

THE ROLE OF SHAYKH JAMIU LARUBAWA DANDAWI TO THE DEVELOPMENT OF ARABIC AND ISLAMIC STUDIES IN EKITILAND

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Abstract

In Nigeria today, it has become very necessary to go deeply into the life of people who have contributed in one way or the other to the advancement of humanity in all fields of learning. This is why this paper is to study the significance of Shayky Jamiu Yusuf Ogunrinde who was popular known as Larubawa and Dandawi whose contribution in the field of Arabic and Islamic Studies in Ekitiland, Nigeria, particularly in the area of literary production. Hence, this paper discusses his birth and parentages, Education, Translation of some passages into English. The paper will also attempt to assess the Arabic and Islam Studies activities of this scholar. In terms of methodology, both oral and written sources were explored. The paper reveal that, Shayky Jamiu Larubawa Dandawi appears clearly as a sound and industrious teacher, preacher and Ekiti erudite scholar who singled himself out as being the first to leave religious anthology behind. The scholar also has the honour of pioneering the establishment of Qur'an/ Arabic and Islamic School in Ado-Ekiti. He was also responsible for the establishment of the *Zumura tul Mumin* Islamic Group of Nigeria in the Ondo and Ekiti-States. The paper concluded that, while discussing the development of Arabic and Islam Studies in Nigeria community particularly in Ekitiland, the role of Shayky Jamiu Larubawa and Dandawi should not be underestimated.

Introduction

In Yorubaland, many scholars have contributed immensely to the growth and spread of Islam in Yorubaland. Their contribution to *Da'wah* and literary production cannot be over

emphasized. Arising from this upsurge are volumes of academic works done by these forerunners many of which are now stocked in various libraries and archives in and outside Nigeria. It has however noticed that some of the scholars have literary contributions of artistic values both in Arabic prose and poetry¹. While this would not be ignored, it should be considered and recognized as a legacy to be preserved for further studies. However, many works have been written on the literary production by some scholars in Yoruba land and it's discovered that much attention has not been focused on the works of Ekiti Scholars. These Islamic Scholars are largely hidden and unsung in the academic world of Arabic and Islamic Studies². As a result, many of these them have either died with their knowledge or have their works lost by their children and relatives who have no knowledge of such valuable works or who are in different academic fields entirely. This tended to give the impression of non-existence of Islamic scholars in Ekitiland. This is in spite of the recorded evidence of Islamic clerics of repute who had made tremendous contributions to the spread of Islam in Ekitiland³. However, this study will answer the following questions: does it mean that there are no Islamic Scholars in Ekitiland? and can we belief the assertion of the people of Ilorin which says that “*Geferi Ilorin bi Afa (Onimimo) Ile-Ekiti*” that is, the non-Muslim in Ilorin is like an Islamic Scholars of Ekitiland?. This study therefore, seeks to study the contributions of Shaykh Jamiu Larubawa Dandawi to the development of Arabic and Islamic Studies in Ekitiland.

Birth and Parentage

Shaykh Jamiu Ademuakun Ogunrinde popularly known as Larubawa and Dandawi was born in 1931 to the family of late Yusuf Ogunrinde and late Madam Adisatu Fagbade Ogunrinde⁴. He was nicknamed Larubawa in recognition of his keen interest in Arabic language when he was a student at Amunigun in Ibadan, Oyo State⁵. while he was also nicknamed Dandawi in Ado-Ekiti as a result of his sermon, in which he always asserted and reckoned for his saying *Dandawi Inawi*, that is, any human being who engages in what *Allah* forbids, he maintained in his words that the final place of abode for such person is Hell fire in the hereafter⁶, he was therefore tagged with Dandawi.

He was not against any of these appellations rather, he himself used to address himself with these appellations. For instance, he addressed himself as Larubawa in his book entitled *Maziyat as-Sabiqin*⁷ as follows:

اسمي جامع عربي الفدوكس = قرأت العلم ووجدت كلمج
 أنا جامع العربي الكرمد = لاكرمج غوغاء متمجمج
 اغفر الهي للذي ناظمه = شيخ جامع العرب مدجج

My names are Jamiu Larubawa, the Lion.

I search for knowledge and I got it plenty.

I am Jamiu Larubawa the hero.

Not in the manner of an ignorant (person) nor a fool

Oh Allah forgive the one who wrote this book

Shaykh Jamiu the Arabist, the intelligent.

Likewise, he was addressed with both appellations by Shaykh Abdul Rosheed Akanbi, The Khalifa of Shaykh Dandawi in his *Rayat al-Sa'ādah* ⁸ as follows:

واكرم بمن قد فاز بالعلم دغفلا # فدوكس ادوى بعلمه اقمر
 هو شيخنا عربي ملقب دندوي # ذكي فاطن صادق الوعد مشتهر

May Allah honour (Dandawi) who has gained thorough Knowledge.

A lion, a native of Ado who has knowledge that bright like the moon.

He (Dandawi) is our master, who was nicknamed Dandawi.

He is a very wise man, trustworthy and popular

His father was a prince of Ewi of Ado-Ekiti and an ardent traditionalist who joined his father in the worship of all the gods and goddesses which the king worshiped⁹. According to Aduni¹⁰, Prince Ogunrinde, as a devoted traditionalist, with his group proceeded to the Oke-Sha Ratibi Mosque to attack the Muslims in 1927. But as fate would have it, fifteen days after this incident he went to the same Mosque with the hope of accepting Islam. On getting there, some of the Muslims he met fled for the second attack, because they feared him being a prince. However, the elders in the Mosque resolved to allow him to enter the Mosque just to listen to his mission. He then narrated how he received a condemnation from his conscience after the attack he launched against them in the Mosque¹¹.

Thus, prince Ogunrinde who was once a persecutor of Muslims at one time surrendered himself and became the defender of Islam. This singular act of his conversion later had a great influence on his son Shaykh Jamiu Larubawa Dandawi who from infancy started life as a Muslim.

His Education

Shaykh Jamiu Larubawa Dandawi was about ten years old when he commenced his informal Islamic education under Alhaji Aminullah at Oke Ila in Ado- Ekiti¹². Thereafter he moved to Ogbon-Ado Quarters in order to further his Qur'anic Studies under Alhaji Soliu Ajijola, the Chief Noib Iman of Ado-Ekiti¹³. As far as he was concerned, his fervent desire was to become a great scholar of Islamic Studies. Thus in 1941, Shaykh Dandawi in company of Shaykh Imoyomi journeyed with Alhaji Bakare to Ijebu-Ishara. He stayed for almost thirteen years under Alfa-Bakare, from whom he was able to learn the Glorious *Qur'an* to some extent then proceeded to Ibadan for further studies¹⁴.

On getting to Ibadan, he put up with Madam Alice (d.1998) who was from Efon-Alaye at the same time she was a relative of Shaykh Dandawi's grandmother, madam Abibat Fagbade who also hailed from Efon-Alaaye. Madam Alice first took him to Alfa-Lanase, where she expected that he would learn the Glorious *Qur'an*. But, to her dismay, Dandawi was not pleased with the move. Instead while walking along the street in Ibadan he came across Alfa-Abdul-Salam Bamidele at Amunigun, who later became his great instructor¹⁵.

At Alfa-Abdul-Salam Bamidele study centre, he got acquainted with Chief Alayinrin of Iyin-Ekiti who was a relative of Shaykh Bamidele. He introduced chief Alayinrin to Shaykh Dandawi and both of them were instrumental to the establishment of the *Zumuratul Mumin* Islamic sect in Ekiti land and its environs¹⁶. Shaykh Dandawi excelled among his colleagues at Ibadan. He studied *Tafsir*, (*Qur'anic* exegesis), *Hadith* (prophetic traditions), *Fiqh*: (Islamic jurisprudence), *As-Sirah*: (the biography of the prophet Muhammad S.A.W) and host of others¹⁷. Alhaji Mogaji who was the *Mufti* at Amunigun, Ibadan, the former learning place of Shaykh Dandawi confirmed that: "The level of the knowledge possessed by Shaykh Dandawi in Amunugun, Ibadan, was equivalent to having a Ph.D"¹⁸

After the completion of his studies, his teacher mandated some of his students to follow him to Ado-Ekiti with a view to completing their learning under him. This move was also taken by his teacher to ensure that Shaykh Dandawi had some students as a take-off for the Arabic and Islamic institution which was expected to be establish in Ado-Ekiti¹⁹. Among them were, Alfa Ibrahim Gambari and Abdul-Rahmon Ifako, all of them left their indelible marks on the development of Islam in their respective domains²⁰. The commitment and dedication Dandawi coupled with his vision purged the syncretism in Ado-Ekiti of all forms of pollution and

impurity. He won a lot of pupils to his side as students. Among them are: Shaykh Kolawole Abdul-Salam, the Chief Ajanasi of *Zumuratul Mumin* in Ondo and Ekiti States, Alhaji Sulaiman Ayegbami and Alhaji Amolagbo among others. Shaykh Dandawi and his teacher travelled to *Makkah* and *Madinah* by foot for the purpose of pilgrimage lasted two years from 1960 to 1962²¹.

Establishment of a *Qur'anic* School

Shaykh Dandawi was a teacher who mainly devoted his life for the imparting of knowledge to others and Islamic *da'wah* activities. He had started teaching since when he was under his teacher and mentor Shaykh Yusuf Bamidele Amunigun at Ibadan. When he also came back to Ado-Ekiti he established a *Qur'anic* School in 1956 where students were registered from both Ado-Ekiti districts and beyond. The school has trained more than One thousand scholars spreading not only over Ado-Ekiti but also the entire Yorubaland²². There are two mainly broad classes in this school, namely the lower class which is equivalent of elementary school and the higher class which is like the advanced school. The courses of study in the lower class include Arabic Alphabets, Memorization and writing. At the end of the course which lasts between six and eighteen months, depending again, on the capabilities of the individual pupil, scholars celebrates it with pomp and pageantry. The higher class course of study includes meaning of verse, scholars have committed into memory, *Qawahid Arabiyyah* (Arabic language elementary or Arabic Counting), *Tajwidul Qur'an* (correct recitation of Glorious *Qur'an*), *Fiqh* (Islamic Jurisprudence), *Hadith* (the selected saying and tradition of Holy prophet Muhammad (S.A.W) and *Furruh Arabiyyah* (Arabic Literature)²³. Beside the academic activities enlighten many people in Ekitilan and its environs, he also embarked upon open-air preaching and public lectures under he was assisted by his scholars (*Omo-Ilekewu*) which is done by going round the town²⁴.

Night lectures were organized in the public during the month of *Ramadan*, during which the Glorious *Qur'an* was interpreted and complemented by the *Hadith*. His enlightened lectures and illuminating programmes increased the number of literate people thereby enhancing the rate of educational development in Ado-Ekiti. This School is the most learned group islamically, and it has trained a lot of members who in turn have contributed immensely to the spread of Islam to all the nooks and cranny of Ado-Ekiti and its districts²⁵.

The orthodox doctrine tenaciously stocked to by the group led to their condemning other denominations who allow Western Civilization e.g. going to school permeate their life hence people were not much interested in joining their school. The students of this school are fundamentalists who stick tenaciously and religiously to the orthodox practice of Islam hence they achieved little in the realm of Western education²⁶. However it has its own contributions especially in the realm of Islamic Jurisprudence. They are more versed and engrossed in the use of Glorious *Qur'an* and the *Hadith* of Holy Prophet Muhammad (S.A.W) in all their deeds since they do not believe in or tolerate Western education, therefore they did not introduced any Western Education into their school and nurse no hoped of doing so in the future. It is to the credit of this school however that they are bound by the doctrines of Islam. They considered themselves distinct from the traditionalist and the other Muslims whom they accused of introducing innovation (*bid'ah*) to religion²⁷.

Socially and morally, they are better known for their discrimination and condemnation of other schools. They practiced seclusion in its absolute sense and their women either wives or daughters wear *Jilbabah*. Their men are known with their big turbans and long beards²⁸. It is perhaps the only surviving replica of what Islam was like prior to its contact with Western Education in Ado-Ekiti. There isolation from Western Education make them very parochial and inward-looking in their activities²⁹. It could be very good if he allow his students to complement their Arabic and Islamic Knowledge with Western Education to allow for greater participation in the educational development of the town.

However, the impact of his *Qur'anic* school on the Muslims in Ekitiland in particular and Nigeria in general cannot be underestimated. The school had opened the eyes of many Muslims who would have been swimming in the ocean of religious ignorance. Apart from the fact that the school has provided water to those who are thirsty of knowledge, the school also reshaped the lives of many Nigerians from the abyss of lawlessness, hooliganism, indecency and other devilish behaviours. These achievements can be confirmed from the following song which his students always sing:

Baba Lararomi o Baba rere
Oba ninu awon onikewu
Alfa agba atunise pelu imo
Tiyin naa onibaje etun ta wase³⁰

Meaning:

A good father in Araromi

The king among the Islamic scholars

A great scholar who assists people with knowledge

O! People may you continue to prosper.

To crown it all, the school has produced a lot of eminent personalities in Nigeria who have distinguished themselves in their carrier.

His Didactic Literary Productions

Two distinct works are attributed to the credit of Shaykh Jamiu Dandawi. The first work was *Talabul'ilm* meaning; “searching for knowledge”. He produced the work in 1955 immediately he returned home from Ibadan where he completed his studies³¹. He made the book compulsory for all his students to study after the reading of Glorious *Qur'an* before they could proceed to any other Islamic book. Though the book was neither printed nor published.

According to his Khalifat, Shaykh Abdul Rasheed Akanbi Dandawi

The book “Talabul'lm” is mandatory for every student under Dandawi to know and to even memorize most especially, the poems in this book before any student proceeds to the advanced learning level. There are some poems in the book that we used to recite in public occasions. The book contains some Vocabularies which is difficult for non members of *Zumuratul Mumin* to comprehend.³²

Also, according to Shaykh Zakariyau Olore, the Chief Wazir of Dandawi, *Talabul'lm* shows how intelligent is the author and his contributions to the Arabic and Islamic knowledge, because, he wrote it immediately he returned home in 1955, in order to train the knowledge seekers about the importance of Islamic Religious Knowledge³³. Moreover, the work was circulated among the *Zumuratul Mumin* throughout Ondo and Ekiti States and it was regarded as the first book to be studied by any student before any other book after the completion of the holy *Qur'an*³⁴. The works are briefly reviewed as follows:

1. Encouragement to acquired knowledge:

طلب العلم فريضة على كل مسلم ومسلمة حرا أو عبدا أو ذكرا أو أنثى لقوله تعالى في القرآن العظيم فذكر فإن الذكرى تنفع المؤمنين وما خلقت الجن وإليس إلا ليعبدون ما أريد منهم من رزق وما أريد أن يطعمون إن الله هو رزاق ذى القوّة المتين ومن لم يعرف هذا التوحيد فى نفسه أنه ليس من المسلمين, وقال عليّ ابن ابي طالب رضي الله تعالى عنه ومن ادرك العلم

فقد ادرك كلَّ شَيْءٍ ومن لم يدرك العلم لم يدرك كلَّ شَيْءٍ، العالم كدَّهَبٍ والتمتعلم كالفضَّة وسائر النَّاس كالرَّصَاص، ورأيت في قول محمد ابن عثمان العربيِّ المالكيِّ رضي الله عنه ومن نظر الى وجه العالم فكأنما عبد الله ستين سنَّة، ومن تكلم مع العالم فكأنما تكلم مع الأنبياء، فإذا رأيت العالم من مجلسه فقم له فأكرمه فاعداً فعلت ذلك النار لم تمس جسديك، فاعداً قام عالم من مجلسه فأنت إجلس في مكانه فإن البركة تنزل في مكانه، وقوله أيضاً ومن أحب عالم فكأنما أحب محمد نبيه صَلَّى اللهُ عليه وسلم، وقال النبيِّ صَلَّى اللهُ عليه وسلم نظر المصالحف عبادة العلماء ورثة الأنبياء ومن لم يحضر بموضع العالم أربعين يوماً فهو مع فرعون سواء، مالك النَّاس العلماء مالك العبادة الصلوة، مالك التَّسْبِيح لاله الا الله محمد رسول الله صَلَّى اللهُ عليه وسلم العلم

Seeking for knowledge is mandatory on every Muslim men and women free slave male and female according to Allah's message in the Glorious Qur'an, remember is useful for believers. I did not create the Jinn in vain and the mankind except for them to worship me. Ali the son of Talib said: (May the peace of Allah be upon him) whoever ascertained the knowledge has surely ascertained everything and whoever loss knowledge has lost everything. The knowledge is like Gold and the seekers of knowledge are like silver while the other people are like. I am not after your wealth; I am not expecting you to feed me. Certainly: Allah is the Richer and might. I saw in the word of Muhammad son of Uthman, the Arabian and a native of Mecca, May the favor of Allah descend upon him, whoever look at the face of a scholar is equivalent to the person who worship Allah for sixty years. Whoever converses with a scholar is like a person interacting with the Prophet. Whenever you sight a scholar on your seat, stand, if you do this, hellfire cannot touch your body. In his word again, whoever admires scholars is like the one who admire Prophet Muhammad, may the peace of Allah be upon him. Prophet Muhammad says may the peace be upon him, whoever looks at the face of a scholar, because the scholars are the heirs of the prophets, whoever does not present amidst of scholars for forty days, he and pharaoh of Musa are the same, the king among human being are scholars, the best of worship is prayer while the best of remembrance of Allah is to say there is no deity worthy of worship except Allah and Muhammad is His messenger. Whoever does not attend the gathering of the scholars would not have the knowledge of Allah.

2. Seven different ways of distinguish between wealth and knowledge:

العلم أفضل من المال بسبعة أشياء، الأول المال ميراث فرعون العلم ميراث الأنبياء، الثَّانِي العلم لا يوافقهُ الا المؤمنون، والمال يوافق المؤمن والكافر، والثَّالِث العلم لا ينفق بالثقة والمال ينفق بالثقة، ورابع العلم يحفظ صاحبه على جواز الصِّراط، والمال يمنع صاحبه على جواز الصِّراط، الخميس صاحب العلم يحتاج من النَّاس كلُّهم إليه صاحب المال لا يحتاج إليه أحد من

الناس إلّا الفقراء والمساكين, والسّادس صاحب العلم اذا مات دخل في قبر مع علمه, وصاحب المال اذا مات يترك ماله
للوارثه والناس كلهم يأكلون, والسابع صاحب العلم يحب من يسأله, وصاحب المال يبغض من يسأله

The knowledge is better than money in seven ways:

First instance, Money is the inheritance of pharaoh while the knowledge is the inheritance of the prophets.

Secondly, none could not get knowledge except the believers while both believers and non-believers could acquire money.

Thirdly, using the knowledge causes it no reduction while money reduces whenever you spend from it.

Forth, knowledge protect the learned on crossing the bridge of *Assirat*, while money hinders its possessors from passing through the bridge.

Fifth, the possessor of the knowledge attracts generality of people while the rich one attracts the poor and the needy.

Sixth, the possessor of the knowledge dies with his knowledge while the rich dies and leave behind his wealth for inheritance and consumed by others.

Seventh, the possessor of the knowledge loves the seekers of the knowledge unlike the rich who frown at people who asked for his wealth.

3. The meritorious awaits possessor of knowledge and its effect on someone who does not have it.

وقال العلم طوبى لمن قرأني في حياته وويل لمن لم يقرأني في حياته أنا العلم من قرأني يؤتى في حياته فهو قليل سيكون
عظيم أنا العلم من قرأني فهو عبد سيكون حراً أنا العلم من قرأني فهو ابن السلطان سيكون سلطان أنا العلم من قرأني فهو
شقي سيكون سعيداً أنا العلم من قرأني فهو واحش سيكون جميلاً أنا العلم من قرأني فهو واحد سيكون عشراً أنا العلم من
قرأني فإنه ورثة الأنبياء فكل ذلك مع طاعة الله ورسوله لقوله تعالى في القرآن العظيم يؤتى الحكمة من يشاء ومن يؤت
الحكمة فقد أوتي خير كثير وما يذكر إلّا أولو الألباب ويل ثم ويل للجاهل لمن لا يقرأني في حياته أنا دليل لصاحبي الى الجنة
في موضع الشفاعة أي يوم القيامة يوم لا يستح الله أحد من عباده إلّا العلماء المخلصين فيومند لا وجه جاهل ولو كان تقياً
أو صديقاً أو وارعا أو زاهداً أو قانعا قال بعض المفسرين وقوله تعالى في القرآن الكريم ذلك لمن خشى ربه إنما يخشى الله
من عباده العلماء

The knowledge says: Bliss for whomever possesses me in his lifetime and woe to whom ever does not possess me in his life time. I am the knowledge whoever has me in his life time, he may be small, he will be great. I am the knowledge, whoever studies me, may be a slave, he will set free. I am the knowledge, whoever studies me if is a prince, he will be made a king. I am the

knowledge, whoever studies me, if is unlucky he will become lucky one. I am the knowledge whoever studies me if he is ugly, he will be beautified. I am the knowledge whoever studies me, if he is lonely, he will become ten. I am the knowledge; whoever studies me is an heir of the prophet. Woe and woe to the ignoramus because he does not study me in his lifetime. I (knowledge) will be a pointer to the paradise for whoever studies me in the place of intersection. This is on the day of rising up, the day on which Allah will not feel shy in the sight of anybody and his servants except the righteous knowledgeable ones.

4. Some pieces of advice for knowledge seekers.

و عليكم أيها التلّاء ميذ أن تلزموا الدروسكم ولا تضيعوا أوقاتكم كما قال شاعر
 أيا طالب العلم لا تقطع بمدرسة # لأن قاطعة يخلوا عن الكرام
 أيا طالب العلم لا تطلب به بدلا # العلم جبر من الدنيا وما فيها
 لو كنت تعلم ما فيه بمنفعة # لكنت تطلبه حقا بلا ستم
 ومن أراد قطعاً من مدرسة # بغير عذرنها صار في ندم
 ويا تلميذ كن فاسمع لو عظنا # لأننا نفع كثيراً لا تكن وهم
 لو يعلم تلميذ ما في العلم لا يسترا # لقام تطلبه حقا بلا ستم

Its lies with you oh! Student to marry your lesson very well and you should not waste your time.

A poet says:

Oh! The seekers of knowledge do not stay away from the school

Because who ever stay away from the school will never be honoured

Oh! The seeker of knowledge, do not look for a substitute,

Knowledge surpasses the world and its content.

Had you know the advantage of knowledge,

You would have sought it tirelessly.

And whoever stays away from the school without any tangible excuse

Will throw himself into and everlasting regret.

Oh! Students listen to our admonition,

It will benefit you so much that you will not perish.

Had a student known the benefits of the knowledge,

He would not have rested; he would go on it tireless.

5. The benefits of patience on searching for knowledge.

الصبر أولى لعبد في مصيبتة # وكلّ مصيبة دون النار كالعدم

الحلم أو لى لعبد في مصيبتة # وكلّ مَصيبة دون قتل كالعدم
ومن صبر يفوز على البلاء # ومن كفر سقوط على الجحيم
إذا اقتفرا الكريم الى دنى # فأين العدل يارب السّماء
ومن صبر يصير على شريف # ومن كفر يصير على ذليل

Forbearance is the best for a servant in calamity

Every calamity is different from hellfire is a non-entity.

Forbearance is the best for a servant in calamity

Every calamity is different from being killed as a non-entity.

Whosoever forbears will surely have victory over trials,

Whoever believed will fall into hellfire.

Whosoever forbears will surely worth,

Whoever live him will become worthless.

Whoever works with knowledge will become honourable,

Whoever leaves it will become worthless.

6. Other some importance of knowledge here in life and hereafter:

العلم أفضل مطلوب فأطلبه # ينال الدّينا والدّنيا غير منهدم
موت الفقيه لنا كالبعث في الدّنيا # انّ الفقيه حياة الأرض لأمام
خير التجارة خط العلم بالقلم # ينال الدّينا والدّنيا غير منهدم
قد شرف الله أهل العلم وافتخروا # بأنهم آمناء الله في الأمام
قد كرم الله أهل الفقه مبدلح # بأهم آمناء الله في الأمام
العلم أوله مرّ مدّفته # لكن آخره أحلام العسل
العلم زين ونور يستضأبه # شتان ما بين طالب العلم وذهب

Knowledge is the bers thing to seek for it

You will attain the universe and the universe which ever perish [hereafter].

The death of a jurist is like the end of a universe,

The jurist is the life of the world for the people.

The best trade is writing knowledge with pen [the writer]

Will gain the universe and the universe which will never perish [hereafter]

Allah has glorified people of knowledge with boastful;

Allah has giving them security among the people.

Allah has honoured the people of jurisprudence with proud,

Allah has giving them security among the people.

The beginning of the knowledge is very bitter,

But its end is sweeter than the honey.

7. The end of the work contains verses of poem with Arabic vocabularies as followings;

ولم أرى عيب في كل زمرتنا # أعود بالله من خلشوش كذ نبيج
أعود بالله من شرما خلق # أعود بالله من جمجم غلنفر
أعود بالله من شرما خلق # أعود بالله من شر جيج جيعوم

I never sight any mistake from our entire members;

I seek refuge from Allah from bad creature.

I seek refuge of Allah from careless one who careless with world of God,

I seek refuge of Allah from bad creature

I seek refuge of Allah from one who cannot forgive whom offended him

and I seek refuge of Allah from one who had hatred of others.

The second work written by Shaykh Jamiu Dandawi was *Maziyat Sabiqi*³⁵. The work was produced in 1985. It only contains the eulogies of his greatest teacher Late Shaykh Abdul-Salam Bamidele popularly known as Baba Lamunungun in Ibadan, the founder of *Zumuratul Mumin* Islamic Society of Nigeria. The work contains series of poems praising his teachers, showing how generous he was and good relation his teacher had with everybody³⁶. This work also contains Arabic vocabularies which could be difficult for somebody to comprehend, but his Khalifat has rendered the work into simple Arabic so as to make it easier as follows:

بدأت بحمد الله والحمد أول
ومن كان يبدأ الدعاء لشيخه
أصلى على المختار فهو محمد
من الغم والخسران لدنيا فقد نجا

حرف الباء

هو شيخنا مسبا المثعب	شجاعة الله مسردح عزنب
هو شيخنا فنطريه فهلوى	وهو الكتوم أمره لاعلهب
هو شيخنا الأجفا خلاخل	وليس من عر ويتخضلب
والله شطسك عن عدوك	لايقدرن عليك كل شلحب
هو شيخنا مصصح تنغغ	لاهغيه الهكع معلهب
هو شيخنا لامزع سلفع	تلميذه يطلب أهيه وهيها
هو شيخنا بقشيش لابقباق	لا يسفويش بقلالوة لايزعرب
هو شيخنا يتبعبع المرب	هو الحاج الخدد الأعضب

هوشيخنا مجتهد يتعى ثلب	لاحتشوش كذنبج تسعب
هوشيخنا بقشيش لاتتع	لاأجذب لاعاقب وزعب
هوشيخنا كالبلماء محنس	لا مقبر متغمغه لا يحرشب
حرف الجيم	
هوشيخنا مامخمخ بل محوح	لاقتد حرغمهج متممجم
هوجخ وجخاح الجحنيف	تهتت وجخه مكلمج
هو جافل اضرضم الكردم	لاكاسف غوغاء متممجم
إسمي جامع عربى الفدوكس	قرأت العلم ووجدت كلمج
أنا جامع العربى الكردم	لا كرمج غوغاء متممجم
ولم ارى عيب في كل زمرتنا	أعوذ بالله من حاشوش كذنبج
وان رأيت فيه عيب فاصلح	ولاتكن كمن يقال المأج
اغفر الهى للذى ناظمه	شيخ جامع العرب مدجج
حرف الحاء	
هوالتسحة يتكسا قاعم	لامتزملمحما لاماضح
هوشيخنا نحورسح رافاء	لابلحا اوخافخا مبدلح
حرف لام	
هوشيخنا بمديلي سنحنحا	هوبهريج شمردل الذغفل
هوشيخنا مبحج المقردح	هو محول مررحج مسطول

There are many other Arabic poems composed by Shaykh Jamiu Dandawi which are not in written form, which they used to recite in occasions like *Maolud Nabi* naming ceremony, wedding, and *Walimatul Qur'an* among others³⁷.

Conclusion

This paper has attempted to call the attention of researchers to one of the twentieth century Arabic scholars who has left an imprint on the history of Arabic and Islamic scholarship in Yorubaland. This paper shows that, in these works the author appears clearly as sound and industrious teacher, preacher and Ekiti erudite scholar. Although before him were many indigenous Muslim learned men in Ekiti-land but he, (Shaykh Jamiu Larubawa Dandawi) singled himself out as being the first to leave religious anthology behind. In addition to the establishment of a Qur'anic/Arabic and Islamic school, the didactic writings of this scholar features prominently among the *Zumura tul Mumin* Arabic and Islamic schools in the areas. At socio-

educational level, he was instrumental to the formation of *Zumura tul Mumin* Society of Nigeria in the areas, *Zumura tul Mumin* Central Mosque and *Zumura tul Mumin Id* praying Ground. It is hoped that this paper could be used as an eye-opener in researching further into the scholarships of this twentieth century Arabic scholar in Nigeria. The paper concludes that, the contributions of this scholar to Arabic literature in Yorubaland in the twentieth century cannot be underestimated.

Notes and References

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 18. Interview conducted with Alfa Abdul Ganiy Olomoyoyo, Age 61, The Imam of Idofin *Ratibi* Mosque and one of the student of Shaykh Dandawi, at no. 3 Idofin Street Odo-Ado, Ado-Ekiti on 20/5/2017 and Shaykh Jamiu Bello Kewulere, 55 years, The Chief Imam of Ado-Ekiti, No 14 Ogbontuntun, Odo-Ado, Ado Ekiti, Interviewed on 20-12-2017
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