

ABUSE OF SOCIAL MEDIA BY SELECTED YORUBA MUSLIM PREACHERS AND ITS IMPLICATION FOR MUSLIM *UMMAH* IN LAGOS STATE

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Abstract

There is no gainsaying that in the present days, many people spend much time on social media. This, no doubt, reveals that we are in the period of social media revolution. Thus, many people really stuck to it which simply means great opportunities for Muslim preachers to exploit in Da'wah methodology. However, many Yoruba Muslim preachers have not only turned the opportunities to become threat to the good representation of Islam, it is also destroying and offending the sensibility of other Muslims around the world, thereby creating bad image for Islam to non-Muslims who are also users of social media. A central reason for this problem is the inability to apply Divine Da'wah methodology handling and analysing the large amounts of unstructured textual data that often characterize social media. Even though social media platforms are better easy access Da'wah, they have been grossly abused by the Yoruba Muslim preachers in many ways and the effects are enormously affecting the propagation of Islam most especially among Yoruba communities. In this paper, the various abuses of social media by selected Yoruba Muslim Scholars are examined. The questions of what are the effects and consequences of the misuse of social media by the Yoruba Muslim scholars are answered, using qualitative method with archival documents, combined with views of scholars and observations mostly on social media. The paper concludes that Yoruba Muslim preachers should always abide by Divine Da'wah Methodology as stipulated in the Qur'an and practiced by Prophet Muhammad, in order to curtail the abusive usage of social media in Da'wah system.

Keywords: Abuse, *Da'wah* Methodology, Social Media, Yoruba Muslim *Preachers*.

Introduction

Social media is a new trend in information technology that is obviously gaining momentum as one of the most important tools for people to connect, interact, transact business, among others. It is also used to shape public opinions and views on a number of policies and programmes of governments in the world. It provides opportunity for every person to engage in a direct discussion from every nook and cranny in different part of the world, which has broken the traditional barriers and dispelled misinformation of the traditional media. It has become the mainstream of media since the year 2000 with the development of major online sites and windows lives spaces, 'Twitter', BB Messengers, WhatsApp, YouTube, Facebook and others that have become so popular in the world and actively competing with one another in terms of receiving and dissemination of information that dwells within the social interaction and integration (Shuriye, Adeyemi and Huud, 2013). Thus, social media can be described as internet and mobile-based tools that integrate technology, telecommunications and social interaction to

promote the construction and dissemination of message and information through words, images and audio (Shuriye and Adeyemi, 2013).

The social media became a great advantage and an important tool for *Da'wah* methodology, the propagation and dissemination of Islamic ideology in accordance with the true mission of the Holy Prophet Muhammad (SAAS), in order to bring the people out of darkness into the light, from unbelief (*kufir*) to the true faith (*īmān*), from *shirk* (associating partner with Allah), to *tawhīd* (Oneness of Allah) and from fire to paradise with firm pillars that are established upon foundations which are absolutely essential (Fawzaan, n.d., para. 4). The true message of Islam, with an emphasis on good morals, character and behaviour, can easily be propagated and disseminated through the use of social media which is mostly appropriate and convenient in this contemporary world.

However, the inevitability of the deluge of social media technologies has led to its abuse by many Muslim scholars, most especially the Yoruba Muslim preachers in the application of *Da'wah* methodology. This has generated a lot of problems among the Muslim *Ummah* (nation), resulting into misrepresentation of Islam, unrestrained use of foul and abusive language, offending the sensibilities of others, and unrestrained use for personal fame and patronage seeking. This, no doubt, had led to bad projection of Islam to non-Muslims, destruction of Muslim brotherhood and solidarity, escalation of theological dissension amongst Muslims, weakening of the faith of Muslims, and precipitation of social violence and conflicts among the Muslims.

This paper intends to examine what exactly is the impact of social media on information dissemination and its relevant to *Da'wah* methodology. How Yoruba Muslims preachers have conforms with the doctrines of *Da'wah* in the adoption of social media as a method, in what ways are the Yoruba Muslim preachers are misusing and abusing the use of social-media in *Da'wah* system and what are the causes of the abuse of social media among the Yoruba Muslim preachers. This project tends to focus on the Islam and Yoruba society with special interest on the use of social media by Yoruba Muslim preachers. The teachings of the Glorious Qur'an and *Hadith* of the Prophet Muhammad and the relevant literatures on the propagation of Islam are examined. The views of different scholars are used to buttress the facts, and the opinion of relevant authorities among the Yoruba Muslims scholars is examined to balance the points and fact in this paper. This paper is an opportunity for the understanding of proper use of social media in the concept of *Da'wah* methodology and as well minimise the abuse of social media among the Yoruba Muslims and the generality of the Muslim *Ummah*. In respect of this, Muslims preachers among the Yoruba speaking people should be properly equipped with more knowledge and understanding that will stimulate good behaviour, attitude and character so as to project Islam as the most peaceful, loving and proper way of life, as preached by Prophet Muhammad to the generality of the world.

Social Media and *Da'wah* System

Social media, according to Anton and Petter (2016) is becoming an important source for the production of discursive power in society and simultaneously constituting a unique source for studying everyday discourse outside the scope of Mass media. Meghna and Mayank (2014) explain social media to have been enough to have an online presence of the internet for one-way broadcasting and dissemination of information. Social media is a means of interacting among people in which they create, share, and exchange information and ideas in virtual communities

and network. It is an internet based application and exchange of user generated content. The impact of social media is more sophisticated, more glamorous, and more powerful as it is gradually transforming the society, thus, making it more complex compared to the traditional media system (Muhammad 2015). Meanwhile, *Da'wah*, according to Kasozi (2002), is the spread of Islam or propagation of Islam. The greatest tool used by the Prophet Muhammad to exert influence which transformed and rescue *Jahiliyyah* (the period before Islam) society from darkness of *shirk*, and immoral activities to sanity, morality, and Allah's consciousness is *Da'wah* (Abdul-Mumini and Mustapha 2015). Given the differences between people regarding their character and level of understanding, Fahd (2012) opined that the appropriate method should be chosen to engage in *Da'wah* work and wait for the appropriate opportunity to win them over. A propagator must be compassionate in his approach, and engage in calm dialogue which does not instigate ill feelings and inflame hatred. The relationship between social media and *Da'wah* system is the ability, most especially in the present days, to convey the message of Islam, within a very fast and limited time, to various individuals in the whole World, which can easily be accessible via computer, phones or any gadget with internet facilities. Lateef (2002) stated that the contemporary age is witnessing a lot of advancement in *Da'wah* activities through the use of modern technological system. The successes recorded by *Da'wah* activities through the proper use of social media shows that it is an activity that Muslim should adopt including all other forms of technological advancement, to propagate Islam, though it has been abused by many Yoruba Muslim preachers.

Abuse of Social Media by Yoruba Muslim Preachers

There are different sets of Yoruba Muslim preachers. Observations have shown that many of the Yoruba Muslim Scholars are well grounded in Islamic knowledge and understanding with quality Arab/Islamic and western education. These sets of scholars are mostly mindful and cautious of Divine *Da'wah* Methodology in their system of propagating Islam, even on social media. Another set of preachers are those who have sound Arab/Islamic knowledge with little or no western education. Many preachers who fall in the latter category, though primitive, but conversant of heavenly instructions given by the Almighty Allah and they are much enthralled onto it. They do follow the rules of *Da'wah* Methodology in their presentations, but many of them don't always follow the Divine rules when adopting social media as tool for *Da'wah*.

It is very clear that the third sets of preachers are those creating problems, most especially on social media. They have little knowledge of Arab/Islamic education and in most cases, they do not really understand western education. Thus, their knowledge about social media is just an opportunity to expose themselves, and advertise their thought since the conventional media is expensive, the purchasing power is high and regulated. Meanwhile, social media is not controlled even beyond Islam, and very cheap that can be operated by anybody for good and bad messages. However, this third set of Yoruba Muslim Scholars formed the case study of this discussion due to their inability to utilize social media properly for *Da'wah*.

The social media among Yoruba Muslim Preachers, according to a respondent, Shaykh Abdur-Rahman Adangba, has been characterised by a bastardised understanding of reality at the expense of social media reach, caused by non-availability of scheme of presentation, lack of Divine mission, vision and improper language presentation. The use of social media by Yoruba

Muslim Preachers, to many, is just a display of anger, hatred, jealousy and envy. This is also to an extent that most of the Yoruba Muslim preachers on social media are in one way or the other at loggerheads based on their biased and unconfirmed stories against one and other. It is quite astonishing when the Muslims lament for not being well represented on social media and more importantly in the area of blasphemy, not relegating the pointless allegations of terrorism and hooliganism (Adamu, 2016). The observation has shown Yoruba Muslim preachers raining abuses on each other with the use of social media, and quarrying the authenticity of each other in defending the theological issues.

The abuse of social media by Yoruba Muslim preachers as observed comprises fake news, fake social networking accounts and fake followers. While social media has given an equal opportunity to organizations and individuals to communicate with massive audience, some Yoruba Muslim preachers have attracted unscrupulous elements that exploit its potential for their vested interests. There are so many forms of abusive behaviours including the identity theft and fraud. Increasingly social networking sites are being used to defraud people (Jessica, 2019). All these are not in conformity with Islamic ideology and should not be tolerated in *Da'wah* Methodology. In a post extraction from one Abdulhammed Kishky Facebook wall (<https://www.facebook.com/kishky>), it shows an example of unscrupulous elements displayed on social media by Yoruba Muslim preachers. The dressing and arrogant nature of the cleric is not really a welcome idea in Islam, and it was reported in the comment box that if any of his members gets married, he must be the first to have sex with his (the member's) wife, which contradicts absolutely Islamic teachings. The image portrayed by Yoruba Muslim preachers on social media in many cases is a total misrepresentation of Islam and offensive to the sensibilities of other many Muslims.

Forms of Abuse of Social Media by Yoruba Muslim Preachers

Misrepresentation of Islam Occasioned by Inadequate Knowledge

There is no concept such as gate-keeping on social media. It has become a hot topic of debate through its role and effectiveness in creating awareness, giving the sense of motivation among its users on various social, political, economic and religious issues. The available content on social media also creates problems in many societies due to its unauthentic and unreliable information (Ittefaq and Ahmad, 2018). Meanwhile, the Holy Qur'an has warned that:

O you who believe! If a *fāsiq* (evil person) comes to you with any news, verify it, lest you should harm people in ignorance and afterwards you become regretful for what you have done (Q 49:6).

However, spreading fake news on social media which is part of the abusive use of social media by many of Yoruba Muslim Preachers is as a result of inadequate knowledge of Islam and does not follow the rules of Divine *Da'wah* methodology.

More importantly, spreading hatred against Muslims through social media is another major factor destroying the peace and harmony in the society. It has been observed that many Yoruba Muslim Preachers are considered as the threat to their culture, identity, economy, security and

public safety. The hate speech is not only an attack on the Muslim community but an attack on the society as a whole (Ittefaq and Ahmad 2018). Thus, one of the most dangerous and common poisonous habits is a loose tongue and that is why the Holy Prophet says: “whosoever believes in Allah and the last day should either speak good (sensible talk) or keep quiet” (Bukhari, 1996, No. 6136). In a Facebook post by Nofiu Omokayode, it was stated:

Huhunn..Nawa for dis Alufa dat don call themselves Alfa ... in fact, I jst dey wonder where exactly we re heading to ... Abi wat else can we call dis oo... Lailatu Arafat? If anyone know these people perpetrating this innovation, kindly let them know the truth o. We seek refuse in Allah from such!!! (media movement for Islamic lectures and Events.facebook.com)

What he was trying to say in this post is that there is nothing like *Laylatu-l-Arafa* in Islam but calling a Muslim “Alufa” (an idol worshipper) is not good enough. It generated a lot of controversy that resulted in exchanging derogative words, insult and abuse on the comment box. It is obvious that hate speech that is so common among the Yoruba Muslim Preachers on social media is just as a result of inadequate knowledge on what Islam really stand for, and inadequate knowledge of *Da'wah* methodology. Other attitudes such as jealousy, arrogance, anger etc, portrayed by Yoruba Muslim Preachers on social media indicate a misrepresentation of Islam which is occasioned by inadequate knowledge. This is part of the reasons for the statement that Islam perhaps is the most misunderstood religion, not only by the non-Muslims but also misunderstood by the Muslims (Ittefaq and Ahmad, 2018).

In a view clip by Salaty Abdul-Raheem is an example of the display of hate speech with aggressive voice against the Sufis among the Yoruba people. He vehemently affirmed that Sufism are behind every bad attitude in Islam (media movement for Islamic lectures and event.facebook.com). the preacher needs to seek more knowledge about Sufism rather than condemning it as a result of a personal behaviour of a particular person. Condemnation of fellow Muslims, calling them unbelievers, spreading the fault of fellow human being, use of foul languages, bigotry act, deception, extortion, ego, display of rivalry among scholars and creating discord among followers of different Islamic groups, are misrepresentations of Islam characterised in the abuse of social media by Yoruba Muslim Preachers which no doubt as a result of inadequate knowledge of *Da'wah* methodology.

Unrestrained use of foul and Abusive Language on Rival Scholars

This is the most abusive and unscrupulous attitude of many Yoruba Muslim Preachers on social media. The use of derogative worlds and expression without remorse, expletives and foul language without even realizing that these words are obscene, filthy or repulsive. An example is the viral video of Shaykh Aniyikatye abusing Shaykh Imran Eleha on social media. Alfa Aniyikaye would have come up with constructive argument on the issue of traditional medicine in Islam but resulted in unrestrained use of foul and abusive language against Shaykh Imran Eleha, forgetting the fact that the use of derogative, foul and abusive words is not even Islamic, not to talk of using it in *Da'wah* system (Alfa Aniykaye’s apology to Sheikh Imran Eleha <https://m.youtube.com>).

However, using a foul language and abusive words is contrary to the teachings of Islam. the Qur’ān says:

O you who have believed, let not a people ridicule (another) people; perhaps they may be better than them; nor let women ridicule (other) women; perhaps they may be better than them. And do not insult one another and do not call each other by (offensive) nickname. Wretched is the name of disobedience after (one's) faith. And whoever does not repent- then it is those who are the wrongdoers (Q 49:11).

The Holy Prophet Muhammad (SAAS) said:

O Ā'ishah! Have you ever seen me speaking a bad and dirty language? (Remember that) the worst people in Allah's sight on the Day of Resurrection will be those whom the people desert or leave in order to save themselves from their dirty language or from their transgression (Bukhari, 1996, No. 6032).

The beautiful word of Prophet Muhammad is either "speak good words or keep quiet". The teaching of Islam is to stay away from foul language, curse and evil words. It is equally important to stay away from people who speak such bad language, because the more you hear it, the more desensitized one becomes to evil, until a time comes when it is not bad anymore (Asma, n.d.).

Offending the Sensibilities of Others Through Reaction to Unverified Information

Islamophobic representation of many Yoruba Muslim Preachers on social media becomes the potential causes of Islamophobic prejudice. This transitional process has become the discussion from social media representation of Muslims to the dominant social representation. The attitude of many Yoruba Muslim Scholars, most especially through the reaction to unverified information on social media shows the manifestation of Islamic prejudice. They may derive a sense of distinctiveness and self-esteem, but on the other hand, it also fuels psychological and social manifestation of Islamophobic prejudice among the audience.

Many terms which have strong linked with Islam and Muslims, such as fundamentalism, terrorism, fanatic Islamism, Islamic *jihadism*, authoritarianism and fascism can be acclaimed through the attitude of many Yoruba Muslim Preachers on social media. These are used to portray Muslims for the construction of Islamophobia. The popular culture of many Yoruba Muslim Preachers on social media has generated stereotype about Islam and the Muslims as fanatics, terrorists, fundamentalists etc. The deep effect of the stereotypes is common like the Muslims are untrustworthy and violent (Ittefaq and Ahmad, 2018).

Unrestrained use of Social Medial for Personal Fame and Patronage Seeking

The use of social media for personal fame and patronage by Yoruba Muslim Scholars is not a good idea in *Da'wah* methodology and it is mostly abusive. An instance is a video that goes viral on WhatsApp, and other social media platforms. A lecturer condemned the idea of speaking the

English language to the children to the extent of calling those who do it mad people. It is obvious that this lecturer derailed from proper teaching of Islamic knowledge, irrespective of languages, due to the fact that the message is purely just exhibition of personal fame and patronage. It is very important to note that unrestrained use of social media for personal fame and patronage derailed many Yoruba Muslims Preachers from original true teachings of Islamic ideology in the process of *Da'wah* methodology on social media.

Meanwhile, it is a pity that many people today, especially the religious leaders, do things only to gain fame, fortune and praising from fellow human beings which is contrary to the teaching of Islam (Ondigo, 2012). Seeking fame and patronage in all circumstances is not Islamic. A Yoruba Muslim Preachers is expected to be modest and humble, and should not like to be pointed out. One of the main factors that corrupt person denied efforts to reach his Lord, according to the teaching of Islam is his love of fame and prominent among people and love to leadership over them (Saaliha, n.d.). Thus, unrestrained use of personal fame and patronage seeking by the Yoruba Muslims Preachers on social media is detrimental to the proper Divine *Da'wah* methodology.

Another important aspect of social media abuse by many of these Yoruba Muslim Preachers is by making Jamboree out of every religious ritual. This is well expressed in the words of Dr. Mustapha Bello, the Executive Director of Centre of Theology and Spiritual Intelligence, in his Facebook wall:

...the concern of this piece is about the violation of the spirit of the ritual during the course of observance. The spirit of the ritual being talked about here include anonymity, submissiveness, alertness, concentration and soberness which define the relationship between a penitent devotee-who is a supplicant and a Super Controlling Power-Who is the Receiver of all acts of worship. When this spirit is breached through carelessness or unmindfulness caused by showing up, overzealousness and dramatization, then the value of it is either diminished or totally erased. This is what we see these days when Muslims get themselves snapped, filmed or photographed for display on social media platforms while observing some of these rituals. Or how else do you explain Muslims taking selfies while performing rites of Hajj such Tawaf, Sa'ay etc.? or those who get others to film them while praying or performing acts of worship such as deliverance of Khutbah, leading congregational prayers or observing I'tikaf during the month of Ramadan? While some can argue that some of these acts of dramatization of religious observances are for documentation and record keeping, those who engage in the acts should be sincere in their hearts as regards the motive for their actions considering the following traditions, "The most frightening of what I fear for you is the minor Shirk." They asked, "What is the minor Shirk, O Messenger of Allah?" He said, "Showing-off; Allah the Mighty and Sublime will say when people are rewarded for their deeds that, "Go to those to whom you were showing off in the world, you all

should see if you will find any reward with them”. The evil of showing off lies at the base of making of intentions; the questions are (1) why are you doing what you are currently doing? Or (2) what do you intend to achieve with what you are aspiring to do or attain? Muslims, particularly those on Hajj would do well by not devaluing or erasing their rewards by understanding that Hajj is not sightseeing or tourism rather it's a religious act whose rites should be observed with all sense of seriousness, alertness and dutifulness devoid of distractions from worldly affairs. While, you can be excused from taking selfies at departure and arrival points, in the aircraft, while on ziyarah to landmarks in Makkah and Madinah, it is inexplicable to engage in selfies or engaging one another in taking pictures for display on social media platforms while observing Umrah and Hajj rites! None would ponder over this except those with understanding (<https://www.facebook.com/mustapha.bello2>)

Show-off is totally not allowed when performing the Islamic rites, and exposing it on social media can even be regarded as a sin. Meanwhile, many Yoruba Muslim preachers are not even mindful of this act and so many Muslims who happened to be their followers were misled.

Implications of the Abuse of Social Media by Yoruba Muslim Scholars for Muslim *Ummah*

Despite the fact that the social media has provided so many opportunities for Yoruba Muslims Preachers to reach out to massive audience, a phenomenon that is very good for *Da'wah* system, a respondent, Shaykh Abdul-Rahman Bello, views that it has also otherwise been used for parochial interests under the pretence for *Da'wah*. The abuse of social media has been a problem, generating a lot of effects, stigmatizing the process of Divine *Da'wah* methodology and the implications are as follows:

Bad Projection of Islam to Non-Muslims

Ironically, the societal expectation for being religious, especially religious scholars, is higher than what people expect from any other person. The society expects religious leaders to be trustworthy, modest, responsible and reliable. The attitude and behavior of many of the Yoruba Muslims Preachers, as explained before, are dirty and unscrupulous, it is against this background that the portrayal of Yoruba Muslims Preachers has been misrepresented. Many literature and reports show how Muslims and Islam are often reported and represented negatively (Anton and Petter 2016). A more subtle, implicit and ambivalent of Yoruba Muslims Preachers' attitude on social media indirectly contribute to negative stereotypes of Islam.

The bad projection of Islam is manifested in various ways in the concurrence use of the world “terrorism” and “extremism” with Muslims and Islam, places Muslims in a context of conflict, which is obvious in the abusive use of social media by the Yoruba Muslims Preachers. The word

“Islamic” to many non-Muslim, was shown to carry extremely negative discourse prosody, as it was heavily associated with religious and political extremism, militancy, and terror (Anton and Petter 2016). Islam is known to be a religion of peace, tolerance and moral uprightness. Collective morality is expressed in Islamic injunction, solidarity and freedom of choice (Cherif 2012). Islam teaches humbleness before God and human beings, it also encourages Muslims to always control their desires. But the attitude of many Yoruba Muslim preachers has proved otherwise, immorality, disrespect, hatred, disunity, and grievances which absolutely not in line with Divine *Da'wah* methodology.

Destruction of Muslim Brotherhood and Solidarity

Misconduct, hate speech, abusive language and other unscrupulous attitude of many Yoruba Muslims Preachers on social media has threatened Muslim Brotherhood and solidarity. A typical example is the case of Shaykh Aniyikaye and Shaykh Imran Eleha. The issue generated a lot of tension to an extent that Alfa Aniyikaye was arrested by police with accusation of defamation of character, false accusation, libeling and social misconduct against Shaykh Imran Eleha (Alfa Aniyikaye's apology to Sheikh Iran Eleha is contained in <https://m.youtube.com>). Alfa Aniyikaye was forced to apologize even in the public to Shaykh Imran Eleha. This, no doubt, can break the solidarity and brotherhood of Muslim community. Meanwhile, other Yoruba Muslim Preachers like Alfa Aribidesi, in the social media monologue, against Shaykh Imran Eleha on the contending issues about tradition medicine (Oogun) in Islam (correction to Abdul-majid Imran Eleha on traditional medicine, Alfa Aribidesi <https://m.youtube.com>) This and many other instances are the abusive use of social media by the Yoruba Muslim Preachers destructing the Muslim Brother-hood and solidarity.

Many of the Yoruba Muslim Preachers do not really understand what is meant by social media, instead of using it to propagate Islamic ideology and promote love, peace, unity and conglomeration in accordance with Divine *Da'wah* methodology, they demote themselves by tarnishing the image of rival preachers, they depart from being together with love, peace and unity and go far from each other in ideology and respect. In many occasions, many of the followers of these scholars develop hatred for the river preachers and this has created a lot of misunderstanding among the Yoruba Muslims, causing destruction of Muslim Brotherhood, unity, conglomeration and solidarity in the Yoruba Muslim Community.

Escalating Theological Dissension Among Muslims

Social media has been always used to promote different Islamic theological thought and ideology. However, it takes another dimension among Yoruba Muslim Preachers. In many cases, promoting one ideology is tantamount to total rejection with abusive and foul words by other Yoruba Muslims Scholars. The rudely attack of Shaykh Buhari Omo Musa and Ilorin Muslim Scholars by Alfa Saheed Shittu is a typical example (Alfa Saheed attack Buhari Omo Musa & Ilorin scholars rudely, <https://m.youtube.com>).

More importantly, the condemnation of *Salafi* and other *Ahlu-sunnah* group by Shaykh Habeeb Adam Al-Ilory on the issue of Hadith (Aljunaidy TV, facebook.com), should not be a discussion on social media, just because of its implications for escalating theological dissention among the

Muslims. In response to Shaykh Habeeb's condemnation, The Muslim Congress (TMC) scholars gathered in their Lagos Centre, describing the lecture of Shaykh Habeeb as massive error occasioned by grand ignorance of grandeur (Ishola and Bashir, 2016). All these are just a mere escalation of theological dissension among the Muslims, which should not be encouraged due to the fact that it seriously detrimental to the unity of Muslims in the society.

Weakening the Faith of Muslims

Social media has helped to bridge the distances and tear all sorts of walls of ignorance and prejudice (Shruiye, Adeyemi and Huud, 2013). However, it is used among many Yoruba Muslims preachers for disseminating erroneous information, one-sided images, use of foul and abusive language, ego boasting and misrepresentation of Islam as a result of inadequate knowledge of Divine *Da'wah* methodology. Meanwhile, it is easy to be dismissive of these things and disapprove of it, but the reality is constantly letting the message into the heart cannot be avoided. Besides, the escalation of theological dissension which is one of the effects of the abuse of social media by the Yoruba Muslim Preachers springs up different ideology and school of thought which is very harmful to the faith of the Muslims, most especial the new converts.

The fact remains that following one sect or believing the idea of another affects the sensibility of many Yoruba Muslims. More importantly, the display of rivalry among the Yoruba Muslim Preachers on social media is overwhelming to the extent that many Muslims have lost trust and confidence on those who they expect to be the role model and custodian of good conduct and behaviour of Prophet Muhammad. All this are causing the weakening of the faith of the Muslims which is seriously affecting the propagation of Islam in Yoruba society. Meanwhile, weakening the faith of Muslims is a serious effect of the abuse of social media by the Yoruba Muslim preachers which can lead many Muslim to leave the fold of Islam if caution is not taken.

Precipitating Social Conflicts amongst Muslims

It is obvious in the video of Sheykh Aniyikaye's apology to Shaykh Imran Eleha that the abuse of social media by Yoruba Muslim Preachers can precipitate social conflicts. The fury and anger displayed by the followers in this video could have led to beating up of Shaykh Aniyikaye, if not well controlled by Shaykh Imran (Alfa Aniyikaye's apology to Sheikh Imran Eleha, <https://m.youtube.com>). What would then be the reaction of Sheykh Aniyikaye's followers if he had been beaten up in the public? Pontificating attitude of Alfa Saheed Shittu in his social media videos can no doubt lead to an open confrontation with Sheykh Buhari Omo Musa and other Alfas such as Alfa Saheed Shittu who always attacks in his video under the pretence of doing *Da'wah* (Alfa Saheed Shittu attack Buhari Omo Musa & Ilorin Scholars, <https://m.youtube.com>).

Hate speech, foul language, abusive words, and display of hatred, spreading bad information, sending false messages, projecting wrong images of others, unscholarly approaches and premature presentations by many Yoruba Muslim preachers in *Da'wah* presentation has generated bad feeling in the mind of many followers which no doubt can spring up an open confrontation if they eventually meet in any occasion. This might result to social violence and conflicts, if not mayhem amongst the Muslims in the society. It is due to these attitudes of

Yoruba Muslim preachers on social media that many people justify the misrepresentation of Islam as a religion of violence and hatred.

Conclusion

No man is an island of knowledge. After all, the Qur'an explicitly says that: "Whomsoever We will, We raise in ranks. Above every owner of knowledge there is (always) one more knowledgeable." (Q12:76). Thus, there should be mutual respect and understanding among Yoruba Muslim preachers and scholars. The fact that a scholar came up with a stand on theological issue does not mean that there should be no argument, but it has to be constructive. Using foul and abusive language on rival preachers is not academic, not intellectual, not religion and absolutely against the doctrines of *Da'wah*, not to talk of using it on social media where millions of people can view, read, or watch within just a few minutes.

Misunderstanding and misconception has in no small measure destroyed our unity. Sacrifices from all concerned, by being patient to learn the use and effects on social media employment in Divine *Da'wah* methodology, will not only bring us back together, but will also sell our doctrines to the World in the practice and representation. The Yoruba Muslim preachers need to seek for more knowledge and understanding, especially on *Da'wah* methodology that will serve as the basis which will serve as the basis which will reflect in utterances, actions, reactions and it will form the attitudes and characters on daily basis, especially on social media. Reorientation to understand the implications of the abuse of social media in aspect of posting unnecessary videos, reacting to unverified information, sending and sharing messages with foul and abusive language, disseminating bad information, and projecting bad image of rival scholars with negative consequences. The stipulated guide line, according to the 'Glorious Qur'an is:

Call to the way of your Lord with wisdom and godly exhortation, and reason with them in the best manner possible. Surely your Lord knows best who has strayed away from His path, and He also knows well those who are guided to the Right way. (*Qu. 16:125*).

These are vital instructions for those who are engaged in the propagations of Islam generally. Muslim Preachers should always keep in view two things, wisdom which implies the use of discretion in *Da'wah* and should not do it blindly like or foolishly. Wisdom demands that one should exercise intelligence, capability and circumstances of the addresses and convey the message in accordance with the requirements of particular medium. Secondly, Admonition which implies that preacher should not be contended with convincing the people alone but should also appeal to their feelings. The preacher should be administered in such a manner that shows sincere concern, and welfare. Nothing should be said or done to create an impression that the preacher is looking down upon the people and taking pleasure in his own feeling of superiority (<https://www.islamicstudies.info/tafheem>).

These and others form the guideline of *Da'wah* methodology and many of Yoruba Muslim Preachers need training and enlightenment so as to be educated on the good words, attitude, behaviour and character as contained in the teachings of Prophet Muhammad. This, in no small measure, will change the thinking and presentation methodology of the Yoruba Muslim

Preachers in a positive, constructive and repair of their positions on issues that affects Islam, Muslim Society and humanity in general. It is salient to note that social media offers an amazing opportunity to the Muslim preachers. *Da'wah*, through social media has many advantages to both the preacher and the audience. However, social media has been misused by many Yoruba Muslim Scholars through misrepresentation and elimination of proper doctrines of Divine *Da'wah* methodology.

The improper and uninformed used of social media by the Yoruba Muslims Scholars poses so many negative effects on the process of *Da'wah* methodology which has caused many problems in the society most especially among the Yoruba Muslims. It is very expedient that *Da'wah* process and actions should be well informed by the stipulated guidance of the Almighty Allah and His prophet. The Yoruba Muslim preachers should always ensure that while developing and implementing a social media presence, no divine injunction is violated and with such approach will they be qualified as a model of good Islamic preacher.

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