boosted the image of Islam in Lagos were the liberated slaves who returned from Brazil and Cuba and settled in the Brazillian areas of Tokunboh and Bangbose
streets in Lagos with many of them practising Islam. The home-coming of these ‘overseas’
Muslims proved advantageous and significant for the development of the Muslim community
in the south-west particularly in Lagos, part of Nigeria. During their stay abroad, many of
them had acquired some skills such as in masonry, carpentry, tailoring, banking, and had
become relatively rich. Such independent and respected Muslims in no small way helped to
raise the status of Islam from the lowly and despised position into which it had been thrown
(Gbadamosi and Ade-Ajayi, 1980).

The influence of the Muslim community increased in 1894, when Muhammad Shitta-
Bey, a wealthy Lagos Muslim of Sierra Leonean extraction and a spokesman on religious and
civic issues, completed a Mosque building in Lagos. This effort was complemented with the
emergence of Egbe Killa (the Killa society) that came into being in 1895. It was a caucus of
formidable Muslim men who usually held Muslims together in public tea-parties in various
venues in Lagos to mark the end of Ramadan fasting (Losi, 1967).

Gbadamosi (1978) is of the view that Islam had been in Badagry as at 1790,
although the exact date of its arrival has not been ascertained. Another source claimed that in
1821, some Muslim immigrants led by one Saibu Ogboalejo left the old Oyo kingdom for
Badagry as a result of the Yoruba civil wars. Islam also received further boost from early
Muslim immigrants such as Atari, Mogaji, Akinola, Buraimoh, Sule Kayode, Ekunsumi Sulu
and Alufa Ashiru most of whom were itinerant teachers and were highly respected for their
erudition in Arabic and Islamic learning. Of particular significance was one Mallam Abdullah
of Hausa origin who was a scholar of the Qur'ān and was able to attract many disciples in the
community. He established a mosque for his followers at Awusako Vlekete, in Posu Quarters
which happened to be the first mosque in Badagry and was its first Imam. Early Qur’ānic
schools began to emerge in the town in 1825 and were either located in the house of Mallams
or under shady trees (Losi, 1967).
Islam is said to have been introduced into Ikorodu around the third decade of the 19 century through an indigene named Alfa Aliu who was the first Chief Imam. Having gained freedom from slavery in Freetown, Sierra-Leone where he had imbibed Islam and learnt the Qur’ān, Hadith and other Islamic sciences, Alfa Aliu came back to Ikorodu, his original home with Islam as a new way of life. During the Egba versus Ikorodu war, Alfa Aliu was said to have contributed spiritually by supplicating to Allah for the victory of Ikorodu. He also offered some charms in form of talisman to be planted in four different parts of the town when the war was at its peak (Oyeweso, 1996).

On Islamic education, prior to the arrival of Christianity, Muslims in Lagos were accustomed to attending Qur’ānic schools where the subjects of leaning were basically the Qur’ān, its sciences and other branches of Islamic faith. However, it must be ststed that the education is integral to Islamic belief, principles and practices and it has remained aforetime and shall continue to be the agency of transmission of the religious ideals across generation (Danmole, 2002).

One would not be surprised that intellectual disagreement are usually catalyst of blessing in many ways. By the dawn of twentieth century C.E. Islam had become a formidable institution in Lagos.

Adefuye (2002) while corroborating the above opinion wrote that:
However, it has to be mentioned that the internal scuffle in the Lagos Central mosque led to the split of the congregation, an event that later favoured the rapid growth and development of Islam in Lagos. Those who broke away into different groups were responsible for the creation of more mosques all over Lagos which later served in making convenient the observance of the regular Salāt (daily prayers) at various district levels such as streets, lanes and courts. The mosque continued to exist after the tenure of the disagreement but with allegiance to Lagos Central mosque. This also led to the emergence of Orthodox – Jamaat.
This refers to the Islamic campaign bodies that emerged in the first three decades of the twentieth century C.E. i.e. Anwar-ul-Islam, Ansar-ud-Deen, Zumrat-ul-Islamiyyah, The Amadiyyah, and The Alalu Qurānis. Each of these poles has membership drawn from Lagos Muslim population with programmes of teaching Islam to their members and weekly assemblages at Jumat services.

2.4 Martyrdom: A Conceptual Explanation

Like any other concept, ‘martyrdom’ is a difficult concept to define, let alone distinguish; in the words of Massignon (1982) ‘from simple heroism or idiotic folly, because the awarding of the beholder is in the logic of a precise definition.’ Notwithstanding this however, it is still necessary to make an attempt at its various definitions.

The word martyr, which comes from the Greek word martus or “witness”, means a person who has preferred to be killed rather than give up his faith. Martyr, according to The World Book Encyclopedia (1989), is a person who defends a principle, even though if it means sacrificing many things, perhaps even his or her life. By Haughton’s (2009) definition, a martyr is ‘one who chooses to suffer death rather than renounce religious principles’. He/she is also defined as ‘one who makes great sacrifices or suffers much in order to further a belief, cause, or principle’ (www.wikianswer.com). Britannica Concise Encyclopedia (2002) sees a martyr as a person who voluntarily suffers death rather than denies his or her religion. According to Wikipedia, a martyr is ‘a person who sees and witnesses the truth physically and thus stands by it firmly, so much so that not only does he testifies it verbally, but is prepared to struggle and fight and give up his life as supreme sacrifices for the sake of the truth, and thus to become a paradigm, a model and a martyr’ (www.wikipedia.com). Martyr, is further defined as a person who chooses to die or be tortured rather than give up a religion or belief (Houghton, 1979), (Guralink (ed.), 1979:450). A martyr is also defined as someone who is killed because of his/her religious or political
beliefs (Sinclair, 1992). Platt (1972) defines martyrdom as a person who accepts death or torture rather than give up his religion.

From the foregoing, one can assert that martyrdom is the process of going through sufferings and persecutions as a result of upholding one’s belief and also defending its cause to the extent of willing to forsake the beauty of this earthly world for eternal life. Thus, certain acts of sacrifice can legitimately be called martyrdom because martyrdom assigns meaning to death, transforming it into an act of choice and purpose that can be remembered, treasured, and if necessary, emulated by later generations (Riddle, 1931).

Taking the above definitions as a parameter, a fundamental question may be raised as to whether death resulting from suicide bombing by some Islamic fundamentalists can be regarded as martyrdom. According to Timehin (2010), in his work *In search of peace* suicide bombing is:

An attack using a bomb in which the individual(s) carrying the explosive materials composing the bomb intend(s) and expect(s) to die upon detonation (Timehin, 2010:14).

According to the same author, it is a common tactic planned, and implemented when one side in a violent conflict lacks the means for effective conventional attacks. As a method used by military or paramilitary groups, it is a kind of asymmetric warfare that has a cost benefit status in that unlike in a conventional struggle, it is only the volunteer that dies. It is the cost benefit analysis and religious fervor strengthened by the promise of paradise that probably wooed many Muslim militant groups to resort to this tactic and refer to it as ‘martyrdom operation’. According to a statement made by an Al Qaeda leader, Ayman al-Zawairi cited in Timehin (2000:15) stated that:

This method of martyrdom is the most successful way of inflicting damage against the opponent and the least costly to the mujahidin in terms of casualties.
A superficial look at the position of Al Qaeda may seem plausible in that for over half a century, Muslims in Palestine have been slaughtered and assaulted and robbed of their honour and their property. Their houses have been blasted, their crops destroyed. However, a critical look at the purpose of embarking on this suicide bombing shows that it is most often for personal drive, vengeance or political ends clothed in the garb of religion. This is contrary to the position of Islam where in Chapter 4 verse 29 Allah says: ‘… Do not kill yourselves; indeed, Allah is merciful to you’. The Prophet (peace be upon him) said:

In the time before you, a man was wounded. His wounds troubled him so much that he took knife and cut his wrist and bled himself to death. Thereupon Allah said, My slave hurried in the matter of his life. Therefore, he is deprived of the Garden (Al-Mundhiri, 2000:601).

Another hadith corroborates this as follows:

He who throws himself down from a rock and commits suicide will be throwing himself into the fire of Hell; he who drinks poison and kills himself will have the poison in his hand, drinking it forever in the fire of Hell; and he who kills himself with a weapon will have that weapon in his hand, stabbing himself forever in the fire of Hell (Ibn Hajar, 1993:64).

Ad-Daylani and Ibn An-Najjar (1990:123) also opined that:

Whoever wants to follow a path where the possibilities of being safe or being killed are equal has to refrain from following it; if he does not refrain, then he is aiding in his own destruction so he is not a martyr.

In apparent support of this line of argument, Qaradawi (1960:327-328) submits that, whatever applies to the crime of murder likewise applies to committing suicide. Whoever takes his life by any means whatsoever has unjustly taken a life which Allah has made sacred. For since he did not create himself, nor even so much as a single cell of his body, the life of an individual does not belong to him; it is a trust given to him by Allah. He is not allowed to
diminish it, let alone to harm or destroy it. Allah Ta’ala says: ‘Do not kill yourselves; indeed, Allah is merciful to you’ (Sûrat an-Nisai, chapter 4 verse 29).

2.4.1 Martyrdom: Its Characteristics and Manifestations

The one common denominator in all cases of martyrdom, as opined by Brown, (1989:18) is that the martyr, in attesting to his or her faith, dies for a noble cause. He stated further that ‘even here the denominator is often discredited by controversy over what constitutes nobility and blurred by the inclusion of prolonged suffering, tortured, imprisonment, and extreme asceticism- that may not end in death. There are other two essential characteristics of martyrdom as enunciated in most of its definitions. One of these is that martyrs must elect to die as they cannot be helpless victims of happenstance. The other one is that they must feel that death is necessary to their cause which is a strong testimony of furthering the truth and righteousness of their beliefs. As Erikson (1969) succinctly said of Mahatma Gandhi, it is easy “to kill and be killed”; what is hard is to “make one’s death count for life”.

The characteristics of martyrdom as discussed above have raised some issues that are germane to the present study and have even opened up a minefield of debate. Some of these, as presented by Musurillo (1972) include whether a soldier who falls upon a hand grenade in order to save the lives of his comrades should be called a martyr? His act is voluntary and his goal is surely noble. Should Martin Luther Jr., who appears in a multitude of martyrrologies, be excluded because he did not consciously elect to die in 1968 at the hands of a bigoted gunman in order to advance the cause of civil rights in twentieth-century United States? Can the term martyr be legitimately applied, as is so often done, to the millions who died in the Nazi holocaust? He however concluded that imposing upon the “true” martyr a voluntary death that contributes to the success of his/her cause severely limits the number of candidates for martyrdom.
Frend, (1965) looks at another dimension to the issue by stressing that the true martyrs’ deliberate desire to close the door on escape, and welcome the chance to display their faith and fortitude; by their willingness to die can so easily slide into a death wish that is indistinguishable from suicide.

Islamically, Prophet Muhammad stated other ways of attaining a status of martyrdom:

Narrated ‘Abdullah bin ‘Amr bin Al-‘As’: I heard the Prophet saying: Whoever is killed while protecting his property is a martyr (Khan, 1994:660).

In other words, if someone tries to steal from a Muslim and that Muslim dies while trying to protect his property, then he is a martyr (Al-Mundhiri, 2000:552-553). Another hadith with similar message reads:

Abu Hurayrah reported: A person came to the Messenger of Allah (May peace be upon him) and said: Messenger of Allah, what do you think if a man comes to me in order to appropriate my possession? He (the Holy Prophet) said: Don’t surrender your possession to him. He (the inquirer) said: If he fights me? He (the Holy Prophet) remarked: Then fight with him. He (the inquirer) again said: What do you think if I am killed? He (the Holy Prophet) observed: You would be a martyr. He (the inquirer) said: What do you think of him (Messenger of Allah) if I kill him. He (the Holy Prophet) said: he would be in Fire (Khan, 1994:259).

Furthermore the Prophet (May peace be upon him) said, “The Shahid is granted seven gifts from Allah:

1) He is forgiven at the first drop of his blood.
2) He sees status in Janna (paradise).
3) He is dressed in the clothes of Iman (i.e. faith).
4) He is safe from the punishment of the grave.
5) He will be safe from the Great fear of the Day of Judgement.
6) A crown of honour will be placed on his head.
7) He will intercede on behalf of seventy (70) members of his family” (Khan, 1994: 1087-1088).

In another tradition, it was stated that, the Messenger of God said: “A martyr is given six rewards: At the drop of his blood:

1) All his sins are forgiven.
2) He is shown his place in paradise.
3) He is made to marry the virgins of Paradise (Hur al-ayn).
4) He is reassured regarding the great fear of the Last judgment.
5) And regarding the grave torment (by interrogating angels, according to Muslim belief).
6) And he is adorned with the decoration of belief.” (www.impact-se.org/docs/reports/egypt.captereleven:jihad and martyrdom).

Further rewards, as reported by hadith, are that the fighter in God’s cause will, if killed in the struggle, receive privileges otherwise unattainable: he or she escapes the examination in the grave by the “interrogating angels”; he does not need to pass through barzakh, the purgatory limb; he receives the highest of ranks in paradise, sitting near the throne of God – Muhammad described the “house of martyrs,” dar as – shuada’, as the most beautiful abode of paradise; on the Day of Judgement any wounds the martyr received in battle will shine and smell like musk; his death as a martyr frees him of all sins such that he does not require the intercession of the Prophet; he is purified by his act and so he alone is not washed before burial (Gibb and Kramers (eds.), 1965).

2.4.2 The Goals of Martyrdom

For the individual believers, martyrdom becomes his private, religiously internalized goal, and then, through his sacrificial act, he makes public and advertises the goal to his fellow comrades. The public aspect of martyrdom both serves to intimidate the enemy, by
demonstrating the fervor and commitment of the martyr, and to inspire and vitalize his fellow comrades, by serving as a role model (Bowersock, 1995).

Furthermore, whether the martyr is demonstrating zeal and commitment as by being willing to fight to death, or endurance and steadfastness in his faith, as by submitting to torture rather than recant his or her political or religious allegiance, his act of dying for his beliefs elevates them to the capstone of his life, the crowning event of his participation in the group’s struggle. Such a radicalizing of his belief serves, he would believe, to further unite those still living and consolidate their group identity and purpose (Riddle, 1931).

2.5 Martyrdom in other religions

The concept and practice of martyrdom is not a new phenomenon in the world history. The great Athenian philosopher Socrates refused to change his beliefs when tried for impiety in 399BC and willingly chose death instead (Children’s Britannica, 1988). In the field of religion, it is as old as its existence, although it may connote different interpretations and usages. For example, in Buddhism, a bodhisattva is regarded as a martyr because he voluntary postpones enlightenment to alleviate the suffering of others. The term “martyr” initially signified a witness in the forensic sense, a person called to bear a witness in legal proceedings. With this meaning, it was used in the secular sphere as well as in both religion and politics (www.worldreligionsmartyrdom.net).

Martyrdom in Judaism is called martus meaning “to witness”, or “to attest” (The World Book Encyclopedia, 1989). Martyrdom is one of the main examples of Kiddusir Hashem, meaning “sanctification of God’s name” through public dedication to Jewish practice (www.worldreligionsmartyrdom.com). In other words, it is closely connected to the concept of self-sacrifice, which has been a part of war since the earliest time. Heroes have been honoured in various communities for sacrificing their lives either to protect their people
or to further a political, moral or cultural ideology. Earliest example of suicide in Judaism is found in the biblical story of Samson:

And Samson said: let me die with the Philistines! And he bowed himself with all his might”, and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life (Revised Standard Version, Judges, 16:30).

In Christianity, martyr is one who is killed for following Christianity through stoning, crucifixion, burning at the stake or other forms of torture and capital punishment (Cyprian 1869). He is one who is killed for maintaining a religious belief, knowing that this will almost certainly result in imminent death (though without intentionally seeking death). (www.wikipedia.com). A martyr’s death was considered a “baptism in blood,” cleansing one of sins as baptism in water depicts; while the “baptism in blood” provides an even greater picture, showing both the loyalty and love the martyr has for his/her saviour. In Christianity, martyrs play an even more important role. Their courage and blood were the seeds from which the new church sprang. In “On the Glory of Martyrdom,” Saint Cyprian wrote that “so great is the virtue of martyrdom, that by its means even he who has wished to slay you is constrained to believe” (Cyprian 1869). There have been arguments that the Christians of the first few centuries would have interpreted the crucifixion of Jesus as martyrdom in the context of church history, from the time of the persecution of early Christians in the Roman Empire. Many Jews and early Christians became martyrs because the Romans persecuted them for not worshiping official Roman gods (The World Book Encyclopedia, 1989).

Apart from the crucifixion of Jesus which is mired in controversy, the first Christian to be killed for his testimony was Saint Stephen (whose name means “crown”). The account of his death is succinctly narrated in Acts, 7:54-60 as follows:

As the members of the Council listened to Stephen, they became furious and ground their teeth at him in anger. But Stephen, full of the Holy Spirit, looked up to heaven and saw
According to the above biblical accounts, St. Stephen became the first known Christian martyr, who was stoned to death for his faith. Stephen was killed for his support, belief and faith in Jesus Christ of Nazareth as the Messiah. There were probably other early Christian martyrs besides Stephen, since St. Paul acknowledged persecuting Christians before his conversion (Acts 9:1). In the history of Christianity, many saints of the early church had undergone martyrdom during the persecutions of the Roman emperors while some Christians view death in sectarian persecution, as well as religious persecution, as martyrdom (www.worldreligionmartyrdom.net). Apart from Stephen, Saint Sebastian was another martyr in the history of Christianity. Having been tied to a stake and shot by archers, he was thought to have died until he was rescued by a Christian woman who nursed him back to health. As soon as Sebastian recovered he went to the emperor to plead with him to stop the persecution of Christians. This time the emperor ordered him to be clubbed to death (Children’s Britannica, 1988). Another example was Joan of Arc of France, one of the victims of the Inquisition who was burned at the stake as a heretic in 1431 and made a saint posthumously in 1920 by the same church which had condemned her. Further to this was another ugly incident that occurred in 1535 when Sir Thomas More was beheaded for refusing to accept King Henry VIII as supreme head of the church in England (Children’s Britannica, 1988).

Martyrdom in war or battle is seen as the singular but a highly noble feat in Hinduism. In the ancient times in particular, the teachings were that if a man were to die the death of a
Kshatriya (i.e a martyr) on the battlefield, he would attain mukshar (emancipation of the soul), which is evident in the Bhagavad Gita (the Great Hindu book) where Krishna states, “Either being slain you will attain the heavenly worlds or by gaining victory you will enjoy the earthly kingdom; therefore O Arjuna, rise up and fight”.

In the Baha’i faith, a martyr is one who sacrifices his/her life serving humanity in the name of God. This is in accordance with the statement credited to Baha’u’llah, the founder of the Baha’i faith, who explained that martyrdom is devoting oneself to service to humanity (www.wikipedia.com).

Martyrdom (called Shaheed in Punjabi) is a fundamental concept in Sikhism and represents an important institution of the faith. The Sikh Gurus are the biggest examples of martyrs in Punjab. They fought for the Sikh religion with the Muslims in which their lives were martyred when India was fighting for Independence (www.wikipedia.com).

2.6 Martyrdom in Islam

The Arabic word for martyr is shahid. This word, however appears in the Qur’an in a variety of contexts. One of these is to witness. In Sûrat Baqarah chapter 2 verse142 Allah declares: ‘Thus have We made of you an Ummah justly balanced, that you might be witnesses over the nations, and the Apostle a witness over yourselves.’ Another dimension to the Qur’anic connotation of the word ‘witness’ is contained in Suratul Baqarah chapter 2 verse182 where the presence of witnesses was required for the Islamic method of business transaction to be valid.

Reference to direct Qur’anic interpretation of shahid (pl. shuhada’) as martyrs is however made in Sûrat Ali Imrân chapter 3 verse140 where Allah says:

If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes)
We give to men by turns: that God may know those that believe, and He may take to Himself from your rank martyrs-witnesses to Truth.
The conviction that one’s faith is worth dying for can be deduced from some passages of the Qur’ān where Allah has promised adequate provisions for those who attain it. In Sūrat Hajj, chapter 22 verses 58-59 Allah says:

Those who leave their homes in the cause of God, and are then slain or die, on them will God bestow verily a goodly provision: Truly God is He Who Bestows the best provision. Verily, He will admit them to a place with which they shall be well pleased; for God is All-Knowing, Most Forbearing.

To appreciate the value of the martyrs in Islam, Ali (2002:867) when commenting on the above Qur’ānic verses writes:

Martyrdom is the sacrifice of life in the service of God. Its rewards is therefore even greater than that of an ordinarily good life. The martyrs sins are forgiven by the very act of martyrdom, which implies service and self-surrender in the highest sense of the word of God knows all his past life but will forbear from calling him to account for things that should strictly come into his account.

To emphasise the position of martyrs in Islam, “Allah states: “And say not of those who are slain in the way of Allah: ‘They are dead.’ Nay, they are living, though yet perceive it not” (Sūrat Baqarah chapter 2 verse 154). While commenting on Sūrat Baqarah chapter 2 verse 154 the above Qur’ānic verse, Sayid Qutb (1999:193-194) in his celebrated work on tafsir In the shade of the Qur’ān accounts that:

The surah tells Muslims that, in the fight to uphold God’s universal truth, lives will be sacrificed. Those who risk their lives and go out to fight, and who are prepared to lay down their lives for the cause of God are honourable people, pure of heart and blessed of soul. But the great surprise is that those among them who are killed in the struggle must not be considered or described as dead. They continue to live, as God Himself clearly states. To all intents and purposes, those people may well appear lifeless, but life and death are not judge by superficial physical means alone. But the death of those who are killed for the cause of God gives more impetus to the cause, which continues to thrive on their blood. Their influence on those they leaved behind also grows and spreads. Thus, after their death they remain an active force in shaping the life of their community and giving it direction. It is in this sense that such
people, having sacrificed their lives for the sake of God, retain their active existence in everyday life. They might, on the other hand, be alive in another level or mode of existence which we here cannot see or conceive of.

According to Islamic tradition, people who are killed “for the cause of God” are not washed or prepared for burial in the conventional way, but buried in the clothes they happen to be wearing, because they are considered clean and pure, and because in reality they are not dead. Because they are alive, those who die for the cause of God should not be missed or grieved over by their relatives, friends and loved ones. There is no real sense of loss in their death, since they continue to live, enjoying the hospitality of their Lord, relishing His company and boundless rewards.

Another verse of the Glorious Qur’an states:

And if ye are slain, or die, in the way of God, for giveness and mercy from God are far better than all they could amass. (Sûrat Ali-Imrân, chapter 3 verse157).

When commenting on the above verse, Qutb (1999:194) quoting from Sahih Muslim records a hadith which says:

The souls of martyrs are carried in the bellies of green birds which fly at leisure in Paradise. The roots on lamps, placed near God’s Throne. God casts a glance at them and says, ‘What is your wish?’ They would reply, ‘Lord, what more can we wish for, when You have given us what You have not given any of Your creation.’ God would ask them again until they realize they have to make a request, and they would say, ‘We wish to be returned to live on earth so that we fight for Your cause and be killed a second time.’ They say this since they have seen how great God’s rewards are to those who attain martyrdom for God’s cause. But God says, ‘I have already decreed that people would not return to worldly life’ (Al-Mundhiri, 2000:544).

The same message is reiterated in Sûrat Ali-Imrân, chapter 3 verses169-171as follows:

Think not of those who are killed in the way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of his bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, not shall they grieve. They glory in the Grace and the bounty from God, and in the fact that God suffereth not the reward of the faithful to be lost (in the least).
The sayings of the Prophet further corroborated the Qur’ānic views on martyrdom. In one of the hadith, the Prophet mentioned that there are glad tidings for those who died in the way of Allah.

Narrated by Abu Hurayra: The Prophet said, “The person who participates in (Holy battles) in Allah’s cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any one going for Jihad and I would have loved to be martyred in Allah’s cause and then made alive, and then again martyred in His cause (Khan, 1994:35).

To underscore the value of martyrdom, the Prophet explains:

Nobody who enters Paradise will (ever like to) return to this world even if he were offered everything on the surface of the earth (as an inducement) except the martyr who will desire to return to this world and be killed ten times for the sake of the great honour that has been bestowed upon him (Al-Mundhiri, 2000:4635).

Through its usage in the Qur’ān and through the manner in which it has been employed in Islamic history, shahīd has come to mean one who bears witness to the truth. This definition sets the ground rules for deciding who qualifies as a martyr and who does not. (www.worldreligionsmartyrdom.com).

Martyrs do pass through trying calamity, unshaken and unruffled, placing no value on their lives and limbs when it comes to upholding the truth. Blessed are the martyrs who give their lives so that others live in peace and tranquility under the shade of truth (Ansari, 1982). In this way, and by his struggle and supreme sacrifice for the sake of the truth, he became a model, a paradigm, and an example for others, worthy of being copied and worthy of being followed.

However, we can thus see how the concept of martyrdom in Islam is linked with the entire religion of Islam. This whole process can be somehow understood if the term Islam is
appreciated. This is because being a derivative of the root *salama*, which means ‘surrender’ and ‘peace’, Islam is a wholesome and peaceful submission to the will of Allah. This means being prepared to die (martyrdom) in the course of this submission. Thus the concept of martyrdom, like all other Islamic concepts, can be fully and wholly appreciated only in the light of the Islamic doctrine of *tawhīd*, or the absolute unity of Allah and full submission to His will and command. It cannot be fully appreciated in isolation.

Martyrdom thus cannot be explained purely in terms of intercession and mediation. That is to say, those early martyrs of Islam volunteered for death to be able to intercede and mediate for sinners on the Day of Judgement (Ezzati, 1986). The Islamic concept of intercession and mediation (*shafā’a*) should be appreciated within the framework of the principle of causality, and not solely as spiritual mediation.

The modern media’s perception of Islam especially as it has emerged since the tumultuous events of the Islamic revolution in Iran, was of a religion and a people obsessed with martyrdom. Recent events have not changed this perception. Even in the ongoing *Boko Haram* saga in Nigeria most media houses pay attention to what non-Muslim leaders say while they completely ignore Muslim leaders. Muslims were ridiculed in the print and electronic media. Discussions and interviews on the *Boko Haram* saga were parochially handled (Akintola, 2012).

This concept did not, however, originate in a vacuum but emerged from the *ayats* (verses) of the Qur’ān and from a history and philosophy which had its roots and its sustenance in these *ayats* and in the words of the Prophet (Massignon, 1982:14).

The hadith of the Prophet listed many manifestations of martyrdom as follows:

Narrated Abu Harayra: The Prophet said, ‘When a Muslim who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr’ (Khan, 1994:629).

…one who dies of cholera is a martyr …one who is drowned is a martyr (Al-Mundhiri, 2000:4706).

33
Narrated Abu Malik al-Ash’ari: Abu Malik heard the Apostle of Allah (peace be upon him) says:

He who goes forth in Allah’s path and dies or killed is a martyr, or has his neck broken through being thrown by his horse or by his camel, or is stung by a poisonous creature, or dies on his bed by any kind of death Allah wishes is a martyr and will go to Paradise (Al-Mundhiri, 2000:2493).

It was narrated from Abu Hurayra (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) said:

The martyrs are five: the one who dies of the plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed beneath a falling wall (or tree), and the martyr who is killed for the sake of Allah (Khan, 1994:660).

Since all these are deaths which involve hardship and suffering, Allah has bestowed His grace upon the Ummah of Muhammad (blessings and peace of Allah be upon him) by making them means of erasing their sins and increasing their rewards, and enabling them to attain the status of martyrdom (Ibn Hajjar, 1993). However, all the types of martyrdom mentioned above are not without some conditionalities. According to Al-Ansari (1982:64), those who died out of questionable circumstances may not attain the status of martyrdom and these are as follows:

If a woman is pregnant as the result of zina and died in labour, she is not regarded as one of the martyr. If a person who drowned had boarded the boat or ship in order to commit sin or some immoral activities, and dies as a result of drowning, he is not one of the martyrs. A person who is killed by a falling wall when he is committing zina or drinking alcohol is not one of the martyrs. And also a person, who dies as the result of a car accident while he was inside the car, comes under the same heading as one who was killed by a falling wall, so he is martyr, by Allah’s leave. But this cannot be applied to those foolish young men to whom this happens when they are racing in their cars, or to those who compete in difficult circumstances in the mountains or in the snow “extreme sports”.

34
Taken together, these passages convey the undeniable message that for martyrs, there is a unique and immediate reward. This belief in the special qualities of a martyr found immediate expression in the practice of Muslims so that, among the dead, only the bodies of martyrs need not be washed before burial as they are rendered pure by the very act of martyrdom (Massignon, 1982).

After the call to Messengership of Muhammad ibn Abdullah, he and his early followers were faced with persecutions and unlawful killings from the people of Makkah. From then till today, Islam has had a long list of martyrdom which cut across all developmental stages in Islamic history. But for the purpose of this study, some selected martyrs in Islamic history are hereby discussed (Najeebabadi, 2001).

Among the earliest converts to Islam were Sumayyah; her husband, Yasir; and their son, Ammar. It happened that Sumayyah and her husband, Yasir, had no tribal affiliation in Makkah. In Makkah they were foreigners and there was no one to protect them. All the three were savagely tortured by Abu Jahl, and other infidels. Sumayyah, Yasir’s wife died while she was being tortured, She, thus became the first martyr in Islam (www.al-islam.org/restatement/10.html).

Not too long afterwards, Sumayyah’s husband, Yasir, was also tortured to death, and he became the second martyr in Islam thus making Quraysh the first tribe to have stained its hands with innocent blood! They were killed for no reason other than their devotion to Allah and their love for Islam and Muhammad Mustafa. The death of the duo, made the tradition of sacrifice and martyrdom an integral part of the ethos of Islam (Najeebabadi, 2001:69).

Harith ibn Abi Hala, a young man of seventeen, the nephew and the adopted son of Khadijah became the first Muslim to be killed in the precinct of the Ka’aba. As a result of the wound he sustained while trying to defend the Prophet. Muhammad, the Messenger of God, had gone into the Ka’aba to read Al-Qur’ān al-Majid when suddenly, he was surrounded by
the idolaters who mobbed him, and would have done him some great harm but for the timely intervention of Harith ibn Abi Hala, who happened to arrive on the scene just then. He paid the supreme price when one of the idolaters drew his dagger, and stabbed him repeatedly. He fell in a pool of his own blood and died from multiple wounds in his chest, shoulders and temple. The death of Harith which made the Prophet extremely sad, also made him (i.e Harith) to become the third martyr in Islamic history (www.al-islam.org/restatement/10.html)

Another pathetic history of Muslim martyrs was that of Khubayb who was captured on his way from Madinah to ‘Udal and Al-Qarrah, where he was sent on a da‘wah mission by the Prophet. The bandits took him to Hujr ibn Abi Ihab, of the Banu Tamim tribe, who had lost his father in Badr and intended to kill him in revenge.

On the day appointed for his execution, the idolaters carried him to At-Tanim, a pale east of Makkah, to crucify him. When the spears began to tear at his body, he moved to the Qiblah, and said: “Praise be to Allah who has turned my face to the Qiblah which He chose for Himself, for His Messenger and for the believers.”

Another painful lost in the Islamic history was the martyrdom and sudden fall of Hamzah bin Abdul-Muttalib at hand of Washin, the Abyssinian slave, during the battle of Hud (Najeebabadi, 2001). Imam Husain’s martyrdom along side with seventy one members of his family at Karbala at the hands of Kufahs soldier led by Shimr was another historic event in Islamic history on martyrdom (Najeebabadi, 2001).

Aside from the series of martyrdom of earlier Muslims witnessed during the classical period of Islam, the modern Muslims were not exempted from the long list of martyrs. Among the early modern martyrs was Imam Hasan al-Banna who was shot dead by assassins paid by King Farooq of Egypt (Bangash, 1999), (arabicpaper.tripod.com/hasan, html). His gradual march to martyrdom began when in March 1928, the Imam, his brother and five others gathered at his house and swore to live and die for Islam. The foundation of the
Muslim Brotherhood (Jama’at al-Ikhwan al Muslimin) was thus laid and by 1934, it has had more than fifty branches in Egypt as well as established numerous schools, mosques and factories (Bangash, 1999). Following its militant posture, the Ikhwan was banned, its properties confiscated and thousands of youths were imprisoned (Bangash, 1999). The climax of the clampdown was the assassination of Imam al-Banna.

Another famous martyr in modern time was Shahid Sayyid Qutb who was triggered by the manner in which Hasan al-Banna’s martyrdom was reported in the American press. It wrote: ‘In Cairo the leader of the outlawed terrorist Moslem Brotherhood Hasan al-Banna, was killed by an assassin’ (February 13, 1949) (Bangash, 1999:6). On his return to Egypt, he started working with the Ikhwan al-Muslimun and from the beginning of 1954 until his execution, Sayyid Qutb spent most of his time in prison. At his ‘treason’ trial in 1966, he was accused of plotting to bring about a Marxist coup in the country for which he was summarily executed (Bangash, 1999:8). Shortly before his execution, an emissary of Nassir had asked him to sign a petition seeking mercy from the president which he refused. Many other attempts by politicians and scholars to intercede on his behalf proved abortive as he was hurriedly hanged on August 29, 1966 together with two of his companions, Muhammad Yusuf Awwah and Abdul Fattah Isma’il (Al-Mehri (ed.), 2009).

Finally, there are the unknown martyrs whose numbers are beyond reckoning. But one and all have possessed the conviction that they could “serve as well by dying as by living” (Gandhi, 1984).

2.7 Martyrdom, Jihad and Da‘wah: Conceptual Clarifications

Ezzati (1986:6) argued that the concept of martyrdom in Islam has been misunderstood by both Muslims and non-Muslims. Thus having discussed the concept of martyrdom, it is necessary to make some clarifications on misconceptions between it and other related concepts like da‘wah and jihad.
Jihad simply means “to struggle”, “to exert effort” or “exert oneself”, “to toil” or “to strive” (Cowan, 1960). Jihad in Islam refers to the unceasing effort that an individual must make towards self-improvement and self-purification. (Islamic Education Trust, 2009:1). This is contrary to the commonly held belief even by scholars who usually define it as battle or war. For example, Cowan (1960) sees jihad as: ‘fight, battle, holy war against the infidels, as a religious duty’. Either by literal or technical definition, jihad translated as “Holy War”, is not only incorrect but also misleading. “Holy War” does not exist in the Islamic tradition, in fact it is a misnomer, nor can the term jihad “be reduced to a military matter” (Aly, 2007).

Da’wah on the other hand is derived from the verb da’a which literally means “to call”, “to invite”, or “to invoke”. Da’wah for the purpose of this study therefore means “call”, “appeal”, “demand”, “request”, “summoning” (Cowan,1960:283). Glasses Concise Encyclopedia of Islam (2005) presents it as “missionary work of converting people to Islam as well as consolidating the faith of existing Muslims”. According to The Oxford Encyclopedia of the Modern Islamic, World Vol. 1 (Esposito, 1995),’Da’wah encompasses concepts of summoning, calling on, appealing to, invocation, prayer (for and against something or someone), propaganda, missionary activity and finally legal proceedings and claims’. It incorporates all the processes and dimensions of implanting the Islamic faith in the minds of various categories of people by combining both theoretical and practical presentations of Islam on continuous basis so that the invitee and propagator continue to interact without any barrier. The Qur’ān says:

And let there be from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful (Sūratul Al-Imrān, chapter 3 verse 104).

On the concept of da’wah and its relationship with jihad and martyrdom, it is apposite to first cites Sūrat Ali-Imrān chapter 3 verse 104 which says:
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.

Based on the above verse, da’wah therefore is an aspect of jihad defined in the broad
sense as a struggle in the way of Allah. Concerning its relationship with martyrdom, it should
be noted that the work of da’wah like any other, has its own risks which may involve death
and persecution. This, however, does not indicate that these risks cannot be minimized by
following the above stated principles guiding proselytization in Islam.

Da’wah is not supposed to be coercive, but as persuasive appeal to non-Muslims, a good
preacher must be tolerant and accommodating with a spirit of forgiveness, otherwise, he
would not achieve his target (Uthman, 2000). The Qur’an teaches that religion is not a matter
of compulsion, but rather, a matter of conscience. It does not support forcing people to
embrace Islam, for truth is distinct from falsehood.

There should be no compulsion in religion, surely, right has
become distinct from wrong. So, whoever refuses to be led
by those who transgress and believes in Allah, has surely
rapsed a storm handle which knows no breaking. Allah is
All-Hearing, All-Knowing (Sûrat Al-Baqarah chapter, 2
verse 256).

Secondly, he must be gentle in presenting his message Allah has advised Moses and
Aaron to utilise this approach in their engagement with Pharaoh, in the following words:

But speak unto him in a mild manner, so that he might be think
himself or (at least) be filled with apprehension (Sûrat At-Taha,
chapter 20 verse 44).

By these explanations, da’wah can be seen as a veritable aspect of jihad which is a
struggle in the way of Allah. In other words, jihad does not necessarily signify fight, battle or
war.

Efforts at explaining the relationship between jihad and martyrdom however, indicate
two variant views on both concepts. The first view held by the Muslim Brotherhood of Egypt
ably represented by Sayyid Qutb and their sympathizers shows (i) jihad in terms of war, (ii) the compul soriness of jihad within this context, and (iii) the compulsory need to seek for martyrdom as a passport to al-Jannah (paradise). In support of these lines of argument, several verses of the Qur’an were cited, few of which are as follows:

Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not (Sûrat Baqarah, chapter 2 verse 216).

And fight the cause of Allah and know that Allah is Hearing and Knowing (Sûrat Baqarah, chapter 2 verse 244).

And if it were not for Allah checking (some) people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds (Sûrat Baqarah, chapter 2 verse 251).

Then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush (Sûrat Tawbah, chapter 9 verse 5).

Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth (i.e., Islam) from those who were given the scripture- (fight) until they give the jizyah willingly while they are humbled (Sûrat Tawbah, chapter 9 verse 29).

If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent (Sûrat Tawbah, chapter 9 verses 38-39).

As evidence of how compulsory jihad is in the context of battle or war, Qutb cites Imam Shafi’ as saying:

The minimum participation in Jihad is once a year, and more is always better. It is not allowed to have a year pass you by without any fighting except out of necessity like the weakness of Muslims and the great numbers of the enemy, or fear of extermination if you attack them first, or lack of provisions, or similar excuses. Otherwise, of there is no necessity it is not allowed to delay attacking the non-believers for more than a year (Al-Mehri (ed.), 2006: 272).

Promise of bountiful reward for a mujahid (a person involved in jihad) who is killed in the way of Allah is equally cited in Sûrat Ali- Imrân chapter 3 verses169-171 as follows:
Think not of those who are killed in the way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of his bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, not shall they grieve. They glory in the Grace and the bounty from God, and in the fact that God suffereth not the reward of the faithful to be lost (in the least).

The second view sees jihad in a broader sense as:

The duty of Muslims, both at the individual and collective levels, to struggle against all forms of evil, corruption, injustice, tyranny and oppression whether this injustice is committed against Muslim or Non-Muslims, and whether by Muslims or Non-Muslims. In this context, jihad may include peaceful struggle or, if necessary, armed struggle (Islamic Education Trust, 2009:2).

Further to this is that while the Qur’an generally uses the term “jihad” in the broader sense of struggle in God’s cause (which may include fighting), it was used in the Qur’an in verses revealed at Makkah (Sūrat Ankabut, chapter 29 verse 6 and 69, and Sūrat Furqan, chapter 25 verse 52, long before the early Muslims were permitted to fight:

And those who engage in jihad (striving) in Our cause, We will certainly guide them to Our path (Sūrat Ankabut, chapter 29 verse 69).

And whoever engages in jihad (striving), he does so for his own soul… (Sūrat Ankabut, chapter 29 verse 6).

Therefore, listen not to the unbelievers, but engage in jihad (striving) against them (with the utmost endeavour), with it (the Qur’an) (Sūrat Furqan, chapter 25 verse 52).

From the hadith, Abu Dharr said that the Messenger (SAAS) said, “The best jihad is for one to perform Jihad against his own self and against desires.” Another man asked, “What kind of jihad is best?” The Prophet (SAAS) replied, “A word of truth before an oppressive ruler” (Ad-Daylami and Ibn an-Najjar, 1990:60).

The Messenger (SAAS) also said, “…the one who engages in jihad (mujahid) is he who strives against himself for the sake of God, and the one who emigrates (muhajir) is he...
who abandons evil deeds and sinfulness” (Abualrub, 2002:80). The Messenger (SAAS) said (during his farewell *Hajj*):

> Should I inform you of who the *Mu’min* (true believer) is? It is he from whom people are secure with regard to their wealth and their own selves. The (true) Muslim is he whom people are safe from (being harmed by) his tongue and hand. The (true) Muslim is he who performs *Jihad bil-Nafs* (struggle with the self) in the obedience of Allah. And the (true) *Muhajir* (migrant in the Cause of Allah) is he who abandons error and sin (Islamic Education Trust, 2009:3:4).

The usage of the term “*mujahid*” (a person involved in *jihad*) in the *hadith* above is evidence that the Prophet (SAAS) did not restrict its meaning to warfare.

The Islamic Education Trust publication makes further reference to scholars of Islamic jurisprudence and law’s usage of the word ‘*jihad*’. It states that since the military form of *jihad* requires more jurisprudential elaboration and legal regulation (*fiqh* and *shar’iah*) with which scholars of law are more concerned, the sections that deal with warfare in traditional Islamic law literature are usually put under sections of books titled “*Jihad*”. The publication opined that the military form of *jihad* as this requires more jurisprudential elaboration and legal regulation (*fiqh* and *shar’iah*) this has unfortunately led many students and researchers of Islam to conclude that “*jihad*” has the exclusive meaning of fighting or warfare. It concludes by saying that not once in the Qur’ān is the word “*jihad*” used with the sole meaning of fighting. While the most commonly used word for fighting, in the literal sense, in both the Qur’ān and *hadith* literature is “*qital*” meaning “killing.”

Further elaboration shows that, depending on the circumstances and those involved, the best type of jihad may take any of the following different forms:

- Being frank in advising a tyrannical ruler or engaging in *da’wah* (inviting to Islam);
- Exercising discipline or self-restraint;
- *Hajj* (pilgrimage to the Sanctuary of Makkah);
- Taking care of one’s parents;
• Seeking for and imparting of beneficial knowledge;

• Taking up arms to defend oneself and others if it becomes a last resort (Wonah, 1997: 16).

On the method to be adopted in doing da‘wah, the Qur’ān advises:

Invite others to the way of your Lord with wisdom and gentle admonition and debate with them in the best possible manner (Sūrat-Nahl, chapter 16 verse 25).

The Almighty Allah also recommends Prophet Muhammad’s method of da‘wah contained in Sūrat Ali-Imrān chapter, 3 verse 159 which states:

And it is by mercy of Allah that you are kind towards them; and if you have been rough and hard hearted, they would surely have dispersed from around you. So, pardon them, seek forgiveness for them…

There are other Prophetic approaches to da‘wah which have been identified by scholars. One of these is that a da‘ī is to keep in mind that he should never allow, under any circumstances whatsoever, the Jahiliyah to flare up in his audience. Direct attack results, and must always result, in creating the hostility of jahiliyah in the listener, which rouses a blind passion for opposition to Islamic message. Allah gave serious warning in the Qur’ān concerning this:

Revile not ye those whom they call upon besides God, lest they out of spite, revile God in their ignorance. Thus We have made alluring to each people its own doings (Sūrat Al-An‘am, chapter 6 verse 108).

This warning will no doubt keep a da‘ī out of trouble by refraining from all that may excite the hostility of jahiliyah and drive the audience to hatred. Another principle is that a caller to the Way of Allah has to keep in mind the capability, the inclinations and the capacity of the audience since the success of a message cannot be assured without consideration of these vital factors. Among the principles is that a da‘ī must study his surroundings constantly and carefully so as to take advantage of a suitable opportunity to present his message.
Furthermore, every dāʿī must have due regard for the position of dignity of the person he is addressing. For instance, he should be able to vary his pattern of address to the learned people with those he adopted in addressing the common people. For instance, the Qurʾān has given us the following instructions for presenting its message to the people of the Book:

And dispute ye not with the people of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): But say, ‘We believe in the revelation which has come down to us and in that which came down to you; our God and your God is One; and it is to Him we bow’ (Sūrat Al-Ankabut, chapter 29 verse 46).

Finally, if a dāʿī has suspected hostility in his audience, he should on no account aggravate it. He should do all in his power to abate anger so much so that even if he resorts to unreasonable accusations in response to an argument of the preacher, he should not dwell on that particular argument in his attempts to rectify the error. The Qurʾān has recorded a disputation of Prophet Ibrahim with a King which serves the best example here:

Hast thou not turned thy vision to one who disputed with Ibrahim about his Lord, because God had granted him power. Ibrahim said: ‘My Lord is He Who giveth life and death.’ He said: ‘I give life and death. ‘Said Ibahim: ‘It is God that causeth the sun to rise from the East: do thou then cause it to rise from the West. ‘Thus was he confounded who (in ignorance) rejected faith. Nor doth God give guidance to a People unjust (Sūrat Al-Baqarah, chapter 2 verse 258).

Ibrahim’s argument was not at all affected by the arrogance of the enemy, and if he had liked it, he could have said a lot to point out the fallacy of his adversary’s falsehood. But after sensing the psychological factors of the King, if he had insisted on pressing his point it would have been against the course advised by the Qurʾān in such situations to:

“Invite (all) to the Way of thy Lord with wisdom and beautiful preaching: and argue with them in ways that are best and most gracious: for thy Lord knoweth best who have stayed from His Path, and who receive guidance (Sūrat Al-Nahl, chapter 16 verse 125).”
In his own view which seems to confirm the broader perspective of jihad, Al-Alwani (1997:143) stressed that, Jihad could be classified into three categories: (i) To go to war against the enemy. (ii) To check Satanic tendencies and evil practices prevailing in the society. (iii) To bridle the passions of evil soul for self restraint. It also means to fight against heavy odds preventing the believers from the path of Islam.

2.8 Dialogue: Concept, Types and Significance

Mala (1982) is of the view that the word ‘dialogue’ is derived from two Greek words, namely, ‘dia’ meaning ‘two’ and ‘logos’ meaning discussion. Bidmos (2006:4) citing an observer defines dialogue simply as: ‘dia-leghe: that is speaking, discussion, reasoning through all aspects of a problem, thereby correcting each other and moving forward.’ According to Chambers Twentieth Century Dictionary, dialogue is ‘a conversation between two or more persons especially of a formal imaginary nature; an exchange of views in the hope of ultimately reaching agreement’ (Macdonalds, 1977:355). Thus ‘dialogue’ primarily means a conversation between peoples of two or more belief systems. Chukwulozie (1982:2) opines that ‘dialogue is the contact that is established between people of different and even sometimes opposing views who are attempting to overcome their mutual prejudices and broaden as far as possible their areas of mutual agreement.’ Dialogue is also a process in which individuals and groups learn to wipe out fear and distrust of each other and to develop new relations based on mutual trust. While explaining the concept of dialogue, Bidmos (2006) submits that, dialogue does not mean accepting the opposite view at all cost. Rather, it means recognition of the right of the opposite party to assert its own opinion in an atmosphere of freedom, mutual respect, sincerity and objectivity.

In the realm of religion, dialogue is simply a discussion on religious views by various adherents. While people express their views, there may be the need for modification of opinions or of certainty of one’s own position. When a dialogue occurs between two different
religious groups, it is referred to as inter-religious dialogue. Dialogue between adherents of Christianity and Islam, for example is a reference point here. Inter-religious dialogue can be said to be a forum purposefully created to generate contacts, discussion and interaction between two (or more) different religious groups with a view to bringing about an atmosphere of peaceful co-existence (Adeniji, 1996). However, when it occurs between different groups of the same religion it is known as the intra-religious dialogue. Example can be cited on dialogue between the Sufis (mystics) and the Ahlus-Sunnah (traditionalists). Apart from religious dialogue which is the most popular, there are other types of dialogue. These include: occasional dialogue, professional dialogue, cultural dialogue and doctrinal dialogue. Others are political dialogue and social dialogue. Briefly defined, occasional dialogue consists of sporadic encounters due to politeness and affection of the people concerned, professional dialogue occurs between people who engage in a common enterprise while cultural dialogue is the meeting of cultures according to the laws of acculturation. On doctrinal dialogue, it is the exchange of doctrinal views, political dialogue is exchange of politically-based viewpoints and social dialogue is exchange of views on social situation.

One of the numerous advantages or significance of dialogue is peaceful co-existence based on mutual understanding and mutual respect in a multi-religious society; mutual trust being expected to replace suspicion, and affection to replace antagonism. This lofty dividend of inter-religious dialogue is desirable at both local and global levels given the fact that inter-religious dialogue has been more active in the last four decades than ever before (Bidmos, 2006).

2.9 Perception of Islam on Dialogue

Islam as a religion enhances dialogue between individuals and culture to solve problems and to clear misunderstanding between different sides (Esposito, 2005). Dialogue in Islam is necessary for the survival of humanity. In compliance with Allah’s commands,
Prophet Muhammad got into several dialogues with non-Muslim, but most notably in what is known as the Treaty of Al –Hudaybia (Nefeily, 2009).

Many verses in the Qur’an encourage Muslims to resort to dialogue to solve their problems. The Qur’an urges Muslims to come into dialogue with Christians and Jews, Sûrat Al-Imrân, chapter 3 verse 64 reads: “O people of the Scripture (Jews and Christians), come to a word that is common between us and you”. Islam regulates dialogue and states that the language used in dialogue should be amiable and positive and it should be conducted with wisdom and honesty. Chapter 16:125, in the Qur’an requests the Prophet Muhammad to use the utmost degree of wisdom and cordiality. Verse 46 of Chapter 29 in the Holy Qur’an also emphasizes that in their dialogue with non-Muslims, Muslims should use the best language. This Islamic conception of dialogue is conducted with high consideration and respect for the other (Nefeily, 2009).

Dialogue, from the Islamic point of view considers the common elements between cultures much more than the differences as clear in the last quotation from the Holy Qur’an. In a very positive way, Islam urges human beings to get into dialogue, not as enemies, but as brothers and sisters descending from the same origin.

As an international religion, Islam respects other cultures and religions. Esposito (2005), the distinguished specialist on Islamic culture highlights these aspects of tolerance and acceptance of pluralism. He points out that these aspects in Islam are based on:

- Recognition of human equality and of shared beliefs and values as well as the acceptance (though not necessarily agreement) of religious and cultural differences. As a result of this tolerance and acceptance of pluralism, non-Muslims are entitled not only to freedom of belief and freedom of culture, but their private life should be immune to intervention by government or society.

Together with these general rules of dialogue in Islam, some minor details are also considered. Nefeily (2009) quoting Professor Amna Nusair refers to Abu Hamid Al–
Ghazali’s requisites for a successful dialogue from an Islamic point of view. In his famous book *Renovation of Religious Subjects* Al-Ghazali, as Nusair says, recommends the following rules for a successful dialogue:

1) Whoever gets in a dialogue needs to accept the argument of the other once it is stronger than his.

2) Dialogues should be conducted far from people of authority so that participants will not be influenced by opinions other than theirs.

3) Participants in a dialogue should aim at reaching truth regardless of the party who comes up with it.

4) All participants in a dialogue should consider themselves companions on the way to truth. It is permissible and even recommended by Al-Ghazali that participants should help each other reach the desired facts and truths.

5) A participant in a dialogue should not by any means feel ashamed that his notion is mistaken.

This Islamic conception of dialogue, as described by Al-Ghazali, is not different in essence from what Jonathan Sacks says in his book *The Dignity of Difference: How to Avoid the Clash of Civilizations*. In his book, Sacks (2004:6) explains his philosophy of the dignity of difference saying: “Because we are different, we each have something unique to contribute and every contribution counts”. Sacks explain that a primordial instinct going back to humanity’s tribal makes us see difference as a threat. This instinct, as he says, “is massively dysfunctional in an age in which our several destinies are interlinked”. Sacks used the logic of the market to prove his point of view. He explains that the policy of the market indicates that “it is through exchange that difference becomes a blessing, not a curse. When difference leads to war, both sides lose. When it leads to mutual enrichment, both sides gain”. This relationship should be based, as Adeniran (2007) says, on “trust, mutual respect and
tolerance”. In very perceptive words which reflect a knowledgeable and tolerant character, Nefeily (2009:19) opines that:

We have to share experiences, to explain ourselves to each other to understand and tolerate…Each of us needs to understand the importance of reconciliation, of reflection- *tadabbur*, is the word I believe—to open our minds and unlock our hearts to each other. I am utterly convinced that the Islamic and the Western worlds have much to learn from each other. Just as the oil engineer in the Gulf may be European, so the heart transplant surgeon in Britain may be Egyptian.

This tolerant acceptance of difference enables participants in dialogue to be open minded enough to accept the other’s ideas and to use them when possible.

According to Nefeily, (2009) referring to El-Mandjra, dialogue is the best prevention against misunderstanding and ‘clash’. This kind of dialogue has to have the following potentialities of success:

1) It should be based on the full awareness of the disparities between those involved in the dialogue. Dialogue should recognize cultural diversity which characterizes the human race. In their dialogue with people from other cultures, “Westernization is not the only way to modernity”.

2) It has to recognize the equal rights of the different peoples of the world as regards religion, politics and social structures. Participants in this kind of dialogue should respect others’ choices.

3) It should affirm ‘respect’ and ‘tolerance’ as incontestable basics of dialogue. These two basics require a capacity to listen because dialogue is an unending learning process. In the Qur’ān, Allah teaches His prophet Muhammad how to invite non-Muslims to a dialogue. Verse 125 of Chapter 16 reads: “O, Muhammad, invites to the way of your Lord with wisdom and fair preaching and argue with them in a way that is better”.

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4) Participants in a constructive cultural dialogue reject the notion of the superiority of one culture over the others. Participants should believe that every culture has its merits and its demerits. No culture is perfect. A participant’s belief in the superiority of his culture destroys the essence of dialogue. At least, they should believe that such a specific kind of culture is better for such a specific kind of people. Hence, no culture has the ultimate right to dominate another culture.

5) Participants in a constructive cultural dialogue should emphasize what brings cultures together, rather than what keeps them apart. They should work together to end international and intercultural conflicts.

6) Cultural dialogues also require a deeper understanding of the self and the other. Arabs and Muslims should work on understanding their own problems and on solving them. They should correct their images in the minds of others, especially in the West. A Muslim Arab should work on understanding their own problem and on solving them. They should correct their images in the minds of others, especially in the west. A Muslim Arab should not be seen merely as a Bedouin leading a camel or sitting on a heap of gold. In the same way, the image of the European should be viewed in the light of the new circumstances.

7) Dialogue also should have “intellectual basis upon which positive sound dialogue can be built” (Nefeily, 2009).

8) Dialogue should “examine possibilities of establishing mutual co-operation” based on justice. This co-operation will cover all scientific, technological, cultural, social, political and economic fields. Participants in dialogue should work together to fight world ecological, health, and sociological problems.

9) Dialogue does not mean yielding to one another. “It does not require one side to give way to the other, but it requires a genuine understanding of the nature of
subjects in question” (Adeniran, 2007). Unfortunately, the situation today is different. Wars in the world of today, “have become the expression of cultural arrogance, (and) cultural humility is now the new name of peace” (Aly, 2007).

It is important at this juncture to point out a historical precedent on tolerance in Islam. Thus the Prophet Muhammad (SAW) sent some deputations to some tribes in the Arabian peninsula to explain his prophetic mission to them they would accept the faith. Again, the Christians of Najran; also visited the Prophet at Madinah. When they came to Madinah, they went into the Apostle’s mosque….clad in Yamani garments, cloaks and manilar… The time of their prayer having come, they stood and prayed in the Apostle’s mosque and the (the Prophet) said that they (these Christians) were to be left to do so!

In Nigeria case, it is, however, the individual fact is that no religion in principle, advocates violence, division and disintegration. Alabi (2007) opines that since the commencement of the Fourth Republic in Nigeria in May 1999, many cases of ethno-religious violence have broken out in the country. As if to say this is not enough, from November 2008, Jos, the capital city of Plateau state has witnessed different ethno-religious-political crises. Bauchi, Kaduna and the incessant and outrageous Maiduguri Boko Haram mass-bombing attacks on the defenceless civilians that led to the lost of many lives and property are still burning issues. There is hardly a state of the Federation in which a religious riot or a reprisal has not taken place. They have caused much tension, mistrust, accusations and counter-accusations and in particular socio-economic disorder (Falako, 2010).

Perhaps, the most outstanding official organ for interfaith relation in Nigeria today is the Nigeria Inter-Religious Council (NIREC). It was established in 1999 and made of 50 members (25 Christians and 25 Muslims) co-chaired by the Sultan of Sokoto and the National Chairman of Christian Association of Nigeria (CAN). NIREC consists of eminent traditional, religious leaders and scholars of high repute in the country. It is charged with promoting
peaceful co-existence and religious harmony in the country in the first nine years, the Council held its quarterly meetings at Abuja. However, from February 2008, the Council decided to rotate its meetings among the six geo-political zones of the country to spread the gospel of tolerance to the grass root (Falako, 2010).

At the end of a five-day Inter-Religious Council summit in Kwara on December 5, 2011 the Council observed that:

(i) Peace and security are prerequisite for development of the country.
(ii) Peace is a process of ensuring and sustaining justice, fairness and equity in the society.
(iii) The two major religions in the country, Islam and Christianity, preach the message of peace and respect for other religions.
(iv) Sources of conflicts are multi-dimensional and mostly socio-economic and political in nature.
(v) The elite are often involved in inciting people and fomenting social unrest to promote political or personal agenda.
(vi) Feelings of marginalization, disregard for the rule of law, poverty, injustice and inequity fuel conflicts.
(vii) Corruption in the country is being manifested in pervasive poverty, denial of basic amenities, insecurity and collapse of infrastructure.
(viii) The media have through sensationalism, inaccurate reporting and fraudulent manipulation of facts fueled religious and other community crises.

The Council also resolved to:

(i) Call on Government at various levels to grant compensation to victims of religious disturbances to enable them mitigate the effects of human and material losses caused by unwholesome activities of a few misguided elements.
(ii) Caution reckless religious preachers who conduct inciting sermons without regard to the feelings of others and therefore fan the embers of religious misunderstanding and disturbances.

(iii) Urge adherents of the two religions to adopt dialogue as an effective means of promoting understanding and peaceful co-existence among the people.

(iv) Affirm our commitment to the pursuance of practical actions towards the resolutions of conflict arising from interactions of peoples in a multi-ethnic and multi-religious society so that the impact of the Council would be felt by all.

(v) Call on Governments, groups and all Nigerians, particularly the faith-based Organizations to build a systematic platform for peace and religious harmony in Nigeria through the promotion of socio-economic justice, transparency and good governance.

(vi) Call on the media to abide by the ethics of their profession which promotes social responsibility and demands factual and accurate reporting of events.

(vii) Urge Nigerians living in various parts of the country to be sensitive to the culture and religion of the people of the host community as a step to ensuring peaceful co-existence.

(viii) Call for moral conversion of Muslims and Christians and urge them to tackle the pervasive corruption in the country in the country taking their religious values seriously and living by them.

(ix) Call on faith-based Organisations to educate their members on the tenets and injunctions of their religions (www.triumphnewspapers.com/nig).

It is said in the communiqué signed by its three leading members, the co-chairman and its national co-ordinator, Professor Is-haq Oloyede that:

Peace is a process of ensuring and sustaining justice, fairness and equity in the society. It suggested a peace advancement mechanism by calling on government at all levels, civil society groups in Nigeria, particularly the faith-based organizations to build a systematic platform of peace and religious harmony in Nigeria through the promotion of socio-economic justice,
transparency and good governance (www.thenationonlineeng.net/2011/index).

2.10 Concept of Occultic Fraternity

Occultic fraternity means that which is generally hidden UNKNOWN to all but few. According to Adewale (1998), the concept of ‘Awo’ in a Yoruba setting is basically on confidentiality. Some of the Awo’s cultic activities were carried out in the wee-hour particularly in their groove. Promises of protection of lives and property were been granted to the members while non-members suffered physical confrontation and spiritual intimidation. Their powers and activities were not expected to be questioned by any authority. And even if they were challenged by anybody, sudden and brutal death would be its consequence (Alalaye, 2003). Below are some of these occultic groups in Yorubaland within which Lagos which is our area of study falls.

2.10.1 Iji – Nla (Awo – Opa) Secret Fraternity

According to Okunu (2003), Iji-Nla cult originated from Ikoyi-Ile in the present day Osun State. Narrating the historical origin of this cult, Okunu is of the view that Iggunu, Iji-nla and Egungun were from the same father. But due to the treacherous and brigandage character of Awo-Opa, he was expelled from the town Ikoyi-Ile and later came down to Epe where he found refuge and started initiating some people. He added that as a result of his high moral bankruptcy, he was equally banned and expelled from Epe along side with his cult members, while some of his members remain in Epe’s Diaspora.

The Onikoyi chieftaincy family claimed that their ancestor, one Adeyemi, a former Onikoyi at Ikoyi-Ile in old Oyo who migrated to Lagos at the time of Olofin brought Awo-Opa to Lagos. Further historical fact claimed that Ejilu and malaki established an “Irele” conclave of Awo-Opa cult at Idumagbo which is known as Irele Oke-Ipa or Irele Ita-Ado. However, it is to be noted that the Eletu Awo owned the Irele Ishagbe which is regarded as
the headquarters of Awo-Opa in the whole of Lagos state. (The Guardian, Friday August 8, 2003).

Iji-Nla or Awo-Opa secret society admits both men and women. Cruelty, wickedness, human sacrifice and ritual killing are common features of Awo-Opa fraternity. In order to carry out the brutal killing and the rituals of execution, ‘curfews’ were imposed from dusk to dawn and sometimes broad day confinement of women, youth and non-members of the cult group was also imposed. Any woman regardless of age and status, who stubbornly defied the stay at home order, did so at her own risk. The penalty was death because she was supposed not to have caught a glimpse of what women and non-members were forbidden to see. The ritual was regarded sacred and secret.

2.10.2 Osugbo (Ogboni) Fraternity

This is a cult of fraternity of Chiefs and Elders which was also the Executive Authority of the town. In the traditional Yoruba community, Osugbo fraternity is patterned and modeled after the political ruling organization (Okunu, 2003).

Osugbo is known as “Osugbo” to Ijebu tribe of Yoruba and “Osugbo” derives from the cox comb tuft of hair left on the head after it had been shaved, and that is the sign of old age (Alalaye, 2002). According to Alalaye (2002) Osugbo cult started here in Yoruba land from Ile-Ife and later developed at Ilesha. It has also as a religious character two brass known as “Edan” which was the centre of worship in the Osugbo cult.

Okunu (2003) claimed that it is the highest cultic group that commanded the respect and obedience of all. Women are usually admitted into it by initiation but such women must have passed bearing age. Titles in Osugbo in order of precedence are: (i) Odele (ii) The Oluwo (iii) The Apena (iv) The Akonoran. There is an inner circle of six in Osugbo known as the “Iwarefa” which include the Apena and the Odele Olurin. The Oluwo and the Akonoran were not in the “Iwarefa” circle. The Osugbo were the law givers and executive
giving judgement in capital crimes (Okunu, 2003). They enthrone and at the same time
dethrone the Oba or Oloja – the traditional monarchs as it pleases them. They also engage in
human sacrifice and ritual killing and also adopt Oro curfew on their community to perpetrate
their evils.

2.10.3 Oro Secret Cult

Oro secret cult is one of the most fearful of cultic groups among the Yoruba
traditional cult institutions. It is an instrument of the Osugbo-Ogboni fraternity. They, Osugbo usually use it as a means to impose local curfew “Asemo”. If Oro caught somebody, the person immediately becomes a sacrificial animal to the gods. That is why they say “Akiiri ajeku oro” No one sees the remains of an oro victim (Alalaye, 2002).

Oro secret cult members meet in a very far and thick forest called “Igboro” (Oro groove). The entrance to the grove is marked and decorated with young palm fronds. Human sacrifices are offered to Oro including cooked yam, bitter kola, palm oil etc (Alalaye, 2004).

Oro is exclusively men’s cult. Execution and deportations of criminals, notorious and other impregnable evil were carried out without the knowledge of women to guard against divulgence and leakage of secrets (Adewale, 1998). The ritual ceremonies of the Oro are performed in the grooves at night and in the day time when women have been confined. Women and girls are threatened with the mysterious terror of Oro even nowadays and for ages the terror had filled the women with fear.

Oro has a myth because the sound comes out of a small piece of wood or metal called “Obe Oro” (Oro’s knife). It is a small, oblong shaped object, the size of tail feather of a domestic cock or hen. As the object is flung briskly in the air, it makes the air molecules vibrate. And, it is the vibration, which causes the weird sound that is very similar to the barking of a dog (Tempo life magazine, August 19, 1999).
Whenever the Oro cultists are observing their annual festivals, all women and non-members were forbidden to go out. It does not matter whether the women are Christians, Muslims or any other religious adherents. They are to remain indoor for a period of seven days for which the festival lasted. During these days, there must be no drumming or weeping or mourning for the loss of loved ones or rejoicing in wedding feasts… sick people were forced to die untimely death, economic and commercial activities were to be suspended until the festival is over (Aiyegboyin, 1990).

### 2.11 Selected Muslim Martyrs in Lagos State

#### 2.11.1 Alfa Bisiriyu Apalara (1918-1953): Birth, Parentage and Vocation

According to Alalaye (1981) in his book ‘Itan Iku Apalara Oniwasu Ododo’, Bisiriyu Apalara was born in Itoko a suburb of Abeokuta in 1918. His father was popularly known and called ‘Apalara’ an apparent Yoruba philosophical saying that gave preference for personal efforts than dependence on family or friends. Alfa Bisiriyu Apalara’s mother was called Mariyamo.

At Lagos, Bisiriyu stayed first at 24, Anu-Oluwapo Street, Mushin and got married to one lady, Mariamo. He also practiced his profession at this place (i.e. carpentry). He was later influenced by bad companies in the area that his wife had to pack out. Apalara later moved to 8, Awoyejo Street, Mushin. This was where he lived until his death. Bisiriyu Apalara, a fearless, hefty looking man with dark complexion had became a rogue, rascal and a pick-pocket, all this resulted from his keeping bad companies. He was also not a novice in cult activities. He was quoted to have said:

> That I made friends with hooligans in Mushin so as to be a real Lagos boy. These friends introduced me to the act of robbery and consequently to secret cult membership for protection so that they would not be caught or arrested, and if caught, they could pervert justice (Olaleye, 1989:17).
An account had it that Apalara was involved in a theft at Idumota around 1945 and was consequently imprisoned. This prison sentence had a turning point in his life. Thus, while in prison, he started meditating on the works of God and the hypocritical activities of the so-called cult groups. Subsequent on his release, he determined to expose and preach against the occult groups who had failed to seek for his release from his former disgraceful acts (Olaleye, 1989).

He suddenly turned into an Islamic public preacher. His strong attachment and commitment to da‘wah made him to part ways with a lady he once married when it became glaring to him that she might be a potential hindrance to his da‘wah activities. The marriage did not produce any issue (Olaleye, 1989).

Apalara must have been greatly influenced by the preaching of some Islamic preachers such as Shaykh Kamaldin al-Adabiyy, Shaykh Ahmad Tijani Awelenje and his personal tutor, Alfa Sanusi Aka. He started his missionary work from home front in 1950 by preaching to members of his household and neighbours at 12, Anu – Oluwapo Street, Mushin, Lagos State. His active role in Islamic da‘wah was recognized by the Mainland Muslim Community and was installed as a Muslim Chief in Owode Mosque, Odi-Olowo on 26 April, 1952 (Olaleye, 1989).

In 1952, Apalara founded an association called “Mubaligud-Deen Islamic Society of Nigeria with Mr. T.A. Sonibare as the pioneer chairman while Mr. Hamed (Lamidi) Akinyemi was the secretary. The inauguration was held on 27 April, 1952. The group currently occupies 35, Awoyokun Street, Palm Grove Lagos with Imam Surajudeen Odetoki as the Chief Imam of Mubaligudeen (Apalara) Central Mosque.

**Apalara and His Da‘wah Style**

The da‘wah methodology of Apalara was quite unique as well as his approach to calling to Islam. He was very blunt and firm in confronting the unbelievers who claimed to
have some magical powers to cause evil to any offender. Apalara, in his preaching, usually revealed the secrets behind the occults and their follies. He rebuked and demonstrated the activities and also unmasked the notable occult groups then, like Ogboni, Opa, Oro, Ifa, Masquerader (Egungun), Agemo, and Igunnu. During the course of some of his public lectures, he did say:


Meaning:

The Ifa priests are liars. Ifa is an ordinary dry palm kernel which could not talk. There is no special secret behind this cult. If you believe in falsehood, you shall surely die in falsehood (Olaleye, 1989:26).

To this extent, the government at that time recognized and commended his efforts because he also preached against indiscipline which was one of the government policies. Apalara revealed so much secret behind various secret societies in Yorubaland and, to this extent he became a sworn enemy and target of the occult groups. Some Officials of the government of the day were said to have called him to caution about the mischief and plot of the Ogboni occultists majority of whom were found in the corridor of power at the local authority levels. Their plot was to eliminate him. To this end, Apalara usually sought for police protection at lectures which were considerably granted (Alalaye, 1981).

**Occultists Attacks on His Life**

On 27 December, 1952, in an area called Kadara, Oyingbo a suburb of Lagos, one of the early signs of public outcry against Apalara’s *da’wah* method occurred when some members of these occult groups attended his public lecture. Apalara was confronted and threatened never to stage such a public lecture at Oko-Baba.

In another incident in which an attempt was made on his life, a man called Jimoh, an Osanyin worshipper came to Apalara. Pretending to be a Muslim, Jimoh told Apalara that his
people wanted to accept Islam and invited him to meet them. Apalara accepted this invitation and followed him, not knowing that an ambush had been laid for him by Jimoh’s men. It was night and on their way going, those men appeared and pounced on Apalara. They beat and, stabbed him with knife, broken bottles and charms, but he survived the attack. In the end, Apalara managed to get home safely and vowed to avenge the evil by Allah’s premission.

Due to his steadfastness and perseverance, he gained more converts to Islam on daily basis. It was that confidence that made him take the resolve to lecture at Oko-Baba, Ebute-Metta on January 3, 1953 after he had been warned not to come and preach there again by the Awo-Opa occult group members (Olaleye, 1989).

**Apalara’s Last Encounter with Occult Groups and His Martyrdom**

Alfa Apalara’s fame grew, day in day out as a result of his fearlessness and uncompromising preaching. He was always invited to preach in one area or the other (Olaleye, 1989). The train of Apalara’s public lecture moved to 8, Tapa Street, Oko-Baba, Ebute-Metta, Lagos on 3 January, 1953. People had gathered at the venue of the lecture as usual with security been mounted by the police. The lecture took off peacefully. The preaching of the day centred on revealing the secret behind ‘Ifa Oracle’. He used the analogy from Surat Yunus (Qur’ān chapter 10: 106-109) which says ‘Do not call on any other gods besides Allah.’ Apalara interpreted this verse of the Holy Qur’ān to mean that Ifa, Osun, and any other Idols could not profit human beings (Alalaye, 1981).

After this above Apalara’s statement, the owner of a house, 8, Tapa Street in Oko-Baba, Ebute-Metta with the name Joseph Ogundipe came forward and requested Apalara to allow him ask a question. Apalara granted his request. In the course of asking the question and Apalara giving response, a conflict ensued. Joseph Ogundipe gave order to one of the members of his group who had surrounded the venue of the lecture. One of these people,
according to their premeditated plan, disconnected the power (electricity) supply to the venue and darkness enveloped the whole place.

Simultaneously, the horrifying cry of Oro magic spirit was raised. According to the Yoruba custom, such act of Oro only appears in the night when everyone is asleep. It is even forbidden for women to see the spirit. With the fear everyone at the lecture had for Oro spirit, there was pandemonium. People took to their heels, trying to escape.

Apalara was attacked in the presence of the police who were invited to protect him as they all ran away for safety. The occult members overpowered Apalara, axed and matcheted him till he gave up the ghost and took his remains away to an unknown destination till today (Alalaye, 1981).

**Aftermath of His Martyrdom**

Immediately after Apalara’s corpse way carried away by these killers, some members of his group took the case to Denton Police Station at Ebute-Metta, but not even the Police authority could dare the fearful acts of these occult groups. Not until one of Apalara’s group members, Sulaimon Adebayo took a serious effort to report the murder case to the Divisional Police Headquarters at Odan C.I.D office. Later on, the government of the day, ordered some marine police to search the lagoon, in case of finding the missing of Apalara’s remains, but all effort to locate it proved abortive (Sadiku, 2012). As a result of this effort, there were arrests of 18 suspects among these occult groups and they were as follows: Yesufu Sufianu (Baale Oko-Baba), Joseph Ogundipe, Yinusa Kosegbe, Karimu Ayinde, Lasisi Oluwa, Lamidi Akinwunmi, Raimi Oteka, Musitafa Oteka, Nasiru Ajose, Isiaka Ajana, Ashimi Musediku, Akanbi Omoba, Kehinde Jaye-Ola, Salami Adedokun, Buremo Alli, Oje Elegun Ado, Lawal Oluwo (Omo pupa ni Mushin), and Asirikoko Adetunji (Alalaye, 1981:16-17).

Three days after this horrific event, one Iyanda, an Ilorin indigene (a tailor by profession) released an album to pay tribute to the late Apalara. Although, this singular effort
of Iyanda made him to be arrested and questioned by men of the Nigerian Police Force.

Notable among the tracks is presented below:

Apalara doro ooo, onlewon kiiri, nijo Satide oo lagogo mejo lokiki kan nijeba leti odunfa. Ariwo lanlan, eyiti akoko gbo, won loo da’ aferi, ase owo Oloro lote Apalara, lawon Oloro bagbeloo. Ejekafiye won pe Kurani lo lesin, omelee ooo, aofiye won pe Kurani lolesin oooo

Meaning:

Apalara had became mystery, pursuing the whereabout. It was on Saturday, exactly 8.00 pm that the broken news was announced in Jebba near Odunfa. Confusion ensued, it was firstly believed that he (Apalara) disappeared, unknowing that he had being apprehended by Oro cult group, and was taken to unknown destination. Let us make it known to them that the truth religion emanates from the Holy Qur’ān, omelee oo, we will made it known to them that the truth religion emanates from the Holy Qur’ān (Sadiku, 2012).

It was on the 10 of September, 1953 that this murder case was first entertained at the Lagos High Court at Tinubu Square before Justice Henri De-Commermond, the plaintiff counsel was C.O. Madarikan, while the defendant counsel for the accused was led by Akintoye Tejuosho (Esq). At the end of the first hearing, it was established that there was no sufficient evidence against 7 of the accused suspects and were thereby discharged and acquitted. Their list is as follows: Yesufu Sufianu, Kehinde Jayeola, Buremo Alli, Lawani Oluwo (Omo pupa ni Mushin), Salami Adedokun, Oje Elegun Ado, and Asirikoko Adetunji.

The case against the remaining eleven suspects was adjourned and judgement was slated for 14 October, 1953. It was on this new date that the eleven suspects were sentenced to death by hanging but the judgement was immediately appealed against by the occult group counsels (Alalaye, 1981).

Their Final Judgement

After their appeal against the first judgement, the case was transferred to the West African Court of Appeal. After a thorough investigation and cross extermination of the case, the eleven occult members were found guilty of the assassination of Alfa Bisiriyu Apalara on
the 3 January, 1953 at 8, Tapa Street, Oko-Baba and were thereby sentenced to death by hanging. At this point, one of them had wanted to give the fact about how Apalara was murdered, but he was intercepted by a fellow Oro occult member who said that: “ako igi ki un soojie” - an initiate doesn’t despair (Sadiku, 2012).

Consequently, their execution took place at the Prison Yard, Broad Street on the Morning of 27 May, 1953. The list goes as follows: Raimi Oteka, Musitafa Oteka, Joseph Ogundipe (60 years), Yinusa Kosegbe (40 years), Lasisi Oluwa, Nasiru Ajose (35 years), Akanbi Omoba, Karimu Ayinde, Lamidi Akinwunmi (40 years), Asimi Musediku (40 years), and Isiaka Ajana (50 years).

The final execution of these eleven occultists ended the era of oppression and terrorism from the side of the occult groups on the general populace. And the rest du‘āts could go about their da‘wah activities without fear or tension.

2.11.2 Shaykh Şafwan Ibikunle Bello Akodo (1963-2003): Birth, Parentage and Vocation

Şafwan Ibikunle Bello was born on the 9 April 1963 to Pa and Mrs. Tirimidhi Bello at Okunraye formerly in Epe local government. He had his elementary education at Zumuratul Islamiyyah Primary School, Epe between 1973 and 1979, and his Secondary education at Iraye-Oke Comprehensive High School respectively. He also had his Qur’ānic Education under his master Alhaji Abdulfattah Idunnu where he graduated in 1987.

Şafwan Ibikunle Bello Akodo married three wives namely: Lateefat, Zaynab, and Rodiyat and was also a father of five. Shaykh Şafwan Bello started his da‘wah activities in response to high level of un-Islamic belief-system that permeated his environment particularly among the Ijebu-Epe. His determination therefore was to reform and purify Islam from all acts of syncretism.
His Da‘wah Style

Shaykh Şafwan Bello Akodo’s ambition at purifying Islam from all un-islamic beliefs and syncretism in Epe fired the radicalism in his personality as a dā’ī. This radical posture began to manifest itself when he started discouraging the weak Muslims from involving in occultic activities, and by exposing the secrets behind Awo occultism, Oro cult and masquerade (Egungun). In his lectures which always held every week, reference was usually made to Ifa worship in unprintable terms. This obviously used to attract the anger of some members of Iji-Nla secret cult and culminated in many attacks and assault on Akodo.

His approach to da‘wah had often been criticized even before his martyrdom, particularly from the unexpected angle as he was accused several times by some Muslims in Ijebu Epe of fanatical tendencies.

His Martyrdom

The month of March each year is the period of the Ebi festival majorly held by Iji-Nla secret cult and other traditional institutions in Epe. Organizing the festival during this period did not deter Akodo from holding his weekly lectures. As a result of his uncompromising attitude and open confrontations, his lectures during this period often ended in conflict; sometimes violent. Due to this yearly confrontations, the Monarch of Epe, Oba Qamarudeen Ishola Animashaun summoned Akodo and instructed him to remain in his domain and also to shelve his lectures for that period in order to avoid any violent attack (Adeniran, 2007). Akodo complied with this instruction and yet, this group went to attack him at his residence. They began by raining curses on him at No 13 Gbele Street Epe. From this they started vandalizing his properties and that of his organization and even threatened to harm him.

When Akodo saw that there was no one else to help, he made a few statements that could be regarded as his last messages:
Did you want to kill me? Remember I have never committed any atrocity against you other than you people misquoting/misrepresenting my messages; if you dare kill me; I shall enter paradise, but you, hell shall be your own abode and my blood will fight over you all and you shall never be relevant again in this life and in the hereafter (Adeniran, 2007:89).

Suddenly, they pounced on him and brought him down. One of the attackers named Lateef Anjorin quickly gave a sharp sword to another called Giwa Kerebe who slaughtered him and cut off his head with the help of Lateef Anjorin. They were reported to have gone away with Akodo’s mutilated heart and lifeless body.

This was how the martyr, Shaykh Şafwan Bello Akodo gave-up the ghost. Shaykh Akodo’s remains were yet to be located, even at the time of this research. And this marked the end of his physical contribution to the spread and development of Islam in Epe (Adeniran, 2007).

It was gathered from various findings carried out that Iji-Nla and other traditional secret societies in Epe and other parts of Lagos State, have been the only source of social conflict, mayhem, ritual-killing and host of some inimical phenomenon in Lagos State. Following prosecution of the of the murder of Safwan Ibikunle Bello Akodo, seven members of the Iji-Nla cult namely: Lateef Anjorin, Monsuru Ajetunmobi, Isiaka Ajetunmobi, Adekunle Adeniyi, Tunwase Kabiru, Moses Egiebade, and Talimu Rasheed Peru were convicted and sentenced to death by hanging. The judgement was delivered by Hon. Justice Benedicta Shitta-Bey of Lagos State High Court (The Nation Newspaper, December 20, 2003:3).

Although, up till the period of this work, these convicted murderers of Akodo executions have not been confirmed and made public as was done to the Apalara’s murderers, where people were also invited to witness their executions, in order to serve as deterrent to others.
2.11.3  Ustadh Abdul Lateef Adebowale (1961-1998): Birth, Parentage and Education

Abdul Lateef Adebowale was born on the 15 June, 1961 into the family of Alhaji and Alhaja Adebowale of Egabdo Royal Family in Ogun State. He started his Primary School Education at Egabdo Primary School (Egabdo Local Govt., Area of Ogun State) between 1968-1974. He attended Egabdo High School for his Secondary Education between 1975-1979. In 1982, he obtained OND in Secretariat Management at OBARE Institute, Ketu in Lagos. He then proceeded to the University of Lagos where he obtained his First Degree in Business Administration in 1986. He also had his Masters Degree in Business Administration through a programme organized by the United States of America School of Administration, Lagos, Nigeria outreach between 1992 and 1995.

His Da‘wah Activities in Lagos State

_Izharul Haq_ Movement of Nigeria (IHMON) is an organization established in 1996 with her secretariat in Lagos and other various branch expansions in other parts of Nigeria. It was the brain child of the late erudite Islamic preacher- Ustadh Adebowale and other dedicated Islamic da‘wah workers. The forum serves as a centre point for the training of interested Muslims on Islamic da‘wah works and comparative religions. It also serves as reformation forum for all Muslims while it has contributed to the mass convert of the people to the fold of Islam. IHMON has also produced and is continuously producing more Islamic workers in Lagos State. Among them is Ustadh Jamiu Adegunwa (Labaeka de Christ).

His Martyrdom

Adebowale’s martyrdom occurred on the evening of Sunday October 11, 1998 after his return from a da‘wah activity at Iyana-Ipaja where he had gone to preach as usual and to inaugurate _Izharul Haq_, Iyana-Ipaja Branch. At his house in Sadiku Ilasamaja, Adebowale’s attempt at refueling his generating set ended in disaster. It cut fire from the lantern and the
can of petrol he was carrying. The injuries he sustained were so much that he could not survive them. He eventually gave up the ghost.

At this juncture a clarification must be made clear particular on the so called conspiracy story that surrounded Abdul Lateef Adebowale’s death. Alalaye (2011) who was among his close associate and the first among the caller that visited the scene of his death claimed that Adebowale’s death could not be questioned but rather submitted that in such circumstances where nobody could be directly held responsible for his death, and an attempt to accused anybody of fowl-play will rather create suspicion which according to him is against Islamic principle and could subsequently create enemity among his people. But to rather let it for prosterity to judge.

2.12 Appraisal of Literature

Extensive study of relevant literature produced the theoretical aspect of this work covering definitions of martyrdom, Da’wah and Jihad. Apart from the literary and technical definitions provided in this aspect, detailed explanations about what martyrdom connotes and the views of the Qur’ān and Ahadith of the Holy Prophet were presented. To bring this work into proper perspective, the literature review section also traces the history of martyrdom in Islam, Following this is the review of other scholars’ works concerning their opinions on the principle of da’wah and the elements of a successful dialogue.

Further review of literature includes the comprehensive analysis of a concept of Occultist Fraternity, major occultic groups in Lagos state and their practice of occultism. Further works consulted provided the necessary materials for brief historical background of Lagos State (the area of study) and the development of Islam in the state.

The aspect of primary concern to this work is where this research made an exposition on the history of the selected martyrs in Lagos State, their approaches to da’wah and their
martyrdom as well as the aftermath of their murder. These martyrs are Apalara (d. 1953),
Akodo (d.2003), and Ustadh Abdul Lateef Adebowale (d.1998) respectively.

The gap, which this work is to fill therefore is the novel empirical approach to study
the impact of the great sacrifice of the martyrdom of these Muslim clerics on da‘wah and
du‘at in Lagos State.
CHAPTER THREE  
METHODOLOGY

3.1 Introduction

This chapter deals with the detailed account of the research methodology adopted in this study. The major components of this methodology include research design, population of study, sample and sampling procedure, instrumentation, procedure for data collection and method of data analysis.

3.2 Research Design

In this work, a survey research method was adopted. As a type of descriptive research, it is not only found to be most suitable and result oriented, it also analyses, interpretes and reports the status of an institution in order to influence the practice in the future (Onifade, 2004). Moreover, it does not permit value judgement as it does not tell whether something is good or bad.

3.3 Target Population

Although, Lagos State is the area of study of this research, the specific target are the Muslims in Lagos because they are the ones who always attend the da’wah programmes and as such are well positioned to give a honest information on the methodologies of da’wah of Muslim clerics and the effects these have had on the continuity of da’wah and the increase or decrease in the number of listening public/members who attend such programmes.

3.4 Sample and Sampling Procedure

Two groups of samples were used in this study. The first group comprised selected Muslim clerics across Lagos State. The clerics were randomly selected based on the following criteria: (i) that they and the organisations they represent (where the latter is applicable) were domiciled in Lagos state (ii) that they were actively involved in da’wah
activities, (iii) that their public preaching (*da’wah*) often attract reasonable number of Muslims in attendance. Accordingly, ten clerics from ten different diverse backgrounds in Islam were selected for interview.

The second group comprised the Muslim audience who listen to the preaching programmes of Muslim clerics. From this group, five hundred respondents were randomly selected along the five geo-political zones of Ikeja, Badagry, Ikorodu, Lagos Island/Mainland and Epe at one hundred per zone. They constituted the respondents to the questionnaire.

### 3.5 Method of Data Collection

The questionnaires were personally administered by the researcher on the participants at Muslim functions such as *Jumah* (Friday) services, Asalatu sessions, public preaching grounds, and other Islamic gatherings. This approach led to retrieval of 450 out of 500 copies distributed questionnaire. All the returned scales were checked to ensure that they were adequately filled.

### 3.6 Instrumentation

Two types of instruments were be used by this researcher. These are the structured interview and the questionnaire. The structured interview was adopted as an effective way of collecting valid and accurate information from subjects of study particularly when it involves a small number of people. In addition, it afforded the interviewer the opportunity of having a one-on-one interaction with the interviewees. It should be noted that the adoption of structured interview is to give the same type of question to the subjects.

Also, for the purpose of complementing the data obtained through the structured interview, there was questionnaire which was designed to elicit responses from a cross-section of Muslims who make or attend public *da’wah*. The questionnaire, as is the case with the structured interview is divided into two parts. The first part covers the demographic information about the respondents while the second part covers the questions proper.
The structured interview is designed to assess primarily the effects of the martyrdom of Muslim Clerics on da’wah activities in Lagos. It is also meant to seek the views of the selected samples on their understanding of the concept of martyrdom in Islam; the relationship between da’wah, jihad and martyrdom as well as their perceptions of the missionary activities of Apalara and Akodo as well as their eventual martyrdom. The adoption of the interview method is informed by the few number of the cleric respondents selected. The diverse Islamic training received by the target clerics is considered in their selections. The interview comprises of twenty-four questions that directly address the issue under study. A copy of the Interview Schedule is attached as appendix at the end of the work.

Similarly, the Questionnaire designed for the general Muslim public is also divided into two sections. Section A obtained personal information of the respondents while section B contains thirty-one items on the views of the listening audience to the Muslim Clerics’ da’wah concerning martyrdom in Islam in general and particularly that Apalara and of Akodo whose death is a recent incidence. Its design follows the Likert Scale Method of the ‘Strongly Agree’, ‘Agree’, ‘Undecided’, ‘Strongly Disagree’ and ‘Disagree’ option for the thirty-one items out of which the respondents chose what seemed appropriate to them. A copy of the Questionnaire is attached as appendix at the end of this work.

Two major approaches were adopted on data collection with regards to this study. One of these was open-structured interview in which this researcher made a visit to ten (10) carefully selected public-preachers in Lagos State.

The second approach was a drawn questionnaire for the scholars and some notable Islam groups. Data collection was made through the adoption of questionnaire method. The purpose of adopting the questionnaire method is to confirm the documentary studies already made in the previous chapter. It is therefore, to test the reactions of the scholars to the idea of the effects of martyrdom of Muslim clerics on the Da’wah in Lagos State.
3.7 **Method of Data Analysis**

Descriptive statistics of means, standard deviation, simple percentage and frequency count were used in the analysis of data. Chi-square test and analysis of variance (ANOVA) were also adopted. Data were tested for significance at .05 levels.
CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION OF FINDINGS

4.1 Introduction

This chapter contains the results of data analysis and the discussion of findings. These are presented in a research-question. Interpretations of the results were made and a summary of the major findings of the study are presented to conclude the chapter. As stated earlier, two types of instruments were administered. Appendix I is the structured Interviewed Schedule administered on two Muslims per zone in all the five geo-political zones of Lagos State. Appendix II is the Questionnaire Schedule meant for the general Muslim representatives. Analysis of the structured interview is presented below:

4.2 Questionnaire Schedule

This section analyses the data collected from the questionnaires administered. Out of five hundred (500) copies of the questionnaires distributed, four hundred and fifty (450) copies were properly filled and returned with fifty (50) being void or not returned. In this regard, analysis shall be based on 450 which represented 90% of 500 distributed questionnaires as 100% on its own and therefore be treated as being whole.

4.2.1 Personal Data: Socio Economic Characteristic of the Respondents

The histogram charts below present the socio-economic characteristics of the respondents ranging from Age, Zone, and Educational Background.
4.2.2 Frequency Table Showing Distribution of the Respondents by Age

<table>
<thead>
<tr>
<th>Class Intervals</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Valid Percentage</th>
<th>Cumulative Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-29 years</td>
<td>84</td>
<td>18.7</td>
<td>18.7</td>
<td></td>
</tr>
<tr>
<td>30-39 years</td>
<td>141</td>
<td>31.3</td>
<td>31.3</td>
<td></td>
</tr>
<tr>
<td>40-49 years</td>
<td>130</td>
<td>28.9</td>
<td>28.9</td>
<td></td>
</tr>
<tr>
<td>50-59 years</td>
<td>50</td>
<td>11.1</td>
<td>11.1</td>
<td></td>
</tr>
<tr>
<td>60 years and above</td>
<td>45</td>
<td>10.0</td>
<td>10.0</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>450</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Chart I:

The chart I above indicates the age distribution of the respondents, and majority of the respondents fall within the Age range of 30-39 years and also the middle value of the age of the respondents fall within this range. This implied that majority of the respondents on which questionnaire was administered fall within this age bracket.
### 4.2.3 Frequency Table Showing Distribution of the Respondents by Zone

<table>
<thead>
<tr>
<th>Class Intervals</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Valid Percentage</th>
<th>Cumulative Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ikeja</td>
<td>92</td>
<td>20.4</td>
<td>20.4</td>
<td>20.4</td>
</tr>
<tr>
<td>Badagry</td>
<td>77</td>
<td>17.1</td>
<td>17.1</td>
<td>37.6</td>
</tr>
<tr>
<td>Ikorodu</td>
<td>89</td>
<td>19.8</td>
<td>19.8</td>
<td>57.3</td>
</tr>
<tr>
<td>Laos Island</td>
<td>97</td>
<td>21.6</td>
<td>21.6</td>
<td>78.9</td>
</tr>
<tr>
<td>Epe</td>
<td>95</td>
<td>21.1</td>
<td>21.1</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>450</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

**Chart II:**

The chart above indicates that majority of the respondents came from the Lagos Island. This was due to the fact that the highest questionnaires returned were gotten from this zone.
4.2.4 Frequency Table Showing Distribution of the Respondents by Educational Background

<table>
<thead>
<tr>
<th>Class Intervals</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Valid Percentage</th>
<th>Cumulative Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islamic Education</td>
<td>135</td>
<td>30.0</td>
<td>30.0</td>
<td>30.0</td>
</tr>
<tr>
<td>Western Education</td>
<td>203</td>
<td>45.1</td>
<td>45.1</td>
<td>75.1</td>
</tr>
<tr>
<td>Western &amp; Islamic Education</td>
<td>112</td>
<td>24.9</td>
<td>24.9</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>450</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Chart III:

Chart III above shows the educational background of the respondents. It indicates that majority of respondents contacted have western education alone.
### 4.3 Analysis of Research Questions

#### 4.3.1 Research Question 1

Table 1: What Constitutes Martyrdom in Islam?

<table>
<thead>
<tr>
<th></th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
<th>C</th>
<th>Mean</th>
<th>Median</th>
<th>SD</th>
<th>E</th>
<th>Chi-square</th>
<th>df</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Being killed in the cause of da’wah constitutes martyrdom in Islam.</td>
<td>247</td>
<td>54.9%</td>
<td>100</td>
<td>22.2%</td>
<td>10</td>
<td>2.2%</td>
<td>51</td>
<td>11.3%</td>
<td>42</td>
<td>9.3%</td>
<td>450</td>
<td>4.02</td>
</tr>
<tr>
<td>2</td>
<td>There are other forms of legitimate martyrdom in Islam other than being killed in the cause of da’wah.</td>
<td>75</td>
<td>18.8%</td>
<td>62</td>
<td>15.5%</td>
<td>200</td>
<td>50.0%</td>
<td>33</td>
<td>8.3%</td>
<td>30</td>
<td>7.5%</td>
<td>400</td>
<td>3.30</td>
</tr>
<tr>
<td>3</td>
<td>The following are legitimate forms of martyrdom in Islam:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a) The one who dies of fire disaster.</td>
<td>420</td>
<td>93.3%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>450</td>
<td>100%</td>
<td>4.93</td>
<td>5.0</td>
<td>225</td>
</tr>
<tr>
<td>(b) The one who dies of vital accident.</td>
<td>430</td>
<td>95.6%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>450</td>
<td>100%</td>
<td>4.96</td>
<td>5.0</td>
<td>225</td>
</tr>
<tr>
<td>(c) The one who dies of a stomach disease.</td>
<td>315</td>
<td>70%</td>
<td>99</td>
<td>22%</td>
<td>36</td>
<td>8%</td>
<td>-</td>
<td>-</td>
<td>450</td>
<td>100%</td>
<td>4.62</td>
<td>5.0</td>
<td>150</td>
</tr>
<tr>
<td>(d) The one who was drowned.</td>
<td>415</td>
<td>92.2%</td>
<td>-</td>
<td>35</td>
<td>7.8%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>450</td>
<td>100%</td>
<td>4.84</td>
<td>5.0</td>
<td>225</td>
</tr>
<tr>
<td>(e) The one who is crushed beneath a falling wall (or tree).</td>
<td>450</td>
<td>100%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>450</td>
<td>100%</td>
<td>5.0</td>
<td>5.0</td>
<td>450</td>
</tr>
<tr>
<td>(f) A legal married woman who dies during child labour e.t.c.</td>
<td>450</td>
<td>100%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>450</td>
<td>100%</td>
<td>5.0</td>
<td>5.0</td>
<td>450</td>
</tr>
<tr>
<td>4</td>
<td>Suicide bombing is another form of martyrdom in Islam.</td>
<td>-</td>
<td>-</td>
<td>11</td>
<td>2.4%</td>
<td>289</td>
<td>64.2%</td>
<td>101</td>
<td>22.4%</td>
<td>49</td>
<td>10.9%</td>
<td>450</td>
<td>100%</td>
</tr>
<tr>
<td>5</td>
<td>Martyrdom in Islam is a license/ticket to al-Janah (i.e. Paradise).</td>
<td>247</td>
<td>54.9%</td>
<td>100</td>
<td>22.2%</td>
<td>15</td>
<td>3.3%</td>
<td>55</td>
<td>12.9%</td>
<td>33</td>
<td>7.3%</td>
<td>450</td>
<td>100%</td>
</tr>
<tr>
<td>6</td>
<td>Martyrdom through da’wah can be solicited as the best approach to enter Al-Janah.</td>
<td>28</td>
<td>6.2%</td>
<td>6</td>
<td>1.3%</td>
<td>3</td>
<td>0.7%</td>
<td>189</td>
<td>42.0%</td>
<td>199</td>
<td>44.2%</td>
<td>450</td>
<td>100%</td>
</tr>
</tbody>
</table>

The result above suggests that 347 (77.1%) of the respondents believed that cause of da’wah constitute martyrdom in Islam, while 93 (20.7%) of the respondents disagreed to the assertion. 10 (2.2%) of the respondents did not make decision against or for this assertion. 137 (34.3%) of the respondents recognized that there are other forms of legitimate martyrdom in Islam other than being killed in the cause of da’wah while 63 (15.7%) of the respondents opposed this view, 200 (50%) of the respondents did not decide for or against this.

More so, the following legitimate forms of martyrdom in Islam are responded to:
(a) 420 (93.3%) of the respondents concurred that death through fire disaster is also a form of legitimate martyrdom in Islam, while 30 (6.7%) of the respondents disagreed with this statement.

(b) 430 (95.6%) of the respondents affirmed that death through vital accident is also a form of legitimate martyrdom in Islam, while 20 (4.4%) of the respondents opposed this assertion.

(c) 414 (92.0%) of the respondents agreed that death through stomach disease is a legitimate form of martyrdom in Islam, while 36 (8%) of the respondents opposed this.

(d) 415 (92.2%) of the respondents accepted that death through drown is also a form of martyrdom in Islam, while 35 (7.8%) of the respondents not settled for or against this view.

(e) 450 (100%) of the respondents recognized that being crushed to death by a falling wall (or tree) is a legitimate form of martyrdom in Islam.

(f) 450 (100%) of the respondents agreed that death of a legal married woman during child labour e.t.c is a legitimate form of martyrdom.

Moreover, only 11(2.4%) of the respondents agreed that suicide bombing is a form of martyrdom in Islam, while 150 (33.3%) of the respondents disagreed with this statement. 64.3% of the respondents did not make decision for or against this assertion.

In addition, 347 (77.1%) of the respondents admitted the fact that martyrdom in Islam is a license/ticket to Al-Janah i.e. paradise while 88 (19.5%) of the respondents opposed this assertion, while 3.3% are uncommitted for or against this assertion.

59 (13.1%) of the respondents believed that martyrdom through da‘wah can be solicited as the best approach to enter Al-Janah, while 388 (86.2%) of the respondents opposed this view, 03 (0.7%) of this respondents did not settle for or against this statement.
Although, martyrdom in Islam could be said to be a licence to paradise but, it cannot be regarded as most sensible approach to enter Al-Janah.

Also the chi-square test of statistic indicated that all the variables to measure research question one (martyrdom in Islam) are statistically significant except for Q3a, Q3f and Q3g, which are constant variables.

This implied that respondents have fixed opinion that one who was killed in the cause of Allah, one who is crushed beneath a falling wall (or tree) and a legal married woman, who dies during child labour are the main form of martyrdom in Islam.

**4.3.2 Research Question 2**

**Table Two: Basic Principles of Effective Da‘wah in Islam**

<table>
<thead>
<tr>
<th></th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
<th>TVN</th>
<th>Mean</th>
<th>Median</th>
<th>SD</th>
<th>En</th>
<th>Chi-square $X^2$</th>
<th>df</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Calling to the way of Allah (<em>da‘wah</em>) is practically enjoined on all Muslims (<em>fard al–‘ayni</em>).</td>
<td>55</td>
<td>146</td>
<td>11</td>
<td>100</td>
<td>138</td>
<td>450</td>
<td>2.73</td>
<td>2.00</td>
<td>1.48</td>
<td>90</td>
<td>144.51</td>
<td>4</td>
</tr>
<tr>
<td>8</td>
<td>There are basic rules governing/guiding the conduct of Muslim preachers (<em>du‘ats</em>) in Islam.</td>
<td>105</td>
<td>125</td>
<td>60</td>
<td>82</td>
<td>78</td>
<td>450</td>
<td>3.22</td>
<td>4.0</td>
<td>1.42</td>
<td>90</td>
<td>28.42</td>
<td>4</td>
</tr>
</tbody>
</table>

The results in table two above suggests that 201 (44.7%) of the respondents acknowledged that calling to the way of Allah (*da‘wah*) is practically enjoined on all Muslims while, 238 (52.9%) of the respondents opposed this view, 11 (2.4%) of the respondents did not resolve for or against this view.

Also, 230 (51.1%) of the respondents accepted that there are basic rules governing /guiding the conduct of Muslim preachers in Islam, while 82 (18%) disagree, also 78 (17%) strongly disagree. Whereas, 60 (35.5%) of the respondents still undecided.

This implied that respondents did not believe that calling to the way of Allah is practically enjoined on all Muslims i.e. (*Fard al-‘aynì*) and that there are basic rules guiding the conduct of Muslim preachers in Islam.
The chi-square goodness fit indicates that observed variables proportions differ from hypothesize. One, the indication shows that an Expected n (respondents) for each case is expected to be 90 for each. More so, indication shows that variables are statistically significant. That is, it shows good evidence for the basic principles of effective da‘wah in Islam.

4.3.3 Research Question 3

Table 3: Were Apalara and Akodo’s methods of da‘wah in line with the laid down principles in Islam?

<table>
<thead>
<tr>
<th></th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
<th>TVN.</th>
<th>Mean</th>
<th>Median</th>
<th>SD</th>
<th>En</th>
<th>Chi-square X²</th>
<th>df</th>
<th>Stg.</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>Muslim du‘at are allowed to be militant in their da‘wah efforts.</td>
<td>60</td>
<td>13.3%</td>
<td>78</td>
<td>17.3%</td>
<td>79</td>
<td>17.6%</td>
<td>104</td>
<td>23.1%</td>
<td>129</td>
<td>28.7%</td>
<td>450</td>
<td>100%</td>
</tr>
<tr>
<td>10</td>
<td>Islam requests Muslim preacher to respect people of other faiths in the cause of their da‘wah activities.</td>
<td>199</td>
<td>44.2%</td>
<td>173</td>
<td>38.4%</td>
<td>30</td>
<td>6.7%</td>
<td>28</td>
<td>6.2%</td>
<td>20</td>
<td>4.4%</td>
<td>450</td>
<td>100%</td>
</tr>
<tr>
<td>11</td>
<td>Apalara’s da‘wah method involved verbal attacks on non-Muslims.</td>
<td>52</td>
<td>11.6%</td>
<td>38</td>
<td>8.4%</td>
<td>355</td>
<td>78.9%</td>
<td>5</td>
<td>1.1%</td>
<td>-</td>
<td>-</td>
<td>450</td>
<td>100%</td>
</tr>
<tr>
<td>12</td>
<td>Akodo’s da‘wah method involved verbal attacks on non-Muslims.</td>
<td>155</td>
<td>34.4%</td>
<td>103</td>
<td>22.9%</td>
<td>79</td>
<td>17.6%</td>
<td>58</td>
<td>12.9%</td>
<td>55</td>
<td>12.2%</td>
<td>450</td>
<td>100%</td>
</tr>
<tr>
<td>13</td>
<td>Adebowale’s da‘wah method involved verbal attacks on non-Muslims.</td>
<td>188</td>
<td>41.8%</td>
<td>112</td>
<td>24.9%</td>
<td>82</td>
<td>18.2%</td>
<td>40</td>
<td>8.9%</td>
<td>28</td>
<td>6.2%</td>
<td>450</td>
<td>100%</td>
</tr>
<tr>
<td>14</td>
<td>Akodo’s method of da‘wah did not conform with Islamic principles and is also not suitable in a multi-religious society like Lagos.</td>
<td>175</td>
<td>38.5%</td>
<td>135</td>
<td>30%</td>
<td>55</td>
<td>12.2%</td>
<td>44</td>
<td>9.8%</td>
<td>41</td>
<td>9.1%</td>
<td>450</td>
<td>100%</td>
</tr>
</tbody>
</table>

138 (30.7%) of the respondents agreed to the fact that Muslims du‘at are allowed to be militant in their da‘wah efforts, while 233 (51.8%) of the respondents disagreed to this view. While 79 (17.6%) of the respondents did not settle for or against this view.

372 (82.7%) of the respondents admitted that Islam requests Muslim preachers to respect people of other faiths in the cause of their da‘wah activities, while 48 (10.6%) of the
respondents did not admit this, 30 (6.7%) of the respondents did not resolve for or against this statement.

90 (20%) of the respondents were of the opinion that Apalara’s da’wah method involved verbal attacks on non-Muslims, while 05 (1.1%) of the respondents disagreed with this view, 355 (78.9%) of the respondents did not resolve for or against this.

Also 258 (57.3%) of the respondents accepted that Akodo’s da’wah method involved verbal attacks on non-Muslims, while 113 (25.1%) of the respondents disagreed with this view, 79 (17.6%) of the respondents were undecided.

The respondents that acknowledged that AbdulLateef Adebowale’s da’wah method involved attacks on non-Muslims were 300 (66.7%). While 68 (15.1%) of the respondents disagreed to this assertion, 82 (18.2%) of the respondents did not support or against this view.

310 (68.9%) of the respondents admitted that Akodo’s method of da’wah did not conform with Islamic model and thus not suitable in a multi-religious society like Lagos while 85 (18.9%) of the respondents disagreed to this statement, 55 (12.2%) of the respondents made no decision for or against this statement.

It is noteworthy that Muslims du’āt (preachers) are expected and requested to respect people of other faiths in their da’wah activities. Also, Akodo’s da’wah method was said to be involved verbal attacks on non-Muslims which is not suitable in a multi-religious society and his death was as a result of his militant approach to da’wah.

More so, AbdulLateef Adebowale’s da’wah method was regarded as a method that involved verbal attacks on non-Muslims. In addition, all variables are statistically significant and should be accorded adequate attention.
4.3.4 Research Question 4

Table Four: The killing of the Apalara and Akodo constitute martyrdom in Islam

<table>
<thead>
<tr>
<th></th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
<th>TVN.</th>
<th>Mean</th>
<th>Median</th>
<th>SD</th>
<th>En</th>
<th>Chi-square</th>
<th>df</th>
<th>Sig.</th>
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<tr>
<td>15</td>
<td>50</td>
<td>32</td>
<td>361</td>
<td>6</td>
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<td>450</td>
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<td>3.00</td>
<td>0.68</td>
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<td>1037.58</td>
<td>4</td>
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<tr>
<td></td>
<td>11.1%</td>
<td>7.1%</td>
<td>80.2%</td>
<td>1.3%</td>
<td>0.2%</td>
<td>100%</td>
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<tr>
<td>16</td>
<td>36</td>
<td>45</td>
<td>42</td>
<td>142</td>
<td>185</td>
<td>450</td>
<td>2.122</td>
<td>2.00</td>
<td>1.27</td>
<td>90</td>
<td>210.82</td>
<td>4</td>
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<tr>
<td></td>
<td>8.0%</td>
<td>10.0%</td>
<td>9.3%</td>
<td>31.6%</td>
<td>41.1%</td>
<td>100%</td>
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</table>

82 (18.2%) of the respondents believed that the death of Apalara was as a result of his militant approach to da’wah and therefore constituted suicide, while 07 (1.5%) of the respondents disagreed with this view, 361 (80.2%) of the respondents did not decide for or against this.

Also, 327 (72.7%) of the respondents disagreed that the death of Akodo was as a result of his militant approach to da’wah and therefore constituted suicide, while 81 (18%) of the respondents acknowledged this statement, 42 (9.3%) of the respondents did not make decision for or against this statement.

Whether Apalara’s da’wah method involved verbal attacks on non-Muslims could not be resolved and majority could not decide whether the death of Apalara was as a result of his militant approaches to da’wah or not.
### 4.3.5 Research Question 5

Table Four: Effects of the Martyrdom of Apalara, Akodo and Adebowale on Da’wah in Lagos State.

<table>
<thead>
<tr>
<th>Variables</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
<th>TVN.</th>
<th>Mean</th>
<th>Median</th>
<th>En</th>
<th>Chi-square</th>
<th>Df</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
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<td></td>
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<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>The death of Apalara has negative effects on da’wah activities in Lagos State.</td>
<td>30</td>
<td>6.7%</td>
<td>41</td>
<td>9.1%</td>
<td>360</td>
<td>80.2%</td>
<td>8</td>
<td>1.8%</td>
<td>10</td>
<td>2.2%</td>
<td>449</td>
<td>3.163</td>
</tr>
<tr>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>The death of Akodo has negative effects on da’wah activities in Lagos State.</td>
<td>139</td>
<td>100%</td>
<td>40</td>
<td>8.9%</td>
<td>13</td>
<td>2.9%</td>
<td>171</td>
<td>38.0%</td>
<td>87</td>
<td>19.3%</td>
<td>450</td>
<td>100%</td>
</tr>
<tr>
<td>19</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>The death of Abdul-Lateef Adebowale constitutes martyrdom in Islam.</td>
<td>298</td>
<td>66.2%</td>
<td>141</td>
<td>31.3%</td>
<td>-</td>
<td>-</td>
<td>5</td>
<td>1.1%</td>
<td>6</td>
<td>1.3%</td>
<td>450</td>
<td>100%</td>
</tr>
<tr>
<td>20</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>The death of Adebowale has negative effects on da’wah activities in Lagos State.</td>
<td>250</td>
<td>55.6%</td>
<td>15</td>
<td>3.3%</td>
<td>24</td>
<td>5.3%</td>
<td>141</td>
<td>31.3%</td>
<td>20</td>
<td>4.4%</td>
<td>450</td>
<td>100%</td>
</tr>
<tr>
<td>21</td>
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</tr>
<tr>
<td>The killing/martyrdom of Apalara has dampered the morale of du’at in Lagos State.</td>
<td>29</td>
<td>6.4%</td>
<td>41</td>
<td>9.1%</td>
<td>362</td>
<td>80.4%</td>
<td>10</td>
<td>2.2%</td>
<td>8</td>
<td>1.8%</td>
<td>450</td>
<td>100%</td>
</tr>
<tr>
<td>22</td>
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</tr>
<tr>
<td>The killing/martyrdom of Akodo has dampered the morale of Muslim preachers in Lagos State.</td>
<td>188</td>
<td>41.8%</td>
<td>150</td>
<td>33.3%</td>
<td>-</td>
<td>-</td>
<td>64</td>
<td>14.2%</td>
<td>48</td>
<td>10.7%</td>
<td>450</td>
<td>100%</td>
</tr>
<tr>
<td>23</td>
<td></td>
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<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Du’at in Lagos State have remained undaunted by the martyrdom of Apalara.</td>
<td>26</td>
<td>5.8%</td>
<td>41</td>
<td>9.1%</td>
<td>365</td>
<td>81.1%</td>
<td>10</td>
<td>2.2%</td>
<td>8</td>
<td>1.8%</td>
<td>450</td>
<td>100%</td>
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<tr>
<td>24</td>
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<td></td>
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<td></td>
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</tr>
<tr>
<td>Du’at in Lagos State have remained undaunted by the martyrdom of Akodo.</td>
<td>90</td>
<td>20%</td>
<td>43</td>
<td>9.6%</td>
<td>13</td>
<td>2.9</td>
<td>170</td>
<td>37.8%</td>
<td>134</td>
<td>29.8%</td>
<td>450</td>
<td>100%</td>
</tr>
<tr>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>The rate and numbers of public preaching by Muslim preachers have reduced since the death of Akodo.</td>
<td>186</td>
<td>41.3%</td>
<td>47</td>
<td>10.4%</td>
<td>18</td>
<td>4.0%</td>
<td>130</td>
<td>28.9%</td>
<td>69</td>
<td>100%</td>
<td>450</td>
<td>100%</td>
</tr>
</tbody>
</table>
The results show that 71 (15.8%) of the respondents affirmed that the death of Apalara has negative effects on *da‘wah* activities in Lagos State, while 18 (4%) respondents opposed this assertion, 360 (80%) did not resolve for or against this assertion.

310 (68.9%) of the respondents concurred that the death of Akodo has negative effects on *da‘wah* activities in Lagos, while 127 (28.2%) of the respondents opposed this view, 13 (2.9%) of the respondents did not resolve for or against the statement.

Moreso, 439 (97.6%) of the respondents submitted that the death of Abdul-Lateef Adebowale constitutes martyrdom in Islam, while 11 (2.4%) of the respondents disagreed with this view.

35 (7.8%) of the respondents accepted that the death of Adebowale has negative effects on *da‘wah*, while 391 (86.9%) of the respondents disagreed with this view, 24 (5.3%) of the respondents position on this assertion was not decided.

70 (15.6%) of the respondents acknowledged that the killing/martyrdom of Apalara has dampered the morale of *du‘at* in Lagos State, while 48 (4.0%) of the respondents opposed this view, 362 (80.4%) of the respondents did not settle for or against this assertion.

338 (75.1%) of the respondents believed that martyrdom of Akodo has dampered the morale of *du‘at* in Lagos State while 112 (24.9%) of the respondent disagreed with to this statement.

Also, 67 (14.9%) of the respondents accepted that Muslim preachers have remained undecided by the martyrdom of Apalara while, 18 (4.0%) of the respondents opposed this view, 365 (81.1%) of the respondents could not take decision in favour or against this view.

133 (29.6%) of the respondents accepted that Muslim preachers have remained undaunted by the martyrdom of Akodo, while 304 (67.8%) of the respondents were undecided.
316 (70.2%) of the respondents agreed that the rate and numbers of public preaching by Muslim preachers have reduced since the death of Akodo, while 117 (25.8%) of the respondents disagreed with this view, 18 (4.0%) did not make decision for or against this view.

Impliedly, whether the death of Apalara has negative effects on da’wah activities or dampered it in Lagos State could not be determined; while the death of Akodo and Adebowale has negative effects on da’wah activities in Lagos particularly in some zones such as Epe and Ikorodu. The killing of Akodo which is of recent has dampered the morale of du’āt in Lagos State.

Whether Muslim preachers have remained undaunted by the martyrdom of Apalara could not be determined, while Muslim preachers have remained undaunted by the martyrdom of Akodo, as the number of public preaching by Muslim preachers have slightly reduced since the death of Akodo.

Moreso, these assertions are statistically supported by chi-square test which are statistically significant at all different variables.

4.3.6 Research Question 6

Table Six: Putting Da’wah in the Right Perspective in order to avoid re-occurrence of killing of Muslim clerics in Lagos State.

<table>
<thead>
<tr>
<th></th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
<th>TVN</th>
<th>Mean</th>
<th>Median</th>
<th>SD</th>
<th>En</th>
<th>Chi-square X²</th>
<th>Df</th>
<th>Sig.</th>
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<tbody>
<tr>
<td>26</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>345</td>
<td>68</td>
<td>-</td>
<td>7</td>
<td>1.6%</td>
<td>450</td>
<td>4.587</td>
<td>5.00</td>
<td>0.912</td>
<td>112.5</td>
<td>657.54</td>
<td>3</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td>76.7%</td>
<td>15.1%</td>
<td>-</td>
<td>6.7%</td>
<td>1.6%</td>
<td>100%</td>
<td></td>
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</table>

Nigeria Inter-Religious Council (NIREC) is pro-active in achieving its specific objectives.
In table six above, the results showed that 413 (91.8%) of the respondents believed that the establishment of a da’wah institute where the basic principles and methods of da’wah will be taught will assist in putting martyrdom in right perspective for Muslims, while 37 (8.2%) of the respondents disagreed with this view.

439 (97.6%) of the respondents disagreed that if Nigeria Inter-Religious Council (NIREC) is pro-active in achieving its specified objectives martyrdom as a result of murder will be solved, while 11 (2.4%) of the respondents did not resolve for or against this view.

450 (100%) of the respondents recognized that if Muslims understand the concept of martyrdom in Islam, this issue will be put in the right perspective.

450 (100%) of the respondents agreed that martyrdom can be put in proper perspective if Muslim preachers (du’ats) operate within the confines of the rules guiding da’wah in Islam.
Moreso, 450 (100%) strongly agreed that martyrdom can be put in proper perspective if religious adherents in Lagos State will tolerate one another.

450 (100%) of the respondents acknowledged that martyrdom can be put in proper perspective if the Government agencies such as the police and judiciary are more alive to their responsibilities on the public safety and timely justice.

It is noted that martyrdom can be put in proper perspective in order to avoid re-occurrence of martyrdom among the Muslims in Lagos State, if:

- There is the establishment of da‘wah institute where basic principles and methods of da‘wah will be taught.
- Muslims will understand the concept of martyrdom in Islam.
- Muslim preachers will operate within the confines of the rules guiding da‘wah in Islam.
- Religious adherents will tolerate one another.
- The Government agencies such as police and judiciary are more alive to their responsibilities on the public safety and timely justice.

These results are also supported by chi-square test which indicated that all the variables are statistically significant towards the research question, that how best can martyrdom be put in the right perspective among Muslims in Lagos State.

Moreso, chi-square test also implied that respondents have fixed opinion that if religious adherents will tolerate one another, martyrdom can be put in the right perspective among Muslims in Lagos State.

4.4 Discussion of Findings

This section attempts to discuss the results of findings in the data presented and analysed earlier with the purpose of showing the extent at which the questions raised in chapter one have been answered.
Result on the distribution of respondents by age shows that 45 of them representing 10% were within the age range of 60 years and above. It also shows that those between 50-59 years age range constituted only 11.1% of the total respondents. The implication of this is that large number of respondents that fell within this range were alive and have probably reached the age of maturity before the death of Apalara in 1953. To this extent, they were either fully aware of Apalara’s incident or were privileged to have a first-hand information about it. It is for the same reason that those who were within the age of 30-39 years and 40-49 years constituted the highest percentage of respondents because they fell within the category of those who were matured and were fully aware of the martyrdom of both Adebowale and Akodo in 1998 and 2003 respectively.

Result obtained from the respondents by zone indicates that the highest percentage of respondents came from Lagos Island with 21.6% which is closely followed by respondents from Epe and Ikeja where the percentage of respondents are 21.1% and 20.4% respectively. 17% respondents from Badagry indicate that perhaps it is far from where the incident of death of the trio occurred.

Findings about the educational background shows that respondents with western educational qualifications only constitute the highest percentage at 45.1% while those with Islamic education only accounts for 30.1%. The percentage of respondents with both Islamic and Western education stands at 24.9%. Taking the cosmopolitan nature of Lagos State into account, the highest percentage of respondents with Western education only is in order.

Further findings on the study based on the research questions are discussed. Six (6) research questions were tested and results of each question were discussed as follows.

**Research question one states that:** “What constitutes martyrdom in Islam?” Under this question are six major items and seven minor or sub-items; all of which are discussed below.
On whether being killed in the cause of da‘wah constitutes martyrdom in Islam, the results revealed that majority of both the clerics and Lagos Muslims in general agree that assassination in the cause of da‘wah is the highest form of martyrdom. This is in line with many Qur’anic verses and hadith on the issue as well as historical antecedents that characterized the lives of the Muslims since the early days of Islam. In Sūrat Ali-Imrān chapter, 3 verses 169-171 for example, Allah says:

Think not of those who are killed in the way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of his bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, not shall they grieve. They glory in the Grace and the bounty from God, and in the fact that God suffereth not the reward of the faithful to be lost (in the least).

A hadith of the Prophet also accounts that:

Narrated Abu Malik al-Ash‘ari: Abu Malik heard the Apostle of Allah (peace be upon him) says: He who goes forth in Allah’s path and dies or killed is a martyr, or has his neck broken through being thrown by his horse or by his camel, or is stung by a poisonous creature, or dies on his bed by any kind of death Allah wishes is a martyr and will go to Paradise (Al-Mundhiri, 2000: 2493).

That there are other forms of martyrdom recognized in Islam apart from being killed in the cause of da‘wah, the clerics are of unanimous opinion that there are other forms of martyrdoms other than being killed in the cause of da‘wah with some of them citing the hadith below which says:

The martyrs are five: the one who dies of the plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed beneath a falling wall (or tree), and the martyr who is killed for the sake of Allah (Khan, 1994:2493).

While this seems normal the views of non-cleric respondents differ as only 34% support this assertion. This researcher suspects that respondents in this category were those who were either versed in Islamic and Western education. The result of the respondents which indicated that 50% of them were undecided could be borne from the facts that they
knew nothing about other forms of martyrdom. It also indicates that martyrdom as an issue
does not gain currency in this part of the world.

In identifying other forms of martyrdom in Islam as deaths through fire disaster,
motor accident, drowning, stomach disease, crushing beneath a falling wall or tree and
through child-labour of a legally married woman, findings show that all the respondents
strongly agreed that dying in the cause of Allah is a form of martyrdom. This is an indication
that a religious man cannot die in vain. Their submission must have been informed by the
Qur’ānic verse which states that:

And say not of those who are slain in the way of Allah: ‘They
are dead’. Nay, they are living, though ye perceive it not (Sūrat
al-Baqarah, chapter 2 verse 154).

It is, however, curious to note that apart from the clerics who affirmed that all the
above ways of dying are forms of martyrdom, majority of non-cleric respondents believed
otherwise. Perhaps this is due to their ignorance of the hadith of the Prophet that sanctions
them.

On whether Suicide bombing is another form of martyrdom in Islam, all the clerics
were of the opinion that suicide is not allowed in Islam. Their submission must have been
informed by their possible awareness of certain a verse of the Qur’ān which reads: ‘… and do
not cast yourself into destruction (Sūrat al-Baqarah, chapter 2 verse 195).

Similarly, the Prophet (SAAS) is quoted to have said:

In the time before you, a man was wounded. His wounds
troubled him so much that he took knife and cut his wrist and
bled himself to death. Thereupon Allah said, My slave hurried
in the matter of his life. Therefore, he is deprived of the Garden

Concerning whether martyrdom in Islam is a licence/ticket to al-Janah (i.e.
paradise), apart from the unanimous decision of all the clerics that martyrdom in Islam is a
ticket to al-Janah, majority of the non-cleric respondents also strongly agreed that
martyrdom is a licence to paradise. This perhaps is in consonance with the verse of the Qur‘ān which states:

Think not of those who are killed in the way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of his bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, not shall they grieve. They glory in the Grace and the bounty from God, and in the fact that God suffereth not the reward of the faithful to be lost (in the least) (Sūrat Ali- Imrān, chapter 3 verses 169-171).

While commenting on the above verses, Ali (2002:169) stated that:

A beautiful passage about the Martyrs in the cause of Truth. They are not dead: They live, and in a far higher and deeper sense that in the life they left. Even those who have no faith in the Hereafter honour those that die in their cause, with the crown of immortality in the minds and memories of generations unborn.

The Martyrs not only rejoice at the bliss they have themselves attained. The dear ones left behind are in their glory that they have saved their dear ones from fear, sorrow, humiliation, and grief, in this life, even before they come to share in the glories of the Hereafter.

As regard whether ‘martyrdom through da‘wah can be solicited as the best approach to Al-Janah or not’, only few of the respondents were of the view that being killed in da‘wah is the best approach one can solicit as a passport to Al-Janah.

Research question two states that: ‘What are the basic principle of effective da‘wah in Islam?’ Under this question are two major items for discussions and these are presented below.

The first issue raised under research question two is whether or not ‘Calling to the way of Allah (da‘wah) is practically enjoined on all Muslims (i.e. fard al-‘ayn). In responding to this statement, few of the clerics are of the opinion that da‘wah is fard al-‘ayn which indicates that it is obligatory for all Muslims to partake in it. Majority of the clerics however sees it as fard ai-kifayah; which is an indication that selected few who are trained for the
purpose should engage in it. The situation is similar among the non-cleric respondents few of who opined that practical \textit{da’wah} is not compulsory for all Muslims. This position finds support in Sûrat Ali—Imrân, chapter 3 verse 104. Allah states:

\begin{quote}
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.
\end{quote}

On whether ‘there are basic rules guiding the conduct of Muslim preachers (\textit{du’ât}) in Islam’, large percentage of clerics and the non-cleric respondents strongly agreed that there are laid down principles guiding \textit{da’wah} activities. The view of the respondents corroborates various verses among that spoke about the dos and don’ts of a prospective \textit{dâ’î}. Some of these principles are to employ subtlety, wisdom, and persuasion according to Sûrat an-Nahl, chapter 16 verse 125 which states:

\begin{quote}
Call thou (all mankind) unto thy Lord’s path with wisdom and goodly exhortation and argue with them in the most kindly manner.
\end{quote}

Another principle is that a \textit{dâ’î}, following the footsteps of Prophet Muhammad (SAAS)- should be a warner and not a compeller as contained in Sûrat al-Mutaffifin, chapter 88 verses 21-22 which state:

\begin{quote}
Remind them, for thou are but a reminder. Thou art not at all a warder over them.
\end{quote}

Yet another principle is that a \textit{dâ’î} must be mindful of his language and attitude to his invitee. Sûrat Ali-Imrân, chapter 3 verse 159 reads:

\begin{quote}
For if thou hadst been harsh and hard of heart, they would indeed have broken away from thee.
\end{quote}

\textbf{Research question three states:} Were Apalara and Akodo’s methods of \textit{da’wah} in line with the laid down principles in Islam?

Responding to whether or not ‘Muslim \textit{du’ât} are allowed to be militant in their \textit{da’wah efforts’}, majority of the respondents, both cleric and non-cleric strongly agreed with
the above statement. To the clerics, there are many verses in the Qur’an that do not support militancy in Islam. One of such is verse 256 of Sûrat Baqarah chapter 2 which says: “There is no compulsion in religion. Verily, the right faith (truth) has become distinct from the wrong path”. It suffices to state here that the only condition for militancy as practiced by oppression which may lead to the early Muslims is battle or war which also has its own conditions and laid down procedures.

On whether, ‘Islam requests du’â to respect people of other faiths in the cause of their da’wah activities’, the view of majority of the respondents is that Islam requests du’â to respect people of other faith in the cause of their da’wah activities. This view is perhaps in consonance with the historical relationship of the early Muslims with the Christian and the Jews who are known as ‘the People of the Book’ and the spirit of live and let live ordered by Allah in Sûrat Al-An’am, chapter 6 verse 108 and Sûrat Kafirun chapter 109 verses 1-6 which says:

Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord and He shall then tell them the truth of all that they did.

And also:

Say: O ye that reject faith! I worship not that which ye worship, nor will ye worship that which I worship, and I will not worship that which ye worship, nor will ye worship that which I worship, to you be your religion and to me mine.

When commenting on the above Qur’anic declerations, Ali (2002:1800) accounts that:

Faith is a matter of personal conviction, and does not depend on worldly motives. Worship should depend on pure and sincere Faith, but often does not: for motives of worldly gain ancestral custom, social conventions or imitative instincts, or a lethargic instinct to shrink from enquiring into the real significance of solemn acts and the motives behind them, reduce a great deal of the world’s worship to sin, selfishness, or futility.
On whether ‘Apalara’s da’wah method involved verbal attacks on non-Muslims’, only 20% of the respondents strongly agreed that Apalara’s da’wah method involved attack on the non-Muslims, while 355 respondents representing 78% were undecided. This is quite understandable given the fact that majority of them were probably not alive when he was killed in 1953.

On whether ‘Akodo’s da’wah method involved verbal attacks on non-Muslims’, in response to this statement, majority of the respondents were of the view that Akodo’s method also involved verbal attacks on non-Muslims which is contrary to various Qur’anic quotations cited above.

As regards‘Abdul-Lateef Adebowale’s da’wah method involved verbal attacks on non-Muslims’, findings also show that this statement attracts larger percentage of respondents who believed that Adebowale’s method of da’wah involved verbal attacks on non-Muslims.

On whether ‘Akodo’s da’wah did not conform with the Islamic principles and is also not suitable in a multi-religious society like Lagos or not’, findings indicated that majority of the respondents strongly agreed that Akodo’s method of da’wah not conform with the Islamic principles and is also not suitable in a multi-religious society like Lagos. This position conforms with the views expressed in the Qur’an and hadith on the principles guiding da’wah mentioned earlier.

Research question four states: ‘Does the killing of Apalara and Akodo constitute martyrdom in Islam?’. As whether ‘the death of Apalara was as a result of his militant approach to da’wah and therefore constitute suicide or not’, while majority of respondents were undecided on this item due to the fact that they were not privy to the details of the incident, they are few others who agreed that Apalara was killed as a result of his militant approach to da’wah.
On whether the death of Akodo was as a result of his militant approach to *da’wah* and therefore constitute suicide or not, majority of the clerics were of the opinion that Akodo’s death was as a result of his militant approach to *da’wah* but there were devigent opinions on whether it amounts to suicide. While some saw his death as a result of his love, reverence for and conviction of the faith, others believed his death was a matter of destiny ordained by Allah. That some clerics mentioned the issue of destiny was not surprising in view of its significant position in Islam. Majority of the non-cleric respondents were of the view that his militant approach to *da’wah* accounted for his assassination.

**Research question five states that:** ‘What are the effects of the martyrdom of Apalara, Akodo and Adebowale on *da’wah* in Lagos State?’ Under this question are ten statements that are discussed below.

On whether ‘the death of Apalara has negative effects on *da’wah* activities in Lagos State or not’, both the cleric and the non-cleric respondent disagreed that the death of Apalara had negative effects on *da’wah* activities in Lagos State. Their disagreement on the issue of Apalara is understandable in view of the time lag.

On whether ‘the death of Akodo had negative effects on *da’wah* activities in Lagos State’ or not, expectedly, majority of the respondents totally disagreed. However, the few respondents who agreed were discovered to be from Epe. This is understandable in the sense that Epe is the domain of the fiery preacher.

Concerning whether, ‘the death of Adebowale constitutes martyrdom in Islam’ or not, only few respondents strongly agreed that the death of Adebowale constitutes martyrdom in Islam. This perhaps is because majority of the respondents who disagreed could not link his death which was as a result of fire disaster with martyrdom which the hadith of the Prophet Muhammah mentioned as quoted ealier.
As regard whether, ‘the death of Adebowale has negative effects on da’wah activities in Lagos State’ or not, majority of the respondents expectedly disagreed with the view that Adebowale’s death has negative effects on da’wah in Lagos State.

On whether, ‘the killing/martyrdom of Apalara dampered the morale of du‘āt in Lagos State’ or not, only 15% of the respondents agreed that the killing/martyrdom of Apalara has dampered the morale of du‘āt in da’wah activities in Lagos State. This is not surprising due to the fact that the long period between the death of Apalara and now has probably healed the wounds and made the issue a forgotten one.

On whether, ‘the killing/martyrdom of Akodo dampered the morale of du‘āt in Lagos State’ or not, generally speaking, the respondents who disagreed with this view are in the majority. Specifically speaking however, the respondents from Epe constituted the majority of the few ones who agreed that the death of Akodo has dampered the morale of Muslim du‘āt in Lagos State.

Concerning whether, ‘Du‘āt in Lagos State have remained undaunted by the martyrdom of Apalara’, majority of the respondents were undecided on this statement perhaps because many of them were not alive when Apalara lived and died.

As regard whether, ‘Du‘āt in Lagos State have remained undaunted by the martyrdom of Akodo’, result shows that the respondents were of the view that Lagos State du‘āt were undaunted by the martyrdom of Akodo. Perhaps this is partly due to the fact that his popularity was within Epe zone alone and had little impact on the lives of Lagos State Muslims.

Concerning whether, ‘the rates of public preaching by du‘āt have reduced since the death of Akodo.’ Findings show that with the exception of Epe where Akodo lived and where there is sizable reduction on usual da’wah activities that used to prevail in Epe in most of the
time, the respondents in other parts of Lagos State disagreed that the rates of public preaching by du’āt have reduced since the death of Akodo.

**Research question six states that:** ‘How best can da’wah be put in the right perspective in order to avoid the re-occurrence of martyrdom experienced in Lagos State?’

Under this question are six major items for discussion and these are presented below.

That ‘with the establishment of da’wah institute where the basic principles and modern methods will be taught’, overwhelming majority strongly agreed on the need to establish da’wah institute as an avenue for teaching the basic principles and modern methods of da’wah. This position rightly affirmed the importance attached to knowledge in Islam. To confirm this assertion, the Qur‘ān says:

> And those on whom knowledge has been bestowed may learn that the Qur‘ān is the Truth from thy Lord and that they may be made open to it: Verily Allah is the Guide of those who believe, to straight Way (Sūrat al-Hajj, chapter 22 verse 54).

> And those among them who are well grounded in knowledge, and believers, believe in what hath been revealed to thee and what was revealed before thee… (Sūrat Nisaa, chapter 4 verse 162).

On whether, ‘Nigeria Inter-Religious Council (NIREC) is pro-active in achieving its specified objectives’, majority of the respondents disagreed that the Nigeria Inter-Religious Council (NIREC) is pro-active in achieving its specified objectives.

On whether ‘Da’wah can be put in proper perspective if the Muslims could understand the concept of martyrdom in Islam. All the respondents unanimously agreed that understanding the basic concepts of martyrdom will go a long way at putting da’wah in proper perspective.

Concerning whether, ‘Da’wah can be put in proper perspective if du’āt could operate within the confines of the rules guiding da’wah in Islam’, findings show that majority of the respondents agreed that if the du’āt could operates within the confines of the rules guiding
**da’wah** in Islam. These include tolerance, wisdom, and abstinence from transgression among other.

Concerning whether, ‘*Da’wah* can be put in proper perspective if religious adherents could be tolerant of each other’. In response to this statement, it is shown that the unanimous agreement is an indication that the respondents value the impotance of tolerance as a vehicle for peaceful co-existence. In support this assertion, an observer once observed that:

> Religious tolerance is not religious indifference. Tolerance means to value the right of another person, to hold beliefs that you know are absolutely wrong. Tolerance is not much. But it is the first step towards curiosity, interest, study, understanding, appreciating and finally valuing diversity. If we can get everyone on the first step of tolerance, at least we won’t be killing each other (www.religioustolerance.org).

On whether, ‘*Da’wah* can be put in proper perspective if government agencies such as police and the judiciary are more alive to their responsibilities on public security and timely justice’, all the respondents unanimously agreed that seriously recognize the vital role of securing of lives and property that are expected of our police force and the quick judgement by the judiciary on any body found wanting of law. To support this claim Oritsejafor (2009) submits that:

> Effective policing could help to put an end to incessant attacks because, all over the world, effective policing is that which is pre-emptive. We have come to realize that there are security reports before most of the religious crises in the North, but it is either the security operatives in those areas are insensitive to such repots or they just deliberately ignore them for reasons best known to them.
CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter aims at giving overall summary, drawing conclusion and giving suggestions and recommendations for further studies.

5.1 Summary

This work focused on the assessment of martyrdom of Muslim clerics and its effects on da’wah activities in Lagos State. It is majorly divided into five chapters.

The first chapter gave a brief background to the work under study with particular attention on the statement of the problem, objectives of the study, dissertation statement, research questions, scope of the study, significance of the study and operational definition of terms.

The second chapter deals with the literature review comprising mainly the theoretical review, empirical review and appraisal of literature. Chapter three focuses on the methodology used in the research work. While the fourth chapter deals with the presentation, analysis of data and extensive discussion of findings. The fifth and last chapter deals with the summary, conclusion, and recommendations.

5.2 Conclusion

The aim of this study is to assess the effects of martyrdom of Muslim Clerics on Da’wah (Islamic Proselytization) in Lagos State. From the discussion of the findings, it can be concluded that the martyrdom of Muslim clerics has effects on da’wah (Islamic Proselytization) in Lagos State in view of the following points:

(a) Non-availability of records or eye-witness to confirm that Apalara death had negative effects on da’wah activities after he was assassinated.
(b) News of Akodo’s death has negative effects on da’wah, as his death discouraged and reduced the numbers of du’āt particularly those residing in Epe and its environs.

The findings also revealed that majority of Lagos State residents were not aware of other forms of martyrdom except by being killed in the way of Allah. It is in this, respect that Adebowale’s death through fire disaster was not regarded as martyrdom.

Another conclusion drawn from the findings was the agreement of the majority that Apalara and Akodo’s methods of da’wah were militant and which according to them were not in consonance with the basic da’wah principles in Islam.

Based on the above therefore, it can be concluded that Apalara and Akodo did not give due congnisance to the multi-religious nature of Lagos State and the need to design non-provocative approaches to their da’wah activities.

Findings also led to the conclusion that Nigeria Inter-Religious Council (NIREC) does not play its roles in sensitizing the people on the need for religious tolerance, harmonious relationship, peaceful co-existence and unity. The presence of this body cannot be felt particularly at the grassroot.

Finally, it is also concluded that government agencies efforts at safe-guarding human lives and property is very low. It is the duty of the law enforcement agencies to respond rapidly to any distress call. But this is not always so as in most cases, havoc must have been wrecked before the police intervene.

5.3 Recommendations

In view of the findings and conclusion presented above, the following recommendations are made:

(i) Du’āt in Lagos State should come together and form a body whose functions would be mainly based on regulating the conduct of their members in public da’wah.
(ii) *Duʿāt* in Lagos State should also understand the multi-religious nature of the State and the need to respect, the views of people of other faiths.

(iii) There is a need for the establishment of *daʿwah* institute by concerned stakeholders in Islam, particularly, those who are privileged to have obtained both Western and Islamic Education, especially at the tertiary level.

(iv) The curriculum of such institute must be designed in such a way that it will be suitable for implementation in a religiously pluralistic society like Lagos State.

(v) The government should intensify its efforts at improving the cordial relationship that exist between people of different faiths in Lagos State.

(vi) Nigeria Inter-Religious Council (NIREC) should be restructured and make its presence visible at the Federal, State, and Local government levels. It must also be well funded to enable it play the significant role on the need to sensitize, enlighten, and educate people particularly at the grass-root level on the paramount need for peaceful co-existence, unity, tolerance and harmonious relationship.

(vii) As a matter of urgency, government should establish a National Religious Activities Regulatory Board (NRARB) in such a way that it will not affect the individual member’s right to religion. This will help in checking the excesses of some religious zealots who ferment trouble in the name of religion.

(viii) Efforts must be made to introduce into the Nigeria tertiary institutions Curriculm and made it a mandatory course irrespective of the programme or discipline the student belongs to. This is a situation where all Nigeria three major religions would be made one of the general studies to be offered by all students. It will aid cross-fertilization of ideas. With such an exposure, parochialism and narrow mindedness, which breed misperception and misinterpretation among the youth, could be nipped in the bud (Bidmos, 2006).
(ix) Government must be alive to its responsibility by improving on the security of lives and property and by addressing the security challenges of any place or event before it escalates into violence.

(x) Taking the fact that there is a strong link between poverty and violence, and given the youths are the most vulnerable group, government has the responsibility to provide jobs that would keep the youth busy and improve on their daily livelihood. Afterall, a common adage says: ‘An idle hand is the devil’s workshop’.

(xi) Lastly, there should be seminars, workshops and refresher courses for the Mosque and Church leaders, for this will help the parties involved to learn more about their area of divergents. And this venue will no doubt create a sustainable future for dialogue between the people of different faiths.
REFERENCES


APPENDIX I

THE POSTGRADUATE SCHOOL
OLABISI ONABANJO UNIVERSITY, AGO –IWOYE, OGUN STATE.

MARTYRDOM OF MUSLIM CLERICS AND ITS EFFECTS ON
DA‘WAH (ISLAMIC PROSELYTIZATION) IN LAGOS STATE.

INTERVIEW SCHEDULE

1. What in your considered opinion constitutes martyrdom in Islam?

2. Does being killed in the cause of da‘wah constitutes martyrdom in Islam?

3. Can those who died of disaster or accidents be regarded as martyrs in Islam?

4. Would you agree that suicide bombing is a form of martyrdom in Islam?

5. Does engagement in Da‘wah activity necessarily imply that a Dā‘i must see martyrdom as an ultimate end and a passport to Al-Janah?

6. What are the basic principles of da‘wah?

7. What is the level of conformity of the activities of past and present Muslim martyred du‘āt (Muslim preachers) with the basic Islamic principles on da‘wah?

8. What would be your reactions to the da‘wah methodologies of Apalaria and Akodo?
9. Can we really categorize the death of Abdul Lateef Adebowale as martyrdom in Islam?

10. What are your personal opinions on the martyrdom of Apalara and Akodo in Lagos State?

11. Would you say the death of Akodo has a serious negative effects on da’wah activities in Lagos State?

12. Would you say the death of Apalara has a serious negative effects on da’wah activities in Lagos State?

13. As a dā’i, would you say that their martyrdom has dampered your morale for da’wah for fear of possible attack by the non-Muslims?

14. Give reasons for your response:

15. Can we say that the killing/martyrdom of Apalara has damped the morale of Muslim Preacher in Lagos State?

16. Can we say that the killing/martyrdom of Akodo has damped the morale of Muslim Preacher in Lagos State?

17. Is it to conclude that the Muslim preachers have remained undaunted by the martyrdom of Akodo?

18. What is the position of Islam on inter-personal relations with the non-Muslims?

19. How do we overcome the challenges of martyrdom in a multi religious society?

20. What is your position on the need for the establishment of da’wah institutions where the basic principles and methods of da’wah will be taught?
21. Do you think religious leaders are doing their best to prevent religious crises?
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22. Do you think law enforcement agencies such as police are doing their best to prevent religious crises?
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23. Are you aware of the existence of Nigerian Inter-Religious Council (NIREC)?
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24. Do you think NIREC can make an impact in combating religious crises in Lagos State?
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APPENDIX II

THE POSTGRADUATE SCHOOL

OLABISI ONABANJO UNIVERSITY, AGO –IWOYE, OGUN STATE

MARTYRDOM OF MUSLIM CLERICS AND ITS EFFECTS ON

DA‘WAH (ISLAMIC PROSELYTIZATION) IN LAGOS STATE

QUESTIONNAIRE

Dear respondent,

This questionnaire is designed to seek your opinion on all the issues raised below. They are meant for the purpose of research only. You are therefore kindly requested to respond to these issues as objective as you can. All responses shall be treated confidentially.

SECTION A

Age: 18 - 29 years ( ), 30 - 39 years ( ), 40 – 49 years ( ), 50 - 59 years ( ), 60 years and above ( )

Zone: Ikeja ( ), Badagry ( ), Ikorodu ( ), Lagos Island ( ), Epe ( )

Educational background: Islamic education only ( )

: Western education only ( )

: Western & Islamic education ( )

SECTION B

You are please requested to tick as appropriate between ‘Strongly Agreed’, ‘Agreed’, ‘Undecided’, ‘Disagree’ and ‘Strongly Disagree’ on the Questions below.
### (i.) What constitutes martyrdom in Islam?

1. Being killed in the cause of *da‘wah* constitute martyrdom in Islam.

2. There are other forms of legitimate martyrdom in Islam other than being killed in the cause of da‘wah.

3. The following are legitimate forms of martyrdom in Islam:
   - (a) The one who was killed in the cause of Allah.
   - (b) The one who dies of fire disaster.
   - (c) The one who dies of vital accident.
   - (d) The one who dies of a stomach disease.
   - (e) The one who was drown.
   - (f) The one who is crushed beneath a falling wall (or tree).
   - (g) A legal married woman who dies during labour. e.t.c.

4. Suicide bombing is another form of martyrdom in Islam.

5. Martyrdom in Islam is a licence/ticket to *al-Janah* (i.e. Paradise).

6. Martyrdom through *da‘wah* can be solicited as the best approach to enter *Al-Janah*.

### (ii) What are the basic principles of effective *da‘wah* in Islam?

7. Calling to the way of Allah (*da‘wah*) is practically enjoined on all Muslims (i.e. *fard al-‘ayni*).

8. There are basic rules governing/guiding the conduct of Muslim preachers (*du‘ūt*) in Islam.

### (iii) Were Apalara and Akodo’s methods of *da‘wah* in line with the laid down principles in Islam?

9. Muslim *du‘ūt* are allowed to be militant in their *da‘wah* efforts.

10. Islam requests *du‘ūt* to respect people of other faiths in the cause of their *da‘wah* activities.

11. Apalara’s *da‘wah* method involved verbal attacks on non-Muslims.

12. Akodo’s *da‘wah* method involved verbal attacks on non-Muslims.


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<td>27</td>
<td>Nigeria Inter-Religious Council (NIREC) is pro-active in achieving its specified objectives.</td>
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<td>28</td>
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<td>29</td>
<td><em>Da’wah</em> can be put in the proper perspective if Muslim preachers (<em>du’ât</em>) could operate within the confines of the rule guiding <em>da’wah</em> in Islam.</td>
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APPENDIX III

LIST OF INTERVIEWEES

Alhaji S.A. Balogun (70 years) (Clergy): At No. 1 Water Works Road, Epe, Lagos State.

Ustahd Saheed Abimbola (38 years) (Teaching): At No.40 Araromi Street, Epe, Lagos State.

Khalifah Abdul Wahab Sanni (42 years) (Clergy): At Ikorodu Central Mosque, Ikorodu, Lagos State.

Ustadh Abdul-Hakeem Solihu (45 years) (Clergy): Agric Central Mosque, Agric, Ikorodu, Lagos State.

Shaykh Bunyamin Alalaye Banire (65 years) (Clergy): At No. 5 Alalaye Banire Street, Akinola Estate, Aboru, Lagos State.

Ustadh Qamarudeen Ajala (43 years) (Clergy): At Campus Street, Lagos Island, Lagos State.

Khalifa Daud Toriola (44 years) (Clergy): At Oshodi Central Mosque, Oshodi, Lagos State.

Ustadh Abdur Rafi’ Balogun (38 years) (Civil servant): At Alausa Secretariat Mosque, Ikeja, Lagos State.


Imam Muhammad Naala-Salalahu (58 years) Chief Imam, Badagry Central Mosque, Badagry, Lagos State.

SPECIAL INTERVIEWS

Alhaj Imam Awesu Akanbi Sadiku (86 years), Clergy, who was interviewed at his residence at 90, Adekunle Fajuyi Road, Nlogba Compound, Igbo, Abeokuta. He was an eye-witness of the event that led to Apalara’s death in January 1953.

Alhaja Aminat Adebowale (46 years), Widow of the late Ustadh Abdul-Lateef Adebowale, who was interviewed at her residence at 45, Alagbado Estate, Alagbado, Lagos State.