

# **A Study of Shaykh Muhammad Kamalud-Deen Al-Adabiy's Personality and His Da'wah Mission**

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## **Abstract**

This study investigated the role of human personality in ensuring da'wah effectiveness, using the personality of late Shaykh Muhammad Kamalud-Deen al-Adabiy and his da'wah mission as a case study. All the members of Muslim societies in Ilorin constituted the population for the study while the target population was all the elders of the societies who are more familiar with da'wah mission of the Shaykh. Simple random sampling technique was used to select 4 societies and from each society, twenty-five (25) respondents were sampled, using purposive sampling technique, making a total of one hundred (100) respondents. The instrument used was a questionnaire tagged "the Personality of Shaykh Muhammad Kamalud-Deen in relation to His da'wah Mission", validated by an expert in the Department of Social Sciences Education, Faculty of Education, University of Ilorin, Ilorin. Test-retest method was adopted for the reliability of the instrument and the co-efficient value of 0.72 was obtained. Five research questions were raised and answered using the Frequency count and Percentage. Among other findings, it was found that Shaykh Muhammad Kamalud-Deen al-Adabiy was an agreeable, conscientious, extrovert, neurotic and open dā'ī; he was known for complying with the dictates of divine books, hardworking, outgoing trait, worrisome to succeed and creativity. Finally, the researcher recommended among others that, for effective da'wah, the contemporary callers to Islam should imbibe the personality traits of patience, perseverance, humility, optimism, flexibility, gentleness, soft speech, hardwork etc., just like Shaykh Muhammad Kamalu-Deen al-Adabiy used to do during his da'wah.

**Keywords:** Personality, Da'wah, Shaykh Muhammad Kamalud-Deen al-Adabiy

## **Introduction**

An individual's personality seems to have impact on his/her work and behaviour. In this regard, Zaidi, et al (2013) submitted that personality plays a significant role in the work engagement process. In this case, it can be argued that personality correlates with da'wah mission, implying that to ensure da'wah effectiveness, every dā'ī is required to possess certain personality traits as stated in the Holy Qur'an and Hadith. For instance, Qur'an 16 verse 125 says thus:

Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.

The above mentioned Qur'anic quotation highlights parts of the fundamental requirements expected of a *dā'ī* for *da'wah* effectiveness. According to the verse, for any *dā'ī* to succeed, he must be wise, able to talk convincingly and able to argue logically in the course of *da'wah*. The term wisdom within the context of this verse is all encompassing and apt in the work of *da'wah*. In this regard, Bādahdah (1996) observed that some Muslim scholars uphold that the term has three basic elements namely: knowledge, perseverance/endurance and justice. However, others argued that it involves logical speech, actions and placement of things in their right places. Thus, among other traits, this constitutes one of the key qualities a *dā'ī* must possess. Now, the next segment of the paper takes us through the concept of personality and its theoretical models.

### **Personality: Theoretical Framework**

Personality is a complete description of an individual's abilities, emotions, attitudes, beliefs, habit, and moral values under a given situation; what people can say about you or what you can say about someone under a given situation and at a particular time is what personality is all about (Olasehinde -Williams (2004).& Education Cycle 1 (2008) also defined it as stable traits or attributes which characterise an individual and distinguish him/her from other people. Such traits include thought, behaviours, feelings, emotions, attitudes, physique, intellect etc. The type of response an individual shows to any stimulus depicts his/her personality, including his readiness to cooperate with other people to achieve a common goal.

It is note worthy to also explain the term personality traits being one of the key aspects of this paper. Thus, according to Mc Mahon and Romano (2000) they are individual characteristics that are more or less permanent. For instance, aggressiveness is a trait just like shyness is. These scholars also maintained that personality traits have a strong influence on our perceptions of the world and how we respond to it. They noted further, citing Ramond Cattell (1905- 1998)'s division of personality, that there are two major categories of personality: surface and source traits. Surface traits are such that are observable on a fairly regular basis, while source traits involve the internal analysis of a stimulus which produces observable behavioural response.

However, regarding how human personality develops, Education Cycle 1 (2008) submitted that the term 'personality' develops from birth to death, and the major period during which it occurs is between infancy and early childhood. When we talk of personality development, two major factors are responsible: the environment and heredity. Environmental factors affecting personality development include the child's home, school, personal experiences, cultural traditions, peer group

etc. Heredity on the other hand, is what the child inherits from his/her parents. Unlike heredity which cannot be influenced, the child's environment can be manipulated.

Similarly, Mc Mahon and Romano (2000) citing Albert Bandura, one of the personality theorists, argued that much of human personality can largely be attributed to our observations of others and modelling ourselves after them. As a behaviourist, Albert Bandura claimed further that personality can be learnt through a process of association; he exemplified that over time, a person who is seriously afraid of snake can overcome the fear upon seeing somebody holding snake comfortably.

It can be deduced from the foregoing that personality develops over time and does not become fixed at any particular time. Contrarily, the most famous psychoanalyst- Sigmund Freud (1856-1939) had earlier submitted that the core of one's personality appears within the first five or six years of age and is more or less fixed by that age. To him, individual development comes from the family. He believed that we are guided by impulses and needs that do not show up on the surface. His famous concept of 'unconscious' arose from this belief, that is what we learn that we are not conscious of. However, Erik Erikson's theory cited by Mc Mahon and Romano (2000) disagrees with the above submission by asserting that, personality is pretty well set in the early years, but we can rescue ourselves from problems almost any time in life even at old age.

Anyway, the researcher's main concern in this study is on personality description rather than how the concept develops. This therefore, necessitates the writer's discussion of theoretical models on personality, using factor analysis, which according to Feldman (2002) refers to a method of summarising the relationship among many variables into fewer or more general pattern.

Among the scholars that adopted this method is Hans Eysenck who observed that personality are of two major dimensions: extroversion and emotional stability (Mc Mahon and Romano, 2002). Similarly, Liao and Lee (2009) cited McDoughall (1932) to have said that personality consists of five factors: intellect, character, temperament, disposition, and temper. They further cited Tupes and Christal (1961) who submitted that personality consists of five factors namely; extroversion neuroticism i.e. emotional instability, agreeableness, and conscientiousness and culture.

Apart from the above, there are many other personality models. However, as a matter of recent development, there has been a consensus among the personality scholars that the "Big Five Personality Model" (agreeableness, conscientiousness, extroversion, neuroticism and openness)

seems to be the best model to describe the most salient human personality traits, because according to John and Srivastava cited by Zaidi et al. (2013) each of the five factors represents personality at the broadest level coupled with their ability to summarise a large number of distinct more specific features of personality. It is therefore against this background the researcher adopted this model in this present study. The explanation of each dimension of the model is as follows:

**Agreeableness:** Costa and McCrae (1992) and Srivastava (1999) cited by Zaidi et al. (2013) said that this dimension signifies being trusting, compliant, caring, generous and gentle. Individual with this features tend to be sympathetic towards others and expect other people to help those in need. To Diener et al. (2018), agreeable individuals have the tendency to reason along with others and they do not strictly stand by their own opinions or interests. They uphold an optimistic philosophy about the human world.

**Conscientiousness:** this indicates being careful in all affairs of life especially matters that have rules and regulations, as well as being hardworking (Diener, et al., 2018). In his own case, Feldman (2002) opined that conscientiousness has to do with being organised, thorough, planful and efficient. It also portrays the attributes of determination and purposefulness; people who possess this trait do think before acting, and they are self-disciplined (John and Srivastava cited by Zaidi et al., 2013).

**Extraversion:** extrovert individuals tend to be sociable, talkative, assertive, active, cheerful, and optimistic, and they enjoy mixing with people in the outside world (Feldman, 2002 & Diener et al. 2018).

**Neuroticism:** this is indicated by constant worrying about unnecessary things, and feeling inadequate (Diener et al., 2018). According to Feldman, (2002) neuroticism is about guilt feeling, low self-esteem and anxiousness. Costa and McCrae cited by Gulamali (2017) observed that neuroticism has the following sub-divisions: anxiety, hostility, self-consciousness, vulnerability and impulsiveness.

**Openness:** This indicates the tendency to appreciate and adopt new art, ideas, values and feelings (Diener et al., 2018). Moreover, citing Costa and McCrae (1992) and Yahaya et al (2012) Gulamali (2017) defined openness to experience as being creative and original in thinking. Individuals who have this trait tend to love beautiful things such as artistic items. Such individual are always ready to entertain ideas and values that are not conventional (Zaidi et al. 2013).

### Da<sup>o</sup>wah: Theoretical Foundation

First and foremost, the term da<sup>o</sup>wah is an Arabic word which, in its literal sense means an ‘invitation’, a ‘call’, ‘claim’, ‘prayer’ etc. Technically, it connotes the act of conveying the messages of Islam to people. However, it should be noted that da<sup>o</sup>wah and education represent a single entity according to Haque (2009) and it is around this sense my concept of da<sup>o</sup>wah revolves. Hence, da<sup>o</sup>wah is aimed at spreading the Islamic teachings across, regardless of the recipients’ racial, cultural, social, economic and religious backgrounds, so that by internalising these teachings they will prosper in this life and the hereafter (see Q 2 v 3-5). It is noteworthy that, the extension of da<sup>o</sup>wah to the non-Muslims should not be mis-interpreted to mean that they must be converted to Islam by all means, especially through a forceful mechanism (see Q 42 v 48). Embracing Islam is a blessing from Allah (the Most High) which He bestows upon anybody He wills (Q28 V56).

At this juncture, it is pertinent to bear in mind that the ruling on da<sup>o</sup>wah according to Bādahdah (1996) is *fardun kifāyah* i.e. when a good number of scholars assume the duty; it becomes voluntary on others, except if the scholars doing it are not capable or very small in number. It can be carried out individually or collectively as observed by Haque (2009). This statement is in line with Q 3 v 104 and Q 41 v 33 as well as the following hadith: “*convey (what you have heard) about me even though it would be a (Qur’anic) verse (Reported by Bukhariy)*”.

Da<sup>o</sup>wah is a religious task that brings about spiritual, intellectual, physical and socio-economic development to the nation. Thus, if it is done sincerely and in an effective manner, the dā<sup>o</sup>ī is guaranteed perpetual huge reward from the Almighty Allah. In this regard, the Prophet (S.A.W.) said and I quote: “*whoever invites people to the Islamic guidance, then for him is the same reward that those who internalise his da<sup>o</sup>wah would earn; there would be no reduction in their rewards*” (Reported by Muslim).

Now, we need to understand that the above mentioned gigantic reward can only be actualised through effective da<sup>o</sup>wah, and to achieve this, there are some lofty traits which a dā<sup>o</sup>ī should possess. In other words, every propagator of Islam is required to observe, in the course of da<sup>o</sup>wah certain guidelines in order to accomplish the goal of da<sup>o</sup>wah. For instance, Al-Qahtaniy (1994) asserted that the term “*basīrah*” (insight) in Q 12 v 108 is one of these guidelines, which emphasises the essence of acquiring the knowledge of Shari<sup>o</sup>ah, logic as well as evidence-based certainty about the authenticity of the message to be communicated. He further stated that the term can also be interpreted to mean prior knowledge of the psychological condition of the person to be called to Islam and da<sup>o</sup>wah methodology.

Another guideline is application of wisdom. In this regard, Allah says: “*invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner.....*” (Q 16 v 125). Wisdom according to Al-Qahtaniy (1994) is the ability to arrive at a logical conclusion which manifests in knowledge, speech, actions and justice. It also connotes use of soft speech (Q 20 verses 43-44) and sense of forgiving (Q 3 v 159) in the course of da<sup>‘</sup>wah.

Al-Hūriy (1998) and Al-Qahtaniy (1994) noted further that the dā<sup>‘</sup>ī must be truthful and sincere to Allah, himself and other fellow human beings in his intention, speech and action both openly and secretly (Q 33 v 24; 98 v 5 & 39 v 14); he should be an exemplary person whom people would imitate in their worldviews. Also, the caller to Islam must carry out his da<sup>‘</sup>wah with patience and perseverance so as to succeed (see Q 32 v 24; Q 30 v 60 & 17 v 74).

Al-Hūriy, (1998) added further that he must be merciful and simple towards the people and always wish them good (see Q 3 v 109 and Q 9 v 129). He should also be humble and ready to take correction when he commits error; he is also required to be just to everyone regardless of their status (Q 5 v 8), generous to be able to influence people, courageous (Q 33 v 39), open-minded and bookish. Similarly, he is required to be a person of strong determination by persevering to succeed (Q 33 v 48), following the footsteps of predecessors, relating with highly committed scholars and setting systematically planned da<sup>‘</sup>wah activities.

Al-Qahtaniy (1994) further submitted that propagator of Islam should be faithful with his promise, courageous, intelligent, honest, generous, committed, optimistic, time conscious, upright, moderate in materialism, modest, conscious of acting upon what is being preached, God-fearing etc. Bādahdah (1996) noted that he should be active and energetic as stated in Qur’an 19 v 12. In the same vein, an ideal dā<sup>‘</sup>ī should be meticulous and planful in his approach as implied in the following hadith: “*Ibn mas’ud narrated that the Prophet used to take care of us in preaching by selecting a suitable time, so that we might not get bored*” (Reported by Bukhariy). He should also be simple in his approach to ensure effective communication as stated in the following hadith: on the authority of Anas bn Malik who narrated that the Prophet said “*facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam)*” (Reported by Bukhariy). It is likewise required of him to value aesthetics, such as using beautiful cloth, luxury car etc. The hadith below supports this position:

*Abu'l-Ahwas al-Jashami said the Prophet (SAW) saw him wearing old, tattered clothes, and asked him, "Do you have any wealth?" I said, "Yes." He said, "What*

*kind of wealth?" I said, "All that Allah has given me of camels and sheep." He said, "Then show the generous blessings that He has given you (Reported by Imam Ahmad & at-Tirmidhi).*

Finally, the caller to Islam should be current about the contemporary issues and problems, and have good interpersonal relationship with people. Also, da<sup>o</sup>wah work requires proper planning, creative strategies and systematic approach such as spreading Islamic messages through newspapers, magazines, television, radio and internet, or organising Friday sermons, public talks, study circles, seminars etc. (Haque, 2009).

### **The Personality of Shaykh Muhammad Kamalud-Deen al-Adabiy and His Da<sup>o</sup>wah Mission**

Shaykh Muhammad Kamalud-Deen al-Adabiy was born at a place called Ile Ara-Agbaji Ilorin, Kwara State, Nigeria in 1905 (Ajetunmobi & Oladosu, 2001 & A Committee of Products of Al-Adabiyyah, 2015). His biological father was Mallam Habeebullah while his mother called Madam Khadijah. For him to be adequately equipped for his destined da<sup>o</sup>wah mission in life, Allah (SW) made him grow up in a purely Islamic environment, where he received a sound elementary Islamic education throughout his childhood stage of life. His first elementary Qur<sup>'</sup>anic school teacher was Shaykh Ahmad Tijani followed by his son, Shaykh Salahudeen - both of who taught him at Ile Babaita, Ilorin. Later, a prominent mystical scholar called Shaykh Muhammad al-Jami<sup>o</sup> al-Labib, popularly known as Shaykh Taj al-Adab became his last Arabic teacher upon his request from the Shaykh's father to enrol him at his school (Ajetunmobi & Oladosu, 2001 & Abdullah, 2005).

Thus, he became the youngest pupil of ShaykhTaj al-Adab in the year 1920 CE/1338 A.H. Unfortunately, the former could not learn for long from the latter as his studentship only lasted for less than four years before the sudden death of his teacher in 1923. However, he was able to acquire sufficient knowledge to the extent that he did not learn from any other scholar thereafter (Ajetunmobi and Oladosu, 2001). According to A Committee of Products of Al-Adabiyyah (2015, he was said to be the most hardworking, beloved and intelligent pupil of his teacher which earned him the title of "Kamalud-Deen" i.e. an embodiment of religious perfection. It is also noteworthy that Shaykh Kamalud-Deen al-Adabiy would follow his teacher to virtually everywhere, especially to Yorubaland and other places like the Republic of Benin and Ghana for da<sup>o</sup>wah purpose (Abdullah, 2005).

Ajetunmobi and Oladosu (2001) further observed that right from his young age, Shaykh Kamaldeen's da<sup>o</sup>wah skills which were believed to have been acquired from his teacher - ShaykhTaj

al-Adab had become widely known. They said his first international public da<sup>o</sup>wah lecture took place at Ihumbo in Benin Republic under the guidance of his teacher – Shaykh Taj al-Adab. Similarly, citing Abdullah, Alabi (4) remarked that in 1922 at Masingba, Ilorin, the first public lecture of the Shaykh in Ilorin happened in the presence of his teacher, including the 8<sup>th</sup> Emir of Ilorin – Shaykh Abdul Qadir bn Bawa, Alhaji Habeeb Ajape – the then Balogun Fulani, Shaykh Abdul Rahman Alabidun etc. In fact, the lecture earned him very high prestige.

According to Jimba (2009), the age of Shaykh Kamalu-Deen al-Adabiy when the above two events took place was less than seventeen years. Thus, he was the youngest da<sup>o</sup> ever surfaced in Ilorin at that time. Young Muslim scholars of such age at that time could only function as “Ajanasi” i.e. reciter for the older scholars; they would not engage in an open air da<sup>o</sup>wah.

Shortly before his death, Shaykh Taj al-Adab had instructed the young Muhammad not to allow any engagement to engulf him other than da<sup>o</sup>wah activities. The latter thus became so active and committed in this sphere immediately after the death of the former Ajetunmobi (2006). Thus, as stated by Ajetunmobi and Oladosu (2001), he would move from a village, town, city, even state to another calling both Christians and Muslims to the pristine teachings of Islam using the Quran, Hadith and other recognised sources, such as the life history of the prophets of Allah, Islamic Poems, Old and New Testaments etc.

During his preaching, he was known for his unique way of Qur’anic recitation with Adabiyyah melody which captivates everyone and develops the fear of Allah in the minds of the listeners. Corroborating this assertion, Jimba (2009) noted that the Shaykh’s super-sonorous and tears-inducing voice style in reciting the Qur’an, one day at Isale-Koto made Alfa Baruba, Alfa Sarumi, Alfa Adangba, Alfa Isalekoto, Alfa Aminu, burst in profuse tears when they asked the young Shaykh to preach before them. He added that the Shaykh’s Adabiyyah melody remains unsurpassed and unique in Ilorin till today.

Ajetunmobi and Oladosu (2001) claimed that, from the early days of Shaykh Kamalud-Deen’s da<sup>o</sup>wah, he would deliver his public lecture every day of the week, but later he restricted it to Friday and Saturday evening in Lagos State and later in Ilorin. Moreover, he used to deliver special public lecture during various Muslim festivals, such as Mawlid an-Nabiy, the 15<sup>th</sup> day of Sha’ban, the 27<sup>th</sup> day of Ramadan (the Night of Majesty), the first ten days of Muharram etc. Also, he used to hold tafsīr sessions in the afternoon and public lectures at night throughout the month of Ramadan. All these lectures were geared towards spiritual, moral, social political and economic development of the people.



Furthermore, Alabi (2017) noted that Shaykh Kamalud-Deen, in the course of his da<sup>‘</sup>wah used to be simple, careful, concerned about correcting social vices, truthful, versatile in da<sup>‘</sup>wah etc. He would also repeat some Qur’anic verses during preaching to ensure effective learning for the slow learners. Also, Jimba (2009) observed that the Shaykh, perhaps was the humblest scholar in Ilorin. This is because there was nobody that he would not shake hand with, be it men or young children. Furthermore, he was a friend of everybody, especially Muslim scholars, such as late Shaykh Nasir Kabara of Kano, Shaykh Ahmad Lemu, Shaykh Abubakar Gumi etc. (Ajetunmobi & Oladosu, 2001).

Regarding the assertiveness of the Shaykh in the course of da<sup>‘</sup>wah, Onikijipa (2015) stated that one day when the wife of Shaykh Yahya Atara-gba laboured for longer period than expected and could not deliver, Alfa Nda Salati confidently assured him that before he reached home, his wife would have delivered a bouncing baby girl, and the assurance came to pass. On the naming ceremony day featuring many eminent Islamic scholars of Ilorin, Alfa Nda Salati proudly narrated this event to the public; when it came to Shaykh Kamalud-Deen’s turn (as a young dā<sup>‘</sup>ī) to deliver his lecture, he quoted Q 53 verse 32, which is to the effect that no one should proudly publicise his piety; Allah only knows who is pious. Thereupon, Alfa Nda Salati reacted to the young Shaykh that it is you only, the prodigy of all times who can criticise me.

Similarly, in the course of his da<sup>‘</sup>wah Shaykh Muhammad Kamalud-Deen was noted for creativity. This can be seen in his establishment of Adabiyyah Arabic School in Lagos in 1928 and that of Ilorin in 1930 (A Committee of Products of Al-Adabiyyah, 2015). Citing Danmole’s work, Ajetunmobi (2006), claimed that the Shaykh like his teacher was noted to have introduced modern system of education into Islam; he introduced the use of a syllabus, attendance register, salary for the teachers and levying of school fees. Moreover, Abdullah (2005) and Alabi (2017) observed that across southern western Nigeria, the Shaykh was the first Arabic school proprietor to introduce the use of chalkboard, benches, tables, textbooks for different classes, school uniform and promotional examination at the end of the school session.

Furthermore, part of the strategies adopted by the Shaykh to carry out his da<sup>‘</sup>wah is the establishment of Ansarul-Islam society of Nigeria and abroad in 1942 - the first of its kind in the northern part of Nigeria. The aim and objective of the society is to cater for the moral and spiritual education of the Muslim youth (Ajetunmobi & Oladosu, 2001). Through the Shaykh’s instrumentality, the society has had many primary and secondary schools where Muslim youth have access to both western and Islamic education systems. It is noteworthy that these schools spread over

Nigeria and its neighbouring countries including Benin Republic, Togo, and Ghana etc. (A Committee of Products of Al-Adabiyyah, 2015).

Out of his generosity, he single-handedly built a mosque with his personal money at Asani village, Oyo State, Nigeria (Luqman, 2017). Kamaldeen (2017) also submitted that the Shaykh used to sponsor the education of many children who had now become eminent personalities; he would also assist the widows, orphans and less privileged ones with foodstuff and money such that his house and lecture venue at Okemale primary school were considered as centres of kindness.

### **Statement of the Problem**

The great recognition people accord to Shaykh Muhammad Kamalu-Deen al-Adabiy in Ilorin and beyond seems to have been informed by his unique personality traits, which according to Ajetunmobi and Oladosu (2001) attracted so many people to his lectures so much so that they became his reliable followers, who later joined hands with him in founding the Ansarul Islam Society of Nigeria and Abroad. In fact, the uniqueness of his da<sup>o</sup>wah has been confirmed by his eminence, our beloved father and scholar, Shaykh Adam Abdullah Al-Iloriy (1982) who said the Shaykh outdid those before him in the field of da<sup>o</sup>wah and caused those coming after him to suffer fatigue in a bid to excel him. There is one fact here that cannot be gainsaid, which is that for the Shaykh to have attained such a rare height in the field of da<sup>o</sup>wah, some lofty human personality traits must have contributed to it. As such, there is the need to empirically study his personality traits especially while doing da<sup>o</sup>wah to be able to assess the level of success he might have attained in the course of the work. More so, to the best knowledge of the researcher, no work of this nature has been conducted on the Shaykh (May Allah be pleased with him). This therefore, is the gap the researcher intends to fill in this work.

### **Purpose of the Study**

The general purpose of this study was to empirically describe the level of Shaykh Muhammad Kamalu-Deen al-Adabiy's personality while doing da<sup>o</sup>wah. Specifically, the study examined this:

1. level of agreeableness personality dimension while doing da<sup>o</sup>wah;
2. level of conscientiousness personality dimension while doing da<sup>o</sup>wah;
3. level of extroversion personality dimension while doing da<sup>o</sup>wah; and
4. level of neuroticism dimension of personality while doing da<sup>o</sup>wah;
5. level of openness to experience personality dimension while doing da<sup>o</sup>wah

### **Research Questions**

The following research questions were raised and answered in the study.

1. What is the level of agreeableness personality dimension of Shaykh Muhammad Kamalud-Deen al-Adabiy while doing da<sup>‘</sup>wah?
2. What is the level of conscientiousness personality dimension Shaykh Muhammad Kamalud-Deen al-Adabiy while doing da<sup>‘</sup>wah?
3. What is the level of extroversion personality dimension of Shaykh Muhammad Kamalud-Deen al-Adabiy while doing da<sup>‘</sup>wah?
4. What is the level of neuroticism personality dimension of Shaykh Muhammad Kamalud-Deen al-Adabiy while doing da<sup>‘</sup>wah?
5. What is the level of openness to experience personality dimension of Shaykh Muhammad Kamalud-Deen al-Adabiy while doing da<sup>‘</sup>wah?

### **Research Methodology**

The research design adopted in this work was descriptive survey. This is considered apt because it enabled the researcher to systematically describe the personality of Shaykh Muhammad Kamalud-Deen al-Adabiy in the course of his da<sup>‘</sup>wah, thereby appraising the level of success he might have achieved based on Shariah perspective. The instrument used was questionnaire tagged “the Personality of Shaykh Muhammad Kamalud-Deen in relation to His da<sup>‘</sup>wah Mission”. It was adopted and adapted; adopted in the sense that the items developed were based on the Big Five Personality Model and adapted to suit the purpose of this work. The questionnaire is of section A & B; section A dealt with the Demographic Information of the respondents i.e. their affiliation to the selected Muslim Organisations in Ilorin while B focused on 25 items developed along with 4-point likert type scales (Strongly Agreed, Agreed, Strongly Disagreed & Disagreed) to answer the research questions. The instrument was validated by an expert in the Department of Social Sciences Education, Faculty of Education, University of Ilorin, Ilorin. Test-retest method was adopted for the reliability of the instrument and the co-efficient value of 0.72 was obtained.

### **Population, Sample and Sampling Techniques**

All the members of Muslim societies in Ilorin constituted the population for this study while the target population was all the elders of the societies who are more familiar with da<sup>‘</sup>wah mission of Shaykh Muhammad Kamalud-Deen al-Adabiy. However, simple random sampling technique was used to select 4 societies namely Ansarul Islam Society of Nigeria, Ansarud-Deen Society of Nigeria, Jama<sup>‘</sup>at Nasrul Islam Society of Nigeria (JNI) and National Council of Muslim Youth Organisations

(NACOMYO). From each society, twenty-five (25) respondents were sampled, using purposive sampling technique, making a total of one hundred (100) respondents.

### Procedures for Data Collection

To administer the questionnaire, the researcher personally met with each of the 4 sampled societies at their weekly meetings in Ilorin and sought their permission. He explained that the questionnaire was to be filled by their elders who are conversant with the da'wah mission of Shaykh Muhammad Kamalud-Deen al-Adabiy. Thereafter, administration of the questionnaire (30 copies for each society) followed; some respondents filled and returned it immediately while others submitted theirs later. At least, twenty-five copies duly filled by each society (hundred copies altogether) were subjected to statistical analysis.

### Data Analysis Techniques

Frequency count and Percentage were used for the respondents' affiliation to the sampled Muslim societies as well as for the questionnaire items developed to aid answering the five research questions raised. Also, the Mean was used to describe the level of each personality dimension of the dā'ī. The data collected on the research questions were run for statistical analysis using Statistical Package for Social Sciences (SPSS).

### Results

As shown below, Frequency count and Percentage were used for the respondents' affiliation to the sampled Muslim societies.

**Table 1: Showing the Respondents' affiliation to the Selected Muslim Societies**

Muslim Societies	Frequency	Percentage
Ansarul Islam Society of Nig.	25	25%
Ansarud-Deen Society of Nig.	25	25%
Jama'at Nasrul Islam Society of Nig.	25	25%
Nat. Council of Muslim Youth Orgs.	25	25%
Total	100	100%

Table 1 above shows that 25 members of Ansarul Islam Society of Nigeria (25%), 25 members of Ansarud-Deen Society of Nigeria (25%), 25 members of Jama'at Nasrul Islam Society of Nig (JNI) (25%) and 25 members of National Council of Muslim Youth Organisations (NACOMYO) (25%) participated in the study.

### Answering the Research Questions

Research Question 1: What is the level of agreeableness personality dimension of Shaykh Muhammad Kamalud-Deen al-Adabiy while doing da<sup>‘</sup>wah?

**Table 2: Agreeableness Dimension of Shaykh Muhammad Kamalud-Deen al-Adabiy’s personality during His Da<sup>‘</sup>wah**

S/N	Items on Agreeableness Dimension	Level	Frequency	Percentage
1.	Compliance with the dictates of the heavenly Scriptures	High	70.0	70%
2.	Sense of forgiving when provoked	Moderate	26.0	26%
3.	Caring, sympathetic and generous traits	Low	4.0	4%
4.	Optimism to achieve success	Total	100	100%
5.	Gentleness and flexibility			

Table 2 above indicates that out of 100 (100%) respondents, 70 (70%) affirmed that agreeableness dimension of the personality of Shaykh Muhammad Kamalud-Deen al-Adabiy during his missionary activities in the areas of compliance with the dictates of the heavenly scriptures, sense of forgiving when provoked, caring, sympathetic and generous traits, optimism to achieve success and gentleness and flexibility was high. However, 26 (26%) considered it moderate while the remaining 4 (4%) viewed it low. Therefore, to the majority, the Shaykh was noted for all these traits, the implication of which from Shariah perspective will be discussed in due course.

Research Question 2: What is the level of conscientiousness personality dimension Shaykh Muhammad Kamalud-Deen al-Adabiy while doing da<sup>‘</sup>wah?

**Table 3: Conscientiousness Dimension of Shaykh Muhammad Kamalud-Deen al-Adabiy’s personality during His Da<sup>‘</sup>wah**

S/N	Items on Conscientiousness Dimension	Level	Frequency	Percentage
1.	hardworking and active trait	High	94.0	94%
2.	meticulousness about the rules and regulations of da <sup>‘</sup> wah	Moderate	4.0	4%
3.	committed, determined and organized traits	Low	2.0	2%
4.	self-disciplined trait	Total	100	100%
5.	enthusiastic trait			

As shown above, table 3 shows that 94 (94%) out of 100 (100%) respondents perceived that during da<sup>‘</sup>wah, the conscientiousness dimension of the personality of Shaykh Muhammad Kamalud-Deen al-Adabiy in the areas of hardwork/activeness, meticulousness about the rules and regulations of da<sup>‘</sup>wah, commitment and organisation, self-discipline and enthusiasm was high. However, 4 (4%)

considered it moderate while 2 (2%) opined that it was low. Hence, to the majority, the Shaykh was noted for all these traits, the implication of which from Shariah perspective will be discussed also shortly.

Research Question 3: What is the level of extroversion personality dimension of Shaykh Muhammad Kamalud-Deen al-Adabiy while doing da‘wah?

**Table 4: Extroversion Dimension of Shaykh Muhammad Kamalud-Deenal-Adabiy’s personality during His Da‘wah**

S/N	Items on Extroversion Dimension	Level	Frequency	Percentage
1.	Outgoing trait: mixing up with people	High	60.0	60%
2.	Repetitive trait	Moderate	28.0	28%
3.	Tendency to appreciate external stimulations	Low	12.0	12%
4.	Assertive trait			
5.	Good relationship with other Islamic scholars	Total	100	100%

The above table 4 reveals that 60 (60%) out of 100 (100%) respondents adjudged the extroversion dimension of the personality of Shaykh Muhammad Kamalud-Deen al-Adabiy in terms of his outgoing trait (mixing up with people), repetitive trait, tendency to appreciate external stimulation, assertive trait and good relationship with other Islamic scholars to be high. To 28 (28%) it was moderate while 12 (12%) saw it to be low. Here also, according to the majority, Shaykh Muhammad Kamalud-Deen al-Adabiy possessed these traits to a reasonable limit.

Research Question 4: What is the level of neuroticism personality dimension of Shaykh Muhammad Kamalud-Deen al-Adabiy while doing da‘wah?

**Table 5: Neuroticism Dimension of Shaykh Muhammad Kamalud-Deen al-Adabiy’s personality during His Da‘wah**

S/N	Items on Neuroticism Dimension	Level	Frequency	Percentage
1.	Worrisome to succeed	High	46.0	46%
2.	A feeling of security	Moderate	44.0	44%
3.	Sadness when people did not yield to his da‘wah	Low	10.0	10%
4.	Soft speech	Total	100	100%
5.	Patience and perseverance when threatened or intimidated			

Table 5 above depicts that 46 (46%) out of 100 (100%) respondents regarded the neuroticism dimension of the personality of Shaykh Muhammad Kamalud-Deen al-Adabiy to be high, which involves his worrisome to succeed, feeling of security, sadness when people did not yield to his

da<sup>‘</sup>wah, soft speech and patience and perseverance when threatened or intimidated. According to 46 (46%) of the respondent, it was moderate, and 10 (10%) view it to be low. According to the majority, Shaykh Muhammad Kamalud-Deen al-Adabiy used to reasonably show these qualities during his missionary activities.

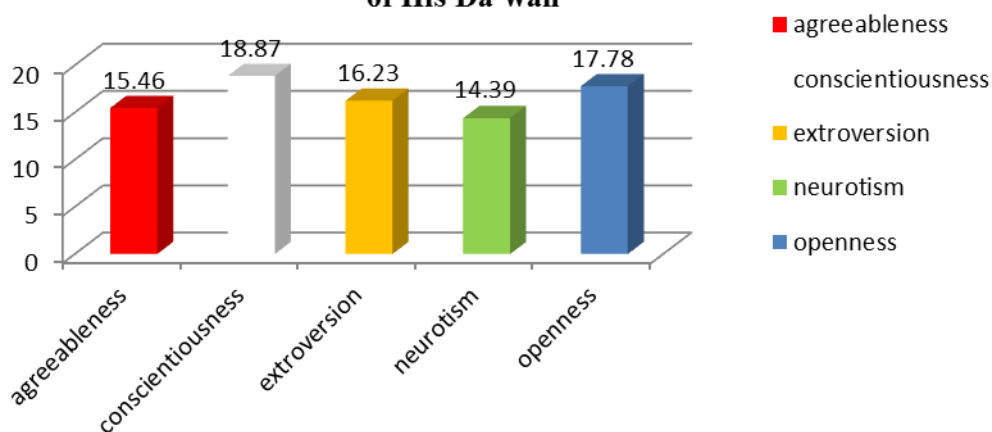
Research Question 5: What is the level of openness to experience personality dimension of Shaykh Muhammad Kamalud-Deen al-Adabiy while doing da<sup>‘</sup>wah?

**Table 6: Openness Dimension of Shaykh Muhammad Kamalud-Deen al-Adabiy’s personality during His Da<sup>‘</sup>wah**

S/N	Items on Openness Dimension	Level	Frequency	Percentage
1.	Trait of creativity	High	81.0	81%
2.	Intellectual curiosity	Moderate	17.0	17%
3.	Interest in contemporary moral, social, economic and political issues	Low	2.0	2%
4.	Aesthetic trait	Total	100	100%
5.	Tendency to entertain new ideas			

Table 6 above shows that, out of 100 (100%) 81 (81%) respondents asserted that the openness dimension of the personality of Shaykh Muhammad Kamalud-Deen al-Adabiy which focused on his traits of creativity, intellectual curiosity, interest in contemporary moral, social, economic and political issues, aesthetic trait and tendency to entertain new ideas was high. On the other hand, 17 (17%) of the respondent opined that it was moderate while 2 (2%) deemed it low. The majority were also of the view that, in the process of his missionary activities the Shaykh exhibited these attributes to a large extent.

**Chart showing the Levels of each Personality Dimension of Shaykh Muhammad Kamalud-Deen al-Adabiy in the course of His Da<sup>‘</sup>wah**



The chart above reveals that the highest personality dimensions of the Big Five Personality Model which Shaykh Muhammad Kamalud-Deen al –Adabiy used to demonstrate in the course of his da<sup>ʿ</sup>wah is conscientiousness with the mean of 18.87, followed by openness to experience which had the mean of 17.78. Coming after is extroversion labeled with the mean of 16.23, then followed by agreeableness which carried the mean of 15.46 and lastly neuroticism tagged with the mean of 14.39.

## **Discussion of Findings**

This study investigated the personality of late Shaykh Muhammad Kamalud-Deen al-Adabiy in the course of his da<sup>ʿ</sup>wah, with a view to appraising it based on Qur’an and hadith. To describe his personality, the study adopted the Big Five Personality Model which informed the five research questions raised in the study. However, regarding the research question 1, the study revealed that late Shaykh Muhammad Kamalud-Deen al-Adabiy, according to the majority of the respondents (70%) was an agreeable caller to Islam who was conscious of complying with the dictates of divine books, especially the Qur’an, Hadith, Old and New Testaments, which confirms the earlier submission of Ajetunmobi and Oladosu (2001). During his da<sup>ʿ</sup>wah, he was also known for his sense of forgiving when provoked, and care, sympathy, generosity towards people; he was not pessimistic to achieve success and he was a man of gentleness and flexibility. The generosity and gentleness of the Shaykh as found here corroborate the statements of Kamaldeen (2017) who noted that the Shaykh would sponsor the education of many Muslim children, feed the widows and orphans, and Alabi (2017) who stated that the Shaykh was simple and careful.

For that environment influences personality development as observed by Education Cycle 1 (2008), these traits might have been learnt from the Islamic environment where the Shaykh was brought up as stated by (Ajetunmobi & Oladosu, 2001). Moreover, the traits as discussed under the literature review are parts of the significant guidelines expected of Islamic propagators to observe in order to succeed. According to the interpretation of Al-Qahtaniy (1994) Qur’an 12 v 108 confirms compliance with heavenly scriptures in terms of what one preaches and one’s actions, so also Q 16 v 125 which emphasizes giving a religious instruction that does not contradicts Shariah. Sense of forgiving, showing mercy or sympathy, gentleness and flexibility as well as optimism to succeed in the process of da<sup>ʿ</sup>wah are similarly attested to by Q 3 v 159; 9 v 128; 20 v 43-44 and 3 v 139 respectively as significant da<sup>ʿ</sup>wah principles. Q 3 v 134 acknowledges the guideline of generosity which Al-Qahtaniy (1994) said enables dā<sup>ʿ</sup>ī to influence people. Therefore, this might be the reason why the Shaykh was conscious of the aforesaid qualities for da<sup>ʿ</sup>wah effectiveness. In any case, for possessing the above agreeableness traits, it can be argued that Shaykh Muhammad Kamalud-Deen al-Adabiy, had positively influenced the lives of so many people through his da<sup>ʿ</sup>wah.



As for the research question 2, it was found that Shaykh Muhammad Kamalud-Deen al-Adabiy used to demonstrate conscientiousness personality during his evangelical activities. This submission was held by the majority of the respondents. According to them, he was hardworking and active which corroborates the statements of A Committee of Products of Al-Adabiyah (2015) that the Shaykh was said to have been the most hardworking and beloved pupil among the students of his teacher – ShaykhTaj al-Adab. They opined further that he was known for being meticulous about the rules and regulations of effective da‘wah which agrees with the finding of Alabi (2017). Similarly, he had traits of commitment, determination, organization, self-discipline and enthusiasm. All these attributes therefore attest to the view of Ajetunmobi (2006) that Shaykh Kamalud-Deen al-Adabiy became so active and committed in the field of da‘wah shortly after the death of his last teacher who instructed him not forsake da‘wah after his death. The Shaykh’s public lectures, as noted earlier by Ajetunmobi and Oladosu (2001) every Friday and Saturday of the week and during some Islamic festivals such as the 15<sup>th</sup> day of Sha’ban, Maulid Nabiy justify his organization quality.

It should be mentioned that conscientiousness is the highest dimension of personality that the Shaykh would show in the course of his da‘wah. This might be as a result of the submission of Jimba (2009) that the Shaykh had got himself accustomed to da‘wah work since when he was less than seventeen years of age. Perhaps, this might have given him the opportunity to familiarize himself with the rules and regulations of effective da‘wah.

It should be noted that all the above qualities which characterized the Shaykh are in line with some Qur’anic verses and submissions of some Muslim scholars as discussed under the introduction. The finding of activeness and commitment agree with Q19 v 12 and Bādahdah (1996) who pointed out that a dā‘ī must be active and energetic to succeed. The meticulousness and organization traits also agrees with the following hadith: *“Ibn mas’ud narrated that the Prophet used to take care of us in preaching by selecting a suitable time, so that we might not get bored”* (Reported by Bukhariy). With all these findings, it can be submitted that Shaykh Muhammad Kamalud-Deen al-Adabiy was a conscientious preacher and teacher who must have positively touched the lives of people he had taught or preached for.

In the case of research question 3, the findings show that Shaykh Muhammad Kamalud-Deen al-Adabiy was an extrovert Islamic propagator, noted for outgoing, repetitive and assertive traits. He was also a preacher who used to appreciate external stimulations and he established good relationship with other Islamic scholars in Ilorin and beyond. These positions were maintained by some of the respondents. The Shaykh’s outgoing trait and good relationship with other Islamic scholars supports

Ajetunmobi and Oladosu (2001) who noted that he was a friend of everybody, especially the Muslim scholars. This might be as a result of his humility trait which is line with Jimba (2009) who qualified him as the humblest scholar in Ilorin then, or to be able to penetrate the people he was calling to Islam. His tendency to appreciate external stimulation, such as taking to correction is a further confirmation of this humility trait. The respondents further observed the repetitive trait of the Shaykh while preaching i.e. repeating some verses of the Qur'an. On this trait, Alabi (2017) seems to have justified it rightly by saying that it is to facilitate learning for the slow learners listening to his preaching. As said earlier, the outcome of the study also points to the assertiveness trait of the Shaykh, which corroborated (Onikijipa, 2015) that the Shaykh on the occasion narrated under the literature review, stylishly criticized Shaykh Nda Salati who revealed his piety to the public that he should not have done so based on Q53 verse 32.

The above traits of Shaykh Muhammad Kamalud-Deen al-Adabiy seem to have implications for da<sup>c</sup>wah effectiveness. This is because the traits of mixing up with people, establishing good relationship with them, and readiness to welcome their ideas might be as a result of the Shaykh's application of wisdom which Q 16 verse 125 teaches as an important da<sup>c</sup>wah principle. Without mixing up with people and relate with them well, it may be difficult for propagator of Islam to convince them. Qur'an 3 verse 159 and Qur'an 9 verse 128 also point to this submission. Similarly, this agrees with Al-Huriy (1998) who stated that an ideal dā<sup>c</sup>ī relates with highly committed scholars to achieve success. Moreover, as previously said by Alabi (2017), the repetitive trait is to facilitate learning for the slow learners. Then, if this should be the case, it is in line with the following hadith: on the authority of Anas bn Malik who narrated that the Prophet said *"facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam)"* (Reported by Bukhariy). Finally, the Shaykh's assertive attribute can also be seen as one of the qualities of an ideal da'i, because it goes in line with the spirits of Q 33 verse 39.

Regarding the research question 4, we found that Shaykh Muhammad Kamalud-Deen al-Adabiy was a little bit a neurotic caller to Islam (anxious about calling people to Islam). This implies that, sometimes the Shaykh would show emotional reactions, and in some other situations, he used to maintain emotional stability. For instance, in some cases, he would be worrisome to succeed and feeling secure during his da<sup>c</sup>wah; this may be due to his personal experiences about the environment where he was to deliver preaching or lecture. This is because environment as submitted by Education Cycle 1 (2008) influences individual personality. Some other time, he would be sad when people he called to Islam did not imbibe his preaching. This, as argued by McMahan and Romano (2000) shows

how his personality influences him to succeed, which is natural anyway. He was similarly known for the traits of soft speech as well as patience and perseverance, especially when he was being threatened or intimidated. This might have been learnt from his teacher, Shaykh Taj al-Adab as part of da<sup>ʿ</sup>wah skills which are believed to have been acquired from his aforementioned teacher, or it might be natural endowment.

Primary sources of the Shariah, especially the Qur'an have justified the relevance of the aforementioned neuroticism traits in the field of da<sup>ʿ</sup>wah. For instance, Q 16 v 127 and Q 35 v 8 admonished the Prophet not to be worrisome in a bid to succeed. Q 9 v 51 also enjoins every believer to rely on Allah and no mishaps will befall them. Perhaps, this is the reason why the Shaykh used to feel safe. The soft speech, patience and perseverance traits of the Shaykh might be as a result of his wisdom whose importance Q 16 v 125 emphasizes for da<sup>ʿ</sup>wah effectiveness, and which according to Al-Qahtaniy (1994) manifests in knowledge, speech, actions and justice. Moreso, Q 20 verses 43-44 and Q 32 v 24, Q 17 v 74 respectively stressed the principles of soft speech, patience and perseverance. The teachings of all these Qur'anic verses mainly centre on the maintenance of emotional stability to succeed in the process of da<sup>ʿ</sup>wah.

Finally, my findings on research question 4 show that Shaykh Muhammad Kamalud-Deen al-Adabiy was a man of high openness personality when carrying out da<sup>ʿ</sup>wah; he was known for creativity, intellectual curiosity, interest in contemporary moral, social, economic and political issues, aesthetic trait and tendency to entertain new ideas when corrected. The finding of creativity affirms the Shaykh's creative idea of the establishment of Adabiyyah Arabic School in Lagos and Ilorin respectively as said by A Committee of Products of Al-Adabiyyah (2015); it also validates his introduction of modern system of education to Islam, such as the use of chalkboard, benches, tables, school uniform and termly examination (Abdullah 32). Moreover, this finding of creativity supports the submission of Ajetunmobi and Oladosu (2001) that the Shaykh founded Ansarul Islam Society of Nigeria and abroad to achieve his da<sup>ʿ</sup>wah mission. His intellectual curiosity might be aimed at updating his da<sup>ʿ</sup>wah skills to suit the contemporary society, goes in line with Al-Huriy (1998) who viewed that every dā<sup>ʿ</sup>ī needs to be bookish about any literature that will assist him.. Furthermore, his interest in contemporary moral, social, economic and political issues agrees with the assertion of Ajetunmobi and Oladosu (2001) that the Shaykh's periodical lectures were based on spiritual, moral, social, political and economic development of the people. The tendency to entertain new ideas supports his humility attribute which Jimba (2009) said he was noted for.

It is pertinent to note that the Shaykh's creativity trait discussed above should not be seen as innovation, because there is no way it distorts the pristine Islam. It rather facilitates the attainment of the ultimate goal of da'wah, such as the introduction of modern system of education discussed earlier. In this sense, Haque (2009) suggested that propagators of Islam should employ creative strategies and systematic approach, such as disseminating Islamic messages through newspapers, magazines, television, radio, internet etc. Also, Q 12 v 108 which stresses the significance of acquiring necessary knowledge before embarking on da'wah assignment validates the Shaykh's intellectual curiosity. Directing da'wah towards spiritual, moral, social, political and economic development of the people is also apt in accordance with Q 6 v 38. His trait of aesthetics might be based on his understanding of the importance of beauty in Islam, especially wearing of beautiful cloth as indicated in the following hadith. *"Abu'l-Ahwas al-Jashami said the Prophet (SAW) saw him wearing old, tattered clothes, and asked him, "Do you have any wealth?" I said, "Yes." He said, "What kind of wealth?" I said, "All that Allah has given me of camels and sheep." He said, "Then show the generous blessings that He has given you"* (Reported by Imam Ahmad & at-Tirmidhi). Finally, the spirit of Q 3 v 159 justifies the principle of having the trait of entertaining new ideas from people as long as they do not contradict Islam.

### Conclusion

This study investigated the personality of Shaykh Muhammad Kamalud-Deen al-Adabiy in the course of his da'wah mission. To understand the nature and level of his personality while doing da'wah, the "Big Five Personality Model", having five dimensions of agreeableness, conscientiousness, extroversion, neuroticism and openness was adopted. Therefore, based on the findings, it can be concluded that Shaykh Muhammad Kamalud-Deen al-Adabiy was an agreeable, conscientious, extrovert, neurotic and openness personality - minded caller to Islam; that is he used to be conscious of complying with the dictates of divine books; he used to be hardworking and active, outgoing, worrisome to succeed and creative. It can also be concluded that the agreeableness, conscientiousness, extroversion, neuroticism and openness dimensions of personality can bring about da'wah effectiveness. It should be concluded as well that having been justified based on the primary sources of Shariah, all the aforementioned traits which Shaykh Muhammad Kamalud-Deen al-Adabiy used to show during his da'wah constitute parts of the principles of da'wah that guarantee da'wah effectiveness. Finally the researcher also concluded that, the findings of this work may not be applicable to the Shaykh's personality outside his da'wah mission. Therefore, the gap which this study might have left can be filled by the future researchers.

## Recommendations

Based on the findings of this study, the following are recommended

1. For effective da<sup>‘</sup>wah, the contemporary callers to Islam should imbibe the personality traits of patience, perseverance, humility, optimism, flexibility, gentleness, soft speech, hardwork etc., just like Shaykh Muhammad Kamalu-Deen al-Adabiy used to do during his da<sup>‘</sup>wah.
2. Every dā<sup>‘</sup>ī should seek knowledge about human psychology to be able to determine the appropriate approach to be used in the process of da<sup>‘</sup>wah.
3. Based on the ever-changing nature of the society, there is the need for Islamic propagators to develop creative approaches, and apply the one that will best suite the contemporary issues.
4. There is the need for every dā<sup>‘</sup>ī to update his frontier of knowledge about da<sup>‘</sup>wah principles
5. For that effective da<sup>‘</sup>wah requires strategies, every dā<sup>‘</sup>ī should endeavour to learn about strategic studies.
6. It is finally recommended for the future researchers to investigate Shaykh Muhammad Kamalu-Deen al-Adabiy’s personality outside his da<sup>‘</sup>wah mission or any other aspect his life so that people, especially contemporary and future Islamic propagators can learn from him.

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