AN ASSESSMENT OF THE CONTRIBUTIONS OF ANSAR-UD-DEEN SOCIETY TO DEVELOPMENT OF ADO-EKITI, EKITI STATE, SOUTHWEST NIGERIA, 1948-2023

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Abstract
This article is on the history and prospect of Ansar-Ud-Deen Society (ADS) in Ado Ekiti, the Capital of Ekiti State for the period of 75 years. The town is one of the traditional principal towns in the State. Nothing tangible has been documented on historical fact concerning the introduction, growth and spread of ADS in the town. Though, the coming of ADS to Ado-Ekiti is one of the factor used to boost idea of unification of Muslims in Ekiti land. However, what is unique about the ADS in the town is its methods of expansion. Through this avenue many people embraced the Society and learnt the tenets of Islam through its education policies. Its Da'wah activities within and outside the town helped the expansion of Islam and the Society. This made the Society to be at the enviable position within and outside the State. The descriptive analysis method was used to examine the advent and spread of the Society in the town. Data were sourced through structured and unstructured interviews with members and other Muslim personalities within and outside the town. Documents such as programmes of events, pamphlets, published and unpublished materials were used in getting the details on the activities of the Society in Ado-Ekiti. The result revealed that ADS in Ado-Ekiti was greatly assisted by the dedicated members who committed themselves to the growth of the Society and Islam in general. The work therefore suggested that the method used in the growth of the Society and the spread of Islam in general could be studied and adopted by other branches where the Society is still at this emerging stage.

Keywords: Assessment, Contributions, Challenges, Ansar-Ud-Deen, Society

Introduction

Ado-Ekiti has been the headquarters of Ekiti from the time of colonial administration in Nigeria[1]. The exact period of introduction of Islam to Ado-Ekiti becomes a critical assignment among various scholars of both Muslim and non-Muslim background in Ado-Ekiti. They disagreed on the specific year or date that Islam entered Ado-Ekiti. From reliable sources, it was gathered that a Muslim King named Ali Atewogboye who ruled between 1836 and 1886 was a Muslim[2]. There was no valuable account regarding the type of Muslim he was, but history had it that he had been a Muslim long before he ascended the throne and preferred to be called by his Muslim name. Before 1910, when another Muslim ruler came to the throne, there were allegedly series of attacks, intimidation, banishment, and harassment of Muslims in the hand of the traditionalists in Ado-Ekiti[3]. A new king was installed, he was Ahmad Adewumi Agunsoye, who was at a time a captive at Oluwo's palace, Iwo, Osun State 1874-1880s. He was released along with his eight emancipated slave colleagues. He stayed in Igbemo-Ekiti till 1908 before he returned to Ado-Ekiti and by 1910, he eventually became the Ewi of Ado-Ekiti. Oba Amodu Adewumi was a learned Muslim. He had much understanding of Islam during his short stay at Oluwo's palace and Igbemo-Ekiti under the tutelage of Alfa Abdu Salam Olokooba[4]. Oba Adewumi was responsible for the footing of Islam in Ado-Ekiti. He gave the vast land which stretched from the opposite of Ewi's palace to Odo-Otu on which the Central Mosque, Oja-Oba and Ansar-Ud-Deen Central Mosque, Odo-Otu, Ado-Ekiti were built. He was also the one who was responsible for the distribution and allocation of chieftaincy titles within the Muslim community to the various quarters in Ado-Ekiti. He single-handedly zoned the position of Imam to Odo-Ado Quarters. Among the numerous achievements of Oba Adewumi to Islam is freedom of worship granted to Muslims in both Ado-Ekiti and its environs during his

reign as Ewi of Ado-Ekiti. The successes Muslims recorded through him in Ado-Ekiti district is highly commendable. Till date, his voice reigned among the Muslim hierarchy in Ado-Ekiti. The following had been Chief Imams of Ado-Ekiti: Imam Ibrahim Ibariba, a non-native (d. 1912); Imam Saliu Ayeni, (d.1932); Imam Dauda Idemo, (d.1944); Imam Jimoh Ayeni (d. 1975); Imam Yusuf Akorede (d. 1976); Imam Haruna Ayeni (d. 1977) and the current, Imam Jamiu Bello Kewulere was installed in 1980 and officially turbaned in 1985 by the Ansar-Ud-Deen Society, Ekiti Provincial Council under the leadership of the then Chief Imam of Ikole-Ekiti, Alhaji Yusuf Olatunji Ogunlayi. Odo-Otu division had the following as their Imams: Imam Sulaiman Adelakun, 1957-1977; Imam Hadi Adebayo Ameen, 1982-2016 and now Imam Muhammad Abdullah Abdul Muttalib, 2017 to date. Oke-Ila (Housing) Division IIhas Alhaji Abdul Fattah Muhammad became Imamin acting capacity when Imam Abdullah Mutalib departed to Odo-Otu in 2017. By 2023 he was officially turbaned as the substantive Imam of the division. While at Aromokeye Division III, it is placed under Alhaji Muhydeen Akanbi as the substantive Chief Imam.[5]

By 1945, Ado-Ekiti had its first Muslim school and its management was put under a non-Muslim until when the town formalised its joining of the Ansar-Ud-Deen Society through Pa Giwa Babatunde Gidado and Alhaji Mustafa Kasumu Ekemode in 1948. The School received government recognition and started temporarily at Odo-Otu before relocation to Ajilosun as its permanent location in 1951. It was made compulsory for all Muslim parents to withdraw their children from all Christian schools in the town to form the nucleous of the new school.[6]

The role that Ado-Ekiti Muslims played in calling for the first ever meeting involving Muslim leaders in Ado-Ekiti to give reports of the outcome of Muslim Congress meeting held at Ijebu-Ode, now in Ogun State, cannot be over emphasised. By 1949, Ado-Ekiti with other towns and villages in Ekiti land unanimously agreed to join Ansar-Ud-Deen Society. Thus, Ekiti Provincial Council of the Society was inaugurated at Ijero-Ekiti. By 1950, Pa Bello Ayinde and Pa Giwa Babatunde Gidado became the first General Secretary and Treasurer of the Society in Ekiti land. With Ansar-Ud-Deen Society, Ado-Ekiti successfully established four Primary Schools (at Ajilosun, 1948; Irona, 1955; Oke-Ila, 1955; and Odo-Ado, 1975); Secondary Modern School, Odo-Otu, 1959; hosted Teacher Training College, Ajilosun, 1955 and later Ansar-Ud-Deen Comprehensive High School, Ajilosun, 1980.[7]

By 1957, Ado-Ekiti branch split into two divisions (the cause of the division will be adequately discussed in the subsequent chapter). The two divisions are: The Ansar-Ud-Deen Society, Oja-Oba and Odo-Otu. By 1992, the Oja-Oba division withdrew their participation in ADS activities and renamed their mosque Ado-Ekiti Central Mosque, Oja-Oba, Ado-Ekiti. Thus Odo-Otu division became the sole authority of ADS in Ado-Ekiti at the creation of Ekiti State in 1996, Ado-Ekiti branch became the Ekiti State Council headquarters. In 2014, the branch created another division at State Housing Road, Oke-Ila, Ado-Ekiti. And by 2018, at Adehun area, Iworoko-Ekiti Road, Ado-Ekiti another division emerged name ADS Aromokeye Division Ado-Ekiti. Currently, in all, Ado-Ekiti branch have three divisions namely, Odo-Otu, Oke-Ila and Aromokeye respectively. Under the imamship/missionaries of Imam Abdullah Abdul Mutalib, Imam Abdul-Fatah Muhammad and Imam Jimoh Muhydeen Akanbi.

Challenges of Ansar-Ud-Deen Society in Ado Ekiti

The challenges within Ado-Ekiti branch of the Society are multifaceted with times and durations. The factions between Ansar-Ud-Deen Society in Ado-Ekiti dated back to 1955 as a result of a misunderstanding *tagged "indigene and non-indigene crisis"*. It could be recalled that Pa G. B. Gidado and Bello Ayinde were the leaders of Ansar-Ud-Deen Society in Ado-Ekiti and also the General Secretary and Treasurer of Ekiti Division of the Society respectively. PaGidado was tagged as non-indigene, though he belongs to Oyo extraction of Ado-Ekiti. The attempt to reduce his influence resulted to the emergence of a group led by Pa Sanni Adeparusi that comprised mainly Ado indigenes who saw themselves as the rightful owners. There were

allegations and counter allegations of mismanagement of funds meant for the building of a new mosque from both sides but could not be substantiated. The group led by Pa Gidado and Bello Ayinde alleged that they were the principal financiers of the branch and the most vibrant members. The Ado-Ekiti group was made up of what was later termed as Oja-Oba group. They tagged themselves as authentic group, they alleged that Pa Gidado's group was non-indigene that could not continue to dominate the indigenes; that the group had dominated every affair of the Society in the town; that it had monopolised every sector of the *Jama'ah* to the detriment of other groups and they have taken the affairs of the entire *Jama'ah* personal.[8]

The crisis could not be resolved as both sides did not shift grounds. This happened till December 1957 when Pa Gidado's group moved to Odo-Aremu. However, the Ekiti Provincial Council initially backed Pa Gidado's group. The first commemoration service of Ansar-Ud-Deen Teacher Training College, Ado-Ekiti, was influenced to be conducted by Alhaji M. K. Ekemode at Odo-Aremu Mosque owned by Pa. Gidado. The *Juma'ah* services of Pa Gidado continued at Odo-Aremu till 1975 when they moved down to the present location at Odo-Otu. Thus, Oja-Oba decided to dump Ansar-Ud-Deen and joined Nawair-Ud-Deen. The name Ansar-Ud-Deen Primary schools at Irona and Oke-Ila consequently changed to Nawair-Ud-Deen Primary schools.

The two divisions within a branch could not work together as both continued to lay claims of superiority over each other. The slogan of "Ansar-Ud-Deen Lagos and Ansar-Ud-Deen Ekiti" for Odo-Otu and Oja-Oba groups respectively was used to deride each other. The reason behind these slogans was that the Odo-Otu group always received the attention of National body while the Ekiti Provincial Council stood behind the Oja-Oba group[9]. By 1965, the crisis was resolved and Oja-Oba group reunited with ADS and dumped Nawair-Ud-Deen. But all forms of persuasion to woe the Odo-Aremu group led by Pa Gidado back to Oja-Oba proved abortive.[10]

1. Supremacy Crisis between Oja-Oba and Odo-Otu Divisions

In 1980, Alhaji Bello Jamiu Kewulere was appointed as the Chief Imam of Ansar-Ud-Deen, Oja-Oba Division, Ado-Ekiti. Before then, there has been supremacy crisis between Oja-Oba and Odo-Otu divisions. The dispute between the two divisions in Ado-Ekiti branch of the Society could not be resolved. The division which would be regarded as division one or two between Oja-Oba and Odo-Otu Divisions opened the quarrel. It was recalled that Oja-Oba, at a time pulled out of Ansar-Ud-Deen Society in 1957 and later came back in 1965/66. During this period, the Odo-Aremu Division represented Ado-Ekiti branch in all activities of Ansar-Ud-Deen at all levels and as a result of this, Odo-Otu had claimed division one. The coming back of Oja-Oba to claim division one could not be easily achieved because of the influence of Pa Gidado at Odo-Aremu. On the return of Pa Gidado to Oja-Oba, he wanted to withdraw the division one status from Odo-Otu. This generated a lot of controversies. The National Headquarters waded into the matter and gave a marching order to Oja-Oba to go and settle their rift with Odo-Otu. The National Headquarters of the Society refused to turban Alhaji Jamiu Bello Kewulere and instructed the leadership of the Society in Ekiti not to do so. Ekiti Council of Ansar-Ud-Deen Society under the chairmanship of Imam Yusuf Ogunlayi dared the order and went ahead to turban Alhaji Jamiu Bello Kewulere as the Chief Imam of Ansar-Ud-Deen Society, Oja-Oba, Ado-Ekiti in 1985. Eventually, both Oja-Oba Division and Imam Yusuf Ogunlayi were suspended indefinitely from all Ansar-Ud-Deen programmes. Hence, Ekiti Provincial Council protested and passed a vote of confidence on the leadership style of Imam Yusuf Ogunlayi.[11]

The suspension was therefore lifted in 1987. The suspension issue and the failure of ADS National Council to accord the ADS Oja-Oba Division a division-one status within Ado-Ekiti branch led to the immediate renunciation of membership of Oja-Oba division from the Ansar-Ud-Deen Society in 1991. Thus, the exit of Oja-Oba division paved way for Odo-Otu division to reunite with Ekiti Provincial Council. The nomenclature of the Ansar-Ud-

Deen Society Central Mosque, Oja-Oba, Ado-Ekiti later changed to what is now known as Ado-Ekiti Central Mosque, Oja-Oba, Ado-Ekiti in 1992 with the creation of eight zonal divisions within Ado-Ekiti.[12]

2. The Succession Crises

i. Ansar-Ud-Deen, Oja-Oba Division (now Ado-Ekiti Central Mosque)

In 1976, at the demise of Imām Jamiu Ayeni, there was the need to appoint the new Chief Imām; the contest was between Alhaji Idris Olowoyo from Idemo Street and Alhaji Yusuf Akorede from Idofin Street. Both of them were from Odo-Ado district of Ado-Ekiti[13]. It should be noted that the Chief Imām of Ado-Ekiti was zoned to Odo-Ado district of Ado-Ekiti. There was agitation among the people of Odo-Ado, Ado-Ekiti who will be Imām among the contending groups, because Odo-Ado consists of six recognized streets viz: Idofin, Iremo, Idemo, Irode, Ilaro, and Idolofin. Idemo signified its intention to present a candidate in the person of Alhaji Idris Olowoyo. Idofin nominated Alhaji Yusuf Akorede. Both candidates were interviewed by the selection or Shūrah committee under the chairmanship of Alhaji Saliu Ajijola, the Naibul-Imām and the caretaker chairman of the Oja-Oba Division, Ado-Ekiti. Alhaji Yusuf Akorede eventually emerged as the new Imām. Alhaji Idris Olowoyo was not favoured on the ground that he was an Ahmadist (member of Ahmadiyyah Muslim Jamā'ah). However, Akorede had all requirements that qualified him to be Imām but another requirement was added like membership of ADS in the Mosque.[14]Imam Yusuf Akorede died in the same year and Alfa Harun Ayeni was appointed as the new Imam

The death of Imām Harun Ayeni in 1977 precipitated crisis of succession. Hence, Oja-Oba division became polarized over the Imāmship issue. The selection of the Chief Imām was restricted to a particular district of the town known as Odo-Ado. Oke-Ewi is preserved as the domain of the monarch and other Islamic chieftaincy titles were zoned among the three districts accordingly, Odo-Ado-, Oke-Ewi and Oke-Ila.

The arrangement revolved round a decision taking at the instance of Oba Amodu Adewumi Agunsoye, 1910-1936 to resolve Imāmship tussle among the Muslim community inAdo-Ekiti. The reasoning was that the Chief Imām was like a king and two kings should not be allowed to come from the same district. After the death of Imām Haruna Ayeni, Alhaji Saliu Ajijola from Oke-Ewi rose to contest for the position of Imām with support of Alhaji Amodu Akanbi Buhari who was the care-taker Chairman of the Oja-Oba Central Mosque, Ado-Ekiti. Odo-Ado group was led by Pa Jinadu Olowoyo, Pa Hasan Adetunji, Suberu Egbedi of Odo-Ado, Suberu Ogunyebi and others, who were against the candidature of Alhaji Saliu Ajijola. They held on to the arrangement of Oba Amodu Adewumi Agunsoye on the zoning arrangement[15]. The group was nick named Odo-Ado konigba, meaning Odo-Ado will not accept. The case was brought before Oba Anirare Aladesanmi II. The Ewi of Ado-Ekiti, who also stood by the philosophy of his predecessor Oba Amodu Adewumi that, Imām is a like king and the king and Imām should not be allowed to come from the same district. Therefore, this verdict favoured Odo-Ado which made Alhaji Harun Ayeni, the Chief Imām, despite that Alhaji Saliu Ajijola qualification, he was disqualified by zoning arrangement that was never part of the lay down rules for appointing an Imām according to the Qur'an and Sunnah.[16]

ii. Ansar-Ud-Deen, Odo-Otu Division

The succession crisis engulfed Ansar-Ud-Deen Society, Odo-Otu Division, Ado-Ekiti Branch between 1977 and 1978 after the death of late Imam Alhaji Suleiman Adelakun who died in September, 1977. There were two interested groups, headed respectively by Pa G. B.Gidado and Alhaji Hammed Bello Alatunpa. Pa G. B. Gidado was interested in the candidature of Alhaji Shaykh Idris Oluwatoki, who has been working with Ansar-Ud-Deen Society for a long time as Mu'allim in the mosque. He also possessed all that he needed to become the Imam. Alhaji Idris Oluwatoki has been an acting Imam. He did not think of opposition from any area since he had been performing the roles of Imam whenever occasions arose to do so. Alhaji Hammed Bello's group was interested in Alhaji A. B. Muhammad

to occupy the position of the Imam. Alhaji A. B. Muhammad was an Islamic cleric from Ilorin who came as Mu'allim to Ado-Ekiti. On his arrival, he joined Ansar-Ud-Deen Society; his resourcefulness to the Society in Ado-Ekiti made him become the Missioner of the Society in Ado-Ekiti in 1964. He rejected the offer of Imamship for a very strong belief that he would one day return to his town. After much persuasion, he invariably requested the nomination of one of his students in person of Alhaji Hadi Adebayo Ameen who was a prominent member of the Ansar-Ud-Deen, Oja-Oba Central Mosque then. He used to deliver the sermon any time the Chief Imam was not around and further information revealed that, he was one of the contenders in Ansar-Ud-Deen Society, Oja-Oba Central Mosque for the position of Mufassir in 1976[17]. Alhaji Ameen Hadi Adebayo was invariably appointed as the Chief Imam of Ansar-Ud-Deen Society, Odo-Otu, Ado-Ekiti. The emergence of Alhaji Hadi Adebayo as the Imam of Odo-Otu led to the division among the members of Ansar-Ud-Deen Society, Odo-Otu, Ado-Ekiti. Pa Gidado and his teeming supporters vacated the Mosque and moved back to Ansar-Ud-Deen Central Mosque, Oja-Oba, Ado-Ekiti.

iii. Succession Crisis in Odo-Otu

The demise of Imam Hadi Adebayo Ameen in 2017 created another vacuum in the leadership of Ansar-Ud-Deen Society, Ado-Ekiti. It could be recollected that Ado-Ekiti branch established another division at Federal Housing, Oke-Ila, Ado-Ekiti in 2014 and Alhaji Abdullah Abdul Muttalib Muhammad was saddled with the responsibility of leading the Jama'ah of the new mosque. When Imam Hadi was sick, Alhaji Abdullah Abdul Muttalib relocated to lead the Juma'ah service in Odo-Otu and Alfa Fatai Muhammad replaced Alhaji Abdul Muttalib in the Housing Division. When the need to have a substantive Chief Imam for Ado-Ekiti Branch at Odo-Otu arose, three candidates emerged for the position. They were Alhaji Salman Adebayo Adedipe, Alhaji Abdu Hakeem Adeniyan and Alhaji Abdullah Abdul Muttalib Muhammad.[19]

Only three candidates applied for the position. One of them was not allowed to participate in the interview because he was no longer a member of Ansar-Ud-Deen Society, Ado-Ekiti branch. The interview was conducted by Imam (Dr) Basheer Olarewaju, the Oyo State Missioner of the Society, Imam Abdu Salam Babatunde Ahmad, the Ekiti State Missioner of the Society and Imam Abdu Salam Ayoola Agbaje, the Chief Imam of Awo-Ekiti. Below is the score of the interview conducted on 15th February, 2017 on the appointment of Chief Imam of Ansar-Ud-Deen, Odo-Otu, Ado-Ekiti.[20]

SN	Area of Coverage	Marks	Abdul Hakeem O. Adeniyan	Muhammad A. AbdulMuttalib
1	Academic Qualification	4 5	3 2	3 7
2	Mastering of Qur'an	4 5	2 7	3 0
3	Qur'an Interpretation	3 0	1 9	2 2
4	Knowledge of Hadith	4 5	2 5	3 6
5	Knowledge of Shari'ah	3 0	1 8	2 3
6	History of Islam	3 0	1 8	2 3
7	Sermon Technique	3 0	1 9	2 3
8	Language Expression	1 5	1 0	1 3
		1 5	0 8	0 7
9	Current Affairs	1 5	0 7	0 7
10	Total Score	30 0	18 3	22 1
11	Percentage	10 0	6 1	7 3
	Remarks		2 n d	1 s t

The emergence of Alhaji Abdullah Abdul Muttalib created another crisis within the ADS, Ado-Ekiti. At the initial stage, the State Council waded into the matter, but they could not handle it due to the embarrassment meted on the duo of the new State Missioner, Alhaji Ahmad Babatunde Abdu Salam and the Chief Imam of Ido-Ekiti, Imam Abubakar Okeowo on their move to resolve the lingering crisis. The State Council called upon the National Council[21]. It was on this account that the National Council of Muslim Youth Organisation, Ekiti State Council quickly reacted to the ugly side of the matter and demanded immediate public apology from both Alhaji Abdullah Abdul Muttalib and Alhaji Abdul Fatah Muhammad to the Chief Imam of Ikere-Ekiti who is also the State Missioner of Ansar-Ud-Deen Society, Imam Abdu Salam Babatunde Ahmad and the Chief Imam of Ido-Ekiti, Imam Abu-Bakar Okeowo. In the attempt to bring back peace and love among the members and the Muslims in Ekiti State, Prof. Musa Adesina Abdu-Raheem, the Chief Imam of Ekiti State University, Ado-Ekiti in his appeal to the parties said that:

> In line with the spirit of accommodation and large-heartedness extolled by the Muslim youth in Ekiti State on "religion politics" that characterised the process of filling the vacuum created by the demise of Imam Hadi Adebayo Ameen as the Chief Imam of ADS, Ado-Ekiti,

vis-à-vis Alhaji Muttalib is understandable but does not solve the problem. Of course, it is not good enough that parties to the crisis have not for the sake of Islam shifted ground as people wishing to uplift Islam instead of pursuing narrow self-interest. The earlier the problem is solved, the better for Islam in view of pivotal roles ADS is playing in shaping the Muslim identity and visibility in the State.[22]

The National Headquarters of Ansar-Ud-Deen Society waded into the matter and finally resolved that Alhaji Abdullah Abdul-Muttalib Muhammad should continue as the substantive Chief Imam of Ansar-Ud-Deen, Odo-Otu, Ado-Ekiti and Alfa Abdul Fatah Muhammad as Imam of Housing Division. The resolution did not go down well with the refusal of Alhaji Ademola Bello who doubled as the Ado-Ekiti Branch Chairman and Ekiti State Council Chairman to concede the two positions to one who contested and the other who did not contest. The crisis polarised the youth wing of the Society (ADYAN). Alhaji Ademola Bello was eventually relieved of the position of Ado-Ekiti branch Chairman and Hon. Ahmad Seyi Shittu became the new Chairman of the branch. However, Alhaji Ademola Bello was retained as the Ekiti State Council Chairman, the position he occupies to date.[23]

3. Achievements of Ansar-Ud-Deen Society (ADS) in Ado Ekiti

Many achievements credited to Ado-Ekiti branches of the Society are as follows:[24]

i. The second and the most viable branch in Ekiti State; they had been accorded special grade status since 2010;
ii. the second to establish Muslim Primary Schools named Ansar-Ud-Deen Primary School, Ado-Ekiti in 1948;
iii. the first to establish Ansar-Ud-Deen Secondary Modern School in Ekiti in 1958;
iv. the town hosted Ansar-Ud-Deen Teacher Training College, Ado-Ekiti in 1955;
v. the third town to have Ansar-Ud-Deen Secondary School in Ekiti in 1980;
vi. establishment of four Primary Schools, the largest number in the whole of Ekiti State;
vii. the town established a private Nursery and Primary School named Ansar-Ud-Deen International Nursery and Primary School, Adebayo, Ado-Ekiti after government had taken over the existing ones;
viii. in 2023, the Society established a secondary school in the name of its late Imam Hadi Adebayo Ameen.
ix. the branch today operates three divisions within one branch at Odo-Otu, Federal Housing, Oke-Ila and Aromokeye along Iworoko Road, Ado-Ekiti;
x. the branch also established Arabic and Islamic Studies Centre for adult learners and children;
xi. the Ado-Ekiti branch was able to establish a non-interest Cooperative programme named Ramatallah Multi-Purpose Cooperative Society (RMCS) where funds are generated and lent to its members and Muslims in general for general business ventures in accordance with Islamic Shari'ah
xii. the town, from 1949, has been successfully hosting Zonal, Provincial, State Councils, and National meetings, Congresses and Conferences of the Ansar-Ud-Deen Society (ADS);
xiii. Today, Odo-Otu division in Ado-Ekiti is now serving as Ekiti State Council Headquarters of the Society;
xiv. Many of the Ado-Ekiti branch members had at one time or the other held different positions within and outside Ekiti such as General Secretary, Treasurer, State Council Chairman, National Officers and State Missioner.
xv. In 2022, the children of one of the founders of the Society in Ado-Ekiti and Ekiti State respectively, Pa Bello Ayinde, donated a storey building to the Ado-Ekiti Branch for its secretariat as a Sadakatul Jariyyah for the repose soul of their father. The Ado-Ekiti branch magnanimously handed over the gift to the State Council for similar purpose. The secretariat is located at Oke-Sha, Fajuyi Road, Ado-Ekiti

xvi. Some prominent members in the town received the Branch, the State and the National meritorious and posthumous awards of the Society: Imam Hadi Ameenullah Adebayo, Pa Giwa Gidado, Alhaji Kayode Owolabi, Alhaja R. A. Agbaje, Alhaja Adio-Apakala among others.

xvii. Ansar-Ud-Deen Central Mosques, Ado-Ekiti as of today recorded the largest attendance of congregation of Jamā'ah service in Ekiti State

Conclusion

The article has delved into the activities of Ansar-Ud-Deen Society in Ado-Ekiti and revealed it roles and Contributions in the development of Islam in the town ditto to Ekiti State and Nigeria at large. It is apt to say the Society has contributed in no small measure to the development of Islam and Ado-Ekiti in general. Educational programme, welfare, da'wah activities, women emancipation and coordination of mosque activities and administration remain the hallmarks of the Society. The spiritual development of Muslim youths through training vis Islamic vacation course, seminars, conferences, workshop, meeting among others. All these made significant in the development of Islam in the state. The rapid development of Islam could be attributed to its educational and welfare policies. The society rapidly reduced the conversion of Muslim children through its education and organised programmes. The Society remained leading promoter of western education devoid of conversion of Muslim children and have the highest number of Muslim schools from primary to university education in Nigeria as a whole.

Endnotes

1 M. A. Kareem,"Advent and Spread of Islam in Ekiti: 1840-2000, a PhD Thesis submitted to the Department of Religious Studies, University of Ado-Ekiti, Ado-Ekiti" pp. 125-131

2 M. A. Kareem,"Advent and Spread of Islam in Ekiti: 1840-2000" … pp. 128-129

3 Programme of Events, Ansar-Ud-Deen Society Igbemo-Ekiti, Installation and Turbanning Ceremony of Imam Shaykh Ibrahim Yusuf Ogunmilade … pp. 17-21

4 S. A. Adedipe, "An Appraisal of the Institution of Imamship in Ado-Ekiti, an M. A. Dissertation submitted to the Department of Religious Studies, Ekiti State University, Ado-Ekiti, (2018). pp. 32 -34

5. Ansar-Ud-Deen Society, Ado-Ekiti, Turbaning of Ado-Ekiti Missioner, Imam Abdulmuttalib Abdulllah Muhammad, 'Chairman's Opening Remark' (Sir Chief Olatunde Ishola Aluko on 15th January, 2022. p. 28

6 Egbe Ansar-Ud-Deen ti Nigeria Eka ti Ekiti … 1974, p. 16 and Ansar-Ud-Deen Society, Ado-Ekiti… on 15th January, 2022. P. 28

7 T. G. O. Gbadamosi, "An African Beacon of Light: Ansar-Ud-Deen Society of Nigeria, 1923-2013" … p. 190

8 S. A. Adedipe, "An Appraisal of the Institution of Imamship in Ado-Ekiti, an M. A. Dissertation submitted to the Department of Religious Studies, Ekiti State University, Ado-Ekiti, (2018). 32-34

9 S. A. Adedipe, "An Appraisal of the Institution of Imamship in Ado-Ekiti, 32-34

10 M. A. Kareem, "Advent and Spread of Islam in Ekiti: 1840-2000, … pp.

11 S. A. Adedipe, "An Appraisal of the Institution of Imamship in Ado-Ekiti … pp. 32-34

12 S. A. Adedipe, "An Appraisal of the Institution of Imamship in Ado-Ekiti … pp. 32-34

13 T. A. Jubril, An Assessment of the Life of Alhaji Yusuf Akorede Chief Imām and an Islamic Scholar in Ado-Ekiti (1919-1976), N.C.E Project, Department of Religious Studies, College of Education. Ikere-Ekiti, 2000, pp. 17-19

14 Ibid

15 Ibid

16 Interview conducted with Alhaji Daud Agbetola, Imam Sirajudeen Society of Nigeria, Ado-Ekiti Branch. Age 78 years at no 14 Olokemeje street, Ado-Ekiti. On 10/8/18.

17 Interview conducted with Alhaji Lamidi Adedipe, age 63, at no. 24, Inisa Street, Ado-Ekiti, on 7/8/2016

18 Interview Conducted with Alfa Hamzat

Eleso, Age 76, at no. 4 Ayisola Street, Odo-Ado, Ado-Ekiti, on 6/7/2016
19 Alh Salman Adedipe, former Coordinator, NACOMYO, Ekiti State, interviewed on 1st November. 2021 at Ola-Oluwa Muslim Grammar School, Ado-Ekiti
20 Alhaji Abdul Fatah Okunade, the General Secretary, ADS Ado-Ekiti, interviewed on 3rd February, 2020 at ADS Mosque, Odo-Otu Ado-Ekiti
21 Report of interviewed on the Selection of the Chief Imam of ADS, Odo-Otu, Ado-Ekiti, 2017
22 Minutes of the meeting of National Council of Muslim Youth Organisations (NACOMYO), Ekiti State held on 17th June, 2017
23 A Compilation of 1438 A. H. Ramadan Lectures by NACOMYO, Ekiti State Chapter in Honour of Alhaji Dr Hammed Afolabi Bakare, FCA. 2017. pp. xix-xxiii
24 S. A. Adedipe, "An Appraisal of the Institution of Imamship in Ado-Ekiti … pp. 32-34