

**THE ADVENT AND GROWTH OF ISLAMIC EDUCATION IN ONDO AND
EKITI STATES, NIGERIA, 1955-2020**

BY

Shittu Sulaimān ZUBAIR

B.A. (Ilorin), M.A (Ibadan), P.G.D.E. (Ado-Ekiti)

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CERTIFICATION

I certify that this work was carried out by Mr S. S. Zubair in the Department of Arabic and Islamic Studies, University of Ibadan.

.....

SUPERVISOR

L. O. ABBAS

B.A, M.A, Ph. D. (Ibadan)

Professor, Department of Arabic and Islamic Studies

University of Ibadan.

DEDICATION

This thesis is dedicated to the Almighty Allah (SWT), the Magnanimous and the Beneficent. It is also dedicated to my late parents Alhaji Shittu and Alhaja Aishat Shittu. May the Almighty Allah (SWT) grant them in *Jannatu-l-Firdaus, amīn*.

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ABSTRACT

Islamic education, the training of the spirit and bodily senses of human beings, is a means to attaining total success in this world and salvation in the hereafter. Existing studies on Islamic education focused mainly on its structure and administration, with little attention paid to its origin and growth. This study was, therefore, designed to examine the advent and growth of Islamic education in Ondo and Ekiti States (old Ondo State) from 1955, when the first *Islamiyyah* school was established, to 2020, when trained and qualified teachers were employed. This was with a view to analysing its curriculum, methods of learning and impact.

The historical approach was adopted, while the interpretive design was used. Ondo and Ekiti States were selected based on the late arrival of Islamic education in the States. Primary and secondary sources were utilised. Primary sources included oral interviews conducted with 65 key informants aged between 30 and 70 years: 16 Islamic scholars, 17 parents, 15 graduands of *Islamiyyah* schools and 17 proprietors. Secondary sources included books, journal articles, dissertations, theses and internet materials. The data were subjected to historical analysis.

Two curricula were identified: Islamic and non-religious subjects. Between 1955 and 1970, Islamic subjects—*Qur'ān*, *hadīth*, *sīrah* (Islamic history), *khattu* (Writing), *imla'* (Dictation) and *Qirāh* (Reading)—were introduced. These were meant to introduce the students to the elementary stage of Islamic education. From 1980 to 2000, Islamic subjects—*sarf* (Morphology), *nahw* (Syntax), *fiqh* (Jurisprudence), *tafsir* (Exegesis), *adab* (Literature) and *balaghah* (Rhetoric)—were added. These were meant to improve the students' moral and Islamic knowledge and to prepare them for tertiary education. By 2020, non-religious subjects—English language, Mathematics, Yoruba language, Economics, Social Studies and Agricultural Sciences—were added to the curriculum in the States. This was meant to make the students marketable in the labour market and boost their admission into tertiary institutions of learning. Three methods of teaching were deployed: memorisation, discussion and demonstration. From 1955 to 1970, memorisation was introduced as a method of teaching in Ondo State, mostly in Akure, Ikare and Ondo. This took the form of group or individual memorisation of the *Qur'ān*, *Hadīth* and *sīrah*. Between 1980 and 1990, discussion method was employed, along with memorisation, across the two States. This was in the form of student-teacher discussion. From 2000 to 2020, demonstration was incorporated across the states, as more Islamic and non-religious subjects were introduced. Three impacts were identified: accessibility to tertiary education, provision of job for the graduands and educational development for members of Muslim community. The products of Islamic education had access to admission into tertiary institutions of learning and job facilities across the nation. Educational development of members of the Muslim community was also recorded. This was as a result of the various educational activities introduced into the states.

Islamic education in Ondo and Ekiti states witnessed tremendous development in curriculum and methodology and had great impact on the Islamic educational advancement in both states.

Keywords: Islamic Education, *Islamiyyah* curriculum, *nahw* and *sarf*.

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LIST OF ABBREVIATIONS

ACE:	Adeyemi College of Education.
A.H:	After Hijrah.
AIDS:	Acquired Immuned Deficiency Syndrom.
ASC:	Annual Sisters' Conference.
A.U.D:	Ansar-Ud-Deen.
B.A:	Bachelor of Arts
B.ED:	Bachelor of Art in Education and Islamic Studies.
B.C:	Before Christ.
Bsc.	B. Admin: Business Administration and Management.
C.E:	Common Era.
CRK:	Christian Religious Knowledge.
COE:	Colleges Of Education.
ETC:	Etcetera.
FME:	Federal Ministry of Education.
FGN:	Federal Government of Nigeria.
FRN:	Federal Republic of Nigeria.
FOMWAN:	Federation of Muslim Women Association of Nigeria.
FOMWAG:	Federation of Muslim Women Association of Ghana.
FOMWAL:	Federation of Muslim Women Association of Liberia.
FOMWAGA:	Federation of Muslim Women Association of Gambia.
FOMWAN:	Federation of Muslim Women Association of Niger.
GSE:	General Studies and General English
HIV:	Human Immunodeficiency virus.
HWP:	HijabWeek Programme.
IBN:	An Arabic word for "Child of"
I.C.I:	Inner Circle of Islam, Nigeria.
ICT:	Information Communication Technology.
IDB:	Islamic Development Bank.
IEM:	Islamic Education Movement.
IIFSO:	International Islamic Federation of Students Organisation.
IIIT:	International Institute of Islamic Thought.
IPCW:	Islamic Propagation Centre Warri.

IRK:	Islamic Religious Knowledge.
IVC:	Islamic Vacation Course.
IWF:	Islamic Welfare Foundation.
JAMB:	Joint Admission Matriculation Board.
JNI:	Jama'atu Nasril Islam.
L.I.A.(R):	League of Imāms & Alfas (Rabita).
LTC:	Leadership Training Course.
M.A.N:	Muslim Association of Nigeria.
MICA:	Movement for Islamic Culture and Awareness.
MOOCS:	Massive Open Online Courses.
M.S.S.N:	Muslim Students Society of Nigeria.
MURIC:	Muslim Rights Concern.
MUSWEN:	Muslims South-Western Nigeria.
NACOMYO:	National Council of Muslim Youth Organisations.
NASFAT:	Nasrullahi Faith Society of Nigeria.
NCE:	National Certificate in Education.
NPC:	National Population Commission.
NPE:	National Policy on Education.
NPLS:	Northern Provinces Law School.
NSCIA:	Nigerian Supreme Council for Islamic Affairs.
NYSC:	National Youth Service Corps.
OIC:	Organisation of Islamic Community.
OMU:	Organisation of Muslim Unity. OMU:
PBUH:	Peace Be Upon Him.
PGDE:	Post-Graduate Diploma in Education.
PVC:	Permanent Voters Card.
Q:	Qur'ān.
QEC:	Quiz and Essay Competitions.
QS:	Qur'anic School.
R.A:	Rodiyallahu Anihu
SACA:	State Agency for the Control of AIDS.
SAP:	Structural Adjustment Programmes.
SAW:	Solallahu Allehi Wasalam.
SWT:	Subuanahu Watahallah.

TQS:	Traditional Qur'ānic Schools.
TVE:	Technical and Vocational Education.
UPE:	Universal Primary Education.
UBE:	Universal Basic Education
UBEC:	Universal Basic Education Commission.
WAEC:	West African Examination Council,
YMAN:	Young Muslim Association of Nigeria.

CHAPTER ONE INTRODUCTION

1.1 Background to the Study

Islamic education is the training of the spirit, intellect, rational self, feelings and bodily senses of human beings in a bid to attaining a total success in this world and salvation in the hereafter. It provides a complete code of life and strives for a balanced, harmonious, represented by the concept of *tawhid*. The Islamic education strives to produce (*ihsan kamil*) a perfect, well-rounded person aiming at the "balanced growth of the total personality through training of a man's spirit, so that faith is infused into the whole of his personality."¹ In Islamic educational theory, the general objective of gaining knowledge is the actualisation and perfection of all dimensions of the human being¹.

Man is to act as the vicegerent of God (khalifat Allah) who, in order to fulfill this religious obligation, submits himself to Will of Allah. Obedience is the essence of man's existence, as Qur'ān says: "I have not created *jinn* and mankind except to serve Me" (Qur'ān 51: 56). Perfection is the main aim of Islamic education, which can be achieved through obedience to God. While education does prepare man for happiness in this life, "its ultimate goal is the abode of permanence and all education points to the permanent world of eternity, *al-akhirah*,"².

In Islam, education is inseparable from the spiritual life. The model for mankind to emulate from is the education of the Prophet Muhammed through God's Qur'ān and Sunnah of the Prophet. The Prophet Muhammed was the highest and most perfect example of *al-insan al-kamil*. The function of education, as Al-Attas remarks, "it is to produce men and women resembling him (The Prophet Muhammad) as near as possible." If the goal of education is the balanced growth of the human character, the heart *qalb* (the seat of the spirit and affection, conscience, feelings, intuition) should receive equal attention to the intellect *'aql*, reason *mantiq* and man's rational dimensions³.

Furthermore, Islam, from its inception, placed a high premium on education and enjoyed a long and rich intellectual tradition. Knowledge (*ilm*) occupies a significant position within Islam, as evidenced by hundreds of references to it in the first source of Islamic law, the Qur'ān. The importance of education is generally emphasised in the Qur'ān with frequent injunctions, such as "Read in the name of your Lord Who has created. He has created man from a clot. Read and your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not" (96:1-5), "O ye who believe! When it is said, Make room! In assemblies, then make room; Allah will make way for you (hereafter). And when it is said; come up higher!

Go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is informed of what you do” (58:11) and “He gives wisdom unto whom He will, and he to whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding” (2:269). These verses provide a forceful stimulus for the Islamic community to seek knowledge and learning. The verses also make Islamic education different from other types of educational styles because of the all-encompassing influence of the Qur’ān and Hadith. Both serve as comprehensive blueprint for humanity and as the primary source of knowledge. Thus, education in Islam derived its origins from a symbiotic relationship with religious instruction⁴.

From the Arabic point of view, education has three terminologies, representing the various dimensions of the educational process as perceived by Islam. The most widely used word for education in a formal sense is *ta’līm*, from the root *‘alima* (to know, to learn, to be aware, to perceive), which is used to denote knowledge being sought or imparted through instruction and teaching. *Ta’dīb*, from the root *aduba* (to be cultured, refined, well-mannered), which suggests a person's development of sound social behavior is the next. *Tarbiyah*, from the root *raba* (to nurture, to develop, to foster, to rear), implying a state of spiritual and ethical nurturing in accordance with the Will of God⁵.

Islamic education, therefore, refers to any input that makes the individual a better person, be it in the form of *ta’līm*, *tarbiyah* or *ta’dīb*. It involves the behavior, attitude and value formation of the individual. An educated person in Islam therefore, becomes a better person in all aspects; his action, thought, lifestyle, decision making and approach to issues that affect and influence life as a whole. Unlike the conventional education, Islamic education involves values, spirituality and ethical aspects of the receiver. It moulds the mind-set, character and way of thinking⁶.

The descriptive word used for Islamic education, may have different meanings, hence, it is necessary, to differentiate among the diverse institutions that engage in education related to Islam, particularly in Ondo and Ekiti states of South-West Nigeria. In order to achieve some precision and make a meaningful description of Islamic educational activity and its objective, there is need for shedding light on the institutions that carry out Islamic forms of education and the goals of each effort⁷.

There are two types of Islamic educational activities that can be identified in the two states. They are as follows:

One, education of Muslims in their Islamic faith and this refers to efforts by the Muslim *ummah* to educate its own, to pass along the heritage of Islamic knowledge, first and foremost through its primary sources, the Qur’ān and the Hadith. This education of Muslims takes place in mosques, Arabic and Islamic schools (*madāris*) and Muslim organisations. In Ondo and Ekiti states,

all Muslims (both males and females) are served by this type of Islamic education⁸.

Two, education for Muslims which includes the religious and secular disciplines in the two States. Full-time Muslim schools fill the category of education for Muslims, because they embrace a much broader enterprise than mosque lectures and evening Qur'ānic schools. These institutions are often described by Muslims as Islamic schools where educators deliver both "secular" and Islamic education. More accurately, these institutions may be considered Muslim owned schools, indicating the goal of living up to the standards of Islam⁹.

Knowledge is important for exploring the interplay between conflicting sets of norms and allegiances. This is especially evident if one views education as a process of reformation, rather than as a body of knowledge with certificates and degrees or as a preparation for a profession or livelihood. When a person seeks an education, that person is in fact making a commitment to become someone different than when he or she starts. Depending upon how much the educational system differs from one's own system in terms of its norms, this process of reformation can be quite profound. Entering into the process means that the person who exits it will be quite a different person, with various degrees of allegiance to the values and norms adhered to and promoted by the system of education¹⁰.

Education is also a two way process:

One, a student seeks and obtains some knowledge, training, and certification from a particular educational institution, and a student also contributes to an institutional system in obvious ways, such as through paying tuition and making donations as an alumnus or alumna. But, more subtly, students validate an institution by seeking its form of education over the forms offered by other institutions¹¹.

Two, students may also contribute by way of securing awards, patents, or grants for their alma-mater, thus bringing heightened prestige for the institution and further validating its normative system. The same can be said of distributing one's works through various Western university-sponsored academic journals and book publishers, or accepting international prizes and awards; they all serve to validate the system from which they emanate. This is important in cross-cultural situations, where students from one cultural background can contribute to the intellectual validity and prestige of educational institutions in the dominant cultural framework, and at the same time marginalise those of their own cultural background¹².

Education, therefore, takes place within a complex system of intersecting norms and values. First, there is the education of the self. To be a Muslim means to know Islam as a normative system; and to be considered as an educated person in an Islamic educational system entails learning its norms and values. Next, there are implications for any particular community of Muslims that embrace the norms of Islamic education along with their local languages and cultural practices. There are also, implications for Muslim

education worldwide, in terms of making cultural, political, social, and economic connections with different communities and developing into a broad-based Islamic movement¹³.

Islamic education is described by Muslim educationists in various ways which include:

1. Cultivating intellectual, emotional, physical and social aspects of the personality; based on Islamic teachings and values, with the aim of achieving the optimum goals of leading a dignified life entangled with a religious flavor.
2. Providing Muslim individuals with an all-encompassing preparation process that involves all aspects of his/ her personality which continues throughout his life in light of the teachings and values of Islam, and in accordance with an educational methodology defined by educational specialists.
3. Once applied, these correlated concepts which are intertwined in one rational framework outlines a number of procedural methods and practical techniques which prove efficiency in refining and cultivating human behavior that meets and reflects the spirit of the Islamic faith.
4. Individual and social activity that seeks to cultivate individuals intellectually, doctrinally, spiritually, socially, physically, ascetically, and ethically, thereby empowering them with the knowledge, approaches, ethics and proficiencies needed for sound growth that can best serve both their practical and spiritual life.
5. Purposeful process that is guided by the *Shari'ah* and seeks to cultivate all aspects of human personality in a way that achieves total submission and worship to Almighty Allah¹⁴.

It is a process in which a person of special talents directs the learning process of other individuals, using specific educational materials and appropriate development techniques. All these definitions assert that the Islamic education essentially derives its schemes, principles and uppermost aims from the Islamic Shariah; a fact which deems the calls for developing an Islamic education without adapting the spirit of the Islamic teachings as null and void. Islamic education in this regard is the kind of purposeful education that seeks to develop and shape the Muslim individual, society and the entire Muslim Ummah that has been assigned the mission of Allah's vicegerency on earth¹⁵.

This is achieved through education in learning institutions such as schools and universities, or at home and through media channels. Generally, the Islamic education, like any other type of education, seeks to cultivate the Muslim individual. Also, it operates in all fields of educational research, including teaching philosophies, history, science, schemes, and techniques, besides preparing the teacher... etc. All this is bound to the Islamic viewpoint and the application of which helps the Muslim adopt the kind of behavior that corresponds with the Islamic faith.¹⁶

Finally, there are implications for humanity, involving identifying the problems and hindrances to establishing ethically just societies. In order to study the systems and patterns of Islamic education in a Muslim community, Ondo and Ekiti States have been chosen as case studies for this research.

Many Muslim schools in the States under study have names (often in Arabic) that evoke goals and aspirations of their proprietors or proprietresses, such as Al-Bir located at High School, Akure; Al-Tawheed Model School, Ado-Ekiti, Al-Furqan Madrassa, Akure etc. There are currently at least 12 Muslim schools (elementary, primary, middle and high schools) that provide Arabic and Islamic education for Muslim children in the two states.

1.3 Overview of Ondo State

Ondo State, popularly referred to as the “Sunshine State” was created on the 3rd of February 1976 from the former Western region of Nigeria. The creation of Ekiti State out of old Ondo State on first October, 1996, by General Sanni Abacha reduced the number of Ondo State Local Governments from twenty to eighteen. The State retained Akure as its capital. The dialects of Yoruba spoken in Ondo State are: Akoko, Akure, Apoi, Idanre, Ijaw, Ikale, Ilaje, Ondo and Owo¹⁷. The state which is blessed with resourceful, industrious and hospitable people, boasts of farmers, fishermen and traders as well as a crop of educated elite which led to its classification as one of the most educationally advanced states in Nigeria. The Arts and crafts of the people includes production of clothes, capentry, woodcarving and several aspects of modern skills¹⁸. Antiquities and artifacts have also been preserved and are displayed in traditional palaces. Ondo State, with a land mass of 14,789 sq km, is larger than Lagos State in Nigeria and only just smaller than Oyo State. It lies geographically on the tropical belt and it is bordered in the north by Ekiti, Kogi, and east by Edo State, west by Oyo and Ogun and in the south by the Atlantic Ocean¹⁹.

1.3.1 Muslim Population, Politics and Politisation in Ondo and Ekiti States

The total population of Muslims and Christians has remained a subject of controversies, arguments, and even religio-political misunderstanding in the two states for sometime now. The researcher was informed that in the incoming census in Nigeria, variables relating to religion would not be entertained because they were being used as instruments of destabilisation in the country. This is because 2019 general election in the country witnessed religious upheaval when some religious denominations led by their religious leaders commanded their adherents to get their permanent voter’s card (PVC) ready in other to vote out a particular party and vote in their choice or preferred candidates hinging their victory on the strength of their population. The percentage of Muslim population in the two states are virtually not the

same, it is between 35-40 %. This huge gap is a determinant factor as it has been shown in most of the elections that take place in Ondo and Ekiti States where Christian candidates emerged to become the governors and deputy governors all the time in the general election, coupled with exposure of the Christians than the Muslims. Since the creation of the two States, no Muslim candidate has ever won the gubernatorial election; this shows that Christianity is a politically dominant religion than Islam in Ondo and Ekiti states²⁰.

The political strength of Muslims in the states is less than that of the Christians, more so, percentage of Christians that are enlightened is more than the percentages of Muslims that are enlightened and even Christians are more conscious of their religion than Muslims. Majority of them (in both states), prefer Christian candidates to any other candidate from other religions. Generally, Christianity is more pronounced and politically dominant in the two states than Muslims, and as such they possess political will to assert and drive home their demands. This is what sometimes leads to marginalisation in the scheme of political appointments in the two states. Though, in some instances, in the past years, Muslims had occupied important political positions such as Deputy Governor, Secretary to the state Governor, Commissioners, Accountant General, Chairman Civil Service Commission and some more. The bane of Muslim Community is disunity; they can not speak with one voice because politics have been introduced into many issues even in their own midst. It is as a result of this weakness that they are being marginalised in the appointment to political positions on the ground of their disunity²¹.

Ondo and Ekiti states share so many things in common, they are Yoruba states, both speak the Yoruba language and were together before the creation of the Ekiti State in 1996. Both are also known for their academic excellence and Ekiti State even parades itself through its motto as "Fountain of Knowledge"²². The states have many professors in various fields of education and their industry is mainly education. In the old Western Region, Ondo province was allotted teaching profession than another region, which has made the region a producer of professional teachers with few technocrats. This is the reason why they take the leading role in the production of eminent professors, and are being taunted as the states of "Professors"²³. They are also in other fields of study as they still pride themselves with legal luminaries, chartered accountants, medical doctors and so on. Despite all these experts and scholars, both states put together can hardly boast of two or more professors in this area of study.

In the states, the efforts to produce Arabic and Islamic scholars do not match the number of Muslims that have been educated in Western style education. Despite the fact that Christianity came decades after Islam, yet the impact of Islamic education is not well felt. The impact of Western style education on the Muslim men and women is so huge and overwhelming that they put aside traditional Islamic education and prefer the Western style education. Islamic scholars in the two states are trying their best possible to

sow the seeds of Islamic education in the states and their efforts are not yielding the much desired results despite the long years of Islam before the introduction of Christianity and Western style education in some parts of the states²⁴

1.3 Statement of the Problem

Scholars have written on Ondo and Ekiti states, and the origin of Islam in the two States. They include Kareem Makanjuola whose work is on the Advent and spread of Islam in Ekiti, and Mustapha Adejoro who wrote on Islam and Islamic learning in Akoko area of Ondo State. Further, Aminullah Rufai wrote on A Critical Study of Contemporary Issues in Imām Abdus-Salam Sermon in Ikere Ekiti, Balogun Isa Olorunda on Muslim Organisations in the States, while Shittu Agbetola wrote on Islam in Ondo State of Nigeria, 1850-1960 A.D. while, Adigun, Wasilat Fayokemi wrote on Muslim Women Non-Governmental Organisations and Poverty Reduction in Ondo and Ekiti States in Ondo and Ekiti states. The above reviewed scholarly works on Islamic education in Ondo and Ekiti states have focused mainly on the structure and administration of Islamic education, with little attention paid to its origin and growth. This study was, therefore, designed to examine the advent and growth of Islamic education in Ondo and Ekiti states (old Ondo State) from 1955, when the first *Islamiyyah* school was established, to 2020, when trained and qualified teachers were employed. This was with a view to analysing its curriculum, methods of learning and impact.

Above all, possessors of first hand information on the matter are passing away. This calls for the necessity of collecting documents and other important information to forestall their loss. All these have spurred the researcher to this study. Further, to the best of this researcher's knowledge, this study is first full fledged research work focusing mainly on the advent and growth of Islamic education in Ondo and Ekiti states. This research is carried out with the intention of bringing to the limelight, the reasons why Islamic education came late to take its firm root and the reasons behind the establishment of Arabic and Islamic schools by Islamic scholars, Muslim individuals and Muslim philanthropists in Ondo and Ekiti states.

1.4 Aim and Objectives of the Study are to:

- 1 discuss the advent, and historical factors responsible for the spread of Islamic education in Ondo and Ekiti states.
- 2 analyse the curricula and methodologies of teaching and learning of Islamic education in Ondo and Ekiti states.
- 3 examine the impact of Islamic education on the products of the schools and on the Muslim communities in Ondo and Ekiti states.
- 4 examine the contributions of some personalities in the progress of Islamic education in the two states.

- 5 highlight the efforts of various Muslim societies in establishing Muslim schools in the two states.
- 6 outline the challenges and prospects of Islamic education in the two states.

1.5 Scope and Limitation of the Study

This study covers the advent and growth of Islamic education in Ondo and Ekiti states from 1955-2020. The coverage is limited to the major places where Arabic and Islamic Studies are offered as subjects in the private and government schools, since it will not be feasible to study all the towns, villages and the various Islamic educational activities in the States. Hence, towns such as Akure, Ondo, Owo and Ikare-Akoko in Ondo State; towns such as Ado-Ekiti, Awo, Ikole, and Ikere, all in Ekiti State, based on their involvement in Islamic educational activities, are selected in this study. It also covers the contributions of some Islamic scholars to the growth of Islamic education in the States. The problems faced by the scholars, and other stakeholders of Islamic education in the two states formed the scope of this study.

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CHAPTER TWO LITERATURE REVIEW

2.0 Preamble

This chapter discusses some related scholarly works on the subject of this study. A review of the scholarly works on the activities of Muslim scholars in various aspects of the study area is required to place the position of Islamic knowledge in Ondo and Ekiti states on sound pedestal. It should be emphasised that several reseachers focused on Islamic teaching have been conducted from essentially every field of study and on various geographical regions, including a small portion of Yorubaland. In addition, there are far too many works relevant to the emergence and expansion of Islam in Ondo and Ekiti states that are unrelated to Islamic education and cannot be overlooked for the purposes of this review. As a result, in order to complete this review, this chapter analyzes the major problems, research gaps, and new findings in the various types of literature on studies conducted by other researchers.

2.1 Review of Literature

The main focus of Mustapha's¹ thesis is how Muslims responded to imperialism by steadfastly opposing the colonialists' hatred of all things Islamic and Islamic education. The work reveals British colonial administration's malice and "subversive" ideas to move the Law School from Kano, taking over the school's management, changing its purpose, and directing its policies to serve their vested interests against the school's original goals which was to enhance the training of young men who specilise in Muslim law.

Fafunwa² explores the development of Islamic education in Nigeria from the time when it was first imparted to children and interested adults who gathered around Mallams in verandas, mosques, homes, buildings, or under trees. He notes that the Mallam's linguistic heritage had an impact on the students' early understanding of the Arabic script. Fafunwa traces the usefulness of Islamic education up until the arrival of the British colonialists and the formation of the western-based schools and that the graduates of such schools were given jobs under the colonialist government, leaving the graduates of Islamic schools with a dismal future with no place to work. He notes that Alhaji Abdullahi Ado Bayero, the then Emir of Kano, established the Northern Province Law School in 1934 after returning from his *Hajj* to *Makkah*, and that in 1947, it was renamed the School of Arabic Studies under the jurisdiction of the government. In the South, Muslim parents prevented their children from acquiring Western style education because it was a Christian education situated in the Church vicinity. Since the missionaries

were known to be both evangelists and educators, the Muslims saw it as a trap and feared that their children would soon be converted to Christianity through such teaching.

Tijani³ contends that vocational and technical education offers Islamic graduate opportunities to develop their skills and to enable them handle competently their affairs, fit into society and secure job opportunity at the labour market. Folorunsho⁴, in his work, highlights the contributions of Arabic and Islamic scholars of Ikirun to the development of Arabic and Islamic Studies. According to Ajetunmobi's⁵ work, which was titled "Contribution of Ilorin Scholars to the Development of Islamic Scholarship in Yorubaland", the work reveals the history of Ilorin as an area where Muslim intellectuals in Yorubaland emerged before spreading to other Yoruba towns like Ibadan, Oyo, Lagos, and Iseyin. Ja'afar's work⁶ is another study that points out that prior to the emergence of tertiary institutions where Islamic Studies was taught at formal level, attempts were made by some Muslim traditional rulers and politicians to establish *Islamiyyah*/primary and secondary schools that would be offering Arabic and Islamic Studies with the same pattern throughout Africa and the Middle East.

Sulaimān⁷ traces the history of Islam and Islamic education in Nigeria while Umme Jilmi, the ruler of Kanem from 1085 to 1097, was in power. He asserts that colonialism in Nigeria was made possible through three major means in order of their strategic arrangement: Business, Bible and bullet aimed at African goods, soul and land. He continues by saying that the Protestant or Roman Catholic missionary was not just a Christian, he was always a Western Christian, bringing with him modern outlook of the West and gospel. He makes the case that Muslims refused to enroll their kids in western-style schools because they saw everything British colonisation delivered, including secular education, party politics, and scientific and technological advancements, as fundamentally Christian. This is the main reason why Muslims develop strong resistance to it and retained their children in Qur'ānic schools despite all odds. Muslim communities in the North and South used various tactics to combat the onslaught of the colonialists to Christianise as well as westernise the Muslims of Nigeria through education at the expense of Islam. He concurs with Fafunwa that the first person to introduce reforms in learning of Islamic education and gave it formal status like other secular subjects was the Emir of Kano Alhaji Abdullahi Ado Bayero on his return from pilgrimage to *Makkah* in 1934.

Abdul-Rahamon⁸ at the onset, rejects the compartmentalisation between the two disciplines - Arabic and Islamic Studies - because of the fact that, until the recent past, Arabists also served as an Islamists, philosopher, and theologian. However, when the orientalist became involved in the study of the twin disciplines, the division was dictated by career opportunities. This has made Arabic and Islamic education relevant and acceptable, and the situation has provided bright future for the products of Arabic and Islamic

Studies. However, despite the impediments, an attempt was made to establish the Northern Areas Graduate School, which was subsequently changed into the School for Arabic Studies. The main goal of this institution was to train teachers for Arabic and Islamic in addition to English and Mathematics.

Furthermore, Ibrahim⁹ discusses extensively on Islamic education in the southwestern Nigeria. According to him, wherever Islam goes Islamic education follows it. Islam and Islamic education gained ground into the land interestingly around the final part of the 11th century, through the *Murabitun*, erroneously believed by certain historians to be Hausas. He believes that the nomenclature *Imale* used to refer to Muslims in south-western Nigeria suggests that the *Murabitun*, whom they believed to be Malians, were responsible for spreading the faith. He outlines the eras in which Yoruba-speaking people from Ekiti, Ondo, Lagos, Ogun, Osun, and Oyo, with a small portion of Kwara States, participated in the progress of Muslim education in southwestern Nigeria.

Abubakre¹⁰ traces the beginning of Arabic and Islamic education in Yorubaland in Nigeria. He describes the teaching method of the past as crude, “authoritarian” because the teacher had unquestionable power to use corporal punishment. He compares this with the modern type of Islamic education where pupils now sit down on chairs, wear uniforms, pay tuition fees, obtain text-books and study within the four walls of a school with limited punishment. This is far better than when students studied under unfavourable conditions and pupils sat down on bare floor in veranda, mosques or under a tree in the olden days. The earliest contemporary Arabic academy in Yorubaland was established in Lagos in 1904 by Shaykh Muhammad Mustafa l- Afandi, a Syrian Mallam who also printed a textbook for his students called *Miftahu l- lughati l-arabiyyah*. Abubakar mentions his teacher, Shaykh Adam Al-Ilory, who founded the Arabic Training Center in Abeokuta in 1952, who noted that the reason for establishing Arabic and Islamic school was that the Qura'nic schools could no longer withstand the onslaught of Western style education and Christian missionary activities at the time.

Galadanci¹¹ looks into the aims and goals of Islamic education planned by the first conference on Islamic Education which took place in *Makkah* in April, 1977 under the sponsorship of the king Abdul Aziz University. He refers to the points and ideas of Islamic education as fundamentally three and these are: that a *Muslim* should search for knowledge to know his creator, obey His commands as revealed in the holy Qur'ān worship Him and carry out other religious obligations as stipulated; and should learn to cultivate the earth so as to benefit from what *Allah* has created and be responsible and be a useful citizen in the society.

Abubakar¹² explains that there exist three different educational levels in Nigeria which are traditional education, Islamic education and Western style education. He notes that Islamic education predates Western style education in Nigeria and he traces the history of education in Nigeria to the

time Islam gained entry into the country as far back as 7th and 14th centuries. The medium of Arabic language was used to teach various branches of knowledge associated to the glorious Qur'ān which includes Qur'ānic interpretation, Qur'ānic recitation, Hadith (Prophetic tradition), Islamic jurisprudence, scholastic theology, Arabic grammar, lexicology, rhetorics and literature. He describes the colonialists' efforts to thwart the Muslims from giving their children Islamic education in spite of the attempts by Muslim intellectuals to put pressure on the colonial government of Nigeria to provide Islamic education alongside Western style education in government schools. Nurudeen¹³ argues that education of a Muslim must equip him to contribute to the creation and sustenance of a society in which goodness prevails, fulfill the purpose of humans' existence, perfecting the worship of Allah, and maintaining the requisite relationship between himself and all of Allah's creation. He further, adds three additional general purposes of Islamic education. These are the fact that Islamic education for an individual is a means of liberation, a path to independence and self reliance. Secondly, another general purpose of Islamic education is to set up a civilized universal society without hatred or discrimination, but where people are benevolent towards one another with each contributing to the welfare of all according to the level of individual talent and resources. And thirdly, that Islamic education must instil the discipline of hardwork and the use of hands to turn the gifts of nature to more useful ends in line with the Qur'ān, which says: "Did you then, at that point, feel that We had made you jokingly, and that you wouldn't be taken back to Us," (23: 115). Moreover: "I only created jinns and humans to serve Me; I do not expect them to provide for Me or look after Me in any way, for Allah is He Who gives sustenance, the Ruler of the universe," (51: 57-58). Furthermore, in conclusion, "However look for, the (riches) which Allah has provided for you, do not fail to remember home of the Hereafter, and in this world accomplish something beneficial as Allah has really taken care of you and look not for naughtiness in the land" (28: 77).

Seriki¹⁴ traces the origin of Islam and Islamic education in Nigeria as far back as 14th century to traders and scholars. Like others, Seriki believes that Christian Missionary brought western education not only to strangle Islam but to convert both willing and unwilling Muslims to Christianity by offering good jobs after graduating from secular schools whereas graduates from Qur'ānic institutions can only serve as *Imāms* officiating at nikkah (marriage) or haqiqah (naming) ceremonies.

Adeyemi¹⁵ in his work describes the development of Arabic and Islamic education in Nigeria relying on Fafunwa's work. He observes that when Muslims understood the significance of Western style training, particularly, in the period of industrialisation, logical and mechanical advances; they felt that they were not participating enough in that frame of mind of government. He describes method as a situation where the students are

taught through a play. He suggests that Islamic studies could teach topics in *sirah* or Muslim days of the week using the play-way method.

Nuhu¹⁶ makes some references to Yoruba researchers in the North and no South western town is mentioned. Akanni¹⁷ looks at the moral-religious dimension in revitalising the tutoring and studying of Islamic studies in schools. He explains that teaching is as old as man and that the first teacher was Allah, Himself. He postulates that a successful Islamic teacher must have been exposed to rigorous professional exercises to possess specialised knowledge and skills like other professional skills in education e.g. Bachelor of Art in Education and Islamic Studies or Post-Graduate Diploma in Education (PGDE).

Mahmud¹⁸ is another work relevant to this research because teaching Islamic knowledge amounts to an adventure in futility without the medium of Arabic language. Besides Arabic remains the twin sister of Islam that cannot be separated, hence, wherever Islam spreads; Arabic certainly accompanies it. Mahmud contends that both Northern and Southern Nigeria are filled with Arabic schools simply because the Arabic institutions in Nigeria are a result of the emphasis on learning about Islam. He maintains that Arabic was a tool used as a channel for the supplier and the buyer to communicate that led to the spread of Arabic loan words, which successfully enriched the indigenous languages.

Ajidagba¹⁹ characterises Islamic education as a training which involves giving guidance on simply philosophical issues to such an extent that the student would have the option to rehearse the five mainstays of Islam, or a course of self-control, which guarantees otherworldly and scholarly development of the person. He then traces Nigeria educational history, especially, the Western Euro-Christian system through the obnoxious colonisation of the country by Europeans who were Christians. He thereafter, gives credit to Ansar-ul-Islam Society of Nigeria as a leading Islamic organisation in the vanguard of formal Nigerian Islamic education. He laments how the Nigerian government has refused to accord Islamic education its rightful position and how many Muslim proprietors who go to some Arab countries to get money in setting up good Islamic education schools reform divert the money given to them to their own use.

Jamiu²⁰ in his chapter nine, like other writers, lays the blame of lateness of Muslims' acceptance of secular education on the door of the colonialists as their system of education was a coy to entrap Muslim children into Christianity. His attention is not on the emergence and expansion of Islamic education. Folorunsho,²¹ concentrates on educational achievements of Shaikh Ya'aqub B. *Imām* Al-Mukhtar. Also, Asifatu²² examines the start of Nigerian Islamic education, the roles played by some Muslim scholars such as Shaykh Abdullahi Al-Ilory in Yorubaland and laments the suffering of Islamic educators in government establishments. He calls for Muslims' need to come together in finding lasting solutions to it. A research by Iya Maina²³, centres on

the analysis of the Qur'ānic academics and their roles in encouraging Islamic education system reform and modernisation of Qur'ānic school system and higher *Ilm* education system from 1934 to date in Nigeria and polifiration of Islamic schools. His interest is not on Islamic education in Ondo and Ekiti states.

Gbadamosi's²⁴ work concentrates on the expansion and advancement of Islam in many parts of Yorubaland. He explains the major centres of Muslim education in Yorubaland by 1830C.E; and the military contact of the Ilorin and Ibadan. Though, he attempts to cover the whole of Yorubaland, the nature of the research does not allow him to get to all nooks and crannies of some ethnic groups in Yorubaland. Kareem²⁵ in his work discusses the advent and spread of Islam in Ekiti, dwelling extensively on its people, economic activities, the practice and impact of Islam on Ekiti people socially, politically and intellectually. However, Kareem does not touch the aspect of Islamic education in Ekiti state which is focal point of this researcher's discussion. Nonetheless, his work is of assistance to this work. Mustapha's²⁶, makes remarkable efforts to exhume facts relating to the history of Islam in Akokoland but other towns in Ondo state such as Owo, Akure, Ondo, Ore and major parts of Ekiti State are not studied.

Agbetola²⁷ posits that Islamic education preceded Western style education in the old Ondo. However, he does not say when exactly the Islamic schools or *Madrasah* began in Ondo state because that is not the area of his work's coverage. He hinges his argument on the fact that predominant scholars from Ilorin who were either amulet-makers or petty traders brought Islamic education to Ondo state while Hausa were the carriers of Islamic education to Akokoland especially, Ikare Akoko area. His focus is not on advent and growth of Islamic education in Ondo and Ekiti states. However Agbetola's work serves as a good reference material for this research.

Of interest too is the work of Balogun²⁸ which is restricted in range because it concentrates on a Local Government Area of Ekiti State. Kareem²⁹ describes education as a sub-sect of the function of Islam and therefore discusses heavily how to build a virile worthwhile nation regardless of religious allegiance for all the inhabitants through Islamic education. Same author, Kareem³⁰ wrote a work on the training of the Primary School Islamic Teachers in Ekiti State only.

Sulaimān³¹ focuses on three Islamic clerics and their Da'wah activities viz-a-viz their efforts to the growth of Islam in Ekiti region. They are: Shaykh Musa Ibrahim Ajagbemokeferi, Shaykh Yusuf Akorede and Shaykh Jamiu Larubawa Dandawi all hail from Ekiti Central Senatorial District of Ekiti State. Another important work is that of Balogun,³² which dwells on the problems that are associated with *Imām*ship tussles in the state.

Zumuratu-l- Hujjaj³³, touches information about the propagation of Islam and Islamic teaching in the State. Adedokun³⁴ dwells on Nigerian Islamic education, hinging his views on Shaykh Adam Abudullahi Al-Ilory

and how Islamic education in Nigeria was shaped. He, just like others agrees with Fafunwa that Islamic education came into Nigeria through the activities of traders and foreigners, and of all notable towns mentioned Ondo and its sister-state Ekiti were not included.

In addition, the researcher published several works on this disciplines³⁵. These include, 'The Islamic Education in Nigeria: Challenges and the Way forward Prospects'³⁶, 'The Role of Islamic Education in the Advancement of Nigerian Community'³⁷, among others. The works address how to deal with challenges that Nigerian Islamic education is facing and providing ways to combat the incessant problems confronting the twin subjects. The works touch on various issues Islamic studies teachers must contend with, but they are silent on how Islamic education is developing in the two states. Adeyemi³⁸ writes about the significant effects of Western style education on both Arabic and Islamic training in a piece titled "Impact of Western Training on Arabic and Islamic Education in Ayedaade Neighborhood Government Area in Osun State," but the work is limited to a local government area in Osun State.

In his book *Islam in Nigeria (11th century to 20th century)*, Doi³⁹ traces the beginning of Islamic education in Nigeria to the 14th century when the Kanuri Empire's new headquarters was founded in Bornu by Ali bin Duana (Ali Ghazi) who ruled between 1476 – 1503, and was very interested in promoting Islamic education. Hence he paid visits to the chief *Imām*, Umar Masaramba during the reign of Mai Idris Aloma (1570-1602) when *madāris* or Islamic schools were established. Doi credits laying the foundations of Western style education in Nigeria to the missionary bodies and insists that however defective the present traditional system of Islamic education might be in Nigeria, one good effect is the nature of training, which is very conspicuous. The Islamic spirit of respecting teachers, elders and cooperation in class-rooms are commonly seen in the traditional institutions. Whoever teaches me an alphabet is my father, says Sayyidina Ali (R.A).

Oladosu⁴⁰ in his work, like other writers such as Fafunwa, Abdurrahman Doi, Hunwick and Ifemesia traces how Islam was first introduced to Nigeria in the Christian era's eleventh century through the ancient Kanem-Bornu Empire and reached Yorubaland "as far back as the seventeenth century", in passing, Oladosu mentions some towns including Ekiti and Ondo states but the work does not prominently feature anything about the introduction and development of Islamic education in the two states.

Kabiru⁴¹ in *Teacher and Muslim Educational Reformation in Secondary Schools in South Western Nigeria*, proposes that someone teaching Islamic Studies be given more orientation and encouragement as necessary tools to be able to train their students to face future challenges. He further encourages the Muslim philathrophists, Arabic teachers, Muslim preachers and other well meaning Muslim Nigerians to join hands in establishing Muslim schools with bias in Arabic and Islamic studies.

Aminullahi⁴² in his work titled: *A Critical Study of Contemporary Issues in Imām Abdus-Salam Sermons*, writes on the Chief Imām of Ansar-ul-Deen of Ikere Ekiti town and his sermons written in Arabic Language. He discusses briefly the life and contributions of other selected Imāms such as Chief Imām of Ikere Ekiti town, Imām Sotire of Ahamadiyyah Central Mosque, Imām Muhammad Al-Haddi of Ansar-ul-Deen Central Mosque and Imām Muhammad Jamiu Kewulere Bello, both in Ado-Ekiti before concentrating on the styles of delivering the Khutab Al-Minbariyyah (Pulpit Sermons) of the Chief Imām of Ikere Ekiti town.

Nasiru⁴³ gives conceptual meaning of Islamic education and traces the Islamic education's history right since the era of the Holy Prophet Muhammad (SAW), through the classical times, to our present age. Aminu Bala⁴⁴ looks at Islamic education as an important responsibility of each and every individual Muslim because it is compulsory in Islam. He notes the introduction of Christian religious knowledge in our formal school system and how the Christian missionaries were given free hand to spread their religion through western-style education in the North. He opines that the main reason why the colonialists left Western education under missionaries' control was to allow them convey Christian religious service at the expense of the Muslims. He observes that the Muslims in Nigeria and North Western Nigeria in particular have realised that the foreign textbooks' reliance on Western concepts is not fitted to their needs and that things began to change for better since 1962, when the Division of Arabic and Islamic Studies was created at the University of Ibadan, followed by others, including colleges of education.

Shittu-Agbetola⁴⁵, examines the state of Islamic education in Akokoland by the first half of the nineteenth century Islam and discusses some of the pioneering and preliminary methods and efforts of Islamic scholars in teaching the basic understanding of the Qur'ān to Muslims in the area. Sa'adatu et al⁴⁶ discusses Islamic religious knowledge curriculum in secondary schools and obstacles confronting the teaching of the subjects in schools in North Central Nigeria such as lack of qualified teachers, lack of commitment by some teachers, inadequate teaching techniques and a complex sense of inferiority among teachers of Islamic studies among others. The authors focus on the activities of the Islamic teachers of North-Central Nigeria. Abdu-Raheem,⁴⁷ traces the beginning of secondary education in Western region before independence and the contemporary situation of teaching Islamic education in southwest Nigeria. He observes that since missionaries were the pioneers in establishing and running secondary schools solely for the purpose of winning converts to Christianity, no provision was made for the teaching of Islamic studies.

Oladosu,⁴⁸ examines *Studying of Arabic Studies in Secondary Schools in Western States of Nigeria: The Journey So Far*, written in Arabic and states that learning of Arabic should comprise all branches of it such as *nahw* (grammar), *sarf* (morphology), *dirasat til-adabiyyah* (Islamic Ethics) and

balagah (rhetorics) which should be taught as courses in secondary schools in Western states of Nigeria. The work also suggests that Arabic schools should not combine conventional subjects with Arabic so that Muslim students will be able to have full dose of Arabic learning. He cites Shaykh Adam Al-Ilory's *Morkazy-l-ta'alim l arabbiy wa-l-Islamiyy* at Agege, Lagos as example. The work also frowns at universities in Southwestern states founded by governments, private individuals and Islamic organisations that offer Islamic studies with little attention given to Arabic language.

Muibi⁴⁹, reviews in his article relating to Islamic studies in Tertiary Organisations in Southwest Nigeria: The Excursion up until this point and targets of Islamic training in the Colleges as illustrated in the Public Colleges Commission (PCC) endorsed least guidelines which are: to familiarise students with the expansive layouts of Islam as a religion and a lifestyle, set them up to figure out Islam as a culture and civilisation, depict Islam as per its unique structure to the students and keep a thorough academic way to deal with the issues of Muslim people groupfocusing on Nigeria in particular, including others. He contends that the foundation of the Division of Arabic and Islamic Examinations in the College of Ibadan was an offspring of situation since it was a result of the acknowledgment of the significance of Arabic in filling in as the mechanism for keeping African verifiable records since it was through the guide of the Arabic reports that the researchers were supported their errand of opening the mysteries of African past.

Lukman⁵⁰, graphically presents the declining funding pattern of education in Nigeria for over eighteen years with the attendant decay on teaching, infrastructure as well as products of the system. He decries the sharp contrast between the policy statement on education and the actual practice and recommends a change of attitude on funding by prioritising educational funding for the purpose of the nation's permanent progress.

Nasir⁵¹, explains that Nigerian Islamic schools have gone through changes from a position of monopolistic control over literacy and knowledge to one of competition and subsequently strive for survival as they encountered missionary and colonial intrusions. He opines that the post-colonial state that emerged is enduring the weakened Islamic schools which continue to retain their legitimacy in the eyes of observant Muslims as religiously and traditionally valued institutions. He describes the post colonial pattern of mutual isolation, engagement and competition that characterised the relationship between the state, Islamic schools and traditional Islamic *Ulama*, operating outside the spheres of State bureaucracy. His study reveals that little has changed in the fundamental features of Islamic schools as a loose network under the influence of the *Ulama*, and the State in the educational development of Nigeria and the three variants of Islamic schools (*Islamiyya*, *Madrassa* and Traditional Qur'anic Schools) that have evolved among Hausa people in the core north.

Filani ⁵², in his article Arabic language in Nigeria, past and present analysed the usefulness of Arabic before the colonial era as language of communication and recording of important daily events, medium of communication for the merchants until 11th century. Abdu-Raheem⁵³, in his Islamic Studies in Secondary Schools in Southwest Nigeria argues that secondary education starts in Nigeria in second half of the nineteenth century, he points out that the missionaries using education as proselytisation other denominations copy the establishment of schools in almost everywhere in Southwest Nigeria. All workers in the school as expected were Christian evangelists who were busy converting Muslim children into Christianity before the government established a secondary school after 40 years of the existence of Christian secondary school in Lagos.

At this point, the researcher would like to argue that scholars have not concentrated their attention enough on the activities of various schools for Arabic and Islamic Studies in the States of Ondo and Ekiti. Only few of them are playing significant roles in producing learned Muslims who serve in various capacities, such as Imāms, teachers, preachers, etc., across Ondo, Ekiti, Kwara, Oyo, Osun, Edo, Delta states in particular and Nigeria in general. These schools demand rigorous academic research, which will be the subject of this study's in chapter four.

2.2 Concept of Education

The word "education" is derived from the Latin language which means: to teach or to train. The concept of raising or leading should not be limited to what the schools alone can provide, according to this derivative. As a result, education is more than just ordinary schooling, and it is possible to obtain an education without going through the conventional educational system. Scholars disagree on the purpose of education nonetheless, some lay emphasis on its value to an individual and its power to positively influence students' growth and development so as to promote traditional or religious identity and to establish one's career. Some believe that education is for general purpose, such as moulding students' civic responsibilities, good citizens, promoting economic development and societal traditional values and norms ⁵⁴.

Education started in the past when adults imparted knowledge and skills to children orally and through imitation, story-telling, transmitting skills, values, from one generation to another. After some time, knowledge grew beyond what could be easily gained through these conventional ways, and formal education started in Egypt's schools during the Middle Ages. As time went by, formal education has evolved into a unique system and a tool for growing capacity in civilisations, particularly the developed ones in America and Europe. In order for a nation to compete favourably with other nations in today's globalised world in the field of qualified manpower capable of

bringing about desired societal change, education must be given priority. Therefore, basic education is needed to accomplish this ⁵⁵.

Education as a Means of Socialisation:

To social scientists education is the transmission of a societal values and what we call body of knowledge of a society is the same thing to what social scientists called socialisation or enculturation. Children are born without culture, whether they are conceived among the Yoruba, the Hausa, or middle class of Manhattan. Children, young and old, are taught the necessary skills, culture, and decency of the community to which they belong through education. By training people to perform what they are uniquely qualified to do for the benefit of the society, it adequately prepares them to play their role in society. Education is meant to help people understand how to live their lives, to build up their behavior in accordance with social norms, and to lead them toward potential careers in life. Pre-proficient communities frequently lacked traditional education, including formal schools, classrooms, and teachers. Instead, the majority of people were the instructors, and the schools and classrooms made up the entire atmosphere and all activities. However, with today's society there is more complex civilisations, the amount of knowledge required in all communities is greater than any one individual can know. As a result, formal education—the school and the professional known as the teacher—emerged. Delivering knowledge, skills, and information from teachers to students constitutes the type of education that is necessary in the modern world. This concept of education makes policy makers to insist on examination to test the units of information that students have acquired. The standardised examination also makes it possible for administrators to control teachers' behavior, which in turn controls students' behavior in ways that bear some relationship to the education that they have received before they are certificated⁵⁶.

*Oxford Advanced Learners Dictionary of Current English*⁵⁷ defines education as imparting knowledge through teaching and learning, particularly in the school in a similar institution where an individual starts to learn how to carry out jobs quality of citizenship, proficiency, creativity, decisive reasoning and imagination etc. However, central to all, it means to be instructed is one fundamental thought: "an informed person is one who sees clearly, thinks clearly, and successfully pursues self-selected goals"⁵⁸. Jekayinfa⁵⁹ sees education that aligns with cognitive learning as "cognitive cartography", or mental map-making. To Oladosu⁶⁰, education as the transmission of good values inform of knowledge, abilities, attitudes, beliefs and other worthwhile things held in high esteem by a particular society that serves as a tool to develop an individual. And this includes customs, attitudes, which remains a special tool of developing capacity building in societies. Thus, education encompasses common beliefs, practices, and traditions, which continue to serve as a unique instrument and framework for capacity building in all

cultures, even the developed ones like those in Europe and the United States. Education continues to be a tool for influencing and molding people's life, perspectives, attitudes, and way of thinking. A functioning society is made through education which makes it possible through a process that assists a child's development and engages him in social functions. Education therefore acts as a catalyst for social change, and society must be stable enough to maintain its position in the face of constant change it must be flexible enough to adapt to changing needs of the time as society cannot rule out the possibility of social change in its cultural tradition. If not, it becomes static, loses its vigour, its grip then finally crashed out of existence⁶¹.

Education in a wider and comprehensive perspective includes moral qualities and virtues acquired, at times, through learning and teaching and through imitation and instructions. However the traits that are acquired through direct process and instruction are more lasting and deeply rooted. Education strategies include narrating (telling stories), conversation, instruction, teaching, planning and conducting coordinated research. Although instruction occasionally takes place under the direction of teachers, pupils can also teach themselves. Method of teaching is known as pedagogy. Education is divided into stages such as preschool, kindergarten, pre-primary school, elective school, college, university, and apprenticeship are the typical levels into which training is officially divided⁶².

Education, according to Farrant⁶³, is the total process of human learning by which information is impacted, skills developed and faculties trained. Then the process now assists to develop man intellectually, morally, physically, socially, religiously, mentally, technologically and politically to enable him to discover himself to achieve his self aims to make him contribute his own quota towards the development of the society. According to Bonner⁶⁴ pedagogy can be related to culture and the process of transmission of culture and renewal.

According to Boyd and King⁶⁵, the Latin term "educare" meaning "to raise, to lead out, to raise up, or to teach" is where the word "education" originated. To educate means leading out all the capacity and potentials of a person. A further connection between education and culture is made by Waziri⁶⁶, who defines education as the culture passed down from one generation to the next in order to prepare them for maintaining and advancing the level of development already obtained. Dewey⁶⁷, sees education as a method for intentionally passing down society's cultural heritage to the next generation through the school system. The emphasis of what constitutes education is thus on transmission of culture. The best approach under this situation is to selectively and consciously transmit what is rational and worthwhile only in the culture of the group.

Lewis⁶⁸, conceives education as the acquisition of the art of the utilisation of knowledge, which dwells on the utilitarian value aspect of education that is equated to technical know-how. Education in the African

context includes morality and virtuous living. Indeed the acquisition of technical know-how without morality is regarded as incomplete education in the traditional Africa setting.

Formal Education: Formal education happens in an organised environment intended for training students, for teaching students such as in a school environment with classrooms where students learn with a trained and certified teacher in various subjects around a set of values or ideals that govern the curriculum, organisational models, the physical learning spaces (e.g. classrooms), teacher-student interactions, method of assessment, class size, educational activities, and more⁶⁹. Formal education comprises: **Pre-school:** Preschool is usually referred to as Nursery school or kindergarten. It provides education before the kids enter primary school. **Primary:** In many countries primary education is compulsory. The primary education generally ends at about eleven to twelve years. **Secondary:** Secondary education begins after the primary education ends for children. **Tertiary (higher):** This begins immediately after the completion of secondary school and usually often includes undergraduate and postgraduate education as well as vocational education.

2.3 Traditional Education in Nigeria

According to Itedjere⁷⁰, traditional education in African society was an essential part of the community, and institutions for learning spontaneously sprang up as a result thereby catering to the needs and wishes of the general populace. It was a general collective obligation that was not forced as contrasted with the present day education made by government to accommodate students in numerous nations that are intended to join. African traditional education is as old as the creation of man it is the first education that is received from home. It was clearly functional as African society regarded education as a means to an end and not an end itself. To Fafunwa, the aims of traditional education is to develop the child's latent physical skills, develop its moral character, by inculcating respect for elders and those in position of authority, develop intellectual skills, acquire specific vocational training, develop a healthy attitude towards honest labour, develop a sense of belonging and to participate actively in family and communal activities, to understand, and promote the cultural heritage of the community at large.

Lawrence⁷¹ explains further that the traditional form of education has, for many centuries, taught children formally and informally, how to behave as parts of community members, family, clan, peer or community and their cultural values, norms and beliefs of societies such as history, legends, folklore, dance and music as well as how to produce certain things needed for the survival of the society like food, clothes, tools, housing, crafts. Though Nigerian ethnic groups have different cultures and traditions, they have common educational aims and objectives with different methods because of

social, economic and geographical locations. After a baby's birth, different traditional rites are performed by the head of the family, father or mother and the baby is given dozens of names while the education of the child starts from infancy as it is fed through mother's daily. Many factors come into play in shaping its interest, "to know"⁷².

Between age 1 and 6, the baby is curious to watch the parent's gestures and to know things in the immediate environment as he/she manipulates things and plays with objects in the environment. As the parents start to send children on little errands, the children learn their language from them and from here the parents begin to tell them stories and teach them obedience and respect for elders. To restrain them from doing certain things, outright threats or taboos are at times introduced by the parents⁷³.

Through the above cultural transmission, the child observes, imitates, and mimicks the actions of elders and siblings as they conduct marriage and naming ceremonies, rituals, religious services, coronation of chieftaincy titles, wrestling combats, local boxing, local farming, fishing and hunting etc. The children are also taught how to count with the means of concrete objects. Traditional education aimed at inculcating attitudes and values in children and integrating individuals into the wider society was robust and is still relevant today among the Nok people in the present Plateau area of Nigeria, the Kanuri Empire as well as the Bonny and Itsekiri kingdoms that made Nigeria what it is now. Each one of the kingdoms and empires with their ways of educating their children in traditional manners also believe in minor gods and ancestors who act as intermediaries between them and God⁷⁴.

Since the 1980s when people became worried over students' poor academic performance, educators are now talking of character education to avoid a religious tinge. The word character has a Greek root, coming from the verb "to engrave"⁷⁵ and speaks to the active process of making marks of good habits on a person. The early formation of good habits is widely acknowledged to be in the best interests of both the individual and the society. Implicit in the concept of character is the recognition that parents and adults begin the engraving process of habituation, then teachers and others contribute to the work but eventually the young person takes over engraving or formation of his own character later in his daily activities⁷⁶.

2.3.1 Education in Islam

When reference is made about Muslim education it means the overall Muslim educational endeavours and all the Islamic religious instructions at all levels, and in all forms, in addition to all the other aspects of the so called modern education. As far as Muslims are concerned, there is no clear distinction between the two. Both aspects if pursued by a Muslim can be an act of worship to his Creator and when it is positively utilised it can be a form of service to humanity for the sake of his Creator, Allah. The Prophet (SAW)

is reported to have said that, “if someone dies all his good or bad acts are cut off except three things”. One of these three things is “knowledge that benefits.”⁷⁷ This definition of Muslim education is the background upon which an overview shall be made of Muslim educational crises in Nigeria and particularly Ondo and Ekiti states.

Education is more of a mirror reflecting cultural systems regardless of their political, economic, or creedal differences. The Islamic education reflects the fine teachings of Islam and its noble doctrines. For Islam, besides propagating its basic creedal issues relating to faith and belief, also promotes good moral values and virtues it considers fundamental for a sound and pious religious life. There are a number of basic principles for impacting the development of these values and virtues, such as the Principle of equality, or equality between fresh Muslim converts without regard to their race or colours. Such principle of equality is endorsed by Allah in the Qur’ān: “Indeed, the most noble of you in the sight of Allah is the most righteous of you,” 49:13. In another instance in the same verse, Allah says: “The believers are but brothers,” 49:10. Accordingly, the general advancement of Islamic education manifests in its idealistic tendency; giving primacy to knowledge, encouraging its pursuit, and caring for the moral virtues⁷⁸.

Early Muslim education advanced greatly and after the 11th century, the Islamic sciences achieved appreciable preeminence. Greek knowledge was studied and the literary arts sourced in significance as educational policies encouraging academic freedom and new learning were promoted by Caliphs, leading towards scientific innovations, and creative scholarship. This spread throughout eastern Islam between about 1050 and 1250 C.E. During the first half of millennia of its history, Islamic civilisation was keen to gain knowledge of physics, chemistry (alchemi), algebra, mathematics, astronomy, medicine, social sciences, philosophy or any other field. The high degree of learning and scholarship in Islam, particularly during the ‘Abbasid period in the East and the later Umayyads in West (Spain), encouraged the development of bookshops, copyists, book dealers, important Islamic cities like Damascus, Baghdad and Cordoba. Scholars and students spent hours in these libraries examining and studying available books or purchasing favourite selections for their private libraries. Book dealers travelled to famous bookstores in search of rare manuscripts for purchase, resold to scholars and contributed to the spread of learning. Many such manuscripts found their way to private libraries of famous Muslim scholars such as Avicenna, al-Ghazali and al-Farabi who made their homes centres of scholarly pursuits for their students⁷⁹.

2.4.1 Early Muslim Education and Pursuit of Scientific Knowledge and Libraries

Early Muslim education advanced greatly and after the 11th century, the Islamic sciences accomplished transcendence. Greek information was

considered and the artistic expressions obtained in importance as instructive arrangements empowering scholastic opportunity and new learning were advanced by Caliphs, driving towards logical developments, and imaginative grant. This spread all through eastern Islam between around 1050 and 1250 C.E. During the main portion of centuries of its set of experiences, Islamic civilisation was quick to acquire information on physical science, science (alchemi), polynomial math, math, cosmology, medication, sociologies, reasoning or some other field. The seriousness of Muslim in the pursuit of knowledge during the reign of Abbasid and later the Umayyads brought about improvement of bookshops and libraries into areas such as Damascus, Baghdad and Cordoba. Researchers and students spent numerous hours in these bookshop and schools; perusing, looking at and concentrating on accessible books or buying most loved determinations for their confidential libraries. Book sellers made a trip to popular book shops looking for interesting compositions for buy and resale to gatherers and researchers and added to the spread of learning. Numerous original copies found their direction to private libraries of well known Muslim researchers, for example, Avicenna, al-Ghazali and al-Farabi who made their homes habitats of academic pursuits⁸⁰.

Ozigi⁸¹, one example of Islamic origins of western mathematical education is the system of Arabic numeral notation and decimals. These numbering and counting systems (called ‘Arabic numerals’) were introduced by Muslim mathematicians, and are still in use today. The words “zero” and “algebra” are derived from their original Arabic names. Muslim scholars can take “credit for rescuing the useful *zero* from the heart of India and putting it to work in the elaboration of the decimal system, without which the achievements of modern science would not feasible.”

2.4.2 Stages of Evolution of Learning Process

The education and learning process may be divided into various stages among the Muslims. The renaissance of Islamic culture and scholarship developed largely under the ‘Abbasid administration in Eastern side and under the later Umayyads in the West, mainly in Spain, between 800 and 1000 C.E. This latter stage, the golden age of Islamic scholarship, was largely a period of translation and interpretation of classical thoughts and their adaptation to Islamic theology and philosophy. The period also witnessed the introduction and assimilation of Hellenistic, Persian and Indian knowledge of mathematics, astronomy, algebra, trigonometry and medicine into Muslim culture. Whereas the 8th and 9th centuries, mainly between 750 and 900 C.E, were characterised by the introduction of classical learning and its refinement and adaptation to Islamic culture, the 10th and 11th were centuries of interpretation, criticism and further adaptation. There was a stage of modification and additions to classical culture through Muslim scholarship.

Then, during the 12th and 13th centuries, most of the works of classical learning and the creative, Muslim additions were translated from Arabic into Hebrew and Latin. The creative scholarship in Islam from the 10th to the 12th century included works by such scholars as Omar Khayyam, al-Biruni, Fakhr ad-Din ar-Razi, Avicenna (Ibn Sina), at-Tabari, Avempace (Ibn Bajjah), and Averroës (Ibn Rushd).⁸²

2.4.3 Education in Islam as *Fardu ayn*

At the turn of the twentieth century, some bitterness toward Qur'ānic education began to appear among some Muslim intellectuals. They believed that the objective of Qur'ānic education was narrow and merely confined to *fardu a'yn*. The Qur'ānic school did not prepare Muslim youths for the socio-economic changes that were taking place, either for employment in the government services or the commercial sectors. These intellectuals believed that education that prepared youth only for the hereafter was therefore inadequate. Another concern was the backwardness of Muslim economic position vis-a-vis the non-Muslims. Muslim scholars supported education as an instrument for change and dispelled the notion that Western education only led directly to Christianity. Their primary goals were political inclusiveness, strengthening of the Islamic globe, ending Western encroachments and that the reform of Islam was optimal⁸³.

Knowledge in Islam is categorised into *fardu a'yn* or *kifayah* (individual's, obligation or communal). *Fardu a'yn* refers to Islamic sciences that are mandatory for all Muslims to acquire and ignoring them is sinful and therefore, punishable. These include knowledge of the Islamic pillars i.e. the *Shahadah* or belief in Oneness of God-Creator, the Sustainer and Prophet Muhammad (PBUH) as the Messenger of God, praying *salat* five times a day, fasting *sawm* during the month of Ramadan, paying alms *zakat* and performing *hajj* or holy pilgrimage to Makkah. *Fardu kifayah* refers to a communal obligation and if any Muslim has done the obligation other Muslims are not required to do it⁸⁴.

Adam⁸⁵ divided knowledge into *ilm aqli* and *ilm naqli*, according to another interpretation. *Ilm naqli* refers to undiscovered knowledge, prophetic sciences, and auxiliary sciences like Arabic. *Ilm aqli* pertains to philosophical disciplines that a person can understand through their thoughts and perception. Thus, Muslims are all obliged to learn all forms of wordly and secular knowledge such as scientific and technological sciences especially with regard to the implementation of Islamic practices. Without such skills, Muslims will not be able to attain excellence even in the practices of Islam, like knowing the times and direction of *salat*, the amount of *zakat* or *sadaqatul fitr* and how to travel to *Makkah* for pilgrimage.

One of the principles of education in Islam is that the recognition and acknowledgement of the proper places of things in order of creation leads to

the recognition and acknowledgement of the proper place of God. Through education, a Muslim must know his place in human order and condition in life in relation to his or herself, family, people, community and society. The person must know the relationship between creation and the Creator by applying the Qur'ānic criteria of knowledge. According to Islam, education is the device for enabling an individual to attain his or her nature in order to become successful. Due to this importance of education in Islam, the Muslims, by establishing an exemplary system of Islamic education, different from the Western system of education that has utilitarian and materialistic emphasis have shown that knowledge is a religious duty and a form of Islamic worship for the betterment of this world and the hereafter. Islamic educational terms, *tarbiya*, *ta'lim* and *ta'dib*, taken together convey the meaning and scope of education in Islam⁸⁶.

In Islam, education refers to gradual bringing of something to completeness, perfection, or maturity. It began with the process of preserving Islamic scripture, which demonstrates the early emergence of a literate tradition in the Muslim community. From the beginning, the early Muslims committed the Qur'ān to writing. In addition its recitation was part of the community's life. The Islamic tradition of scholarship confers privileges upon those whose judgement or knowledge is considered worthy and *ulama'a* or scholars are a highly influential social group throughout the history of Muslim civilisation, as educators, jurists and scholars who served as judges and trustees of charitable foundations. The spread of knowledge through this class of people was an important factor in sustaining a literate tradition in Muslim societies⁸⁷.

That Islam pays a great attention to education is clear from the abundant verses of the Qur'ān and the Prophet's hadith (SAW) that address the position of knowledge and emphasise the importance of reading and writing as well as effective listening and speaking. The Prophet (SAW) once said that the best among the Muslims are the ones that possess knowledge and these Muslims are the inheritors or (*warasatu*) of the Prophets when he says: "The scholars are the heirs of the Prophets, for the Prophets do not leave behind any *dinnar* or *dirham* but they leave behind knowledge. Whoever receives this knowledge receives abundant good fortune." The Prophet also widened the scope of Islamic learning by extending it to women. He made women education as important as men's education. The Prophet emphasised the art of reading and writing, and turned his companions into acclaimed authorities during his life time. Even, the passing away of the Prophet did not deter the Caliphs or the Companions from searching for more Islamic knowledge and to spread it to the outside world, which remained the case till today⁸⁸.

In 830 C.E., Islamic knowledge reached its zenith when Caliph Al-Ma'mun established the Baytul-Hikmah and Muslims became well known in all fields of knowledge⁸⁹.

Considering the great influence of knowledge, a Muslim scholar writes on Western Europe:

There is no doubt that Islam has had a greater impact on Western education than is typically recognized. Islam not only traded a lot of material goods and new ideas with Western Europe, by providing information, Europe was not only stimulated intellectually in the areas of science and logic, but also inspired to construct a different self-image⁹⁰.

Tariq ⁹¹stated that there are others who acknowledge the achievements made by Muslims in the world of today:

The main contribution of Middle Eastern civilization to the modern world was science. The Islamic civilisation had a variety of effects that illuminated Europe. There isn't a single aspect of the European Renaissance that cannot be safely linked to the influence of Islamic culture; in fact, these influences are viewed as the most significant. The innate science and the soul of logical inquiry, specifically, had thrived in that limit with his enduring and distinctive power, clearly and most importantly, in the advanced globe.

The founding of some early universities was by Muslims. The Baghdad Nizamiyah University and the Cairo al-Azhar University were founded as far back as 1066/67C.E. By the time Muslims were building the citadel of knowledge, European nations were in the Dark Ages. Not until the twelfth and thirteenth centuries did they recognise their intellectual backwardness and then travelled to Muslim Universities to learn. They patronised the famous Muslim Universities in Spain, and before long they translated many Muslim works into Latin and other European languages. Thus, Muslims became touch-bearers of civilisation and culture in the middle ages⁹².

However, the reverse is the case today. Europe and America now lead in the fields of knowledge which is characterised by secular and un-Islamic philosophies, theories and ideas. It is therefore the responsibility of Muslim scholars, in particular, but also educationists, parents, policy maker, Islamic organisations and institutions in general, to ensure Muslim students and the people are enlightened as to what is wrong in Muslim stagnation. It is also the duty of Muslim leaders, parents and *Islamic da'wah* organisations to develop and provide effective, qualitative education and orientation in various aspects of Islam to give the much needed impetus for the Muslims in general to be interested in Islamic education and other technical and scientific knowledge which in turn reawaken the Muslim. ⁹³

2.4.4 Formal Islamic Education

The old style Islamic school system and its conventional foundations had a few recognised highlights. Philosophy and legal statutes were required for adequate education, while non-strict sciences were forbidden. Its educational strategy seemed to be constrictive, biased, and increasingly dominated by formal, theological, and legislative superimposition. According to Ibn Khaldun⁹⁴, during this traditional era, the maktab served as an elementary school, the madrasah served as a middle level, and the mosque served as the highest point of the structure. The maktab placed particular emphasis on memorisation and recitation of the Blessed Qur'ān, intellectual elaboration of the practice through analysis, as well as reading, writing, and estimate. A few Maktab provided Arabic language and writing services.

Rahaman⁹⁵ makes a distinction between a few stringent topics that were offered, such as the Qur'ānic exposition or (*'ilm al-tafsīr*), the study of Qur'ānic readings or (*'ilm al-qirā'āt*), the studies of custom (*'Ulm al-Had'th*), strategy of regulation or (*Usl al-Fiqh*), statute or Fiqh, and the rule of religion or *Usūl al-dn*. Arabic Sciences, or (*'Ulm al-'Arabiyyah*), included language structure (*nahw*), lexicology (*lughah*), morphology (*Tasrīf*), measurements, (*Arūd'*), rhyme (*qawf*), prosody (*al-Shi'r*), Middle Easterner ancestry (*Akhbr al-'Bedouin*), and ancestry (*Ansb*). Baqi⁹⁶ divides and conveys these topics into the following five categories:

- i. Lawful Courses or *Shar'iyah*: Law, Analysis, Custom
- ii. Artistic Investigations or *Adabiyyah*: Philology, Sentence structure, Manner of speaking, Prosody, Creation, Perusing, History
- iii. Mathematics or *Riyādiyya*: Calculation, Space science, Number-crunching, Polynomial math, Music, legislative issues, Morals, Homegrown Economy
- iv. Level-headed or *'Aqliyyah*: Rationale, persuasion, Fanatical Religious philosophy, Power, innate Science, medication, Science.
- v. Various: Studying, Veterinary, Horticulture, Sorcery, Phrenology, Crystal gazing, Dream Understanding⁹⁷.

The learning establishments were financed by their pioneers through gift framework or *waqf* and foundations, for example, the public was given free training by Nizamiyyah. Haneef⁹⁸, mentions the systematisation of learning and the subsequent pay rates for teachers. Prior to that, they instructed free as a religious obligation duty.

2.4.5 Informal Islamic Education

Informal education, which formed the initial method of Islamic education, is the life-long process by which people acquire knowledge, skills, attitudes and insights

from daily experiences at home, work, and play. It differs from formal education that it is highly organised, methodologically graded and well structured. It is also not the same with non-formal education that is generally defined as any organised and structured educational activity carried on outside framework of the formal education structured to provide structure learning to particular sub-group in the population. Informal education is generally unstructured and often unmethodological. Therefore, Islamic teachings and values that have been imparted to people traditionally in the mosque's lectures and sermons are part of informal Islamic education.⁹⁹ A large number of people are still illiterate, Islamic education is not equally accessible to all and there is lack of concepts of Islam even among the educated Muslims.¹⁰⁰ There are elements of Islamic moral education either formal or informal education such as: teaching of moral judgements from *Shar'ah* binding on all Muslims, sustaining healthy environment in society and cultivating of rationality, awareness and moral understanding¹⁰¹.

2.4.6 Features of Islamic Education

The design of Qur'ānic school is not fixed to an age, individual Muslim has an admittance to training whenever in their life. Searchers of information in Islam join Qur'ānic schools and get Islamic training at whatever stage in life, whether youngsters, youth, grown-ups or a few times an elderly person. Again Qur'ānic school isn't serious in nature. There is no selection test which a hopeful understudy should pass before he enters a given degree of training, and last assessment which presents capability in western education system doesn't mean much to Islamic practice. There is no school expenses like government or other exclusive schools where students are approached to pay a decent sum and the idea of charge to be paid by the students relies upon the students' monetary foundation. In Qur'ānic institutions, the level of class involvement is adaptable, the start time of Qur'ānic institutions varies depending on the Mallam, he chooses an opportunity to begin and end the program. He chooses whether to begin the meeting in the first part of the day, evening or at night relying upon his schedule. There are cases, nowadays, some pupils' timetables are being taken into consideration because most of them do attend western style education from morning till evening. Even on Saturdays, some do attend morning and evening classes, hence Mallams adjust their Qur'ānic school timetable to accomodate pupils' attendance¹⁰².

2.4.7 Status of a Teacher in Islam

The responsibility for education and moulding of the students' personality, fall upon the shoulders of the Muslim teachers in the Islamic schools. This is reflected in the Islamic concept of which focuses on the act of nurturing as students are told of those things which stain the heart, and put a person's *akhirah* at risk. They are also taught that there are legal risks involved in the commitment of crimes and that even if they do not feel the long arm of the law, ultimately, Allah (swt) is Ever-Watchful of what they do and that He can punish them if they do what is *haram* (forbidden). Therefore, teachers teach, and give (nurturing or edification), in Islamic schools is done through the good example they provide students. This is based on the principle that pupils respond to individuals as one of the first things pupils pick up on is their teacher. This tenet is widely accepted among experts involved in teaching pedagogy, and clearly shows that Muslim teachers, parents and guardians aiming to 'educate' young Muslims need to make themselves the embodiment of the personality of the beloved Prophet (SAW)¹⁰³. Qur'ān says:

Certainly you have in the Messenger of Allah (saw) an excellent example/pattern for him who hopes in Allah (swt) and the Last Day and remembers Allah (swt) often,"49:21.

Today, the definition of 'education' has become increasingly focussed on improving grades rather than the personalities of the students - even in some 'outstanding' schools in western world, a development that is decried even by Western thinkers.¹⁰⁴ Rosnani¹⁰⁵ observes that one of the 'negative impact[s]' of 'assessment in classrooms' is that 'the giving of marks and the grading functions are over-emphasised, while the giving of useful advice and good examples are underrated.

The mark of the Muslim teacher today also has become more about how much 'value' he has 'added' to the pupil's grades and not the edification of his or her character. This has aided the rot in modern schools, hence, the need to provide students with model examples to follow to shake them out of apathy, and this has to be personality of the Prophet Muhammad (SAW) as obtained in Islamic schools in the past where the teachers occupied a pedestral of moral and social leadership position which has no parallel in the social

structure of the modern world as their social prestige then could be measured by the status of ministers today. They enjoyed this status, perhaps, because of the Qur'ānic verse: "God will exalt those of you who believe and those of you who are given knowledge to high degree," (Q 58: 11) and Prophetic tradition: "The learned ones are the heirs of the Prophets who leave knowledge as their inheritance: he who inherits it inherits a great fortune"¹⁰⁶.

2.4.8 The role of a Teacher in Islamic Education

The Muslim instructors are the keepers of the Islamic legacy who pass it from one generation to the next thereby enabling the expansion and continuity of the Islamic civilisation. They are the heirs of the Prophet (SAW). Therefore, the teacher has a dual responsibility: to uphold the noble Islamic traditions and to inspire students by bringing them closer to the spirit of the human natural state and contemporary culture. Therefore, Muslim teachers must possess some fundamental key skills in addition to the others if they are to have an informal impact on Islamic education and fulfill teaching duties from the lower to the top classes of society. These Muslim educators include: the *mu'allim*, (or elementary teacher); the *mu'addib*, (or teacher of manners); the *mudaris*, or professional teacher; the *mu'īd*, or helper or assistant to a professor; the *ustadh/shaykh*, (or master teacher or professor); the *mu'ayyid*, (or junior instructor); and the *Imām*, or supreme religious teacher¹⁰⁷.

2.4.9 Teacher - Learner Relationship

The teacher-pupil relationship in Islamic education was raised to such a level that Muslim teachers treated their sons and pupils alike. They did the fullest measure of justice to their students, especially talented pupils more than their sons. The third Caliph Ali b. Abi Talib (RA) bestowed on teachers the status of loco parents who help pupils with all the means at their disposal in pursuit of learning. They used to extend monetary assistance to needy students instead of receiving tuition fees from them. Imām Shafi'i was assisted handsomely by Imām Muhammad; also Al-Hassan by Imām Malik while the help rendered by Imām Abu Hanifa to his pupil Imām Abu Yusuf prevented him from giving up his study. Quazi ibn Furat received eighty

Dinar from his teacher when his student could not continue his studies due to lack of the money¹⁰⁸.

Islamic education thus comprises tenets pertaining to human, spiritual and physical values, all entwined in unified perceptual framework and relying on its fundamentals and morals on the Holy Qur'ān and the Prophet's Sunnah. Through Islamic education, individuals are educated and cultured following an all-encompassing intellectual, moral, cultural and spiritual training without compromising any, or giving primacy to one over the other¹⁰⁹.

2.4.10 The Concept of Islamic Education

The Islamic oriented system of education can simply be seen as a system founded on the bases of monotheism which guides mankind towards living a happy, prosperous, peaceful, productive and civilised life in this world, as well as a much happier, blissful and successful life in the hereafter. For Islam, besides propagating its basic creedal issues relating to faith and belief, also promotes good moral values and virtues, which it considers fundamental for a sound and functional education¹¹⁰.

One of the concepts that illuminates Islamic education is *adab*, which means a custom, norm or culture passed down the generations. The word has the sense of “high quality of soul, good upbringing and urbanity. By Abbasid times, *adab* became required as a valued educational outcome “equivalent of the Latin urbanitas, the civility, courtesy, refinement of the cities”. In the Islamic educational system, *adab* has acquired an intellectual meaning: the sum of knowledge that makes a person courteous and “urbane” in secular culture. To become *mu'addab*, the sciences of rhetoric, grammar, lexicography, metric, poetry, literature and the sciences as required as integral to education in Islamic spirit¹¹¹.

The second concept is to acquire ethical knowledge, and a moral worldview as an instrument for achieving what the Qur'ān requires of every human being to enjoin what is good and avoid the ugly and this can be achieved by hand, the voice, or the heart. Islamic Education gives a Muslim the knowledge to recognise the moral foundation to know what to do, and the personal resources to carry out the task.

By *adab*, Prophet Muhammed (SAW) said: “My Lord educated me, and made my education most excellent.” The fundamental element inherent in the concept of education in Islam is the inculcation of *adab* or *ta’dīb*, in the all-inclusive sense, as parts of the spiritual and material life of a man that instils the quality of goodness that is sought after. Throughout Islamic history, education was a point of pride and a field in which Muslims have always excelled.¹¹²

Hamid,¹¹³ asserts that Islamic education is to recognise and acknowledge the fact that *adab* is instilled into students about the proper places of things in the creation, which leads to the recognition and acknowledgement of God in the order of being and existence. *Adab* underscores the reality that beings are ordered hierarchically according to various grades and ranks in relation to human physical, intellectual and spiritual capacities and potentials.

The most frequently used word for education in a correct context is *ta’līm*. According to Rosnani¹¹⁴, there are two components to Islamic learning:

- (i) Gathering information by applying logic and reason;
- (ii) Gaining vast knowledge (obtained from spiritual revelation and otherworldly encounters)

According to the Islamic view, provision of education must be equal for both male and female. Acquiring education is not intended as an end but only a means to instil a moral and spiritual consciousness leading to righteous action, faith and submission to the Will of Allah¹¹⁵. Islamic education is a subset of the functions of Islam which describes Islamic education as the field of study in line with the injunctions of Islam that cover all spheres of human endeavours. It covers the study of the holy Qur’ān, Hadith, Arabic Language and all fields through its thematic method of approach. Islamic education does not oppose to any form of knowledge as it seeks to create a balance between the requirements of the body and the spirit and produce Islamic personality in all fields of human endeavours¹¹⁶.

As a result of the above, Islam has contributed a lot in the field of science: alchemy, astrology, astronomy, metaphysics, mathematics, trigonometry, algebra, geometry, physics, chemistry, science of mechanics, theory of relativity, geography, industry and medicine to mention but a few. *Alif*, *Bau*, and *Tau* are three Arabic alphabets that were used by Egyptian

Muslims. Among 450 books Ibn Sina (Avecina) produced, 40 of them were on the subject of medicine¹¹⁷.

Learning can only occur where there is teaching, according to educational psychology. The Qur'ānic teachings began when Allah commanded the Prophet to read in the Qur'ān chapter 96: 1–5. The phrase "Read in the name of thy Lord" is used! According to Farhan¹¹⁸, these verses from the Qur'ān discuss four main facets of education:

- i. Reading, through which knowledge is acquired,
- ii. Teaching, the dissemination of the knowledge acquired,
- iii. The pen, the materials through which information is recorded for later study and reference and
- iv. Knowledge, which translates into positive or negative actions.

The Qur'ān 39:9 further says:

أَمَّنْ هُوَ قَانِثٌ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَتِيهِ قُلْ هَلْ
يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Is such an individual (best or he) who is dutiful, and prostrates himself in the watches of the evening, remains (in Petition), is unfortunate of the Great beyond, and anticipates the benevolence of His Ruler? Ask them: "Are the people who know equivalent to the *individuals* who don't know?"²⁸ Just those invested with understanding notice.

Another verse 20:114 says:

فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ
زِدْنِي عِلْمًا

Commended is Allah, the *Genuine* Ruler! Rush not with discussing the Qur'ān before its disclosure to you is done, and ask: "Master! Increment me in information."

Sibai¹¹⁹ opines that in Islam, the Holy Qur'ān and Sunnah make it clear that literacy and learning are inextricably linked to religion which form the basis from which Islamic knowledge and education evolved. Iqbal¹²⁰ prefers the usage of the term, "Valued Centered Education System" for Islamic education, so as to make it a global education and break its monopoly by the Muslims.

Furthermore, Ragab¹²¹ contends that using the phrase “Faith-based Education” shows the relationship between faith and education because education without faith is the easiest means of training clever devils. To him, knowledge without faith resembles a sharp dagger in the hand of a drunkard and a light in the hand of a criminal to show him the best articles at night. To that end there is no distinction in the nature and conduct of the faithless man of today who has knowledge and the faithless man of yesterday who had no knowledge. All things considered, there is no serious distinction between the Churchills, Johnsons, Nixons and Stalins of today and the Paharaohs, Genghis Khans and Attilas of the past times.

Mahmoud¹²² disagrees with the term, “faith based education” because faith means different things in different cultures. To most Western people, it means, “belief without proof”, or put bluntly “blind faith” which is devoid of reasoning. This is contrary to the teaching of the Qur’ān that commads Muslims to reason and ponder on the creatures of Allah. While the term “Islamic Education”, may be appropriate in this context, to her, it has been narrowed down to mean Islamic Religious Knowledge (I.R.K.) or Arabic language among other school subjects, whereas, the concept in question is more than that. The adoption of the word “education” in place of “knowledge” raises vital issue vis-à-vis neutrality of knowledge, hence her preference for the phrase above. Al-Alwani¹²³ opines that the Islamic education manages the subject of instructing and learning of different disciplines of information by educators and students with the desire for changing the way of behaving of the students to adjust to society and foster the capacities to turn into a useful and effective instrument in the society.

Therefore, Ragab¹²⁴ views Islamic education as an applied composite of social and humanistic disciplines that affirm the changing of the way of behaving of the student with regards to information, abilities and circumstances. He elucidates further that it is both a process and a consequence of a process. The outcome or goal of Islamic education shows the dimension of the value syste of Islam since education is never a neutral discipline. It is notneutral because it brings out a preson with a personality which represents the value system of the society with ideology in life and hence depends on its relationship with other social variables that are also value oriented.

According to Shehu¹²⁵ in line with Islamic categories of knowledge, the religious obligations known as *fard’ayn* are necessary for all Muslims, male or female.

This is for them to comprehend, appreciate and improve their relationship with Allah, other creatures and themselves. The subsequent class is knowledge of the world or universe - *fard kifayah*. At the end of the day, Muslim sought to endeavour to familiarise themselves with knowledge that improves political, social and monetary advancement of their general public. In general, the main goal of Islamic education is to create a society where people can trust one another and work together to realise the purposes of creation by upholding their obligations to Allah, to others, and to the community¹³⁰.

According to Lemu¹³¹, Allah is '*alim and hakim*' (All-knowing and All-Wise), and two of His attributes are knowledge and insight. Islam places a high value on education, which encompasses the dissemination of knowledge, the development of character, and the inculcation of Islamic virtues. In other words, education is concerned with certain moral traits to advance *akhlaq* (morality). Muslims must possess knowledge, practices, and confidence in their knowledge. Therefore, it is essential for all believers to learn about their faith and possess scholarly understanding, as stated in Allah's commands, which read:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Similarly as when We sent among you a Courier of yourselves, who presents to you Our Signs, filters your lives, educates you in the Book and in Shrewdness, and teaches you what you didn't have the foggiest idea.
Q.2:151

2.5 Sources of Education in Islam

Ahmed¹³² presents a quote by the famous Islamic philosopher, Al-Ghazali that knowledge must be acquired to benefit from it and that teachers of knowledge play an honorable part in the Muslim society, as they pass on the knowledge and make good use of it by assisting others in acknowledging others. Ibn Khaldun had shown that Muslim children learn through imitation of a teacher or instructor and individual contact with him. In any case, the society would prefer their wards to be taught by a teacher who has good character rather than by the one who possess knowledge without good and emulatable character.

Lemu¹³³ pines that the sources of Islamic education are hinged on revelation, which teaches human beings to be rightly guided to the proper manner and that they

need the stable and unchangeable injunction of Allah. This clearly shows that it is impossible solving all the problems of life through reasoning or *aql* and hence the need for divine guidance in human life, both theoretically and practically.

The guidance is embedded in the religious scriptures revealed by Allah to His Prophets who are given special qualities of both mind and hearts. Allah, who Himself is All-Knowing as His knowledge covers everything in heaven and on earth is the chief source of knowledge, Qur'ān says:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

But they claim that you have only been given a little amount of information. Declare: "And by my Lord's command, the spirit descends."^(17:85)

Unlike the biblical story which says that man became knowledgeable about himself when he ate the forbidden fruits, the Qur'ān asserts that Allah Himself taught Adam the nature of things.

Qur'ān says:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Then, at that point, Allah showed Adam the names of all things and introduced them to the heavenly messengers and said: "On the off chance that you are correct (that the arrangement of a vicegerent will cause wickedness) then, at that point, let me know the names of these things."^(2:31)

Before the angels, Adam performed excellently well because they were oblivious of what Adam had in form of knowledge through the inspiration of Allah. They had to acknowledge the work of Allah which is knowledge that Allah gives to whom He wills as given to Adam. Their responses seem to suggest that they had a pre-knowledge that it was He (Allah) that exposed Adam to this rudimentary of education when they (angels) said in the holy Qur'ān:

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

They pride themselves in You! We got no knowledge except that which You taught us.⁴³ You, we mean only You, are All-Knowing, and the All-Wise."^{2:32.}

Similarly, following Adam and Eve's departure from the Garden of Eden, Allah promised that His guidance would be progressively transmitted to humanity. Hence, every human experience and education must relate to Allah, the source of knowledge,

or else, man becomes victims of impotence, of human whims and fallible ideas, which can only land him in the ocean of illusion, limitation and vicious illogicality¹³⁴. Nasr,¹³⁵ says that Islamic literatures on source of knowledge, the Qur'ān and Sunnah are grouped under *naḥw* (revelation) while reason, experience and history are regarded as secondary sources of knowledge through which knowledge is transferred to human beings. Thus this is the basis of every knowing is Allah.

2.5.1 Objectives of Islamic Education

Islamic knowledge includes the following as one of its focal points and goals: to set up the Muslims to carry on with a peaceful world and gain salvation in the hereafter as commanded in the Qur'ān. Hence, it targets implanting the principle of Islam in the personalities of the Muslims to achieve through them the ideal faith of Islam. The intention is not to fill Muslim personalities with single knowledge but to set them up for good virtues and sincerity. This is to commit them to acquire character-building based on the ideal of Islamic morals, the standard of Islamic education¹³⁶.

2.5.2 Philosophy of Education

The reasoning of training might be characterised as the insightful, manufactured and regulating investigation of the cycles, both conscious and accidental, through which human convictions, abilities, perspectives, and conduct are gained and created, and the finishes to which these cycles are coordinated. It additionally can be considered as the analysis, explanation, and investigation of the language, ideas, and rationale of the finishes and method for instruction. There are three motivations behind philosophising about instruction. In the first place, reasoning can give clearness in regard to the significant ideas of the field, like educating and learning. Logical capability is essential in the light of the fact that the investigation of education is loaded up with calculated and etymological jumbles, most likely as a result of the interdisciplinary nature of the issue. Second, reasoning can aid someone in the improvement of an educational environment, which includes the gathering and association of research and information from other fields as well as the fundamental ability to assign general importance to knowledge? This is the extent of its conciseness. Third, as action is regarded as an important component of request, reasoning of training can help in the bearing of instructional examination which coordinates education itself. The ability to regulate is the ability to give advice¹³⁷.

2.5.3 Aims of Islamic Education: Muslim Philosophers' View

The Islamic scholarly custom does not concede compartmentalisation of the sciences since it would be a refusal of heavenly insight and direction in a specific part of information that starts from God. It deters chasing after a specific part of information in the common circle to the rejection of uncovered information as well as the other way around. The possibility that God is the wellspring of all information involves the solidarity of the multitude of sciences¹³⁸. Discord and unease will result from focusing on the sciences separately based on their epistemological backgrounds. In this way, Muslim logicians gained the upper hand when it came to rewriting verifiable hypotheses of information that distinguished information from action and hypothesis from training after the 10th century. These divisions had their origins in Greek old-style thinking, which, despite introducing the element of reason, had used it to justify the divisions. The Greeks regarded practice and activity in low regard but had great esteem for ideas and knowledge. The elites' and the general public's separate educational frameworks mirrored this¹³⁹.

Philosophy is initially a Greek expression involving two divisions, "Philo" signifies love and "Sophia" signifies wisdom or shrewdness, in this manner the full term implies love of intelligence. Nonetheless, scholars have differed in regards to what love of wisdom mean? Such discussion continues till date, with some recommending that philosophy studying the essence of issues and accomplishing but others call it an all inclusive science encompassing the universe including, creatures such as animals, objects and plants. However, others argue that affection for wisdom involves the study of unseen and what is beyond physical realm. Notwithstanding, the word philosophy encompasses perceiving the universe, nature, life, then understanding the relation between all elements. Therefore, the idea of philosophy matches up with its uniqueness, and its schools stayed simple perspectives representing their devotees till date¹⁴⁰.

The main aims of Islamic education are the provision of *inhsan kamil*, which comes with the accomplishment emphasis on the academic perspective. Graduates who possess *inhsan kamil* good characters have prepared and needed worker qualification but can continue to learn more to attain further excellent education institutions. Islamic education aims to prepare pupils for a life of virtue, devotion, and sincerity rather than to fill their heads with facts. The highest level of Islamic education is this absolute

duty to character development in accordance with Islamic moral principles¹⁴¹. Islamic culture aims to instill Islamic values in the minds and hearts of its youths in order to realise through them the ideal of the self-reliance and the advancement of the Ummah, which Qur'ān describes as "the best blessings ever given to men." Some school systems place a strong emphasis on training for personal excellence. The interest and objectives of society in general are optional to those of the person in such a framework. Islam made a harmony between the two inclinations, individual greatness is not forfeited to ultimately benefit the gathering nor is the objective of the gathering given second position to that of the individual¹⁴². In such a situation, the individual's goals and interests are optional compared with those of society at large. Islam brought these two tendencies into harmony. The ultimate benefit of the group is neither at the expense of an individual's brilliance, nor is the group's goal placed second to the individual's¹⁴³.

2.5.4 Muslim Philosophers and their Views on Islamic Education

The Islamic ideals and standards of making training have three levels of knowledge. To begin with, there is *Ilm al-Yaqin*, or at least, information by derivation. This depends on the validity of its assumptions (insight), such as those made in derivation or based on probabilities, i.e. enlisting. Next is *ayn al yaqin*, which is knowledge gained via perception and understanding. These are signs of Allah (*ayat Allah*), and is of extreme reality, it yields logical knowledge that fits in with the aforementioned class. *Haqq al-yaqin* is the final category for categorising knowledge. Here, Allah reveals His signs through both the inner experience of the psyche (*anfus*) and the perception and analysis of the outside world (*'afaq*'). This heavenly guidance is mostly experienced by Allah's creatures on an internal level through *jibillah* (impulse), *waji-daan* (instinct), *ilham* (motivation), and *naḥw* (revelation)¹⁴⁴.

2.5.5 Biography of Imām al-Ghazali

Abu Hamid Muhammad Ibn Muhammad Al-Ghazali holds the title of *Hujjatul Islam* because of his intellectual and religious outstanding performance. He was born in the year 450/1054 in Tus city, Kharasan, Persia. His father was an awful book weaver who lived off his own sweat, his father used to visit the place of Muslim scholars, learned men and sympathetically helps other people and implored Allah to be given a knowledgeable child. Unfortunately he passed on when his two children were

young. Their father gave his two children to a companion with a message that the two of them should get education till when his abundance heritage terminated. Al-Ghazali studied Tasawuf from Yusuf an-Nasaj and fiqh from Ahmad Ibn Muhammad ar-Razikani until the age of 20, at which point he entered *Nizamiyyah Madrasah* and studied *Fiqh, Mantiq, Usul*, and other subjects, such as the way of thinking in compositions like *Ikhwanus Shafa* by Karanga al-Farabi Ibn Miskawayh. Al-Ghazali explores Aristotle's concepts and other Greek issues through those teachings in reasoning. Al-Ghazali's education is also taken into consideration by *Imām Shafi*, Harmalah, Jambad, and al-Muhasibi¹⁴⁵.

The objective of moral education in children: Training is used to achieve educational goals, i.e., to develop the type of person who will support the education. According to al-Ghazali, the real purpose of character education was to focus on all of the sciences, put it into practice, and steer it toward the right direction while also enhancing one's ability to live fully in the present and in the future. The core of Islamic instruction, which was developed by Muslims, is moral education. Therefore, the primary goal of education is to achieve the ideal ethical quality.¹⁴⁶ Eickelman¹⁴⁷ continues to advocate for allowing students to engage in appropriate games as a way to unwind after a long day of studying and to be freed from any restrictions placed on him. In any event, he should not exert himself excessively when playing.

Brooks,¹⁴⁸ who believed in the intrinsic motivations, desires, and inspiration of the students, used constructivism or the mentalist approach to teaching and learning in his works. He also made reference to actual training in the way that sounded the most natural to him: "play the right game and feel liberated from the limitations." He mentions introducing the kids to lower-level skills and knowledge before gradually advancing to higher levels. Indeed, current hypotheses depict advancing as a course of dynamic commitment with respect to students. Without inspiration to learn, the entire course of instruction comes up short. Since Plato and Socrates, instructors have been cautioned that students are not simple clean slate. Al Ghazali's thoughts line up with behaviorism about "fulfilling" the students¹⁴⁹. As far as he might be concerned, when the students show great ethics, compliance to educators and great connection with partners, this ought to be 'compensated' in manners that assist with fortifying inspiration, for example, 'regarding and applauding in broad daylight' to urge their friends to emulate them. Then again, discipline ought to be of 'rebuke' as opposed to

actual beating and that a brilliant student be promoted instead of being held back with his dull colleagues.

Brockopp¹⁵⁰ affirms that after the age of 20, the students ought to take 'obligations and difficulties' during puberty and early adulthood on the grounds that at this age, they should have accumulated sufficient information and comprehension of their subjects to try the investigation and quest for information errands. Al Ghazali spent a lot of time contemplating and making appearances in his ideas and hypotheses about the experience of growing up. He might believe that we are born into the world as unsocialised atoms who depends on our existing environment. Children's language, ethics, customs, and behavioural norms are taught by both the home and the classroom. He focused on the possibility that adolescence is the reason for character arrangement and he depicted early educating 'as etching in stone' and that piece of jobs of the educators is to persuade the students in the rudimentary stage¹⁵¹.

Mahd¹⁵², also maintains that interest development happens in four stages: in youth, an interest in games and physical growth; in adolescence, an interest in other sex and intense relationships; in adolescence, an interest in control and authority; and in late adolescence, an interest in knowledge and academic research. Therefore, educators should focus on motivating students by 'luring' them to class, providing fun activities, and dressing them in appealing clothing to boost their confidence in the importance of appearances during immaturity.

Curricula and knowledge: concept and categories: The *Imān* was built around the notion of knowledge in education, its subjects, and teaching methods. Al Ghazali believed that knowledge of God, his prophets, the sky, and Shariah constitutes a complete education in Islam. All information should be used to further human happiness and the gratification of the great beyond. Consequently, all types of strict sciences are better than different sciences like inherent sciences, philosophy or mathemaics. He ordered sciences, into two classes viz a viz: uncovered and judiciousciences and that the two classifications do not go against the lessons of religion since they are free to each other¹⁵³.

The principle of "decision" in advanced educational plans was a very unique aspect of Al Ghazali's conception of advanced education. He asserts that once these sciences were valuable and necessary to society, students should benefit from them despite the required portions of knowledge. Al Ghazali defines greatness as seeing something "completely," yet he also warns against the use of music in educational

settings and suggests that expressions be divided into three categories: licit, repugnant, and prohibited. Licit expressions are those that inspire zeal, severe accountability, and affection; while the reprehensive and the taboo ones are for the most part for amusement. Just the chivalrous and strict tunes, for the most part sung at merriments like festivals, strict celebrations or meals, are approved to the extent that he is concerned¹⁵⁴.

As far as he might be concerned, such tunes infuse new, enthusiastic blood in one's soul and assist it with carrying on the undertaking of love and association with the great beyond. Be that as it may, they ought to be utilised with alert and no abundance. Any remaining types of singing or moving were contrasted with "medication", just to be taken 'depending on the situation' as long as they don't support want or acts prompting sin. His disregard for teaching expressions does not, however, mean that he disapproves of painting and sketching. The final alternatives were never considered because they would revive the symbols and symbols that Islam loathed and despised whenever they related to man or other creatures. Al-Ghazali did not forbid the construction or recital of verse but did advise that it was not really worth a man's time. The majority of these ideas were completely in line with the fuqaha's (Islamic law academics) universal abhorrence¹⁵⁵.

The learner: Syed¹⁵⁶ maintains that Al Ghazali's writings majors on both the learner and the teacher. He says:

Instruction is an 'association' influencing and helping instructor and understudy similarly, the first choice gaining credibility for offering advice, and the final option bettering oneself by learning new things.

Al Ghazali features the condition in which education happens, for example, the students' longings and their connection with the educator, he alludes to the existence of the student as a critical boundary in the growing experience, the social class of the students and their characters are to be respected by the educators.

The objective of moral education in children: The term "educational purposes" refers to the goals that education is intended to achieve, or the type of person that will best support your instruction. Al-Ghazali believed that the real purpose of character development was to focus on all of sciences, put it into practice, and turn it in the right path while also recognising life's superiority and its joy. Islamic education was developed by Muslims with moral instruction as its core. As a result, the primary goal

of education is to achieve the ideal ethical quality. The students'¹⁵⁷ characteristics are that:

- i. ensure that they are in a genuine way unadulterated before they embrace the mission for information and... regard the privileges of their educators and act in a common way towards them.
- ii. students need to "dedicate themselves to the quest for information".
- iii. choose valuable subjects in which to specialise.¹⁵⁸

The students' inclinations in subject decisions and accomplishment have been offered huge consideration as of late.

2.5.6 Biography of Abu Yusuf, Al-kindi

Al-Kindi was born and raised in Kufah, the epicentre of Bedouin culture. He came from illustrious family because his father and grandfather were the legislative leaders of Kufah. Al-Kindi started his education in Kufah, and subsequently moved to Baghdad to finish his education. Al-Ma'mun, who was a supporter of learning, established a foundation called the Place of Shrewdness, and due to Al-Kindi's scholarly capacity Al-Mam'mun named him to the Place of Astuteness and he was placed responsible for the interpretation of Greek logical compositions. Al-Ma'mun likewise set up observatories where Muslim stargazers could expand on the information procured by before peoples¹⁵⁹.

Al-Kindi was known as Bedouin thinker, he was the main outstanding savant of unadulterated Middle Easterner blood and the first in Islam. He was the most scholarly of his age, he was extraordinary in the information an old researchers, rationale, reasoning, calculation, science, music and crystal gazing. Al-Kindi was the main Middle Easterners inter-cultural educational plan theoriser and the primary scholarly custom to start a move from Majlis to Minhaj, or at least, from *majlis* learning rehearses focused on philosophical investigations to tutoring. Alone, without even a trace of real tutoring, his instructive vision offered a chance of a conceptualised educational program to be instructed and wanted to advance way of thinking. He proposed the need to foster a mentally responsive instructive custom to oblige arising intercultural experiences, since the securing of information could be accomplished through intercultural capability and that such ability would take out the strain between Greek idea and Islamic culture¹⁶⁰.

2.5.7 Biography of ibn Al-Khaldun

Ibn Al-Khaldun was born on Ist Ramadan, 732 A.H. (27th May, 1332 A), he belongs to one of those noble Andalusian families who had migrated from Seville to Tunis. He was a brilliant person, and was brought up to be a man of great knowledge and wisdom. His origin was attributed to the Yemenite Arab of Hadramaut. He was talented and inherited both material and spiritual heritage of his forefathers. His father taught him the Holy Qur'ān by heart, studied different modes of recitation and interpretation, including Hadith and fiqh. He also learned Arabic grammar, language and rhetoric from the famous and popular teacher of Tunis. Because of his wide knowledge, Abu Ishaq, the ruler of Tunis, gave him position in his court when he was twenty years of age. He learnt from different teachers and served them.¹⁶¹

His educational view: Ibn Khaldun had the belief that education comprises of moral, scholarly preparation, educating of people which draw out the potential inside a man that assists with creating character and develops the character. Ibn Khaldun partitions knowledge into two classifications: the subjects on way of thinking which relies on mental abilities and thinking workforce and the other one is strict subject. He says that the two types of knowledge are significant for humanity in light of the fact that the two of them play pivotal part in the turn of events and progress of people. Ibn Khaldun philosophises that school system of any general public ought to be planned by the philosophers of that society. He gives the model that every Muslim has the information on the Qur'ān, Sunnah and heed the direction of Allah. He focuses further that education ought to foster social and monetary effectiveness in to be valuable in the public eye; training ought to be a method for satisfaction; voyaging is likewise a method for looking for bliss and ultimately, education is to foster the force of reasoning and thinking¹⁶².

His Methodology of Teaching: Ibn Khaldun discourages method of teaching which does not encourage learners to interpret and solve problems of their lessons on their own, because it would reduce their power of thinking, innovation, originality and development. He is against the traditional method of memorisation of notes and interpretations made by others which did not give room for personal thinking and interpreting required for learning and teaching. He opines that learners had become latent audience members and that the strategy for educating didn't rouse their learning and deter their support in conversations, and thus students become quiet in the class and zeroed in on repetition learning¹⁶³.

Teachers: Ibn Khaldun was happy with the teacher that ignores method of teaching and starts from complex to simple. He also says that lesson be taught according to student's ability and capacity so that he would understand easily. ¹⁶⁴

Student discipline: Ibn Khaldun believes that the relationship of both teacher and students should be cordial ¹⁶⁵.

Curriculum: Ibn Khaldun condemns the traditional text-books which learners had to study with their explanations and commentaries before they could attain graduation diploma. In his view, too much explanation is harmful because every scholar has his own view and perception of presentation. He likewise stresses on the learning of language since it assists with concentrating on various subjects, for example, science which hones mental power of the learners. Ibn Khaldun advocates for the professional and vocational subjects with other academic subjects. Ibn Khaldun was a famous historian the originator of the way of thinking of social science as well as trailblazer of demography. He had control over innovative and imaginative instructing possibilities. He was an instructor as well as a teacher, a thinker and a great philosopher¹⁶⁶.

2.5.8 Biography of Al-Farabi

Al-Farabi was born in Kazakhstan modern day Afghanistan between 14th December, 870 and died in 12th January, 951. He was an Islamic philosopher, a scientist, as well as commentator on both Aristotle and Plato. Al-Farabi's writing on politics is available in English. He spent his on teaching, writing, and his studies in Baghdad. He left Baghdad due to political turmoil towards the end of his life. He was a known philosopher whose accomplishments spanned across all fields of thought. He was a leading Muslim intellectual, philosopher, linguist, and educationist who well known in the West through his works¹⁶⁷.

His point of philosophical education is quite possibly of the main social peculiarity. It manages the human spirit and guarantees that the individual is being ready since the beginning to turn into a helpful individual from the general public. It is to achieve the degree of flawlessness to arrive at the objective for which he was sent in this world. Farabi is an amazing individual, (*al-ihsan al kamil*), he was knowledgeable with good virtues. He is remembered for 'capability' for artistic expressions which one more point allotted to education he says that flawlessness in hypothetical and pragmatic expressions is one of the statements of astuteness. Al-

Farabi sees education as mix of learning with commonsense activity, consequently, the motivation behind information is to apply it¹⁶⁸.

His Educational Methodology:Al-Farabi partitions directions into unique and general. The exceptional directions are accomplished only through showing. The guidelines are intended for the elites since they do not limit themselves to hypothetical information. The country and residents are partitioned into elites and overall population. The overall population is limited to the hypothetical information and it is by and large acknowledged sentiments. The elites practise the job of authority in a country and this is the primary explanation for various techniques for guidance. For commoners enticing and expressive techniques are utilised to educate them, while the show strategies are for the exclusive class of the general public. Al-Farabi says that education is essential for every one of the countries, on the grounds that without instruction, no one would have the option to arrive at flawlessness¹⁶⁹.

He lays emphasis on habituation and he believes that morality and learning are important conditions for the teacher hence a teacher must possess a good character and seek good in all conditions. In other to educate the learner virtuous teachers should be employed to train in the logical arts and also stresses the mastery over his specialisation as important¹⁷⁰.

Curriculum: He was the first Muslim philosopher that classified the sciences and learning for educational purpose. To him learning should start with language and its structure. Al-Farabi emphasises evaluating the output of teaching and that the learner's level in the field of study and learning. In conclusion, Al-Farabi incorporates Neoplatonic and Platonic philosophies into his own Islamic-Arabic Civilisation, keeping in view teaching of Qur'ān and the various derived sciences from Qur'ān¹⁷¹.

2.6 Madrasah in Islam

In Arabic, the word *Madrasah* simply means "school". *Madāris* (plural of *Madrasah*) have varied curricula, some teach secular subjects such as Mathematics, poetry among others. Ottoman kingdom, classified *madāris* into seven segments of sciences: Arabic language, the way of rhetorics, grammar, history, and intellectual sciences,¹⁷². The word *madrasah* means a place where learning and study occur. It is equivalent to a school. The term *madrasah* normally applies to schools offering Islamic strict guidance at any level in a structure or an instructive establishment. The Madrasah serves students who have passed the rudimentary level and has studied to

gain accreditations as *ulama'a*. A typical *Madrasah* would have rooms for pupils, a *mussalah* and hostel for teacher, a reading room and toilet facility¹⁷³. It was usually built close to the Mosque. An example of this is Istanbul Mosque which contained different *madāris*. However, some *madāris* have few students' rooms or none, but others that attracted learners from far and near usually have¹⁷⁴.

Before the advent of Islam the Quraish who could read and write were very few. However, education was the first task that the Prophet Muhammad undertook and this began at home in the early stages of history of Islam in the year 610 C.E, when the Prophet used al-Arqam home, Abi Arqam's home in *Makkah* close to a spot called Safa as the first 'school'. At *Dār al-Arqam*, Prophet's instruction was led subtly for quite a long time and it was restricted to perusing the holy Qur'ān and its applications in everyday life.¹⁷⁵

The Prophet Muhammad (SAW) was the first teacher in the school. The education carried out by him had its source from the Qur'ān. In general, during the time of the Prophet in *Makkah*, education focused on questions of faith. The first sets of students were Khadijat, Ali and Abu Bakri among others. Few years after a discreet way of Islamic education the Prophet Muhammad (SAW) based on *naḥw* from Allah (SWT), began to educate people through public speaking, preaching, lectures and gathering in a town called Ukaz, which is close to Ka'aba during Hajji season. *Masjid Qubā* and *Masjid al-Nabī* were the places he taught the Islamic doctrines in a semi-circle type of get-together known as *majlis* (event) or *halqah* (learning circle), and this is rehearsed until the present time¹⁷⁶.

After the Prophet made his journey to Madinah in the 622 CE and with the edification of the Qubā Mosque and Nabawiy Mosque, the Prophet made these Mosque educational centers beside their function as places of worship. The mosque therefore formed the foremost school in Islamic history. Thereafter, the structure became more systematic when a connecting verandah to the mosque called *al-Suffah* was constructed. The very first holy textbook used by the Prophet as a source of education was the Qur'ān, which contains living guidance in Islam. Other topics of study in the curriculum of the *Madrasah* are the teaching of *fara'iz*, *tajwid*, genealogy, treatises of first aid, the art of war, athletics, martial arts and foreign languages etc¹⁷⁷. The Prophet instructed his graduate students who could read and write to teach those who could not. He also sent preachers to teach and preach to those that had just embraced Islam. Thus, the ability to read and write was very much emphasised by him

such that the captured enemies in battles who could read and write were made to ransom themselves by teaching ten people each in Madinah to read and write. Education of women as that of men was paramount to him and was not limited to religious aspects. In this regard, knowledge in early period of Islam led by the Prophet himself and sourced from the Qur'ān and Hadith¹⁷⁸.

The above form of education during the era of the Prophet (SAW) was completed by the *Suffah* School. This is a room located beside the mosque in which some homeless Companions of the Prophet lived. The dwellers of the *Suffah* studied the recitation of Qur'ān and other forms of Islamic knowledge under prophetic guidance¹⁷⁹. After the death of the Prophet (SAW), the extension of Islamic domains and later the improvement of Islamic learning institutions, mosque-khan (*Masjid*-hostel) was changed into *madāris* for preparing students in the understanding of Islamic texts for legitimate and authority purposes. The *Masjid* paid compensation for the staff and offered free educational cost for students. While the mosque-khan enhanced with convenience and meals, the *madāris* managed the cost of all learning necessities of the students¹⁸⁰.

One of the major courses taught in the *madāris* is the *fiqh* which emanated with the need to produce texts for lawful and regulatory purposes. The understandings of various researchers have been shown under the name *madhab*. The word *madhab* is gotten from the word *dahaba* which signifies 'to go'. The place of an exceptional researcher on a specific point was alluded to as his *madhab* (the way of his thought or his viewpoint). It refers to the researcher's perspective. As time went on, it was to signify the scholar's viewpoint and that of his students and adherents¹⁸¹.

2.6.1 Legal Status of the *Madrasah*

A *madrasah* was founded legally as a *waqf* (charitable giving). The pioneer would give a business property, and from the gains *madrasah* would be constructed and maintained. The returns from the *waqf* were likewise used to provide food for teachers, staff, functionaries, and students, who got room and at times, a little payment. The founder's directives administered such matters as the lawful schools of teachers while legitimate literature on *madāris* manages predictable issues, for example, adequate payment, irregular teachers, allowances for students who did not inhabit the *madrasah*, monetary shortages, and obligation regarding support of the offices. *Madāris* gave the *ijāzah*, the permit to show a specific book or subject given by a singular teacher.

Madāris enjoyed a few benefits from the founders. A *madrasah* was likewise more affordable to construct and invest than a mosque, making it reachable for some humble well-off individuals. A ruler could construct a bigger number of foundations. A *madrasah* might be a philosophical instrument to assist with Islamising, recently vanquished domains or to battle the impact of an opponent group¹⁸².

2.6.2 The Four Schools of Thought (Madahibs)

Four major schools of jurisprudence recognised in Islamic tradition are: *Hanafi*, *Maliki*, *Shafi'* and *Hanbali*. These four major *madahibs* are discussed as follows.

Hanafi: This *madhhab* is named after a Persian scholar called an-Nu'man bin Thabit (699-767 C.E), Abu Hanifa regards *qiyas* as a crucial doctrine in Islamic jurisprudence. He makes a distinction between the *nass* (text) about *ibadah* and the text concerning *mu'amalat*, social affairs and public dealings. This school has the largest members than the other three *madhahibs*¹⁸³.

Shafi'i: Muhammad bin Idris as-Shafi'i School, the Shafi'i *Madhab* named after him and the school has the second largest members among the four *madhahibs*. The founder accepts *ijtihad* as a source of law. However, he was cautious on applying it to legal questions of the *shar'ah* because he exercises it only where he fails to find any guidance in the Qur'an, Sunnah or *ijma'a*¹⁸⁴.

Maliki: The Maliki bin Anas *madhab* has the third largest followers among the four *madhahibs*. Caliph Harun al-Rashid attended his class on some occasions to listen to him in relation to traditions handed down from the Prophet Muhammad (SAW). A great number of rules *ahkam* based on *qiyas* are discussed in *al-Mudawwanah al-Kubra* which shows that *qiyas* is a legal principle with Imām Malik. He confines himself to the method of *qiyas* and uses the Hanafi principle of *istihsan* he considers a source of knowledge. He discusses *kaffarah* (expiation), according to the murder and imposes same on a person who hits a pregnant woman to cause miscarriage. In *al-Mudawwanah* he extends the doctrine called *al-masalih al-marsalah* (general good or interest) which is more comprehensive than *qiyas* and ensures that the law remains sufficiently elastic and adaptable to deal with unforeseen problems¹⁸⁵.

Hanbali: Ahmad bin Hanbali is known as the most conservative of the *madhahibs*. He relies solely on Hadith and accepts its method. He also regards it as indispensable and

he as well recognises the principle of *istihsan*. Hanbalis do not believe in philosophy or reasoning when it comes to the issues of religions.

2.6.3 The Nizāmīyah and Mustansiriyyah *Madāris*

Nizām al-Mulk was one of the principal significant authority scholarly organisations in the Abbasid era. In Islamic history, it is known as Madrasah Nizāmīyah, in view of the casual *majālis* (meetings of the Shaykhs). The Nizāmīyah *Madrasa* was established in the 11th century as an informal school for mosque. Islamic knowledge, before the evolution of *madāris*, was carried out by religious scholars in a convenient mosque. It was standard for middle age Muslim students of the strict sciences to venture out to study with notable teachers and instructors likewise frequently voyaged significant distances looking for amazing chances to instruct and get support¹⁸⁶.

The main extraordinary *madrasa* in the Seljuk Kingdom is related with the name of the incredible wazir Nizam al-Mulk, who established various *madāris* known as Nizāmīyah. The most significant of the Nizāmīyah in Baghdad became quite possibly of the best instructive institutions in the Islamic world¹⁸⁷.

Nizam al-Mulk: Abu Ali Hassan ibn Ali Tusi was born on 10th of Oct, 1092 near Tusi in Iran. His successful conquests greatly increased his reputation and left marks on organisation of the Seljuk¹⁸⁸.

His main political objectives were to create employment opportunity for the people, demonstrating power of the Sultan by strengthening and mobilising his forces towards rebels in order to prevent the dissents from succeeding Shah 1 and keeping up with neighbourhood. Beside his phenomenal impact as vizier with full power, quite possibly of the main heritage he left behind was establishing *madāris* in urban communities all through the Seljuk Realm which were named after him as “Nizāmīyah.” He was known for establishing various schools of advanced education in urban communities¹⁸⁹.

Al Mustansiriyyah School: This is viewed as the main college in the Muslim World. It was laid out in 625 A.H 1227 C.E. during Abbasid Caliph al-Mustansir Bellah. Al-Mustansir assigned to his schools the best scholars and staff, allocated salaries and houses for them and provided for their needs. He spent much on teachers’ lodges, their nutrition and education, providing great standards and equipment for the school¹⁹⁰.

Al Mustansiriyyah supported all disciplines of knowledge and involved five main divisions such as: School of Fiqh (jurisprudence) with four segments, assigned to

the four principal schools of Islamic *fiqh*. Others were division of the Qur'ān, branch of Hadith,(its sciences), and division of medicine. There was likewise a gigantic library with many books more than 80,000 volumes. The development of modern schools that are efficient,wellorganised, made the school to disappear. The mosque, *kuttab*, and instructors' homes kept on being the learning spots up till mid sixth century A.H, and the rise of the Territory of Muwahedeen or the Adherents. Founded in 859, *Jāmi'at al-Qarawīyīn* cited in the famous North African city of Fes in Morocco is regarded as the one of the earliest established college on the planet by scholars believed to have been established by Fāṭimah al-Fihrī. The establishment of Qarawīyīn College was followed by al-Azhar University in 959 in the Egyptian city of Cairo¹⁹¹. **Other Madāris and Kuttab:** Following the standard of the Fatimid and Mamluk style, a significant number of elites established learning centres through the *waqf* as symbols of status¹⁹². The learned (*muallim*), devoted to making the instructing of the Qur'ān more available to the Islamic *ummah*, instructed in what was known as the *kuttab* mounted in different places, like mosques, confidential homes, shops, tents, verandah, or yard of the *Mallam's* home and under trees. The *kuttāb* functions as social and formal public guidance for elementary younger students and went on till the western-based education was introduced. Indeed, till now, it keeps on being a significant method for strict guidance in numerous Muslim nations¹⁹³.

The first school associated with the mosque was set up in Madina in 653, followed by Damascus in 744, and by 900 nearly each mosque had a primary school for the training of young men and young ladies. The *kuttab* was essentially for small kids, starting as soon as age four, and was focused upon Qur'ān studies and strict commitments like custom bathing, fasting, and *salat* or supplication¹⁹⁴. With respect to the learning time students would go to the (*Kuttab*) school promptly in the first part of the day to memorise the Qur'ān. By early afternoon, he goes back to eat and immediately returns to the *kuttab* in the early evening and stays till evening. The weekly vacation begins from Thursday till Friday night. Then, at that point, they would continue learning at the *kuttab* Saturday morning. The students begin to go the library as age 7 years. The pupils use the three or four years of his life to finish the memorisation of the Qur'ān and learn essentials of Islamic *fiqh*, as well as language, rhetorics and poetry. Subsequently, he would begin to attend *madāris* to obtain more knowledge¹⁹⁵. Individual of any age is prevelidged to attend the *madāris* and many

frequently proceed further in order to become Imāms and religious leaders. A lot of the Quranic memorisers are the results of the *madāris*.¹⁹⁶.

2.6.4 The Rise of Schools of Thought Features Characterising the Development of Islamic Education.

Among such schools of thought that characterised the development of Islamic education are:

The School of al-Fuqah and Muhadithn: (Scholars of Islamic fiqh and Hadith). The improvement is two folds. One, during the third century A.H., the researchers of the way of thinking, agreed on the undisputable, legislative, and credibility nature of the texts of the Qur'ān and authentic narration of Hadith. The second captures various and multiple legal schools of jurisprudence that advanced as well as differences in the contents, researches and learning curriculum. Since the eighteenth century, developments spread across the Arabs and Muslim countries emphasising the significance of knowledge and its importance to the course of Islamic renaissance and recovery of intellectual legacy¹⁹⁷.

The Sufis school: This school showed up at the end of second and through the third century AH, when the struggle between those who upheld the text of the Qur'ān and the Sunnah and the people who referred mystical interpretation of the text reached its peak. The devotees of the Sufi School concentrated on the strategies of spiritual teaching and developing their soul in the search of divine reunion. One of the most outstanding scholars that worked in this field of knowledge was al-Harith al-Mohasaby.¹⁹⁸

School of scholars: This school, following its development, obtained knowledge of the philosophical pattern of considered different societies, individuals and added its own contributions in line with the Arab and Islamic world¹⁹⁹. The Place of knowledge: Concerning the Place of knowledge in Cairo, it was founded during the reign of al-Hakim container Amr Allah in 395 A.H and pointed toward spreading the Fatimid religious talk through training, influence, examination and conversation. It was furnished with numerous significant books. Much venture was distributed to serve and foster it, and the best scholars and educators were welcome to show in it. The library was divided into some departments: department for law, one for Qur'ān recitation, one for those inspired by dialects and its various sciences, and different areas were allotted for doctors. There were rooms, chambers for discussions and conversations²⁰⁰.

The Bimaristan:Bimaristan is initially a complex Persian word that involves two segments; 'Bimar' which implies a patient and 'stan' which signifies house or spot; meaning a hospital. Al-Waleed Abdul Malik founded the main Bimaristan in the history of Islam dated back to 88A.H.- 706A.D. There was a doctor and a guide for every blind person in the hospital²⁰¹.

School of theologians:Abu al-Hassan al-Ash'ari (d. 330 A.H) was one of the leading theologians that paved the way for the evolution of iconic teachers who succeeded him. Al-Ash'ari promoted Islamic theology or *'ilm al-kalam* as long as they do not contradict the Qur'ān and hadith. Some of the most prominent theologians of this school of theology who ventured into the field of education are: al-Yusr al-Badawi (421A.H-1030 A.D), Abu al-Mu'in al-Nasaf (418 A.H-1027 A.D) among others²⁰².

2.6.5 Some Female Scholars in Islam

Preceding the twelfth century, Muslim scholars recorded 8,000 female scholars and he wrote on 1,075 of them. Notable women of the time, for example, *Muhbuba* were taught from adolescence in music, poetry and dancing. Tawaddud, a slave purchased at an extraordinary expense by the famous Abbasid ruler, Hārūn Rashīd, passed her examinations in astronomy, medicine Arabic grammar, astrology and theology. She was called pride of women. Women played important roles in the educational foundation institution, for example, Fatima al-Fihri's referenced previously. During the Ayub period, between 12th and 13th centuries 160 *madaris* were built and 26 belongs to women through the *waqf*, (Islamic endowment)²⁰³.

Ibn 'Asākir, a Sunni scholar, in the 12th century said women seized the opportunity to obtain *ijāzahs* and become scholars and teachers especially where parents gave their commitment to give their children, including females, highest level of education. Female training in the Islamic world is accepted to have been motivated by the Prophet Muhammad's wives, for example, Khadijah, a business mogul and Aishat who was a specialist in Hadith, *Fiqh*, history and poetry. She reported that the Prophet said: "How astonishing were the ladies of the Ansar; disgrace did not keep them from becoming learned in their faith"²⁰⁴. From the Prophetic time, women were students in the formal and informal class sessions at mosques and *madaris*. From the time of the Holy Prophet, women were not prevented from learning and they took part in various Islamic classes. Scholars such as Muhammad ibn al-Hajj disapproved this as he was reported to have bemoaned as cited by Abdul Rahaman:²⁰⁵,

Listen to the sayings of few women when individuals assemble with a *Shaykhto* hear [the recitation of] books. By then ladies come, as well, to listen ... the ladies confronting them. It even occurs at such critical times of the ladies are moved by the circumstance one would stand up, yell, laugh, in a noisy voice....

The term *awrah* literally means nakedness, private part and nudity and refers to the parts of a woman's body that should be covered. However, Islamic scholars' interpretations of the *awrah* and *hijāb* (head cover) defer, with some more or less strict than others²⁰⁶.

2.6.6 Islamic Education: Processes and Pedagogy

Religious education is called knowledge (*Ilm*) in Islam, however, memorisation is the method used as the act of teaching. Children use to memorise the Holy Qur'ān without understanding the meaning of what they have memorised. The punishment meted out to students is discouraging teachers are not well prepared and untrained. Probably because of century of stagnation, their teaching methodologies have not improved. Teachers have not yet been exposed to the alternative methods of impacting knowledge and they have not been encouraging their students to ask questions about what they have been taught. As memorisation is employed, teachers do not care about students' punctuality, absenteeism, students themselves are not serious. Method of memorisation, imitation and lack of creativity dominated Islamic curriculum for years²⁰⁷.

2.6.7 Curriculum and Instruction

Suppressed and marginalised by western style education in particular and the secular political and economic regimes in general, coupled with our typical apathy, unfounded, unwarranted conservatism as a community, our mainstream Islamic education system has remained incapacitated in the face of the challenges of our modern times. There is the need for transforming it in all perspectives – structure, content, operation administration, and management. The mainstream Islamic education system in Nigeria is essentially represented by the traditional Qur'ānic schools and the Islamiyya *madrassa* schools. In the case of the former, deterioration manifests in three areas namely: curriculum and pedagogy, welfare and living condition of the teachers, the pupils and absence of any befitting infrastructure. As for the Islamiyya schools they

are just a little bit fairer than the traditional Islamic schools. The curriculum in Islamiyya schools is usually broader, and the students have better welfare than those in the traditional Qur'ānic schools because they all stay in their respective homes. But the curriculum in the *Islamiyyah* School is not uniform across the country. Every school does what it wishes and there is no coordination ²⁰⁸.

Curriculum means a document used to achieve the national educational goals of a country. It considers the stage of students' development, its compatibility with the environment and the national development needs in science, technology and arts development, according to the types and level of each education. Among others, it covers the formulated goals, teaching materials, learning activities and evaluation schedules as a result of agreement between the curriculum compilers and education policy holders with community ²⁰⁹.

There are five fundamental standards of educational plan in Islamic educational foundations which are: One, religious, which is the principle based on divine laws the Qur'ān and hadith. Two, philosophical, this gives direction and aims of education. Three, psychological, which considers the psychological stages of students related to intellectual, maturity, talent, emotion, needs and desires. Four, sociological, this provides educational curriculum description which plays important roles in developing the culture and socialisation. Five, organising, this describes curriculum material presentation ²¹⁰. Consequently, it has been suggested that the improvement of *Madrasah* training educational program should be based on vital and relevant educational program designed to take care of its current problems. It ought to be founded on *Islamiyyah* competence, knowledge, attitude-oriented, adjusted mission, vision and objective needs of students in the present and future time, connected with social development, public welfare, information technology, context relevant and flexible to changes to respond to globalisation demands ²¹¹.

2.7 Masjid (Mosque) and its Role in Islamic Education

Masjid is an Arabic word which takes its origin from *sajada* meaning "he prostrates," with forehead, tip of the nose, palms, knees, tip of the toes, all on the floor or ground." It refers to a place of Muslim worship while as well serving as a citadel of learning, assembly for matters of religion, information dissemination arena, parliament, rehabilitation centre, place of re-orientation and general affairs unit ²¹². Qur'ān says:

The *Masaajid* of Allah shall be visited and maintained

by one who have faith in Allah and the last day,
establishes regular prayer and pays zakat Q.9v. 18

It is to be noted that most Muslim homes' places of worship can not be called *Masjid*, they are rather called *Musalla* mainly because a *Masjid* has a regular Imām while most *Musallas* have no regular Imāms. A *Masjid* is also bigger than a *Musalla* because a *Musalla* is meant only for prayer with little or no facilities while a *Masjid* possesses more facilities than *Musalla*. Often times, a *Musalla* is meant for family use because of its location inside a compound. The lower ranked Mosques are called *Masjidul-Ratib* located in a street to serve Muslims in that environment and *Masjidul-Jami'i* hosts mostly *Juma'at* prayers on Fridays²¹³.

The importance and place of Mosque in Islamic education: From the time of the Prophet, mosque remained the center of educational and religious activities prior to the individual mosques and the development of learning institutions. Baitu-l-Hikmah (House of Wisdom) located in Baghdad, the rise of schools in the medieval period such as school of al-Asfarayin (d.418 A.H), School of I Ibn Hiban al-Tamimi Abi Hatin (d. 354 A.H), and Basit (d. 429. A.H). These schools turned out to be centers of learning later, well equipped with educational materials for research and education. In addition, they had lodgings for strange or visiting instructors and students. They were important learning places that gave open education to all individuals from everywhere in the Muslim world²¹⁴.

As learning center, Mosques have become education Islamic sciences, language and poetry. There were "literature assemblies" in the past where cultural sessions were held in the residence of the elites, old houses and stores were converted to schools to teach children and had included different disciplines like language, poetry, mathematics and astronomy. House of Wisdom was an example that provided similar education to the one in the modern day. Secondary schools, for example, the Place of Shrewdness in Baghdad, gave sort of training like the one in current colleges. The Lure *al-Hikmah* has been noted as the most outstanding instructive foundation throughout the entire existence of Islam with its interpretation places, logical complex, public library and astrology lab that served students and scholars.²⁵⁷ Examples of such mosques are the following: Umayyad mosque, Azhar mosque, Zaytoun mosque and Cordoba mosque²¹⁵.

2.7.1 The Role of Imām

Imām is the spiritual head of the Mosque who leads all prayers i.e five times daily prayers for the *Ummah*. In hierarchy, the Imām usually comes first in the Mosque as he provides religious guidance. The Imām in a mosque built by the government is appointed by the State or its officials while different methods were used in the appointment of Imām for individuals mosques. The individual who built the mosque and has Islamic knowledge is most entitled to be Imām. All Islamic scholars unanimously agreed that only men can lead prayer while women Imāms are allowed to lead prayer for female worshippers. There are other workers in the Mosque such as Deputy Imām, *al-Muadhin* who calls to prayers, the cleaners and other chief personalities who assist the Mosque in one way or the other. The Imām must be very sound in Arabic basic communication skill and the recitation of the Qur'ān²¹⁶.

2.8 Islamic Education in Nigeria Before Colonialism

In Kanem Bornu Empire, Muhammad Ibn Mani, a great scholar of the time was instrumental in converting many people into Islam, including Mai Hume Jilmi (1085-1097C.E.) who was the first Mai to embrace Islam. Hume was said to have studied the Qur'ān and the content of *risalah* of Abu Zayd al-Qayrawani. Hume's son, Dunama I (1097-1150C.E.), also took interest in Islamic learning. It is on record that Mai Salma (1194-1221C.E.) patronised the Muslim scholars such as Imām Abdullah Dili ibn Bikuru that taught the king's Mabradu ibn Salman around a hundred and fifty books. During the reign of Dunma II (1221-1259C.E.), Islamic education in the Empire got to an appreciable level such that Kanem developed diplomatic contacts through correspondence with Tunisia in Maghrib which culminated in the establishment of Kanem Embassy in Tunisia in 1257²¹⁷.

Kanem scholars in the 14th century contributed greatly to the advancement of Islamic knowledge in the empire. Idris Aloom established many *Madāris* on the pattern of some other Muslim countries. These contacts with Hausaland are in the 14th century when Islam was brought by preachers and traders. Forty Wangarawa traders reportedly brought Islam to Kano during the reign of Ali Yaji who ruled Kano from 1349-1385 when mosque was built with an Imām and *Muazzin* with a *Qadi* appointed. Islam met stiff opposition in the area. This probably explains why Ibn

Batuta described the Hausa States as full of pagans when he was passing through Takedda and Ari in 1453²¹⁸.

However, during the reign of Ya'qub (1453-1463C.E.), Islamic education started gathering momentum as Fellata, a Muslim scholar, visited Hausaland and started teaching the disciplines of *tawhid* and *naḥw*. This was followed by Muhammad Rumfa (1463-1499C.E.) who invited Islamic scholars from different parts of the Bilad Sudan to Kano. Among them was Muhammad Ibn Abdul-Karim al-Maghili, a prominent Muslim scholar who originated from Tlemcen, Algeria. During the reign of Muhammad Kiosi (1509-1565C.E.), works like *Kitabush-shifa* and *Kitabul-Mudawwanah* of Iyad ibn Musa were brought by Muslim scholars who came to Kano such as al-Maghili whose writings had great influence on the education, socio-political and economic set-up of the area²¹⁹. According to Bilikis:²²⁰“Al-Maghili’s influence lived on in Kano and elsewhere in Hausaland long after his departure. His writings later influenced the dating of the 18th and 19th century Muslim reformers such as *Shaykh Usman Dan Fodio*.”

According to Abdullahi²⁹⁹, the first notable Arabic school in Kano was established in 1787 by Umar ibn Makhtar, a Moroccan Arab, while the first Nupe Muslim, Jibril, was the brain behind the establishment of the first set of Qur’ānic schools in Nupe land around 1750C.E. It was the 1804 Jihad that made greatest landmark in Islamic educational history in the country because apart from writing many texts to improve learning, he also established institutions of higher learning at Degel Sokoto and gave preference to *shariah* rather than language and spirituality in his schools. Other schools established in Sokoto after the Jihad included those by the students of *Dan Fodio*, the Waziri School established by Gidado ibn Laima as well as Shaykh Ishaq Mustapha and Shaykh Ishaq schools.

Long before the coming of the colonialist into the country, Arabic had been serving as the language of communication. Since the Jihad of Usman Dan Fodio in the 19th century, Arabic had become widespread and means of communication in West Africa. It was the written language of the educated elite and even for the government for nearly 500 years. It particularly, predated all foreign languages in Nigeria and Africa in general, because by Arabic language official administration, chancery prose, official letters and other materials were documented²³⁰.

2.8.1 Islamic Education in Yorubaland Before Colonialism

Yorubaland was known to Muslim historians long before Islam actually got to the area. Ahmed Baba of Timbuktu reportedly describes Yorubaland as a country where disbelief predominates in Islam. He died in 1627, therefore Yorubaland domain was known to historians as far as 7th century or earlier than this time. Balogun²³¹ was perhaps informed by this in opining that Islam came to Yorubaland in the 8th century, which shows that Islam had been in Yorubaland before 1804 Jihad. Shaykh Abu bin al-Qasim an eminent and learned scholar laid the foundation of Islamic education in Ibadan. Many students graduated under him such as Salih bin Abdul Qadir²³².

Furthermore, scholars who settled in Yorubaland and made contributions to the spread of Islamic education in the area included those from Sierra Leone e.g. Alhaji Harun Rashid. Arab preachers also aided the progression of Islamic knowledge in Yorubaland. Many were traders while some were preachers and teachers. The forerunner in the field was Shaikh Muhammad Mustafa Afandi, a Syrian who settled in Lagos in 1904 where he started teachings pupils Arabic. He was also the author of the first primer for the students of Arabic in West Africa entitled *Miftahu l-lughati' l-Arabiyyah*²³³. Another remarkable early Arab teacher in Yorubaland was Sharif 'Abdul-Karimi' L-Muradi, from Tripoli (d. 1926). They and other native speakers of Arabic taught the language. A student who studied directly under al-Muradi was Muhammad b. 'Abdullah Atrukumami, the famous Waziri Bida. He taught Arabic at the Shitta Bey Mosque in Lagos after his return from al-Azhar with al-Ahliyyah certificate in 1900. Among the Arab teachers was Sayyid Musa al-Amin, a Syrian who taught Shaykh Adam before the latter moved to al-Azhar in Cairo and obtained al-Ahliyyah Certificate in 1946²³⁴.

However, the level of Islamic education in Yorubaland was not as high as that of Bornu and Hausaland. There are two reasons for this as advanced by Abubakar³⁴⁰. Firstly, the absence of direct linkage with the Arab land and its geographical area, and secondly, Islam in its dawn in Yorubaland did not enjoy royal patronage as it was in Hausaland. Therefore today as the *madāris* face challenges of sponsorship, Muslim can revive funding schools and paying the wages of Islamic teachers through *waqf*. This is in addition to the religious *awqaf* for *Masjid* and *Masjid* educational activities. Education *awqaf* did cover research and was not restricted to Islamic knowledge. Ibn Jubayr, the Andalusian historian made observations on the universities in Damascus and Alexandria in his diary during his trip for *Hajj* and noted how they gave their overseas students stipends²³⁵.

The institution of *waqf* in a form of a property or legitimate fund-generating estate for which the *madāris* would be designated as beneficiaries of the yields can therefore be the cornerstone of an independent means of financing Islamic education in the Muslim world today. Such an independent financial avenue would aid the autonomy of the teaching in Islamic schools. *Waqf* would also guarantee the freedom of the research and that of the researchers and therefore free them from the State and its influence for political reasons. In its endeavour to get autonomy in education, the *madāris* by employing *waqf* and other financial resources outside government will, over the time, become effective and compete with other modern educational institutions.²³⁶

The above will help 'ulamā' in need of *waqf* to finance *madāris* across the Muslim world and forced them to stop their support for the governments as the sole sponsor educational activities. In this way, the *ulamās* or scholars would be confident of sponsorship for *madāris* while the government would leave them to their educational pursuits. Because *waqfas* institutions were not popular among West African Muslims, *madāris* institutions are not thriving today. Instead West Africa placed premium on non-permanent acts of charity such as *sadaqa and zakat* to support Islamic institutions. *Waqf* as a religious tool in Islam for maintaining Islamic schools will go a long way in the education of Muslim youths in Nigeria, especially in Ondo and Ekiti states where *madāris* are not well funded by parents, Muslim philanthropists and other well wishers in Islam who know that leaving Islamic education in the hands of Mallams alone amidst highly competitive Western style education could jeopardise the advancement of Muslim education outrightly. Negligence of Islamic knowledge in the hands of Mallams as well its impediment to the growth of Islamic education in both States would form the focus of most parts of the remaining chapters of this study²³⁷.

2.8.2 Role of Islamic Societies in the Advancement of Islamic Education in Ondo and Ekiti States

The advancement to Islamic association in Nigeria can be traced to the period when Muslims werewondering whether to send their childrento acquire Chritian schools due to the apprehension about teaching and conversioninto Christianity, this period, the Christians that own these schools were known to have been secretly converting Muslim wards to Christianity. Such strategies ranging from the charging of

school fees, to unfair expenses, undisguised teaching of Christian Religious Studies and changing of names of Muslim students were adopted²³⁸. To lessen the subtle force of converting the Muslim children into Christianity, Muslim societies such as Ahmadiyyah Society of Nigeria was founded in (1918). Ansar-ud-Deen society was established in (1921) to advance the religious state of mind and progression to the Muslims in the country²³⁹. Ansarul Islam Society of Nigeria came on board (1943) basically to give empowering climate to Muslims training. The Muslim Student Society of Nigeria, (1954) to liberate Muslim students from religious abuse, while Federation of Muslim Women Association of Nigeria was formed in 1985 to cater for the interest of Muslim women²⁴⁰.

The evolution of the Islamic Education Development (IEM) was a reaction to the "secularisation of training" from one side of the planet to the other; as in the 'Customary Islamic Sciences' which are established in Islamic sources. An example is *al-Qur'ān* and *Sunnah* which have been marginalized²⁴¹. Consequently, Muslim researchers have made serious undertakings to characterise the idea of Islamic instruction and afterward, to foster a certifiable Islamic training model in view of 'the essential precepts of the Islamic confidence. This reconstruction of training is viewed to deliver the new Muslim age, which is equipped for satisfying its job as *khalifatullah* (vicegerent of God) and liable for the turn of events and upkeep of civilisation and its resources²⁴².

In other word, Islamic education is obliged to manage the general otherworldly, scholarly, creative, physical, logical and etymological improvement of the Muslim Ummah in general. During the Muslim World Conference in 1977 in *Makkah*, Muslim scholars analysed that the significant discomfort of the *Ummah* lies during the time spent secularising Muslim kids mentally, intellectually and genuinely because of the effect of imperialism in most Muslim countries.²⁴³ Muslim researchers uncovered the turbulent circumstance happening in the Muslim *Ummah* as of now, or at least, the rise of two problematic sorts of individuals who are excessively occupied with common exercises from one viewpoint and different individuals who are worried about the hereafter which make division in the general public²⁴³.

2.8.3 History of Islam in Nigeria

It is necessary to discuss the background history of Islam in Nigeria in general Ondo and Ekiti states in particular to be able to appreciate efforts of Muslim scholars,

individuals, personalities and different Muslim societies in the course of Islamic development and Muslim education in the two states under study. Islam entered Yorubaland in the early seventeenth century, in whatever syncretic form and it did not matter how few its followers were²⁴⁴. Though, scholars such as Umar²⁴⁵ and Khalid²⁴⁶ posit that Islam entered Yorubaland in the later half of the 18th century. Their arguments were that Yorubaland encountered Islam through the Fulani jihad. Ibrahim²⁴⁷ says that "Worthy of note about Islam is that it had proactively turned into an element in the region prior to the Jihad of 1804." Toward the end of eighteenth century and the beginning of nineteenth century, Islam had acquired a traction to the extent that up to the South to the coast, European travelers bore witness to the flourishing state of Muslim communities²⁴⁸.

Islam was first introduced into the Northern part of Nigeria in the 9th century by the Kanem ruler by Umme Jilmi who ruled between 1085 and 1097. Umme Jilmi's son, Dunama (1097-1150), also continued with the spread of Islam²⁴⁹. Sokoto Jihad led by Uthman Dan Fodiyo started in Gobir in 1804 and its objective was to ward off the syncretism activities in Hausaland. Uthman Dan Fodiyo through this jihad re-established Islamic law and by 1810, he brought the greater part of Hausa land under the Jihadists control. By the end of the 1820s, the religion had spread south-ward through preaching and trading activities before the religion later got to the Yorubaland²⁵⁰.

2.8.4 Islam in Ondo and Ekiti States

The way Islam got to Ondo and Ekiti land was not much different from the way it got to West Africa, Nigeria and indeed Yorubaland. This is so because, all took the root of trading, preaching and teaching activities through the ex-slaves indigenes or by non-native or native abroad that came home for one reason or the other. For instance, Islam was first introduced to Ondo State in 1809 through the ancient city of Owo. The first people to bring Islam to Owo were Muslim scholars from Ilorin who were devoted to Islamic scholarship and who took it upon themselves to introduce the religion to Yorubaland. Agbetola attributes the late arrival of Islam to Ondo and Ekiti to the little contact with these areas had both at the periods of war and peace with the Muslim centres around eighteenth century. He identifies two major factors that were responsible for this little contact. These are: the areas were self-contained agricultural communities; they did not have much external trade with the partially Islamised parts of Yorubaland. Their products such as kolanuts, cocoa and coffee were carried out of

the areas of production whereas the people themselves were less dispersed and the areas had few or no migrants or settlers from the Islamised centres.²⁵¹

Ekiti in particular showed opposition to Islam because of the incessant raids from the nearby centres of Islam, such as Ilorin which was regarded as the rejection of subjugation to Hausa/Fulani authorities of Ilorin and the religion they professed. Gbadamosi claims that the spread of Islam in Ondo, Ekiti commenced towards the 18th century. This, according to him, was a period that many Yoruba people who had been captured and sold away during the wars of the previous decades returned home freely. As they returned home, they contributed greatly to the growth of the religion in their areas. In some cases, it was these returnees who introduced Islam to their towns and villages.²⁵²

However, the reference point of the advent of Islam to Ekiti State by Agbetola was Ido-Faboro where Islam was introduced during the reign Olojido Okeoro who ruled in the 18th century which contrary to the claim of Gbadamosi who mentioned nineteenth century. Islam had been in some parts of Ekiti at the period contrary to the claim of Agbetola who traced its spread to Ekiti to 18th century was through the Oyo settlers in Ido-Faboro Ekiti. He tries to justify his claim by saying that the leader of these Muslims was from Adalakun royal line in Oyo town. Later, research works revealed that Islam penetrated into many towns in Ekiti without connection with the Adalakun family from Oyo town. For instance, Islam got to Igbemo Ekiti from Ilorin through Uthman Balogun of Onisara compound, Iro quarter, Igbemo-Ekiti around 19th century. The introduction of Islam to Awo-Ekiti was through Ajayi Eleyinmo an ex-slave from Lagos in 1886, Islam was introduced to Ikare and Akoko areas by Alomaja who had contact with Nupe who came to conquer Arigidi and its environs between (1850 to 1853) ²⁵³.

Islam was introduced to Akure in 1897 through business men who came in the areas for commercial transaction which was coincident with the coronation year of Oba Afunbiowo Adesida 1, the Deji of Akureland. Islam was introduced to Owo by a non-indigene from Ilorin called Alufa Bakare Chief Balogun Saberedowo around 1809 and Ondo town had contact with Islam through Alufa Alimi of Erin-Ijesa who used to stay in Lagos before he decided to move to Ondo town in 1886. Having settled in Ondo, Alufa Alimi embarked on the task of propagating Islam and preaching it to the inhabitants. The fact that, the arrival of the religion had been felt in Yorubaland in the

seventeenth century and that there had been trade contact between the people of North Africa and those of the Yorubaland (Ondo and Ekiti inclusive)²⁵⁴.

The first source which is trade proves that the traders who were devout Muslims practised their religion as they went from one place to another through interactions with the local people and later converted some people to the fold (Islam). The second source indicates that Islam came in through missionary work and Islamic scholars who were mostly from Ilorin and Nupe land. Oyo and some other parts of the Northern Nigeria introduced this religion through teaching and preaching exercise. While the third source reveals that slavery gives room for the introduction as many freed-slaves who had been converted by the former slave masters and mistress returned to their contact with Nupe who came to conquer Arigidi and its environs between, 1850-1853.²⁵⁵

In both Ondo and Ekiti states, the beginning of Islam witnessed serious embarrassment and unprecedented molestation of Muslims from the pagans. For instance, in Akokoland (Ikare, Oka, Akungba, Epinmi, Isua, Ogbagi and Irun) in the 18th-19th centuries, Muslim women were sometimes forced to prepare food during the pagan festivals. In Ado, Ikole, Ikere and other towns in Ekiti, between 1808 and 1958, the *Ifa* and *Egungun* adherents persecuted Muslims. They also faced a lot of persecution from *Sango* worshippers. Muslims were persecuted with charms and juju to drive Muslims out of their mosques and forcing some already converted Muslims to revert to the traditional religions. Those that already accepted Islam practiced it by mixing wheat with chaff. For instance, in the social life such as marriage, burial, festival the pristine Islamic rulings and tenets are mixed with the traditional practices. The case of Akure, Akoko, Ado and Ikole were almost similar to other towns in both Ondo and Ekiti.²⁵⁶

Today, the adhesion of Islamic tenets and tradition has succeeded to lay impact on the socio-religious and intellectual life of the Muslims in both states. Currently, Islam has pervaded the daily life of Muslim in all spheres. For instance, public meeting begins and ends with Muslim prayers and everybody knows basically the basic Arabic supplications and the five times daily prayers of the religion expected for Muslims. Islamic researchers gave far and wide information on the Arabic and essential fundamentals of Islam to Muslims²⁵⁷.

Now having had a glimpse of the introduction of Islam in Ondo and Ekiti states we shall now delve into the strive of different Muslim groups that widen the tentacles

of Islamic education by establishing Muslim schools for the Muslim children to save them from being converted into Christianity through Western style education and to give them sound knowledge about their religion-Islam.

2.9 Meaning of Society

The word society refers to any group of people who come together and form a club or business to achieve a particular purpose whether business, political, social or educational organisation. Hence, the word “society” in this study means a group of Muslims in an organised manner who have common religious aims, purposes, goals and objectives of serving Allah and promoting and improving the conditions of the Muslim community²⁵⁸. Ibn Khalidun in his *Al-Muqadimah* describes a man as a social and political animal that can not live in isolation but can only live by interacting with other humans. Therefore, the nature of humans distinguishes them from other classifications of animals in the universe. This probably explains the *ummah* or Muslim Community’s need to congregate and strive together on important political, religious, educational and social issues that affect them or their religion. The Holy Qur’ān has this to say on the formation of Islamic *Ummah*: “Trully this your *Ummah* is one Ummah hence worship Me alone and verily this your *Ummah* is only one community and I, your Lord.” Q 23 v.52.

This researcher is not oblivious of the fact that some other similar words such as Association, Sects, Movements and even Organisations also connote societies. However, a close examination reveals that some of them connote internal divisions and are derogatory. An example of this is “sect.” This is in addition to the fact that the word “societies” is very expressive and dynamic enough to describe all the Islamic groups discussed in this chapter as Islam itself connotes dynamism²⁵⁹.

2.9.1 The Formation of Muslim Ummah in Islamic History

Prophet (SAW) was the greatest leader cum statesman ever produced in the history of mankind. Within a short span of only twenty-three years, he had brought about far reaching changes in the social and religio-political life of Arabia. He also attained a unique distinction of a three-fold founder; the founder of a universal religion, MuslimUmmah, state and nation as well as a political system. Prophet Muhammad’s mission was not to the Arabs alone, but to all mankind. Abubakar²⁶⁰ says: Never in so fast and direct way has any religion accomplished such world-

influencing changes as Islam has accomplished. While laying the foundation of this *ummah*, the Prophet issued a charter which eradicated tribal alliances and accorded equal rights of citizenship to all including the Jews and the Christians. The Jewish communities signed a contract with the Prophet pledging mutual help against external enemies. Justice, fairness, law and order were the bases of this first Muslim *Ummah*, formed by the Holy Prophet (SAW) in a well organised manner and remains to be surpassed in the history of humankind.

2.9.2 Beginning and Formations of Islamic Societies in Nigeria

The emergence of Islamic society in Nigeria was traced to the Jihad of 1804 by Ibn Fodio and his brother Abdullahi Fodio and his son Bello. They were known as the reformists in the country they battled Islamic syncretism hence their works put them among Muslim reformers. Islamic reformism in this manner melded into the *Qadiriyya* and *Sufi* developments, however with time the previous wound down while the latter waxed. The main post-jihad Muslim in the northern area was the *tariqa* (way) of the *Qadiriyya* development. Hence by the beginning of colonial rule in the mid nineteenth century, numerous methods of Islamic idea came into being such as: revivalism, non-partisan Islamic conservatism, and the *Qadiriyya* movements²⁶¹.

The development of Islamic societies in Nigeria can be traced back to the time when Muslims refused to send their children to acquire western style schools due to the apprehension about teaching and conversion to Christianity by the instructors, changing Muslim students' names to Christianity. This was one of the elements responsible for the establishment of Muslim societies in Nigeria. Additionally, there was agitation for the Muslim students to know the rudimentary of their religion-Islam and the need to be able to show their Islamic identity. Consequently, this led the emergency of Muslims' societies in Nigeria²⁶².

2.9.3 Emergency of Islamic Societies in Yorubaland

Islamic societies emerged in Nigeria as a result of the advent of Western style education brought about by the colonialists that used this opportunity to convert into Christianity any Muslim child who wanted to receive Western education. The Muslim children were unjustly and unfairly persecuted in colonial schools. Nonetheless, the open opposition to Muslims helped them to consolidate and after a while, Muslims came together to form various Islamic groups.²⁶³ The formation of Societies

oredegbes is a common feature among Yoruba urban life, the *egbe omooodua* and *egbe omo Yoruba* are convivial associations which ministered to the traditional desire of the Yoruba for good fellowship and mutual understanding. This Yoruba tendency to form societies or *egbes* to promote various interests was view as a succor to assist the group press for their interests.

Therefore, in line with this, Muslims in Yorubaland started to form societies with Islamic agenda and purpose of consolidation among their members as a means of maintaining their position in the society. These societies undoubtedly became the precursors of more important religious and educated Muslim societies that came into being in the area.²⁶⁴This shows that, there were in the Muslim *Ummaha* group of people helping in promoting Islam in line with Qur’ān 16 verse 125 which goes thus:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Welcome (all) to the Method of your Master with insight and wonderful teaching and contend with them in manners that are ideal and mostbenevolent, for they Ruler knoweth best, who have wanderedfrom the Way and who get direction. 16:125

Establishment of Muslim primary schools:

In 1895, there was an agitation to the colonial government by the Lagos Muslims communityto establishMuslim primary school for their children. The agitation was viewed as sensible by the provincial government and this prompted the foundation of a Muslim Primary School at Asogbon in Lagos Island in 1899. The establishment of this primary school,therefore, started western educational journal of the Muslims in the country²⁶⁵.

This strong desire by the Muslims to organise themselves and consequently establish different Muslim societies to champion the teachings and practices of Islam with a view to encouraging general education of Muslims students.Thus,Muslimsturned out to be emphatically organised and began to make education available for their children both in Western style education as well as in their Islamic education²⁶⁶.

Muslim societies roles widened the scope of *Islamiyyah* knowledge as many Qur’ānic schools were established in almost every mosque in the two states. For instance, Al-Adabiyyah School was established January, 1955 in Owo due to determination of Owo Muslim *Ummahto* see their children educated in Arabic and

Islamic Studies²⁶⁷. Oloyede²⁶⁸ categorises Islamic societies into six major categories, which are:

i. The root: This refers to the historical bodies that affected the foundation of different gatherings. In this classification are: Ahmadiyyah group and Jama'atu Nasril Islam.³⁹¹**ii**

The umbrella: They are umbrella Islamic societies in the sense that other Islamic societies are under them. Examples are the Nigerian Supreme Council for Islamic Affairs, (NSCIA), Federation of Muslim Women Association of Nigeria (FOMWAN), National Council of Muslim Youth Organisations (NACOMYO) and Muslim Students Society of Nigeria, (MSSN)²⁶⁹.

iii The personalised: These type of societies are influenced and dominated by their founders or after the death of the founders their children take over the society. The life of these societies' existence depends on the influence of their founders. These type of societies are personal property of the founder just like husband and wife churches that are common in Nigeria²⁷⁰.

iv The professionalised/professional: These are Muslim societies that cater for the professional affiliations of the members. Examples are groups of Bankers, Lawyers, Medical Doctors and Journalists and there is also Muslim Rights Concern (MURIC) in Lagos and Network for Justice based in Kaduna.

v The ideological: This type of Muslim societies is formed based on their believes.**vi**

The independent/non-aligned: This type of Muslim societies are built by many people for the general well-being of Islam and work freely without tyrannical impact of a specific individual or family, for example, Ansr-ud-Deen, Nawiaru-ud-Deen, and so on. By and large, as indicated by the construction of the social orders they were established to:

- i. found and establish Muslim schools and instructive offices,
- ii. encourages scholarly pursuits among their individuals,
- iii. do away with all syncretism that have crept into the religion of Islam
- iv. eradicate all types of wrongs and defilement that have crawled into Islam and.
- v. spread the message of Islam and disperse genuine information Qur'ān among all individuals and interpret the Qur'an into local dialects and make it available among Muslims and non-Muslims.²⁷¹

Table 2.1: List of Islamic Societies in Nigeria

The followings are the list of Islamic societies in Nigeria as compiled by Oloyede 2015:

S/N	Organisation	Date Founded	S/N	Oganisation	Date Founded
1.	Ahmadiyyah Movement of Nigeria	1916	2.	Ansarudeen Society of Nigeria	1923
3.	Jamatul Islamiyya of Nigeria (Islamic Society of Nigeria)	1923	4.	Islamic Brotherhood of Nigeria	1924
5.	Zumratul Islamiyya Society of Nigeria	1927	6.	Islamic Missionary Society	1933
7.	Jama'atu Tableegh in Nigeria	1926	8.	Ansarul Islam Society of Nigeria	1943
9.	Muslim Students' Society of Nigeria (MSSN)	1954	10.	Muslim Associates	1959
11.	Muslim Association of Nigeria (MAN)	1959	12.	Sirajudeen Society of Nigeria	1964
13.	Young Muslim Association of Nigeria (YMAN)	1967	14.	Muhyideen Association of Nigeria	1960
15.	League of Imāms & Alfas (Rabita)	1962	16.	JNI	1964
17.	Fityanul Islam Foundation	1963	18.	Islamic Education Trust	1969/1977
19.	Association of Muslim Professionals (AMP)	1970	20.	The Islamic Foundation	1973
21.	NAJOMO/WESTJOMO	1972	22.	Organisation of Muslim Unity (OMU)	1973
23.	Islamic Missionaries Association of Nigeria	1974	24.	Islamic Trust of Nigeria	1975
25.	Jama'atu Izalatil Bid'awa Ikamati Sunnah	1976/1977	26.	Ibo Muslims Movement	1980
27.	Movement for Islamic Culture and Awareness (MICA)	1980	28.	Network for Justice	1980
29.	The Muslim Congress	1980	30.		1980
31.	Istijabah Prayer Group	1983	32.		
33.	Islamic Welfare Foundation (IWF)	1984	34.	Federation of Muslim Women Association in Nigeria (FOMWAN)	1985
35.	Akhbarudeen Society of Nigeria	1986	36.	Islamic Propagation Centre Warri (IPC)	1987
37.	National Council of Muslim Youth Organizations (NACOMYO)	1987	38.		
39.	Al-Usrah Foundation Port Harcourt	1994	40.	Muslim Council of Nigeria	1995
41.	Muslim Rights Concens	1994	42.	Muslim Council of Nigeria	1995

	(MURIC)		2		
43	Nasrullahi Faith Society of Nigeria (NASFAT)	1995	4 4	League of Islamic Scholars and Missionaries of Eastern Nigeria	1998
43	Nasrullahi Faith Society of Nigeria (NASFAT)	1995	4 4	League of Islamic Scholars and Missionaries of Eastern Nigeria	1998
45	Kastina Islamic Foundation	1999	4 6	Al-Fath-ul-Qareeb Islamic Society of Nigeria	1999
47	Council of Muslim Professionals (AMP)	2000-2009	4 8	The Young Muslim Brothers and Sisters of Nigeria (YOUMBAS ANJAENA)	1980s
49	Abuja Muslim Forum	2005	5 0	MuslimUmmah of South Western Nigeria (MUSWEN) ²⁷² .	2008

There are Muslim societies striving hard for the progress of Islam and Islamic education in both Ondo and Ekiti states such as Council for Islamic Affairs, Ondo and Ekiti states chapters; League of Imāms and Alfas Ondo and Ekiti chapters; Supreme Council for Islamic Affairs Ondo and Ekiti chapters; etc. All are under the mbrella of the National Supreme Council for Islamic Affairs of Nigeria. They are founded to cater for the advancement, welfare and interests of the Muslim *Ummah* in the states. Parts of their aims and objectives are to serve as a link between the Government authorities on issues that burdered on Muslim and Islam. The societies keep abreast of the new thing that is happening within the states and the Federal levels. They also make some efforts to alert the government where there is shortage of teachers in Arabic and Islamic Studies in the states to fill the vacant position. Apart from these societies, there are other unregistered societies spread across the states.²⁷³ I shall briefly discuss some of the societies that are present in Ondo and Ekiti states, their aims, objectives and their general roles on Islamic education in the two states.

2.9.4 Ahamdiyyah Society of Nigeria

The remote origin of Ahamdiyyah Society of Nigeria had its root in India as the vanguard of the first phase of a modern Islamic revival that advocated the need for Western style education. This need was particularly felt in India at the time when Muslim occupied the lowest educational stratum. It was against the above background that Sayyid Ahmad Khan rose to champion Muslim education. He realised that the British supremacy and the Western way of thinking could only be challenged if Muslim refashion their lives and end their degeneration. To address this situation, he called for a reformation of Muslim education and made attempts to mediate between religious groups, encouraging free social interaction between Muslim and Christians in India. Consequently Sayyid Ahmad liberal idea resulted in making educated Muslim take their rightful position in the Indian society as *Ummah* rised in the following words: “That English or Christian education is a necessary passport to success and recognising that Muslim education was out of place or perhaps that Islamic traditional system is an anachronism.”²⁷⁴ He then advocated a *mujadddid* (reformer) that would call Muslim back again to the pristine form of their faith and Hazrat Ghulam Ahmad perhaps heard this call before any other person and apparently in response to it, his society, the Ahmadiyyah Society was formed.

Birth of Ahmadiyyah: Ahmadiyyah members are the follower of Mirza Ghulam Ahmad of Qadian was born in 1835 in the Indian District of Guardaspur, Punjab. He and his followers were registered under that name on the official sect lists of the Indian Government as a separate Muslim sect. When Mirza Ghulam Ahmad died in 1914 he was succeeded by Khalifah Nur-al-Din and later Mirza Ghulam Ahmad Bashir al-Din, the founder's son became the second Khalifa after the demise of Khalifah Nur-al-Din²⁷⁵.

The story of Ahmadiyyah began in Lagos with a burning desire to see Islam progress in Nigeria, when some young and educated Muslim became bored by the way their elites were practicing Islam. These young and educated Muslim who saw no reasons to convert to Christianity considered it better to reshape, rebuild and reform Islam from within. Hence, when they got copies *Review of Religion* published by the Ahmadiyyah society from Augusto who was then in London, they became enthusiastic and enrolled as members of the Ahmadiyyah Society in Islam Qadian²⁷⁶.

In 1921, Ahmadiyyah Society, Lagos branch was subsequently granted official recognition by their Khalifa in Qadian who ordered Abdur Rahaman, a missionary in Sierra Leone, to go to Lagos and perform the official inauguration ceremony. At the initial stage, there was no mosque for the society and prayers were offered in the premises of their local chapter chairman L. B. Augusto at 135 Igboere Street, Lagos. However, a large part of orthodox Muslim, the *Alukurani* group joined Ahmadiyyah en-mass and thus Alukurani Central Mosque situated at 37 Aroloya Street became secretariat of the society and remained the Ahmadiyyah mosque until the bulk of the Alukurani group broke away from the society. With time, the Ahmadiyyah society spread to other parts of Nigeria and today we have many branches in various towns of Nigeria, especially Yorubaland including Ondo and Ekiti states²⁷⁷.

Split in Ahmadiyyah society: In February 1923, Augusto returned to Nigeria from London and did not return to Ahmadiyyah Society of Nigeria. Rather, he founded the Islamic Society of Nigeria. Later, when Jibril Martin also returned from London in 1926, and started efforts to reorganise the Ahmadiyyah society; the society split into two groups namely Saka Tinubu group and Jibril Martin group²⁷⁸. Due to doctrinal differences, the Ahmadiyyah society again broke into irreconcilable factions that resulted into religious blessings for the Muslim in the Southwestern region and the proliferation of Muslim societies. Apart from L. B. Augusto's Islamic Society of Nigeria, Buniyamin Gbajabiamila also founded the Ansar-ud-Deen Society of Nigeria.

The major split between 1935 and 1939 also gave rise to two distinct groups of Ahmadiyyah in the country. They were the Sadr Anjuman Ahmadiyyah that was loyal to the headquarters to Qadian, and the Ahmadiyyah society which remained independent without any link with Ahmadiyyah headquarters. The Qadian loyalists later changed its name from Sadr Anjuman Ahmadiyyah to the Ahmadiyyah Muslim Mission, Nigeria. The contributions of Jibril Martin to the course of Ahmadiyyah were so unique that he was made the President of Ahmadiyyah society after series of court cases. In 1974, the Ahmadiyyah society also split into two groups namely the Anwarul-Islam Society of Nigeria and the other remained Ahmadiyyah Society of Nigeria²⁷⁹.

Aims and objectives of Ahmadiyyah society: The Ahmadiyyah Society has the following as its objectives which are to:

- i. encourage Muslim to push for Western education, and to encourage their parents to allow their wards to read beyond elementary school.
- ii. prove to the people the pros and cons of modern knowledge pointing to them the advantages of Islamic education.
- iii. clean up “Islam” of the dirtiness by purging the religion of syncretism thereby removing the long-standing misunderstanding of Islam.
- iv. enable the Muslim to be equal in progress with their counterparts in the society with a view to taking up their proper places in the society and becoming a people somebody to reckon with²⁸⁰.

The Ahmadiyyah society has achieved great success particularly in the religious education of Muslim. There is no doubt that the Ahmadiyyah has well organised programmes, well arranged and very good presentation because they make use of well trained and competent missionaries. It also sponsors television programmes on various states’ Televisions during the marking of the *Hijrah*, *Ramadan* and the two *I’d*s etc. It is on record that Ahmadiyyah was the only Muslim organisation that took part in the 1981 Trade Fair organised by the then Ondo State Government. That was before the bifurcation of the two States that took place in 1996²⁸¹.

No doubt, Ahmadiyyah has spurred Muslim out of their slumber and encouraged the organisation of Islamic societies better than it met it. It has achieved a lot to the extent that other Islamic societies in the two states have borrowed a leaf from them. The society pioneered the translation of the book of Allah into many local dialects

and copies of the translated Qur'ān were donated to individuals or groups. In 1972, two hundred copies of translated Qur'ān were donated to the Federal Palace Hotel in Lagos. However, many Muslims reacted that the Qur'ān should not be kept in a hotel where immoral practices are committed. Such place cannot be decent for the Holy Qur'ān they argued. Nonetheless, the Ahmadiyyah in emulating the Christians who put their Holy Book in such places only intends to disseminate the message of the Qur'ān.²⁸²

2.9.5 Anwar-ul-Islam Society of Nigeria

With the split of the Ahmadiyyah society, Anwar-ul-Islam was established in 1974. Several attempts were made to find a new name distinct from Ahmadiyyah because its heretical doctrine was detected and exposed to the public regarding the Prophethood of Ghulam Ahmad. Members who dissociated themselves from such beliefs changed their name initially to Ahmadiyyah Muslim community and after some years to Ahmadiyyah Movement in Islam, Nigeria branch. These names gave rise to some problems especially regarding properties registered under the previous name. Another problem was that of distinction between the old and conservative group of Ahmadis. Therefore, dropping of the old names for new name, Anwar-ul-Islam made the society to become distinct from the Ahmadis. In addition, the Anwar-ul-Islam amended its constitution in order to correct the belief of Ahmadiyyah about Ghulam Ahmad²⁸³.

Achievement of Anwar-ul-Islam society: Right from the outset, the main aim and objective of the Anwar-ul-Islam was to promote Islam and secular education through the establishment of schools and educational institutions. Anwar-ul-Islam was the main Islamic association to found a Muslim Elementary School in 1922 at Elegbega named *Taalimu-l-Islam Ahmadiyyah Grade School*. There were others established by the association in different parts of the country, for example, Agege, Epe, Ibadan, Ado-Ekiti, Ikare, Owo, Benin City, etc.²⁸⁴

The society trained teachers of its own because many of the teachers recruited to teach in its schools were Christians including the first Principal of the Secondary School (Saka Tinubu Memorial Ahmadiyyah High School) called Mr. J. J. Thompson, a Ghanaian. In 1953, the society established a Grade III Teacher Training College and after the Government abolished Grade III Teacher Training Colleges, the society sought permission to establish a Girls Secondary School there which was granted.

There is no doubt whatsoever, that the society contributed hugely to the educational system in Nigeria in general and to Ondo and Ekiti States particular.²⁸⁵

In spite of these achievements, Nasiru²⁸⁶ noted that:

Educational activities of the Ahmadiyyah Mission and Anwarul-Islam could not adequately satisfy the yearnings of interested youths, so Ansar-ul-Deen Society of Nigeria rose up in Lagos in '1920' to setup schools for Islamic teaching and Western system of Education.

Therefore, more societies were needed to compliment the efforts made by Anwar-ul-Islam.

2.9.6 Ansar-ud-Deen Society of Nigeria

Ansar-ud-Deen has also helped in saving the Muslim from conversion into the fold of Christianity through its educational and health care delivery. The Christians societies paid their religious leaders like Pastors or Reverends monthly salaries as remuneration for the services rendered to the Church. In response to this gesture, Ansar-ud-Deen Society after few years of its inception also started paying their Imāms monthly salary with full accommodation to facilitate their services for the Muslim congregation²⁸⁷.

In addition, Christian societies embarked on massive training programme for their women. In line with this, the Society also embarked on the training of Muslim women where its Mission Board, which consists of committed theologians and formerly referred to as Council of *Ulama'a* affirmed many privileges which women enjoy under Islam and declared its support of fair dealing with women. In consonance with this, they moved against cancellation of the non inclusion of women and that such practice is not Islamic and considerable attention was given to the activities of women in the society under *Alaslatu* group found in all the branches of the Society throughout Nigeria²⁸⁸. Also, a ten-year educational plan was instituted. This is meant to emphasise the teaching of secular subjects and Arabic as prominent important subjects²⁸⁹. The teacher training center came into being in 1946 with a good number of non-Muslim and Muslim as students and pupils across the southwestern Nigeria. By 1955, the school had under its control, about 80 primary schools across the country²⁹⁰.

Formation of Ansar-ud-Deen society of Nigeria in Akure: The division within Nawair-ud-Deen association made Alhaji Sadiku, the introducer of the society in

Akure, to search for alternative society in replacement of Nawair-ud-Deen for him and his followers. He therefore withdrew his membership in order to form a branch of the Ansar-ud-Deen with his teaming supporters numbering about one hundred (100) then. He went to Lagos to officially register with fifty pounds (£50) or N100.00 the branch of Ansar-ud-Deen in Akure in 1956. His experience and administrative pragmatism in the Nawair-ud-Deen in addition to being the most knowledgeable in Islamic knowledge earned him the position of Imāmship. Thus, Alhaji Sadiku Shittu became the introducer of two societies in Akure²⁹¹.

Many Muslims joined Ansar-ud-Deen because of their long yearnings for easy access to Western style education. However, their hope was dashed when there was no traceable attempts to establish even a primary school in the town. Ansar-ud-Deen's fame and popularity began to wane as people lost interest in it. Akure, unlike Owo, Ondo, Ado-Ekiti and Ikare that enjoyed secular education through the educational *jihad* of Ansar-ud-Deen Society, till this time of research, there is no noticeable educational impact of Ansar-ud-Deen society in Akure despite being the capital of Ondo State. Obviously, this is due to the acrimony that existed between the Muslim indigenes and non-indigenes during the process of introducing Ansar-ud-Deen to the town. The indigenes said that they were the primary introducers of Ansar-ud-Deen society into Akure while non-indigenes led by Alhaji Sadiku only went to Lagos behind their back to register the society without their knowledge. Since then, Ansar-ud-Deen society in Akure has known no peace and has been confined to the place of Alhaji Sadiku at Araromi Street and its Central Mosque built in front of Alhaji Sadiku's house, which has been extended and raised up to a story building where the Ansar-ud-Deen members observe weekly Juma'at service since the death of Alhaji Sadiku²⁹².

Following the failure of Ansar-ud-Deen to provide the expected enviable western style education school for the Muslims, the (late) Chief Imām of Akureland Alhaji (Dr.) Qasim Yayi Akorede with the support of other Akure Muslim indigenes, never left any stone unturned in contacting the then Governor Adefarati of Ondo State, to establish a secondary school for the Muslims in the State Capital and in 1979. And Akure Muslim College was born to cater for the much awaited aspiration of the Muslims for Western style education in the town. The school witnessed tremendous turn out of candidates from both Muslims and Christians. This acted as succour for the educational agony being experienced by the Muslims in the town. Thus the long

awaited endless hope that Ansar-ud-Deen would bring secondary school education from their parent body in Lagos was finally fulfilled by the efforts of Akure Muslim community under the leadership and proselytisation of Alhaji Qasim Akorede (former President League of Imāms and Alfas Western States, Edo and Delta) of blessed memory. They made Akure Muslim College the pivot of western education where Muslim in Akure and its suburbs send their children to receive western style education as well as Arabic and Islamic Studies²⁹³.

This researcher was one of the first set products of this citadel of learning and as well as the first senior boy of Akure Muslim College, Akure. If not for the establishment of this school, many of us would not have been opportuned to have western education because some parents never wanted their wards to have western knowledge for fear of being Christianised. I lived far away from my parents, I, therefore, seized the opportunity behind their back to receive the western education in Akure Muslim College, Akure.

By 1940, Ansar-ud-Deen got to Ondo town through Seidu Omotugbobo Fawehinmi, the father of a popular human right lawyer activist, late Gani Fawehinmi who had four children attending the Ansar-ud-Deen School, Alakoro, Lagos at that time. Omotugbobo was a native of Ondo town. The foundation members included the following: A. B. Gbajumo, J. A. Ismail (who later became the President), L. A. Fawehinmi (the Vice President), S. O. Oyeneyin (the General Secretary), T. O. Fawehinmi, A. A., Adewetan Y. A., Mopeni, A. T. Akinnibosun. Immediately in 1941, they embarked on building a Islamic school in order to create an avenue for the teaching of Islam to Muslim wards. The foundation members who were men of influence in the town, helped in no small measure to encourage the town's people to give financial aid toward the execution of the project²⁹⁴.

Thus, Omotugbobo would forever remain in the memory of Ondo Muslim till eternity for championing the formation of the first Ansar-ud-Deen Primary School Iyemaja in the town in 1942 and in the following year (1943) another Ansar-ud-Deen Primary School was built at Okelisa²⁹⁵. In 1980, Ondo town witnessed another educational milestone when Ansar-ud-Deen Secondary School was founded in Okelisa the same Compound where the Primary school was situated. Ondo town, just like Ekiti axis, plays host to Ansar-ud-Deen Society of Nigeria. Muslims in Ondo enjoy primary schools through the blessed efforts and educational jihad of Ansar-ud-Deen society in a city populated by the western elitists who are mainly Christians. Ansar-ud-Deen

society has provided the opportunity for the education of Muslim children through a platform that does not allow the Christians to Christianise Muslim children²⁹⁶

There are three Ansar-ud-Deen primary schools established in Owo as of today. The first one is Young Ansar-ud-Deen Primary School founded in 1946 located at Owatowase Street beside Al-Adabiyya Arabic School, Owo. Others are: A.U.D. II Primary School, in Ijebu Owo, A.U.D. III located at Iyere Owo. There was also Ansar-ud-Deen Secondary School Modern School, Owo that later became Ansar-ud-Deen Comprehensive High School Owo where Arabic and Islamic Studies are offered. MuslimUmmah joined Ansar-ud-Deen in 1944 for the benefit of its education programmes²⁹⁷.

The first Ansar-ud-Deen Primary School in Ikare in 1954 rose from the Anjuman Muslim School established in 1938, an off-shoot of Ahmadiyyah Mission which later metamorphosed into Ansar-ud-Deen Society. The founder (Jimoh Ajijola) of Anjuman Muslim School was a staunch member of Ahmadiyyah and had named the school after Ahmadis in order to reflect his love for it. The school was later renamed Ansar-ud-Deen due to the misunderstanding which occurred between the host community and the headquarters at Lagos. Moves were later made for the establishment of a secondary school to help the pupils graduating from the primary schools and in 1962, Ansar-ud-Deen Grammar School, Ikare was established and Victory College which was established in 1970 also offers Islamic education for the Muslim students in the town as well²⁹⁸.

Christians in Ikare were sad at the development and labelled the new Muslim school “Okunkun Grammar School”, (Darkness Grammar School) to discourage prospective candidates from seeking admission into the young but promising school. Fortunately however, as a school located in a town predominantly populated by Muslim, the school recorded a huge number of student intakes from the Muslim who had been yearning for an Islamic school for their children. All over Akoko land, students trooped out enmasse to get admission into the school. Later in 1983, another Ansar-ud-Deen Secondary School, Akungba was also established with the support of the then Ondo State Governor and an indigene of the town, late Adebayo Adefarati. Akungba is a neighbourhood town of Ikare²⁹⁹.

Ansar-ud-Deen society in Ekiti State: The first town that came in contact with the Ansar-ud-Deen in Ekiti State was Igbemo-Ekiti in 1942. The Muslim in the town had their own *egbes* such as *Egbe Sunna* (the Sunnah Society) and *Egbe Alasalatu* (prayer

group), before their contact with the Ansar-ud-Deen society in 1942. The Igbemo Muslim community had an Islamic school called Al-Jama'at School, Igbemo, where Muslim children were taught Arabic and Islamic knowledge. It was later transformed into a primary school with the help of Ikare Akoko Muslims. Misunderstanding between Igbemo Ekiti town and Ado-Ekiti over the chairmanship of the school arose because the Igbemo Muslim community sought the assistance of Ikare people in establishing the school and thereby made Ikare king (Olukare of Ikare) the chairman of the school though Igbemo Ekiti was still under Ado-Ekiti Kingdom. Therefore, the Ewi of Ado-Ekiti saw this as a slap on his face and thought that he, as the monarch of Ado-Ekiti Kingdom, should be the chairman. This imbroglio almost led to the closure of the school³⁰⁰.

However, to out-manoeuvre the two warring towns that wanted to block the educational success for their children, Igbemo Muslim Community quickly went to Lagos to register with Alhaji Ekemode, the pioneering founder of Ansar-ud-Deen Society. Thereafter, the name of the school Al-Jama'at Primary School metamorphosed to Ansar-ud-Deen Primary School, Igbemo in 1946. When the Muslim community of Ado-Ekiti heard about this initiative, they also joined Ansar-ud-Deen Society so as to find a lasting solution to the increasing conversion of Muslim children to Christianity in colonial schools. The Ado-Ekiti Muslim Community then established her own Ansar-ud-Deen Primary School in Ado-Ekiti. However, to cater for the pupils that were graduating from the primary schools, Ansar-ud-Deen Grammar School was also established. Thus Ado-Ekiti was able to boast of both Ansar-ud-Deen primary and as well as secondary schools. Ikole Ekiti also possesses both Ansar-ud-Deen primary and secondary schools³⁰¹.

In 1947, Awo-Ekiti Muslim Community joined Ansar-ud-Deen Society in order also have a functioning Muslim school in their locality. Ansar-ud-Deen Society has consequently had large followers in Ekiti and has positively influenced the educational pursuit of the Muslims in the area of western style education.

Ekiti has the larger branch of Ansar-ud-Deen, stronger and more effective in its activities in terms of educational achievements compared to its Ondo State counterpart to the extent that before the bifurcation of the two States; almost all important positions in the government were occupied by Ekiti people including Muslims. Before the bifurcation of the old Ondo State, out of the fifty-five branches, a whopping forty-one was from Ekiti axis alone. In short, Ansar-ud-Deen has more primary and

secondary schools in Ekiti State than in Ondo States. In addition to training facilities provided for the Muslims in its Colleges and other institutions, the society also established hospitals to cater for the health of its Muslim members, stopping another avenue through which Christians missionaries convert Muslims into Christianity³⁰².

The contribution of Ansar-ud-Deen society to the education of Muslims in the two States is unique. No other Muslim society has out-matched or surpassed its educational feat in both States. It has remained a society to be beaten in terms of its educational role and achievements in the States. Education has impacted the socio-religious activities of the Muslims as many of the dull moments during naming ceremony, *Nikah* ceremony and even Friday *Khutbah* have been all given new life. Interpretation of Friday sermon into the native language was introduced instead of the Imām only reading the Arabic into the deaf hearing of the worshippers. With this innovation by Ansar-ud-Deen, all other Imāms had to copy the idea otherwise they would have lost many of their members³⁰³.

Aims and objectives of Ansar-ud-Deen society of Nigeria: The aims and objectives of the society are to:

- i. develop Muslim educationally and socially
- ii. build a Muslim Hospital, Clinic and provide medical assistance for the Muslim Ummah
- iii. promote, encourage, foster and sustain the religion of Islam³⁰⁴.

2.9.7 Nawair-ud-Deen Society of Nigeria

Nawair-ud-Deen was a baby of the Abeokuta Muslim Community called Ummahtur-r-Rasulillah, (the Community of the Messenger of Allah). The society emerged in the early 1930s when some young Muslim became dissatisfied with the progress made in the building of Abeokuta Central Mosque, a project which was virtually grounded. These young people decide to take over the building of the Central Mosque, and also upgrade the position of Muslim education in Abeokuta. They then formed themselves into a society which they called Ansar-ud-Deen, though another Muslim society had been registered under this name in Lagos in 1923. They were therefore asked either to affiliate with the Ansar-ud-Deen Society or change the name of their society and finally they had to adopt the name Nawair-ud-Deen Society of Nigeria in November 20, 1939³⁰⁵.

Nawair-ud-Deen Society in Ondo and Ekiti state:The first Muslim society in Akure was the Nawair-ud-Deen launched in 1954 by some non-indigenes led by Alhaji Sadiku Shittu who led the group for some 64 days when he travelled to Onitsha on a trade business. Unfortunately, when Alhaji Sadiku returned the following week, Karimu Makusota who had been leading the congregation before his arrival refused to abdicate the office. Little is known about the educational activities of of Nawair-ud-Deen society in Ondo State, because there no secular school established by it either in Akure or other towns in the state. However, at Ikere-Ekiti, Nawair-ud-Deen has a primary school to its credit with one central mosque located in the market place. Ikere has been the only place in Ekiti state where the presence of Nawair-ud-Deen is pronounced³⁰⁶.

2.9.8 History of NASFAT Society of Nigeria

NASFAT, acronym of Nasru-llahi-li Fathi Society of Nigeria is a Nigerian Muslim based-prayer society. The society has thousand of members in Nigeria and abroad and it organises *asalatu* sessions, recitation of the selected portions of the Qur'an among other meritorious activities. Its origin can be traced to Yusrullahi society founded by an Ibadan based Muslim banker on the 28th of July 1984. Its formation was traced to the year 1995 in Lagos State. Its development led to the formations of branches across the nation. The NASFAT has functioning branches in Ondo and Ekiti states and a secondary school located on Akure–Owo express road, which contains almost all the children of Muslim elites in the states because it is considered 'their own' and offers Arabic and Islamic Studies with all secular subjects³⁰⁷.

Aims and objectives of NASFAT: The main aim and objectives of NASFAT are provision of Islamic knowledge, values as well as fostering unity among Muslim. It has also set for itself the following strategic objectives which are to:

- i. have an elite utilitarian secretariat supporting one worldwide society working on normal guidelines with individuals spread across the world.
- ii. have a strong monetary base with pay from key ventures.
- iii. advance the financial strengthening of individuals.
- iv. become famous for quality *da'awah* and growing genuine Muslim among NASFAT individuals.
- v. lay out neighborhood and global coalitions and affiliations to advance its essential goals.

- vi. advance the instructive improvement of Muslims by founding extra Nursery/Essential/Optional schools, distribution of Islamic books and securing and working permit for a NASFAT-supported Institution. NASFAT also organises spiritual programmes for its members for any request that might be made by individual members of the organisation and this does not place a financial burden upon such individual³⁰⁸.

2.9.9 Muslim Society of Nigeria (MSSN)

MSSN was established on Sunday 30th May, 1954 in Lagos by Muslim school students. The said students met and established an underpinning of what has today turned into a mass understudy association consistent in Nigerian history. It occurred at Ansar-ud Deen grade school, Alakoko in Lagos, Lagos State, Nigeria. The trailblazer individuals incorporate the leader of the general public such as: Dr Lateef Adegbite, (CON), A. R. A Sahid and Alhaji Tajudeen Aromashodun among others, the society since then has turned into a rich ground in Nigeria where seeds of solidarity of Muslim Students and Islamic message grow³⁰⁹.

The general public was birthed with constraint and mistreatment of Muslim pupils to secure Western style education brought into Nigeria by the colonial administration. Muslim students were likewise expected to drop their Muslim names; since Muslim schools were not adequate to cater for the quantity of Muslim children yearning to acquire Western style education. The circumstance prevailed for a long time before some proportion of freedom forced by the multiplier impacts of WWII, where Nigerian fighters encountered, reality and the way that the Whiteman is not in the slightest better than the blackman because of his skin. They likewise encountered the standards of principal common liberty to the right to speak freely, society and opportunity to get and knowledge, or more all, opportunity of religion. The coming of the MSSN in 1954, preceding Nigeria's freedom was hence the start of a transformation which is another awareness making the Muslim personalities to come together for the realisation and to hold unto their religion-Islam³¹⁰.

That Islamic societies that had been in existence before the formation of MSSN gave it a good template upon which its own agenda was built. Like its predecessors, though established by secondary school students in Lagos in 1954, the MSSN afterwards became a national association with its activities mainly operated in the higher institutions of learning across Nigeria. The society was so strong that it united

all Muslim Students of different organisational affiliations under its umbrella. The society hitherto acted as a relief for the students from the problems occasioned by the conversion of Muslim students into the fold of Christianity. This was due generally to lack of Islamic knowledge before getting admission into these higher institutions and the fact that most of these students did not show their identities as Muslim. For many decades, MSSN was the only association that represented all Muslim students in Nigerian schools including higher citadels of learning³¹¹.

The Muslims were subjected to derogatory remarks by their Christian counterparts before the advent of the MSSN in Yorubaland. They were called *Elesin Imole* (the followers of the “Religion of Malians), or “*Alakatakiti*,” (fundamentalists) and or any other word that could make Muslim students bury their heads in shame. Unfortunately, because of their little or no knowledge at all about Islam, the students could not defend themselves and many at times succumbed to the wishes of their Christian counterparts by following them to their Churches. Even, to get admission into some Christian sponsored institutions without first losing one’s identity as Muslim and adopting a baptismal name was difficult. This therefore, inspired counter reactions by the few Muslim youths and leaders who understand their religion, Islam³¹².

Eventually the few Muslim students who understood their religion-Islam stood their ground and face the on-slaught of the Christians who turned to ignorant Muslim for easy conversion into Christianity. To find a lasting solution to this predicament, Muslim youths decided to form a purposeful and dynamic society not only in Southern part of Nigeria, but throughout the nation in order to have a common voice to fight their common problem. The situation is the same in the government schools where Christian evangelisation takes place because of the fact that most of these schools were dominated by non-Muslim principals, teachers and administrators. The schools were therefore avenues for conversion³¹³.

In response to the above and by the special dedication of a number of young Muslim students, on 17th of April, 1954, the MSSN was established. Its inaugural session took place at the Ansar-ud-Deen Primary School, Alakoro, Lagos. The founding members were the following: Late Dr. Lateef Adegbite, the pioneering President of the society, Professor Fatai Mabadeje who became lecturer at the University of Lagos, Professor Aliu Babs Fafunwa, who became the first and founding President of Muslim Association of Nigeria, (MAN), one time Minister of Education during the administration of President Ibrahim Badamosi Babangida, Sister Saidat

Mabadeje who became Professor at University of Lagos, Rasheedat Dawood and Rasheedat Saliu, former Principal of Ansar-ud-Deen High School, Surulere, Lagos³¹⁴.

The idea of MSSN was initiated by Brother Tajudeen Aromasodun and initial membership was drawn from secondary schools in Lagos. The idea rapidly spread like wild fire among Muslim students. Late Oba Adeniji Adele hosted the foremost National Conference of the society in 1955, and within a very short time, the Muslim Community and the society at large began to feel the existence of the society. The 1956 edition of the Conference took place at Ijebu-Ode and the numerical strength of members had increased geometrically and the same increase was recorded at the third National Conference at Ilesha in 1957³¹⁵.

The society became so important that the government began to seek its opinion and communicate with it even on national issues. The then Premier of Western Region, Chief Obafemi Awolowo, invited Adegbite and Adediran, the then President and the Secretary General respectively, to join a reception to host the then visiting Pakistan and Sudanese Presidents. The society's administrative structure is made up of the National Council and two zones: A zone and B zone, which consist of the Northern and Southern parts of Nation respectively³¹⁶.

The MSSN has established connection with the worldwide scene and has respect to its colossal Region Boards and Branch organisation the general public has become noticeable in the Islamic world. It has drawn in numerous solicitations for global gathering, classes and studios. As a response to the Christian organisations health programme in Ondo state, the MSSN built its own hospitals named Muslim Hospital located at Oke-Aro Street likewise there are Akure Muslim Hospital and Sifauq Muslim Hospital located at High School area in Akure. The hospitals are patronised by both Muslim and Christian patients and the hospitals provide medical facilities for the public at affordable prices³¹⁷.

Aims and objectives of MSSN:The following are the aims and objectives of MSSN which are to:

- i. encourage the practice of Islam among the Muslim youths;
- ii. organise lectures, seminars, even wax records and other social activities relating to Islam;
- iii. publish books, pamphlets and tracts on Islam. The main aim and objective of the society was to create a forum for meeting regularly to discuss various problems confronting all Muslim students in their various schools;

- iv. seek for government assistance on behalf of the Muslim;
- v. constitute a solid power for the proliferation and reinforcing of Islam in Nigeria and all over the world. - Champion the course of the abused locally³¹⁸.

2.9.10 Federation of Muslim Women Association of Nigeria (FOMWAN)

FOMWAN is an umbrella female Islamic society in Nigeria. The society was established in Minna October 1985 by western elites Muslim women. Today it is actually present in all Nigerian states with over 500 affiliate groups participating in global cooperation and collaboration. FOMWAN has been an impetus to the formation of other sister societies in other African nations such as: Organisation of Muslim Ladies Relationship of Ghana, FOMWAG; League of Muslim Ladies Relationship of Liberia, FOMWAL; Alliance of Muslim Ladies Relationship of Gambia, FOMWAGA and Organisation of Muslim Ladies Relationship of Niger. FOMWAN is well structured with national officers of its headquarters in Abuja, state and local government official at the various respective capital cities. It also has coordinators in the six geopolitical zones of the country. Its aims include educating and empowering women through capacity building, propagating Islam and educating Muslim women to live according to the tenets of Islam and make a positive impact on national issues both of Islamic and secular nature³¹⁹.

FOMWAN believes in a world where women and others are properly educated and well-equipped to work alongside men for a peaceful society that provide western style and Islamic education with emphasis on the girl-child and married women. It also runs daycare and vocational centers for school leavers, drop outs and then organises seminars and workshops. FOMWAN also publishes annual magazine, journals and pamphlets. FOMWAN pays school fees for disabled, less privileged persons and provides health care delivery. It also caters for women reproductive health, subsidised clinics and pharmacies. It also caters for the abandoned and refugee children, operates orphanages, coordinates the distribution of relief materials, provides portable water through boreholes and wells, provides food for indigent persons, particularly during the fasting of Ramadan and during local and national crises as well as actively involved in inter-gender and inter-religious dialogue. It involves in *da'wa* activities such as a FOMWAN WEEK³²⁰.

It is instructive that female education in Islam is as important as that of the male counterparts. In the words of the Holy Prophet of Islam, "Seeking for knowledge

is mandatory upon each Muslim male and female." To this end, female training and the strengthening of ladies' reliability under the *Shariah* could best be handled by Muslim ladies fully backed up by Muslim men³²¹.

Nigeria, for some decades back, had witnessed the growth of Muslim Women groups across the nation. They have been involved in a number of programmes such as adult schools and *Da'wah* activities like lectures, and symposia on Islam, as well as efforts to assist the less fortunate ones in the society. In the light of this, the need was felt that it was time that these Muslim women groups came together to organise an umbrella Muslim women society in Nigeria that will enjoy the recognition of government and could be consulted on matters of national interest so that the views/opinions of Muslim women will always be taken in the country. The opportunity to deliberate on the formation of this national body was provided by the International Conference on the role of Muslim Women in the 15th Century *Hijrah* held in Kano from 13th to 18th *Rajab* 1405 (4th – 8th April, 1985). The conference was held under the auspices of the Muslim Sisters Organisation of Nigeria, with membership from all the ten States of the former Northern Nigeria. Participants at the Conference included women across the nation³²².

Before the end of the Conference, representatives of various organisations at the meeting discussed the formation of FOMWAN. The need for such a body was unanimously adopted. A task force was set up to articulate its aims and objectives as well as to identify areas of cooperation among affiliate members. It is a great joy today to see FOMWAN develop as a forum where dedicated Muslim women in every state get together and find inspiration and encouragement in the words and activities of one another. FOMWAN that came into being in 1985 at Minna, the Niger State capital has become a success story³²³.

Aims and objectives of FOMWAN: The FOMWAN's aims and objectives are to:

- i. assist Muslim women with living as per the fundamentals of Islam as found in the first wellsprings of the Islamic *Shariah* for example both in the Sacred Qur'ān and the *Sunnah*.
- ii. raise the degree of awareness of Muslim women to educate them on some arts and crafts, for example in design, writing and so forth.
- iii. track down available resources of preparing Muslim women to have their own impact in the foundation of Islam in the country.
- iv. have beneficial outcome on Public issues both strict and mainstream with a view to watching the interests of Islam.

- v. join Muslim women's associations in the country to empower them to talk with one voice by acting and settling on choices together.
- vi. act as a contact body between Muslim women and government (State and Federal).
- vii. get rid of partisan, ethnic and other disruptive variables which at times keep Muslim separated and empowering close ties between Muslim women in all pieces of the country.
- viii. address Nigerian Muslim women at the worldwide level³²⁴.

FOMWAN's education and social activities which are to:

- i. energise the foundation of classes and establishments for women's Islamic education and education.
- ii. give a gathering where social issues of Muslim women can be examined.
- iii. help Muslim women in accomplishing self-satisfaction as per the fundamentals of Islam.
- iv. illuminate and teach Muslim women in the country on both Public and Worldwide issues influencing them specifically and the Muslim Ummah overall.
- v. foster Tarbiyyah (kid childhood) of Muslim youngsters in the country.
- vi. energise altruistic exercises in consistence with the principles of Islam.³²⁵

FOMWAN has Arabic classes that helps many women to be fluent in reading the Holy Qur'ān both in Arabic and English. Some of them commit portions of Qur'ān into memory for *Da'awah* purpose and for personal prayers. Many of the women that graduate from these classes are encouraged to further their education to higher institutions to earn more certificates. Through this, some of them are employed by the State Government like the wife of Major Ibrahim rtd, (Hajiah Ibrahim) who is now working with one of the Ministries in Ondo state. FOMWAN also train members on the way to empower themselves to be independent. There is health education for its members on various issues. With the help of SACA, (State Agency for the Control of Aids), FOMWAN in the Ondo and Ekiti states are able to mobilise for the prevention of HIV/AIDS. In Ondo State especially, FOMWAN educates its members to be self-reliant hence attention of its members is turned to small scale industry located at Onyearughulem Market Ilesha road where Muslim women are found busy with one particular vocation or the other³²⁶.

As part of its educational activities and in a bid to educate its members and the general public in Ondo State in the aftermath of the outbreak of the CONVID-19 pandemic, FOMWAN mobilised all her members to educate people on the way to prevent the spread of the virus through sanitation exercise like physical distancing,

prompt washing of hands, taking care of their children, avoidance of crowd and report of suspected symptoms of the virus³²⁷.

FOMWAN women give charity to vagrants. As much as they can they support vagrants and assist with bringing them up and teach them, spending on them and dealing with them expecting the prizes that Allah (SWT) has arranged for those one who support vagrants as the Prophet (SAW) proclaims: "I and the person who patrons vagrant will resemble this in Heaven" and he held up his list and middle fingers and held them separated. He additionally guarantees the individual who deals with widows, a prize which is comparable to the one procured by one who fasts during the day and stands in supplication around evening time, or the person who battles for Allah, when he said: "The person who endeavors to help the widow and poor resembles the person who battles in jihad for Allah"³²⁸.

2.9.11 Necessity of Muslim Women Education in Ondo and Ekiti States

The above efforts of FOMWAN could be best appreciated when it is noted that education is an important factor for socio-economic growth. Also, women have primary influence on their children, educating female is therefore of immense benefits to their families and societies in general. Female education in modern days is even important than male education for social and economic development because if you educate a woman, you have educated a whole nation³²⁹.

As a result of rigid cultural ideas and perception about gender orientations forced on the African men through the ages, the women's job has come to be restricted to fulfilling the sexual desires of their husbands, conveying loads, working in the field, taking care of children and preparation of food. The idea of house wife or domestic or full house wife has created a huge gap for women's educational imbalance in parts of Africa, especially in Ondo and Ekiti states. In that capacity, the general human improvement among numerous Muslim people group is being frustrated by expanding lopsidedness in instructive openness across orientation classes³³⁰.

Ondo and Ekiti states have been dotted with peculiar traditional practices that are hurtful to women's development. In the two states where resources for education are lacking and parents are poor and uneducated, choice is often made by them between sending a girl or a boy to school since unequal number of girls and boys are in schools, it has been impossible to build these states. If women are not educated, then

they can not help train their children, cannot even voice their opinions, nor stand up for their rights or battle the discrimination against them³³¹.

For both Ondo and Ekiti states, to achieve the goal of being among the advanced and developed states in Nigeria, there is need to educate the girls-child, providing them with Islamic education termed to be obligatory for all Muslims which will accord them their social status in the community. This, in turn, produces mothers who are informed in Islamic education and might be able to focus on their families, give their children education, provide sustenance, training, abilities, and in return to be better parents, professional and good citizen of the country³³². The comment made by Hajjah Bintu Ibrahim Musa the previous Clergyman of State for Education in Nigeria as cited by Bilikisu,³³³ pertinent here as follows:

There should be no barrier to educating girls. Only when girls and women have unhindered access to quality education can their potentials be fully developed and society made better by their contributions. All religious encourage girls' education

Due to the general education circumstance of women in Nigeria, it is expedient for the Muslim women to seek for the knowledge so as to rescue themselves by emulating their Christian women colleagues in almost all spheres of their lives. Christian women are prominent not only in the Church but in the political arena of the country, dominating the uneducated Muslim women and prevent them from airing their views in line with their religious verdicts³³⁴.

Muslim females should pursue education with all enthusiasm for their own benefit in this world and the hereafter. The work of a woman does not end in the kitchen alone. This has been attested to by the excellent performance of *sahabiyyat* (women companions) of the Holy Prophet of Islam such as: Aishah Bint Abubakr, Nafisah, Umm Salmah, Umm Waraqah, Umm Kulthum, and Fatimah³³⁵.

Aisha, Hafsa, Umm Salmah, Umm Waraqah were experts in *Qira'at*, interpretation and commentary, Shariah, *Fiqh* and study of *Hadith*, that are important aspects of Islamic Studies. Aishah was versed in the law of inheritance to the extent that many renowned and respected male companions learned from her. She was credited with narrating over 200,000 Hadith and was a teacher to so many eminent Muslim scholars. She became known for her intelligence, sense of judgement as her

life substantiates the fact that a woman can be a scholar. She exerts influence over men and women and provides them with inspiration and leadership³³⁶.

The examples of Aisha and the above Muslim women as experts in the laws and teaching of Islam are a hallmark of female education in Islam. Because of the strength of their personality, their excellence, in the intellectual field did not prevent them from playing active roles in economic and political spheres. Almost, all the wives of the Prophet were experts in business and used to work from home. His first wife, Khadijah bint Khuwaylid, was one of the most successful employers of labour in *Makkah*. Another example was Rufaydah Al-Aslamiyyah, who was perhaps first female nurse in Islam as she treated and looked after the injured Muslim warriors at the battle of the Trench. Some of these outstanding female scholars were teachers of some illustrious male scholars of Islam³³⁷.

These examples show that Islam does not prohibit Muslim women from gainful employment as long as they observe the laws of *hijab* for their security, ensuring wellbeing, and to keep men from molestating or attacking them. These regulations incorporate covering themselves with loose fitting pieces of clothing. Uthman expresses support for co-education as a catalyst to a healthy and inspiring competition between young men and women. He declares that by allowing them to study together they would have the opportunity to learn to appreciate their natural differences and gain from each other's natural talents and aptitudes as well as accelerate their intellectual growth. To him, the same would apply to men and women working in joint offices, which he believes is in line with Islamic teachings since according to Islamic history, all public, civic and social affairs of the Muslims at the time of the Prophet of Islam were conducted in the mosque in the presence of both men and women³³⁸.

Therefore, there is no rationale for segregation whether in the school or at workplaces. Thus, Muslim ladies should spend significant time in all disciplines in any establishment whether co-educational or female in order to confront the challenges encountered in modern day Nigeria. Apart from the wives of the Prophet, there are other several companions of the Prophet (SAW) who were very sound in Islamic education and they imparted this knowledge unto their children who later became scholars in various fields of Islamic education. Uthman concludes by expressing his support for co-education as a catalyst to a healthy and inspiring competition between young men and women. He declares that by allowing them to study together they would have the opportunity to learn to appreciate their natural differences and gain

from each other's natural talents and aptitudes as well as accelerate their intellectual growth. To him, the same would apply to men and women working in joint offices, which he believes is in line with Islamic teachings since according to Islamic history, all public, civic and social affairs of the Muslims at the time of the Prophet of Islam were conducted in the mosque in the presence of both men and women³³⁹.

Coming to the history of Islam in the Nigerian environment, a renowned female Islamic scholar was Nana Asma Bint Uthman ibn Fudi who stood out as a teacher, educationist and model for women in the country in the nineteenth century Christian era. She emerged in the milieu of Sokoto Caliphate and symbolised the aspirations of Muslim women for education, health and societal comfort, etc. Uthman³⁴⁰, in his dissertation noted that:

It was Asma's role as a teacher Nana and ideology more than anything else that has left indelible impact on the Sokoto Caliphate and indeed of Nigeria.

There were also other three daughters of Shaykh Uthman Ibn Fudi to be specific Khadijat, Fatimah and Maryam and different ladies like the wife of Imām Zangi, wife of Imām Abubakr, the Auntie of Muhammad Sambo, wives of Shaykh Uthman Ibn Fudi who were experts in Islamic education. This is apart from several women who were in attendance at the Shaykh Uthman Ibn Fudi classes, both at home and while on preaching tours. These aforementioned women were vanguards of Islamic knowledge in the Sokoto Caliphate as they disseminated this knowledge to their fellow women, as well as their children³⁴¹.

These women also undertook the translation of several works of Shaykh Uthman Ibn Fudi; Abdullahi ibn Fudi; Sultan Muhammad Bello and other famous Fulani scholars from Arabic and Fulfude into Hausa language. They conducted several Arabic and Islamic classes for girls and women, which widened the circle of knowledge of Islam among the then Muslim women in the Northern Nigeria. Among the Muslim women of knowledge in Nigeria and one of the pioneers of FOMWAN is Aishat Lemu who published so many Islamic books on various topics³⁴².

2.10 Conclusion

The activities of the Islamic societies discussed in this chapter have brought a lot of influence on Muslim educational development in both Ondo and Ekiti States. Through the educational institutions established by Islamic societies, many prospective

Muslim candidates have secured admission into higher institutions, without losing their Islamic identity, and this, in turn, has brought about increase in the level of literacy. Considering the fact that education is the bedrock of any civilisation, almost all the established Islamic societies in Ondo and Ekiti States established their own schools in order to bridge the gap created by Christian sponsored schools. This development raised the morale of Muslim children as they were educated without necessarily being converted into Christianity.

The imparting of knowledge, according to modern educational system, could be formal, informal and semi-formal. The informal learning in Islam consists of Islamic ethics of manners of eating, drinking, sleeping, toileting and everything needed in Muslim daily life and which are taught in the early stage of life to children listening to their parents and emulating their actions.

This practice was so widespread in Yorubaland that people always say that: *Lati kekere ni Imole tii ko omo re laso*, meaning literally that a *Muslim* teaches his child how to pray from childhood. The semi-formal system of Islamic education is acquired through the open-air preaching, different sessions of *tafsir* or Qur'anic exegeses during the *Ramadan* fast, lectures at ceremonies and sermons on Fridays and on *'Id* days. The formal form of learning is taught in the establishment of *Islamiyyah* schools.

There was, in the past, a common idea that you cannot achieve anything if you are not a Christian. Today, many Muslims are now in government service and have achieved a lot, a lot of them are now Governors, Directors, Director Generals and Permanent Secretaries in many sensitive ministries because the Islamic societies embarked upon programme that enhanced the educational advancement of Muslim children. A few Islamic Societies like Ansar-ud-Deen, NASFAT, and Ahmadiyyah even established bookshops with the aim of making available for Muslim children, Islamic books that are useful and at an affordable price.

In addition to this venture, many Muslim youths do not only acquire functional education in those institutions established by Islamic societies but also learn informally and semi formally their responsibilities as Muslims in order not to go astray or deviate from Islamic doctrines. To this end, Islamic societies organise open-air lectures, seminars and quiz competitions. This is the order of the day in both Ondo and Ekiti States, where they present gifts ranging from standing fans, Islamic text-books, and the Holy Qur'ān to deserving students in order to encourage others.

In 1984, a particular Islamic society NACOMYO submitted a memorandum on the Review of National Policy on Education to a one time Honourable Minister of Education, Alhaji Yarimah Abdullah. Some of the contents included making religious and oral instructions compulsory at all levels of formal education. This made their influence better felt in the Nigerian educational community including Ondo and Ekiti States. The influence of Islamic societies have also widened the scope of Islamic education because many schools are established in almost every community in Yorubaland especially in Ondo state where many towns have established standard Arabic and Islamic schools.

Endnotes to Chapter Two

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CHAPTER THREE

METHODOLOGY

3.0 Preamble

This chapter contains information on research design, target population, sample and sampling techniques, instrumentation, data collection, method of data analysis, validity and reliability and theoretical methodology employed in this study.

3.1 Research Design

This is a descriptive research survey type in which the qualitative method was used. Since the study is descriptive in nature, sample survey which implies that only a selection of population in each state of Southwestern Nigeria was studied using purposive sampling technique.

3.2 Instrumentation

Oral interview was used to collect data. In this case, a well structured interview was used to collect data from selected members of Muslim communities in Ondo and Ekiti states. They comprise the Muslim who have attempted the *Islamiyyah* schools or have a very good rapport with the proprietors of the said schools. This was carried out through snowball method in order to add value to the information collected.

3.3 Target Population

The population of the study comprises some selected members of *Muslim* scholars and other members of the communities in Ondo and Ekiti States such as: Islamic scholars, parents of the *Islamiyyah* schools, graduands of *Islamiyyah* schools and proprietors of *Islamiyyah* schools in both states, Imāms (Muslim Leaders) and Muslim Scholars. The reason for choosing these categories of people was unconnected with their role as active practising Muslim and that they are opinion shaper Muslim. Equally, some of these people have had one or two things to do with the schools or with proprietors of these schools in the past.

3.4 Sample and Sampling Technique

Purposive sampling technique was used to purposively select 65 key informants from Ondo and Ekiti states. They comprise: 16 Islamic scholars, 17 parents, 15 graduands of *Islamiyyah* schools and 17 proprietors. The selection was based on the availabilities of the needed information from the respondents.

3.5 Method of Data Collection

A well structured interview was administered by the researcher. Forty-five minutes was allocated for each informant to answer the questionnaire. A good number of the informants finished before the time allocated to them while some of the informants exceeded the time allotted to them. Informants were given enough time to respond to each question and they were not interrupted by the researcher in the course of the interview. However, some informants could not attend to the questions at a time. In this case, the researcher made arrangement for another time which seems to be convenient for the informants.

3.6 Method of Data Analysis

The data collected through oral interview from 65 key informants selected across the two states were manually transcribed while Content Analysis was used for transcription. Through this, relevant information relating to the origin of Islamic education in Ondo and Ekiti states, as well as the curriculum of instructions, methods of learning and impact of the schools on the graduands and the entire Muslim communities in the states were properly recorded. In doing this, due attention was given to the salient issues raised in the course of the interview. The respondents' answers to the interview questions were qualitatively analysed using content analysis.

3.7 Ethical Consideration

The researcher paid a visit to some of the informants while phone calls were made to some others prior the day of the interview to seek their permission for the conduct of the interview. The researcher also assured the respondents of the confidentiality of the information received and that it will not have any negative implication against them as the research is purely academic.

3.8 Validity and Reliability

The test items were given to the experts in the field for proper examination to achieve content and face validity. It was also given to professionals in English language to check the language usage.

3.9 Theoretical Framework

This study is premised on the Comenian theory of learning and education propounded by John Amos Comenius in 1618¹ which presuppose that all human beings are capable of learning and must therefore be given the opportunity to learn and that education must be made accessible to every child including the female children. Comenius is concerned with a scheme of universal knowledge i.e. pansophism by which everybody would be able to see the relationships among all fields of knowledge and be able to initiate general principles. He is the author of the *Great Didactica Magna* (The Great Didactica) in which he describes the existing schools as “terror to pupils and slaughter houses of mind...where what ought to be learnt in one year is learnt in ten years where things are presented in confused form, places where minds are fed on words ”².

Comenius outlines a conception of schools in line with what exist in American system of kindergarten (Antenatal) in womb elementary school (Infancy) in home secondary school (Boyhood) in village, college and university (Adolescent) in town. To him, education is to make man be able to serve himself, humanity and God. The trust of Comenian theory lies in the formation of the general goals of education and the idea of education in line with the nature ³as widely known in the last part of the 18th and early 19th century.

He also argues that there should be no excessive discipline in schools because the failure of pupils is often the fault of the teacher who fails to make pupils learn. He uses the analogy of the musician who does not strike the lyre or throws it away against the wall because it produces a poor sound but sits down diligently to repair it to explain the point. To him, dissemination of knowledge through printing and text-books is the avenue to reduce ignorance⁴.

Comenius also advocates for the need for the knowledge of the immediate environment and religious moral education as well as the classical subjects for the child. His famous writing on religion is the labyrinth, which shows the world as chaotic and incomprehensible. The book opines that this world is full of useless things

and that knowledge is the only thing that matters. Comenian theory had great influence on the education of the children and was highly recognised in the middle of the 19th century. Comenius theories on education comprise about forty, mostly on educating women and children. He was hailed as the inventor of text-books and primers.⁵

The second theory is *Imām* Al-Ghazali theory, Abu Muhammad Ibn Muhammad Al-Tusi 450/1054, (1058-1111). He was very prominent the *Muslim* intellectuals. He was a philosopher, a jurist, a theologian and accomplished logistician. He was a renowned scholar of Islam and was given the title *hujjatu-l-Islam*, (the proof of Islam). He believes that students be given freedom to involve in games so as to relieve him of boredom and weakness and to be able to participate actively and positively in the next class⁶.

Imām Al-Ghazali's idea of theory education is tantamount to the theory of 'behaviourism' on rewarding of the students. That is if a student shows positive behaviour to his teachers by obeying him and accommodates his colleagues he should be rewarded. At the same time, a calcitrant student be punished, however this should not lead to his physical injury. *Imām* Al-Ghazali's theory had greatly influenced people outside the Muslim world. He maintains that education is a process that must lead human beings towards the consciousness of the Creator in order to obey His commands⁷.

The study also adopts the Islamic theory of education that posits that the Almighty God was the first Educator and the first Teacher Who taught Adam, the first human what the angels did not have knowledge of. This information is contained in Qur'ān 2 verse 31 which goes thus:

And Allah (God) gave Adam the Knowledge of everything
He then presents him before the Angels....

In Islam, the only basis by which man can be qualified to be the representative of Allah on earth is to be educated. In other word everybody must be educated as displayed by Adam before the *Malaika* (Angels). This is contained in Quran 96 verses 1 to 6. In addition, on many occasions the Prophet of Islam commanded all the Muslim to look for knowledge saying: "Seeking of knowledge is compulsory on all Muslim. He said also that the ink from the scholar's pen is more superior to the martyr's blood." And in another sense he says: "Seek for knowledge even when you are to go as far as China. Also he adds that education is the lost properties of Muslim anywhere he

finds it he picks it. Education is a treasure that one needs not entertain fear about because no thief can steal it.⁸

Endnotes to Chapter Three

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CHAPTER FOUR
SELECTED ISLAMIC SCHOOLS (MADARIS) AND THEIR
CONTRIBUTIONS TO THE DEVELOPMENT OF ISLAMIC EDUCATION IN
ONDO AND EKITI STATES

4.0 Preamble

With the advent of the colonialism in the Northern part of the country, the fortune of Islamic education which was thriving in the area was affected by colonial western style education as career opportunities were soon determined by proficiency in English Language. Employment opportunity in the civil and public service was then tied to acquiring western style education and remains to date the official policy in Nigeria¹. However, this colonial intrusion did not initially adversely affect the North fortune of Islamic education as the colonial rulers were compelled to rely on the products of Islamic education to run their administrative bureaucracy, a situation that enabled Islamic educated northerners to retain their elitist position until the colonial rule had produced adequate man power through western style education².

However, down South, the case for Islamic education was different as it had less impact on its people. This is one of the reasons why Western style education was quickly accepted majorly among the elites. Moreso, some Muslim felt that they should not hold obstinately and stubbornly to Islamic education and shut the doors tightly against the useful ideas and features of Western style education since the Prophet of Islam said: “education is the lost heritage of Muslim wherever he finds it he should pick it ”³ As a result of this, differences emerged between the educational pursuits of the northern and the southern part of the country which has not been bridged till today. Southern Muslim saw the need to enrol their wards for western education which had become the yardstick for job opportunity but in attending such schools to acquire Western style education, Muslim parents made provisions for Islamic education which would make Muslim children to retain their Islamic identity⁴. Following their agitation, the colonial administration established a government owned primary school in various parts of the Western states commencing from 1899. The inadequacy of only one primary school for all Muslim children made Muslim societies in Nigeria especially Ansar-ud-Deen Society of Nigeria and then existing Muslim societies to

confront the challenge headlong by establishing Muslim schools in South West Nigeria in large numbers both in towns and villages⁵.

The attempts made by many Muslim personalities and scholars, in preventing Muslim children from being converted into Christianity brought about the formation of *Islamiyyah* schools in the Western part of the country. Though, many of such schools were short lived such as Alhaji Ahmed Obabiorunkosi Arabic and Islamic School of Theology, Oke-Aro, Akure established in 1980. Nonetheless, some of the schools have survived and trained many students who have become great individuals in the society⁶. One of such schools is the popular Ma'ad Al-Adabiyyah School of Arabic and Islamic Institute, Owo established in 1955. These schools were not established for money making but are in form of religious and social services. It was after some times that individuals and societies built Islamic schools for money making such schools are Al-Birr Model School for Arabic and Islamic Studies, Akure; and At-Tawheed Model School, Ado-Ekiti etc ⁷.

No doubt, the aims and objective of Islamic schools differ from the western oriented schools to another. This is because Islamic schools aim at preserving the Islamic values and traditions and also to preparing the pupils for the lives of this world and hereafter. In Islamic schools, the recitation and memorising of the Qur'ān and Hadith as well as the practices of prayers were given prominence. Also, *Sirah* (Islamic history) and *Tawhid* (Faith in Allah), Islamic education gave Muslim ability to recite the Qur'ān with *Tajwid* (correct pronunciation), *Du'a* (supplications) and conduct of prayers. To accommodate this additional subjects and school hours were extended to 4:00 p.m in the evening. These schools were affordable and popular in their localities ⁸. To have the true picture of what led to the establishment of Al-Adabiyyah School in Owo, we have to get to the root of the problems.

4.1 The Beginning of Islamic Education in Owo Town (1955)

Alongside Oja Ikoko (market where local pots are made and sold to prospective buyers) beside King's Palace was a place that hosted the first primary school Saint James in 1911. The place was formerly being used for cemetery by Owo people in the heart of the town. Being the first school, it is known for its academic excellence where parents sent their children/wards to acquire western style education. Being the first school known for its quintessence, it experienced unprecedented turn out of prospective admission seekers from both old and young Christians and Muslims alike⁹.

However, trouble began when Muslim children almost outnumbered their Christian student-counterparts in the school. The game therefore changed from education to religion. Surreptitiously, the Christian teachers started to employ Christian evangelism by converting Muslim children to Christianity with subtle force. You either accept Jesus as your lord and savior or leave the school. Some of the Muslims who had no knowledge of their *deen* (religion) allowed their children to stay behind while those with little knowledge withdrew their children for either farming or apprenticeship¹⁰. However, 1945 witnessed the arrival of Alhaji Shaykh Apaokagi Iyanda Salaudeen Durosinlohun to Owo town. The Muslim community saw this as a succor for their yearnings for Qur'ānic Schools, (QS) and immediately seized the opportunity by sending their children to the evening Madrasah for Islamic knowledge¹¹.

This evening *Madrasah* was organised by the Shaykh at No. 5 Owatuwase Street Owo. Ten years later, precisely in 1955, Owo Muslim Community feels the existence of the erudite scholar on their ward's Islamic education and formally decided to provide enabling and conducive milieu for both pupils and their Islamic teacher. They acquired some plots of land not far from the house of Shaykh in the same street where they made as its permanent site till date¹². This therefore put a stop for forceful conversion of Muslim children to Christianity in the school. Nonetheless, total number of the *Islamiyyah* schools do not match its Muslim population in the town and this is because the so-called indigenous Mallams are not ready to accommodate Muslim scholars from other towns which is responsible for the low number of (IS) presently operating in the popular town known for highest number of Muslim second to Ikare-Akoko town. We can find the veracity of this under (IS) in Owo town¹³. We shall examine the brief history of Alhaji Shaykh Apaokagi who was the pioneer and at the same time pillar behind the success of the Islamic School in Owo.

4.2 Brief history of Shaykh K.S. Apaokagi: His Personality, Profile, Birth and Parentage

His full name is Khadir Durosinlohun Iyanda Salahudin Apaokagi, born in 1919 to the family of Apaokagi. His parents name Salahudin and Salamat lived at Oke/Adeta Pakata in Ilorin, Kwara State. Apaokagi was one of the erudite and pioneer scholars taught by the famous Shaykh Kamaludin Al-Adabiyy (d. 2007). Shaykh Khadir¹⁴ hails from a learned family as his father, Alfa Salahudin Apaokagi, was a

famous Islamic scholar who proved to be a worthy and illustrious ambassador of both his respected teacher by name Alfa Afin of Abata and Ilorin. His mother, Madam Salamotu Adetan from Ile-Babaata, Ibadan of Alore quarter, also in Ilorin had her father's lineage traced to the Royal Family in Oyo, hence the *keke* traditional marks on her cheeks. The Shaykh was the eldest surviving child of his parents since his father had many children before him but lost all of them due to high infant mortality rate. This is why he was named *Durosinlohun* (meaning: wait to worship God), to reflect that his parents had some children before him who had died and that they were believers in God¹⁴. For the real name in Yoruba culture would have been *Durosinmi* literally meaning wait behind to bury me. As a young man, the shaykh was very humble, obedient and well behaved and was always found in constant company of his father, a scholar who had a large school in his compound. This made him to feel a great agony of separation when he was compelled by his father to leave home and joined his teacher's house for his study and future career¹⁵.

His education: Like the tradition of most scholars in Islam, the Shaykh started learning the glorious Qur'ān starting from as early as five years, which he completed within a shorter period than the ten years other students spent to complete the reading. Due to the quick grasp of knowledge that his father noticed in him, he was put under one Alpha Abdullahi of Ile-Alfa Lode, Oke-Ikoyi Quarter, Ilorin who was also the first teacher of his father as well¹⁶. However, on getting to the new Alfa, he was asked to re-start the traditional slate or *walaa* reading as the Alfa felt that he had not mastered the pronunciation of the Arabic Alphabets to his own satisfaction. Of course, this is not unusual of many teachers in *Islamiyyah* schools as long as they are not the teacher that teach students rudiments of Qur'ānic reading. They would ask such students to restart all over in order adjust to their own style of pronunciation. Hence, as long as a student changes his teachers, so also he or she would be asked to re-start from the scratch while colleagues who maintain one teacher would have since completed the study¹⁷.

As a matter of fact, he had not finished the re-reading of the Qur'ān when his father asked him to be a student of another Alfa called Alhaji Muhammed Kamaldeen, because of his modern systematic method of teaching. Thus, the Shaykh spent sixteen years with Alhaji Kamaldeen as a student during which he studied *tawhid*, (Islamic theology), *tafsir* (Qur'ānic exegesis), *Sarf* (Arabic morphology), *Adab* (Arabic literature), *Naḥw* (Arabic Syntax) among other subjects¹⁸.

During the period of his studentship, the Shaykh learned a great deal and not only mastered Arabic language and literature, he also mastered oratory in both Arabic and Yoruba. At the completion of his course, he was awarded the Higher Arabic and Islamic Certificate in 1940 and was sent to teach at an Arabic school, Ilesa¹⁹. Within same year, he was transferred to Arabic School, Offa where he taught for two years, (1940-1942) and then moved to Arabic school, Masingba, Ilorin, his alma-mater where he became a senior Arabic teacher and taught from 1942-1945. In early 1945 he was sent to Owo to teach Arabic and Islamic Studies on a special request from the Owo Muslim Community, which the researcher shall discourse later. Shaykh had a large family and this might probably be connected with the bitter experience his father had after losing many of his children in infancy. He married from Ilorin, his hometown and also from Owo, his final teaching base where he carried out various *da'awa* activities through teaching, preaching, organising socio-religious groups and other community services. He died at the age of 98 years²⁰.

4.2.1 Establishment of Al-Adabiyah School for Arabic and Islamic Studies

Al-Adabiyah School for Arabic and Islamic Studies, Owo was founded with the assistance of Shaykh Apaokagi in January 1955 because Owo Muslim Community wanted their children to be well learned in Islamic education. Al-Adabiyah School in Owo was the first standard Islamic school established in the two states. The school has buildings, students have uniform, curriculum, organisation even it has standard football field where students do sports unlike usual Qur'ānic schools which lack proper organisation²¹.

Aims and objectives of the establishment Al-Adabiyah School are to:

- (1) Produce learned Muslim who would serve as Imāms and *Mufasirun* (Qur'ānic interpreters) in different mosques in Owo.
- (2) Serve as a centre where pupils could learn correct Quranic recitation
- (3) Serve as an avenue where pupils from Islamic schools could further their education²².

Before the establishment of Al-Adabiyah, there were elementary Qur'ānic schools meant for educating pupils on how to read the Holy Qur'ān only, and they were called *Ile kewu* in Yoruba parlance. Example of these are the one established by Owo Muslim Community at the Central Mosque; and in 1940, Mallam Abdul-Karim who hailed from Ede town also established a Islamic School. Though some pupils

completed reading Qur'ān in the school, it did not survive²³. The Owo Muslim Community members who were resolute and determined, ensured to see that their dream came true with the formation of the Al-Adabiyyah School in January 1955. Shaykh Apaokagi was the first principal of the school, which was the first modern Arabic School in the then Ondo Province of Western Region²⁴.

The school which was built through manual labour of students and Owo Muslim community members spent ten years at its temporary Towose Street, vicinity of the permanent site on the same street²⁵. The movement to the permanent site was done in 1966 because the school's old place could no longer accommodate the population of students that comprised both pupils in the elementary and higher level of Islamic education. With the joint efforts of Owo Muslim Community and the Ansar-ul-Islam Society (Owo Branch), fund was raised for the construction of the permanent site in 1966 with a four-bed room bungalow as staff quarters. Other building on the site include of the school block of four-classroom, a store and the principal's office. The school also has a very spacious playing ground and a table-tennis court. All these facilities enable students to do exercise and develop their physical abilities²⁶.

Organisation of the School: Al-Adabiyyah School Owo has somethings in common with western style system of education except that the medium of language is Arabic and that their goal is to produce able scholars, Muslim preachers as well as Imāms for the Muslim Community.

Staff of the School: There is a principal and other four qualified Arabic teachers on the teaching staff roll. The school also employes qualified English and Mathematics teachers in other to get more students enrollment to boost school's image. The school has four class-rooms and each class has a teacher that teaches it. Each teacher is charged with the responsibility of taking care of the class register, diary of work and general discipline of the class. The principal is the overseer, whose responsibility is to administer the school and cater for its welfare generally. He teaches higher classes too²⁷.

Admission in to Form One: Admission is done through the Entrance Examination set by the school, held every year in September or October and is strictly based on both the performance of students in the examination, and their results in the interviews usually conducted for the candidates who pass the entrance examination. The school produces a prospectus for the prospective candidates, which contains the school rules and regulations as well as students' requirements for the school. As the school

authority believes in hard-work for the attainment of greatness, it adopts *Al-Ilm Nur* (knowledge is Light) as its motto²⁸.

School Uniform: The school takes cognisance of the fact that junior students because of their tender ages, may not properly maintain white dresses, hence it recommends two types of dresses. For classes one and two students, there is white shirt over Khaki trousers for boys and white blouses over khaki skirts for girls. There is also immaculate white shirt upon white trousers for boys and white blouses over white skirts for girls in classes three and four. Male students are to put on white caps or *tajia* while female students used to wear blue beret caps but now wear white head covers. All students are also required to wear shoes²⁹.

Terms and hours of work: The academic year, like the western type of education is divided into three terms of thirteen weeks each and the normal school holidays. There is a mid-term break of two days in every term. Classes start at about 4:00 p.m on every Monday to Wednesday and end at 6:00 p.m but in the morning on weekend and end in the evening. The rationale behind this is to allow students to attend western style schools from Mondays to Wednesday in the morning³⁰.

The School rules and regulations: Just like the Western oriented schools, the Adabiyyah School has a set of rules and regulation to guide and guard the affairs of staff and students. The rules guiding Al-Adabiyyah School, Owo are the followings:

- (a) Students must come to school promptly punctually and neatly too.
- (b) Students must be in the school before 7:40am in preparation for the morning assembly on Saturdays and Sundays.
- (c) School fees must be paid during the first week of the term.
- (d) All students must obey the teacher and the school prefects.
- (e) No student must be found roaming about the school compound during lesson³¹.

Examination and progress report: Al-Adabiyyah Arabic School, Owo maintains two main examinations, the mid-term and promotion examinations. A student's position in his or her form is worked out on the average of all his or her marks for the term as shown in the report sheets. Report sheets are sent out every term to parents who are to ensure the submission of correct addresses by students to guide against loss of result slips³². The school has produced many prominent Muslim Scholars throughout the country and outside. Through its academic programme that operates at two levels namely *I'dadiyyah* (Intermediate level) and *Thanawiyyah* (Secondary level) close

study of the curriculum of the school at the two levels show it runs intensive Islamic education courses³³.

4.2.2 Curriculum

Text books: The school supplies books to the students who are charged for such books the same prices charged by reputable Arabic bookshops. The books are ordered from Arab countries at subsidised rates particularly from Lebanon. Each student has a book of account where his/her bill for each term is shown³⁴. Each student also signs a statement which enumerates the prices of books received by the middle of the first term. For this reason, the school supplies books on time and students do not wander about looking for non available textbooks in the market. The subjects that are being taught in this school are: Arabic language, English language, Islamic Jurisprudence, Islamic Theology, Islamic History, Arabic Literature, Prophetic Traditions, Qur'ānic Exegesis and Arithmetic. All these subjects are to be offered in the final examinations³⁵. Subjects offered in the school are geared towards provision of the sound basis for the learners' development in language, religion and social sciences.

(i) The Subjects or (Al-Mawaid) are:

Al-Qur'ān (Qur'ānic reading)

Al-Khatt (Letter writing)

Al-Fiqh (Jurisprudence)

Al-Naḥw (Syntax)

Tajweed (Science of reading Qur'ān)

Tafsir (Exegesis)

Hadith (Prophet's sayings)

Tawheed (Islamic Theology)

Akhlaq (Ethics)

Imlahu (Dictation)

Al-Inshau (composition)

Hisab (Mathematics)

At-Tajweed (Phonology)

Al-Sarfu (Morphology)

Al-Sirah (History)

Al-Adab (Literature).

English.

Mathematics.

The books in use mostly depend on textbooks ordered from Saudi Arabia or other Arab countries such as Lebanon – at subsidised rates and include the following³⁶.

Text books:

- i. Muqarrar al-Hadith books 1-3
- ii. Muqarrar at-Tafsir book 1-3
- iii. Muqarrar al-Fiqh books 1-3
- iv. Al-Balaghatul Wadiha books 1-3
- v. Al-Qira'ah Wal-Muhfuz books 1-3
- vi. An-Nusus Wal-Adabiyah books 1-3
- vii. An-Nusus wal-Mul-Mutala'ah books 1-3
- viii. Khamsun Faridah (Ethics)
- ix. Matn al-Ashmawiy (Islamic Jurisprudence)
- x. Mukhtasar Al-Akhdari (Islamic Jurisprudence)
- xi. Bughyat Kulli *Muslim* (Traditions)
- xii. Ta' limul- Muta'līm Wata'līm –Adabiy (Ethics and Education)
- xiii. Khansuria Faridah (Ethics)
- xiv. Al-Hadith an- Nabawiyyah (Tradition)
- xv. Durusu-l -awaliyyah (Islamic Jurisprudence)
- xvi. Tafsir al-Wadhiha (Syntax)
- xvii. Al-Fawakih as-Saqitah (Ethics)
- xviii. As-Sab al-Mathani (Qur'ānic exegesis)
- xix. Mukhtasar Khalil (Islamic Jurisprudence)
- xx. Matn al-Arjumiyyah (Grammar) etc³⁷.

This is the only Arabic and Islamic school in Owo that provides Islamic atmosphere for students to study Islamic related subjects. Nonetheless Islamic education this day supercedes mere teaching of Islamic related courses and the exposure of students to the obligatory *Faraid*, *Sunnah* and supererogatory aspects of the pillars of Islam should also be a core part of a real modern Islamic education. Another point is that Al-Adabiyah school focuses its attention only on Islamic related subjects with little regard for the conventional western style system of education. To increase the students' enrollment, the school offers non-religious subjects in addition to Islamic studies subjects³⁸.

4.2.3 Finance of the School

Owo Ma'adu-l-Arabiyyah is lucky to have had parents' support at the beginning where they assist the Mallam by providing some means of livelihood and monthly stipends because of lack of government assistance. The Muslim Community assists in the area of building structures too. They also levied themselves at various capacity and according to the means of each donor to make sure the school is line with modern trends, hence, this has made steady progress easy for the Islamic school than others visited in this study³⁹. Nonetheless, at the end of each academic session, graduation ceremony or *Haflah* is organised for graduating students. The ceremony also serves as a source of fund-raising for the upkeep of the school where well wishers, friends of the school, Muslim personalities, and Muslim philanthropists donate generously toward development of the school. This is a moment of joy and celebration of an enviable feat for the graduands and their parents and at the same time serves as an encouragement for graduands and the junior ones coming behind⁴⁰.

4.2.4 Published Works of Shaykh K.S Apaokagi

Shaykh Khadir Apaokagi was a thorough teacher, preacher and spiritual guide but also organiser of socio-religious groups and writer as he wrote many personal and official letters, public speeches and a few pamphlet in Arabic. He did not involve himself in writing books and pamphlets seriously in his early career when he concentrated wholly on teaching, preaching and guiding individuals and organisations through da'awah project. Below are the principal works he later wrote either directly or indirectly mostly in his old age⁴¹.

1. **Al-Ma'had al Adabi lil Ta'lim al Arabi bi Madinat Owo .Al-Huda** (*The Right Guidance*)

A Magazine of the Old Students Association of El-Adabiyyah School, Owo, Ondo State Vol.1 No.1 April, started in 1980 to mark Silver Jubilee Edition of the school contains the article of the Shaykh written in Arabic. The paper examines problem created by British colonialists in relegating *Islamiyyahh* education by introducing Christian schools, which reduce the growth Islam and Islamic education in Southern Nigeria. It also explains the necessity to revolutionise Islamic education by the adoption of modern teaching methods. Furthermore, Shaykh Apaokagi discusses the methods of teaching in the Al-Adabiyyah school as taught by his teacher, Shaykh

Muhammad Kamaludeen as well as the four-year course in Arabic, which results in the award of *Idadiyyah* (intermediate) certificate⁴².

2. Maiden Flight from Ilorin International Airport to Jeddah: 1st Hajj Operation in Kwara State, Ilorin, 1980

This is a pamphlet on the take-off of the Ilorin International Airport as an accredited base for Hajj operations in Nigeria. The Zonal officer in charge of Ilorin Airport Hajj operations was Shaykh Apaokagi, a job he did with utmost passion, zeal and a high sense of responsibility. Hence, he was able to give a lot of data on hajj operations in Nigeria⁴³.

3 A Short Outline on the Introduction of Islam in Ondo State of Nigeria Part One, Zumuratul-Hajaj 1988

This book is well received and celebrated by the MuslimUmmah of Ondo and Ekiti States because of its information on Islam in the states and has become a reference book that both academicians and scholars from various fields refer to on the states. The book was put together by the Zumuratul-Hajaj society Ondo State of Nigeria branch under the leadership of Shaykh Khadir S. Apaokagi coordinated the writing and publication of the book in order to put on record a concise account of the introduction of Islam into the old Ondo State (now Ondo and Ekiti States of Nigeria)⁴⁴. The communities covered in the book include Akure, Aramoko, Araromi-Ekiti, Ayede-Ekiti, Isan-Ekiti, Oba-Akoko, Oba-Ile, Oka-Akoko, Omuo-Oke, Ondo, Owoland, Awo-Ekiti, and Ilara Mokin. The book also contains information on the establishment of Zumuratul-Hajaj society in Ondo State in July, 1973, as a powerful united front to fight all cases of Injustice against Muslim and to work assiduously for the progress of Islam in the state Shaykh Apaokagi was the foundation President of the organisation⁴⁵.

4 Shakhisiyyat al-Shaykh al-Marhum Salahuddin Apaokagi (Collected and edited by Shaykh Salahudin Apaokagi al-Adabi), 1984.

The booklet contains a brief history of the father of the Shaykh, Salahudin Apaokagi written and edited by the Shaykh. It traces the family background, education, qualities and various contributions of the father to Islamic education. It also mentions the direct descendants of Shaykh Salahudin of whom the editor is one. The booklet, following the old tradition of Arabic literature, contains historical material and has artistic values in poetic craftsmanship. The English translation of the whole booklet with the assistance of Professor A.G.A.S Oladosu was published together with the edited Arabic version⁴⁶.

5 Al-Wadih fi Qawa id al-Lughat al-Arabiyyah, Ilorin, Kewulere Islamic Press, 1994

This is a pamphlet on basic grammatical topics written to be part of the *Idadi* Arabic grammar texts of students of Al-Adabiyyah School, Owo and similar institutions in Nigeria. Basic topics like nouns, verbs, and particles are examined succinctly in the booklet. Others are pronoun, and various types of objects and their marks⁴⁷.

6 Al-Majmu' al-Mufid by Shaykh (Dr.) Muhammad Kamaludeen Habeebullah al-Adabi, Lagos, 1938, reprinted by Shaykh K.S. Apaokagi, 1994 and 2005

The booklet contains 40 short Hadith texts with their Yoruba translation carried out by Shaykh Kamaludeen the teacher of the editor and has been in use in Arabic schools all over Yorubaland and beyond for more than sixty years. The Shaykh edited and reprinted the booklet to ensure its continuous availability for Arabic and Islamic students. In the booklet Shaykh Apaokagi adds things such as the Arabic texts and Yoruba translations of all prayers said during the five obligatory daily worships⁴⁸.

7 Ritha' al-Murhumat al-Hajjah Salamat Saluhuddin Apaokagi, 1997

This is a short poem composed in Arabic by Shaykh Apaokagi on one of the wives of his father al-Hajjah Salamatu who was taught in basic Islamic studies and used to teach children the recitation of the Qur'ān. Though she had only two biological children, she was the mother of multitudes of her old pupils, one of whom was the Chief Imām of Iree in Osun State of Nigeria. She was from the Katibi family of Pakata Road of Ilorin⁴⁹.

8 As-Islam wal-Ulum (Islam and Science) Ilorin, 1999.

The pamphlet is a collection of Qur'ānic verses on science and their English translations. The aim of the Shaykh is to awaken in students the spirit of research into the contents of the Qur'ān, scientific enquiry and findings⁵⁰.

9 Al-Sanabil al-Khayriyyah min al-Awsimat al-Fakhriyyah 1421/2000

This pamphlet contains an anthology of poems that records some of the events in the life of Shakyh Muhammad Kamaludeen and the prizes awarded to him by various bodies. The wedding of Sharifah, the grand-daughter of Shaykh Tajul-Adab in 1999 and the Arabic poem written and read on the occasion by Imām Imale of Ilorin, Shaykh Abdullah b. Abdul Hameed is documented. The poem contains 13 lines. The second poem is by Professor A.G.A.S. Oladosu which contains 10 lines and is a

congratulatory message to Shaykh Kamaludeen on the occasion of his being given the Egyptian National Merit Award in Arts and Science by the Egyptian Government in 1992⁵¹.

3 Al-Ihtifal bil-dhirkra li-Istiqlal Nayjirya 2000

The pamphlet contains great and provoking reflections on the 40th Anniversary of Nigeria's political independence. The writer congratulates Nigerians on the celebration but raises cogent questions on our inability to make progress as a federation and the incredibly outrageous amount of money earmarked for the celebration⁵². The amount according to the Shaykh shows mismanagement of Nigerian abundant resources and the resultant abject poverty. He also compared Nigeria with a number of other developing nations who had fared better despite the fact Nigeria is more endowed with abundant manpower, mineral and agricultural resources. He therefore suggests that Nigeria fights corruption totally, reflects on its past and change for the better. He also wants us to move nearer to Allah by fasting and be less prodigal in our spending⁵³.

4 Al-Manzumat al-Nahwiyyat al-Adabiyyah written by Shaykh Muhammad al-Jami' al-Labib Tajul-Adab, Edited by Alhaji Khadir Salahudeen Apaokagi al-Adabi Ilorin, 20 pages. 2000

The book contains a versified treatise on Arabic grammar written by Shaykh Tajul-Adabi, one of the outstanding Ilorin scholars who lived in the latter part of the 19th and early 20th centuries. It was reported that Shaykh Tajul-Adabi composed the R-rhymed poem in the popular *Tawil* metre within half an hour when he was teaching his pupils. The poem which contains 53 lines was edited by Shaykh Apaokagi and covers topics such as parts of speech, types of objects, adverbs, preposition, and their functions, the vocative nouns, which perform the functions of verbs, verbs of nearness, verbs of appreciation and approbation, the imperfect russive and subjunction verbs as well as the emphatic, the permutative adjective and nouns in apposite⁵⁴.

5 Tali-at al-Da'wat al-Mustajabah Lil-Shaykh Muhammad al-Jami' a-Labib-Taj al-Adab Edited by Shaykh Khadir Salahudeen Apaokagi al-Adabi, Ilorin, 2001, iii, 23 pages.

This is a versified prayer in which the popular Excellent Names of Allah were used. It was also by Shaykh tajul-Adab and contains 86 lines in L-rhyme. The popular *Tawil* metre was equally used in the composition of the prayer which is highly treasured by Islamic scholars. It is a special favour of Allah for one to be endowed

with the ability to compose such all-purpose prayer in Allah's Excellent Names and the editor should be appreciated for making available what many scholars would like to hoard and use secretly to gain favour from Allah⁵⁵.

6 Ilm al-mirath (Li-Tullab al-Marhalat al-I'dadiyyah: Nizam Su'al wa Jawab) Ilorin, iii, 9 pages

The pamphlet is on inheritance in Islam, a topic that is vital in Islamic law. It is written by the Shaykh for intermediate Arabic scholars to teach them rules guiding inheritance in Islam as part and parcel of what students of Arabic students of Arabic and Islamic schools must know so as to guide Muslims in general. It is common to hear of a Muslim dying intestate, a situation that does not pose any problem because a dead Muslim's inheritance is already shared by the Shari'ah so as not to create any acrimony⁵⁶.

7 A Laysa Allah bi-Kafin 'Abdahu (Fifty years memorial brochure on the death of Sheikh Salahudeen ibn Salih ibn abi-Bakar ibn Umar) Ilorin, 2nd, 2000, 76 pages.

The book written by Shaykh Apaokagi contains lots of information on many aspects of the history of Ilorin such as the background history of Adewole Area of Ilorin, biography of Shaykh Salahudeen Apaokagi and some of his students, the Emirs of Ilorin, some Shaykhs at Oke-Suna of Ilorin before Shaykh Alimi joined them in 1817, the Chief Imāms of Ilorin, the Imām Imales of Ilorin, the Balagun Alanamus of Ilorin and the Ologbin of Adewole. In addition, the book contains a list of the old students of Ahmad Tijani of Ile-Alfa Khat⁵⁷. Adeta, Ilorin, the Alfas Tafsirs, the Ajanasis and Balogun Adinis in Adeta ward. Moreover, the book records the Imāms of Adewole ward mosques in Adeta, a list of Imāms of Apaokagi mosque as well as prominent Islamic scholars from different houses in Adewole⁵⁸.

8 The Development of Islam in River State, Ilorin, 2001; 42+7 Pages. (Compiled by Shaykh K.S. Apaokagi). Qul-Ja'a-al-Haqq, Ilorin, iii, 43+18 pages

The booklet compiled by Shaykh Apaokagi contains introduction and a welcome address delivered by the then Chief Imām of Port Harcourt Mosque at Victoria on the latter's visit to Port Harcourt on the 5th November, 2000. Incidentally, it was Shaykh Apaokagi who sent him to Port Harcourt in 1965 to teach people Islam and in 1973, he became the Chief Imām of Victoria Street Central Mosque⁵⁹.

- 9 **Qasidatun Wa'ziyyatun Hikamiyyah al-Musammāt bi-Tijidni wa Qasidat Kana Sa'yuhum Mashkuran wa Fa'idatun Jalilah wa Qasidat al-Shaykh Ahmad ibn Abibakr (Omo Ikokoro), Ilorin, n.d., 46 pages. (Compiled by Shaykh K.S. Apaokagi).**

This booklet also compiled by Shaykh Apaokagi contains four materials. The first one is an exhortatory poem of 76 lines popularly known as the Lamhah 'an Hayat al-Shaykh Muhammad Kamaludeen Habib Allah Ibn Musa Al-Adabi⁶⁰.

- 10 **Majaz Tarjamah li-Hayat al-Marhum al-Shaykh al-Mulaqqab bil-Shaykh Alimi, 2005, 26 pages in Arabic, 45 pages in English.**

According to the Shaykh, the inspiration to write Shehu Alimi's short biography came to him when he saw Shehu Alimi, the founder of the Ilorin Royal Family, in a dream on the 8th of June 2005 and Shehu Alimi queried him for not writing on him while he had written on many Islamic scholars of Ilorin origin. Shaykh Apaokagi took up the challenge and wrote this pamphlet which covers Shehu Alimi's origin, birth, educational background, his tours of many Yoruba towns, final settlement at Oke Suna, Ilorin in 1817, his death and his achievement. In addition to the history of Shehu Alimi, the author records in the book his own speech at the 43rd National Conference of Jama'at Ansaril-Islam in 1996 when he was still the National President. The conference was held at Ede, Osun State⁶¹.

- 11 **Al-Du'a-al-Mustajab (compiled by Shaykh Khadir Salahudeen Apaokagi): Ilorin, 2006, 18 pages.**

The booklet is a compilation of some Qur'ānic verses that expresses the omnipotence of God. Emphasis is laid on verses where the Name of Allah "Al-Qadir" (The Powerful One) is used. The verses so compiled are 47. In addition, the Shaykh includes other prayers in the pamphlet. These are the five verses of 50 *qafs* a popular Qadiriyyah prayer and a few other prayers explained in Yoruba. The compiler wants people to use these prayers and reap the great benefits contained therein⁶².

4.2.5 Its Impact on the People of Ondo and Ekiti States

Selected old Students of Al-Adabiyyah Institute, Owo around the Country: The impact of Owo Al-Adabiyyah Institute could be felt not only in Owo town but in Southwestern States of Nigeria. Of all the scholars mentioned in this area an overwhelming majority is from Ondo State, especially those in Islamic discipline who built their educacional attainment on the foundation laid at Owo⁶³.

Shaykh Ahmad Olagoke Usman Aladesawe: He was born at Owo, Ondo State on the 17th of December, 1943 and his father, Alhaji Usman Aladesawe was one of the great pillars of Islam in Owo and the Chief Imām from 1975 to 1974. The Shaykh had his Primary education at Owo and then attended Al-Adabiyyah School between 1955 and 1959 in the first set. After that, he attended Ansar-ud-Deen Teacher Training College, Ota, Ogun State to obtain Teacher's Grade II Certificate in 1965 and went back to join hands in the running of Al-Adabiyyah School⁶⁴. As he taught in Ansar-ud-Deen Primary School in morning, he also taught at Al-Adabiyyah School in the evening and during weekends. In 1969, he won a scholarship to study at the Islamic University Madinah and completed the Bachelor's degree course in Islamic Law in flying colours in 1976. On his return to Nigeria in 1976, he took up a teaching appointment with Ondo State Government and taught at Ansar-ud-Deen Secondary School, Owo where he rose to become the principal in 1990. He retired from the post in 2000. All along, he continued to teach and supervise Al-Adabiyyah School and in 1985, he was turbaned as the Chief Imām of Owo, taking over the leadership of Muslim in Owo, which was a fulfilment of his father's dream. He has been active across the southwestern Nigeria and he was elected the Chairman of the Ondo State branch in 2007. He had earlier being conferred with title of Tajuddin (The Crown of Islam) by Shaykh Apaokagi in 2002⁶⁵.

Alhaji Abdul Kareem Aminu J.P: He was born on the 12th of March, 1932 at Ijebu-Owo to Alhaji Aminullah Eminowa, the Imām Ijebu-Owo. He was a student of Arabic and Islamic studies at Oke-Okuta, Ilorin from 1941 to 1949 under Shaykh popularly Alfa Woleola. He did not attend any Western style school but learnt how to read and write in English through self-efforts. Though he only studied briefly at Al-Adabiyyah School in its formative stage, is strongly attached to Shaykh K.S. Apaokagi⁶⁶. He founded Ansar-ud-Deen Qur'ānic School, Ijebu-Owo and Nawarudeen Women's Society, Owo and presently occupies three prominent Islamic positions namely Chief Imām of Ijebu-Owo, Muqaddam of the Tijaniyyah Order Owo and State Missioner, Ansar-ud-Deen Society of Nigeria, Ondo State branch Shaykh Aminu (popularly known as Jetemiodara) is a Justice of Peace the holder of the Al-Adabiyyah title of Tajul-Muminin (The Crown of the Believers) and a highly respected Muslim leader in Ondo State⁶⁷.

Imām Ibrahim Daramola: He was born at Emure Ekiti State in 1940 and attended Ansar-ud-Deen Primary School, Owo from 1948 to 1954. After his local Qur'ānic

Studies in 1955, he attended Al-Adabiyah School for Arabic Studies as a member of the first set and completed his studies therein in 1959 and obtained the relevant certificates. He began his teaching career at Ansar-Ud-Deen Primary School, Ido-Ani (1959-1960) then also taught at Al-Adabiyah Arabic School; Ikere Ekiti (1961-1966); Ansar-ud-Deen Primary School Ise-Ekiti (1967-1980); Ansar-Ud-Deen Primary School, Emure-Ekiti (1981) and Islamic School, Emure-Ekiti (1982-2004) respectively. Destined to make a mark on Islam in Ekiti State, he is the current Chief Imām of Emure-Ekiti. Since 1992 to date and is member League of Imāms and Alfas in Emure Local Government Area of Ekiti State as well as Chairman, Dalailu Prayer Group Emure Central Mosque⁶⁸.

Alhaji Ahmad Abdul-Salam Adebisi: He was born on the 20th June, 1941 at Owo to Mallam Abdul-Salam and began his early Islamic education at the Owo Central Mosque Qur’ānic School and completed in 1954. He moved to Al-Adabiyah School and completed his studies therein in 1959 as a member of the first set. He also attended Al-Azhar University in Cairo for a Diploma in Arabic and Islamic Studies. Shaykh Ahmad as an Arabic and Islamic teacher all his life has taught at Ansar-Ud-Deen Primary School, Ijebu-Owo (January to June, 1960); Ansar-ul-Deen Primary School, Idogun (1960-61), Ansar-ul-Deen Primary School, Iyere (1961-62) and Ansar-ul-Deen Primary School, Owo (1963-87). In addition, he has been teaching at Al-Adabiyah School Owo for more than two and half decades⁶⁹. Most of the old students mentioned in his manuscript were taught by him. In 1961, he founded a Qur’ānic School which thrives till today. He also founded Kamarudeen Women Society at Owo in 1969 and Saaratul- Islam Women Society also at Owo. At present, he is the *Mafasir* of Owo. In 2002, Shaykh K.S. Apaokagi gave him the title of Najmuddeen (The Star of Islam) in an elaborate ceremony at Owo. He has written a manuscript titled “The Story of My Life” which is yet to be published⁷⁰.

Alhaji Yahaya Yoosuf: He was born at Owo, his hometown in 1942 where he attended Mallam Yoosuf Arowasi Qur’ānic School at a tender age. He also attended Ansar-Ud-Deen Primary School, Owo and was in the first set of students at Al-Adabiyah School, Owo but spent an extra year (1960) at the institute. In addition, he attended A.U.D. Secondary Modern School Owo, after which, he studied hard and obtained his G.C.E⁷¹. Ordinary Level and Diploma in Accountancy. He was a pioneer teacher at Al-Adabiyah Institute, 1960-62 and 1967 and was very good at teaching Arabic Reading and Comprehension. He also worked under the Western Nigerian

Water Corporation and then Ondo State Water Corporation, Akure in Accounts Section (1963-94). He is now a pensioner but remains foremost Islamic Scholar and is the Secretary Council of Imāms and Alfas in Ijebu-Owo⁷².

Alhaji Sheikh Ahmad Akewusola Salaudeen: He was born on the 20th of April, 1939 at Owo to Alfa Saludeen Kassan and attended Alhaji Ma'aji Ndagbagba Qur'ānic School at Ijebu-Owo. He also attended Al-Adabiyah Institute from 1958 to 1961. From 1971 to 1975 he attended al-Ma'had al-Deen al-Azhari at Ogidi, Ilorin which consolidated his Arabic and Islamic education. He had earlier taught people Islam at Aba, Abia State, from 1962 and founded a Qur'ānic School there in 1962-1968⁷³. He left the place, owing to the insecurity during the Nigerian Civil War and re-located to Ipetu-Ijesa where he taught in a primary school and Qur'ānic school, 1968-1970. He later re-located to Owo, his hometown and deceminated Islamic knowledge in his formal school, El-Adabiyah Institute, between 1976 and 1980 before becoming the Principal of the Institute in 1980. Sheikh Ahmad Salaudeen is an experienced teacher and administrator who is doing his best to maintain a good academic standard and discipline in the institute. He has written a work on "Unity in Islam" which is yet to be published. In 2002, he was given the honorific title of Kamaludeen (The Perfection of Islam) by Shaykh K.S. Apaokagi for his invaluable service to Islam through the effective management of the institute⁷⁴.

Alhaji Jamiu Abdul-Salam Okoro: He was born in Owo in the early 1940s to Pa Abdul-Salam Fayemiwo Okoro, a native of Owo where he attended Alfa Salaudeen Kasan's and Alhaji Ma'aji Ndagbagba Qur'ānic Schools before proceeding to Al-Adabiyah, Owo where he spent four years in intensive study of Arabic and Islamic studies. He obtained the intermediate Certificate from the school and taught in Owo Muslim Community Central Mosque Qur'ānic from 1961 to 1971 before starting Jamiu Okoro Qur'ānic School, Owo in 1971 to date and Iselu Mosque Qur'ānic School in 1972. He also founded two Islamic associations: Nurul-Islam Women Society in 1963 and Muhyideen Society in 1975. He became the Imām of Iselu Mosque, Owo and in 2002 he was given the title of Badruddeen (The Full Moon of the Religion of Islam) by Shaykh K.S. Apaokagi⁷⁵.

Professor Yasir Anjola Quadri: He hailed from Ijebu-Ode on February 22, 1947 into the family of Alhaji Buraimoh Quadri, a very successful and popular business man and printer who had his primary school at Ansar-Ud-Deen Primary School, Ijebu-Ode (1955-1960) and later attended Al-Adabiyah School, Owo with his brother Nurudeen

Popoola Quadri in 1962⁷⁶. Though their father wanted some members of his family to be notable Islamic scholars in future died in 1963 before his two sons could complete their Arabic and Islamic Studies of Owo, he had sown the seed of their advancement later life. At Owo, Yasir attended Ansar-ud-Deen Secondary Modern School (1963-1965) and came out in flying colours and then taught in a primary school in Akure for a couple of years before proceeding to the University of Ibadan where he trained for one academic session (1967-1968) and obtained the famous Certificate in Arabic⁷⁷. He began his career later after his University education as an Assistant Lecturer at the University of Ilorin in the Department of Arabic and Islamic Studies, in 1976) Among his contributions are annotated English translations of very useful Islamic books such as *Mawaiz Balaga*, *Al-Muqaddimah*, *Al-Izziyyah*, *Al-Ashmawi*, and *al-Akhdari* and above all, he translated the Glorious Qur'ān into Yoruba with title *Alukurani Alaponle*, 1997. Professor Quadri various administrative posts in the University such as Head the Department of Religions (1995-1996), the Deanship of Faculty of Arts (1996-1998). In (2008), he was a member of the Governing Council of the University of Ilorin. He retired from active service in the year 2018⁷⁸.

Alhaji Nurudeen Popoola Quadri: He was born on the 11th December, 1948 at Ijebu-Ode like his above elder brother Alhaji Buraimoh Quadri. He also attended Ansar-ud-Deen Primary, School, Ijebu-Ode from 1954 to 1959, Al-Adabiyyah School for four years (1962-1965) and Ansar-ud-Deen Secondary Modern School, Owo. (1963-1965). Young Nurudeen then taught Arabic/Islamic studies for a few months in a primary school in Ekitiland, Western Region in 1966 before gaining admission into the University of Ibadan for the Certificate Course in Arabic⁷⁹. He successfully completed the course and thereafter, he was employed to teach Arabic and Islamic Studies at Moslem Secondary School, Odinjo, Ibadan from 1973 to 1976. He was admitted into the University College, Ilorin in 1976 for a B.A. Degree course in Arabic and graduated in June, 1979 as the first graduate in Arabic ever produced by the University of Ilorin⁸⁰.

Alhaji Khadiru Yoosuf Ajijola: He was born at Owo on the 1st of October, 1945 and attended his father, Alfa Yoosuf Arowasi of Owo Qur'ānic School from 1953 to 1959, after which he attended Ansar-ud-Deen Secondary Modern School, Owo (1963-65). He also attended Al-Adabiyyah School, Owo from 1963 to 1966 where his elder brother Alhaji Yahya Yoosuf was teaching. He later attended the University of Cairo for a Diploma in Arabic and Islamic Studies, 1969-70⁸¹. During his career, he taught in

A.U.D. Primary School, Owo (1966-71); Muslim Primary School, Idanre and Zonal Inspectorate Primary School, Ikare-Akoko (1972-74); A.U.D. Primary School, Iyere-Owo (1974-80); and St.John's/Mary's Primary School, Owo (1980-99) and St. Peter's C.A.C Primary School, Owo (1999- 2001) while teaching in government schools, he also taught in Muslim Qur'ānic School, Idanre and the Qur'ānic School at Ikira-Akoko. He retired in 2001. He founded three Islamic Societies namely: Nurudeen Society, Owo, Asalatu Society, Owo and Khalifatudeen Owo⁸².

Shaykh Ibrahim Khalil Mustapha Abdus-Salam: Shaykh Khalil was born at Ijebu-Ode in 1943 and studied Qur'ān as a boy under Alfa Akowanikewu, an Ilorin scholar resident in Ijebu-Ode. He also attended Al-Adabiyyah School for Islamic Studies, Owo from 1963 to 1966 and was renowned as a ascetic and mystic person who was always praying. In 1966, he gained admission into the Islamic University, Madinah, Saudi Arabia and by that achievement he was the first product of Al-Adabiyyah School, Owo to travel to Madinah for studies⁸³. In 1970, he established an Arabic and Islamic School in Ijebu-Ode which he named *Madrasat-ul-Ulumil-Arabiyyah* and ran the school well, employing good hands such as Mallam Shu'abu Suliamion, another product of Al-Adabiyyah School, Owo. The proprietor ran the school for sixteen years before he died in 1986 in a vehicle accident and is remembered as a great ascetic, fearless preacher, generous gentleman and a devoted reciter of the Qur'ān. Many people believe he was a saint of Allah as five years after his death his corpse was still intact with the white shroud as neat as it was at the time he was buried⁸⁴.

Alhaji Zakaria Adebora Abdul Kadri: He was born on June 12, 1950 into the family of Pa. Abdul Kadri of No 65, Igboroko Nla Street, Owo and attended Ansar-Ud-Deen Primary School, Owo (1954-1959); Ansar-Ud-Deen School, Owo, (1960-62), Al-Adabiyyah School, Owo, (1963-67); Islamic University, Madinah, Saudi Arabia (1969-1973); Al-Azhar University, Cairo (1974-1994), and Institute for Arab Affairs, Cairo (1994-96). He has a B.A. Hons degree in (Simultaneous Translation), (1978) a Postgraduate Diploma (1981), M.A. Linguistics (1994) and Certificate in General Studies in Arab African Relations (1996)⁸⁵. He taught briefly in Al-Adabiyyah School, Owo and Ansar-ud-Deen Primary School, Kano in 1968 before also working with Saved Halaby International Office for Legal Consultation, Cairo (1980-96). He also participated actively in Hajj operations as Pilgrims' Welfare Director in *Makkah* in charge of accommodation, transportation of pilgrims from Nigerian states such as Ondo, Plateau, Benue, Niger, and Oyo (1969-97). He was a notable Nigerian in Egypt

and held the post of Deputy Chairman of the Nigeria Community in Egypt (1985-97) and was an adhoc translator for the Nigerian Embassy in Cairo (1995-96). He was a former president of Nigerian Students' Union in Cairo (1974-75). He returned home in 1998 and was immediately appointed Chief Imām of Abdul Azeez Arisekola Central Mosque, Iwo Road, Ibadan in 1999. He is recognised nationwide as an outstanding Arabic and Islamic Scholar on account of his services to Nigerians in Egypt, Saudi Arabia and Nigeria⁸⁶.

Alhaja Fadilah Anike Adefala: She attended Ansar-ud-Deen Primary School, Owo from 1958 to 1963 and Ansar-ud-Deen Secondary Modern School, Owo from 1964-1967. She also attended Al-Adabiyyah School for Arabic Studies, Owo from 1965 to 1968. She took up a teaching appointment at Ansarul-Islam Primary School, Mafoworade, Ile-Ife as an Islamic teacher (1969-1971). From 1972 to date, she has been self-employed. In 1993, she obtained the Ordinary Level G.C.E and proceeded to the Lagos State College of Education in 1994 where she obtained the NCE certificate in 1997⁸⁷. Alhaja Anike has been with promoting Islamic Education. She founded the Aliyyah Islamic Society of Nigeria in 2001, a body concerned with propagating Islamic Education and orientation in supplication to Allah. She is the Amirah of the Society which is based in Ibadan and has written a prayer book to guide members of the society and other interested Muslim. She also had Aliyyah Qur'ānic schools, which she established in 2003⁸⁸.

Alhaji Musa Ahmad-Naibi: He was born on 15th January, 1952 into the Naibi family in Owo, and had his primary education in Owo, then proceeded to Al-Adabiyyah School, Owo (1965-68) where he had a sound Arabic and Islamic training. He began his work career at Ikare-Akoko and then relocated to Lagos where he also worked for some years as an Arabic teacher. While in Lagos, he was engaged in private studies between 1971 and 1975. He then attended the Fire Service Training School in Ibadan in 1976 and thereafter served as a fire officer under Ondo State Government. Subsequently, he moved to Ajaokuta Steel Company Limited in Kogi State as a fire officer. The solid foundation he had at Al-Adabiyyah School has helped him in life considerably as he combines Islamic scholarship with his professional pursuit⁸⁹.

Mualima Amina Ade Sanni: She was born in Ikere-Ekiti on the 15th June, 1948 into a highly devoted Muslim family and attended Ansar-ud-Deen Primary School, Oke-Suna, Ikere-Ekiti from 1956 to 1961 before Al-Adabiyyah School for Arabic Studies, Owo from 1965 to 1968. She obtained the Primary School Leaving Certificate and

Arabic and Islamic Certificate from the two schools respectively. She was employed by the Primary Education Board (SPED), Ekiti State. On the 1st May, 1992 and has taught Islamic Studies to pupils in Nawar-ud-Deen Primary School, Oyopeju, Ikere-Ekiti⁹⁰.

Shaykh Fazazee Isa Adewale Abdullah (1950-2006): He was born on the 26th February, 1950 to both Alhaji Isa Adewale Abdullahi and Mr. Ajironke Suwaebat Isa Abdullahi of Akungba Akoko, Ondo State. He attended Ansar-Ud-Deen Primary School, Akungba (1955-61), Ansar-ud-Deen Modern School, Ogbagi-Akoko (1962-64), and Qur'ānic School at Aiyetoro-Gbede near Kabba, Kogi State (1964-65) before proceeding to Al-Adabiyah School, Owo where he obtained the certificate in Arabic and Islamic Studies (1966-69). He was known to have been one of the brilliant pupils among his peer, which included Brigadier-General *Sulaimān* Yekini and Professor Z.I. Oseni. Fazazee continued his educational career at Ahmadu Bello University Zaria (1972-73); National Institute of Salesmanship, London (1973-75) and College of Arts and Arabic Studies, Sokoto affiliated to A.B.U, Zaria, 1976-78). His working career began in New Bussa (now in Niger State) and Keffi, Nasarawa State (1970-76)⁹¹. He also lectured at Islamic College of Theology, Sokoto. In addition, he was the National Coordinator of Islamic Education Trust, Sokoto (1976-78). As an Islamic propagator, he held many positions such as the Chairman, Arabic Islamic Tutors of Kwara State (1971-72), National Coordinator of Islamic Education Trust for Muslim Students in all Nigerian Universities (1975-76); Missioner Nurudeen Society of Nigeria, Keffi Branch (1973-75); Welfare Officer, Sokoto State Pilgrims Welfare Board (1976-77) and Chairman, Ansar-ud-Deen Society of Nigeria, Ondo State Council (2004-2006). For his achievements, he was given many awards including the Sultan Bello Merit Award in Islamic Propagation in Sokoto (1978); Merit Award of Ansar-ud-Deen Society, Youth Wing, Jos Branch (1981) and was made the Balogun Adinni of Nur-ud-Deen Society of Nigeria, Keffi Branch (1985). He was happily married and had children⁹².

Shaykh Ahmad Babatunde Abdus-Salam: He was born on the 16th February, 1953 at Ikere-Ekiti in Ekiti State and attended Ansar-ud-Deen Primary School in the town, (1959-65). He was sent to Owo by his father, Shaykh Abdul-Salam, Chief Imām of Ikere-Ekiti to study at Al-Adabiyah School, Owo and was one of the most brilliant pupils in his class (1967-70). He then attended the Islamic Missions Institute al-Bida (1972-75) and the University of Gar-Younis; Benghazi (1976-79) where he bagged B.A Hons Degree (Arabic Language). He also attended the University of Ibadan

(1990-92) for his M.A. degree and was in Riyadh, Saudi Arabia where he obtained a postgraduate diploma in the Teaching of Arabic to Foreign Learners (TAFL)⁹³. Shaykh Ahmad won two prizes at the University of Gar-Younis in 1976/77 and 1978/79 sessions as the best student in the Department of Arabic. That feat is a testimony of his brilliancy and industry⁹⁴. He had worked in different parts of Nigeria such as Ansar-ul-Islam Arabic School at Ikare-Akoko, Ondo State from 1971 to 1972, St. Francis Grammar School, Iwaye, Yaba, Lagos from 1983 to 1988, where he taught Islamic Studies, he worked as a newscaster (free-lance) at the Arab section of the Voice of Nigeria, Ikoyi, Lagos and Lagos State University where he lectured Arabic Studies from 1988 till 2001 when he relocated to Ikere Ekiti to become the Chief Imām of Ansar-ud-Deen and took up a teaching appointment at the College of Education, Ikere Ekiti.⁹⁴ He is also the Ansar-ud-Deen's zonal missioner Mission Board, Headquarters, Lagos, member, Nigeria Inter-Religious Council, Ekiti State Chapter, member, Nigeria Supreme Council for Islamic Affairs, Ikere Local Government Area as well as member, Police-Community Relations Committee (PCRC), Ikere-Ekiti. Shaykh Ahmad is a conscientious researcher and writer and has several academic journal articles in Arabic Grammar, translation, linguistics, literature, rhetoric and Islamic studies and has attended different academic conferences in various parts of the world. He is happily married with children⁹⁵.

Alhaji Shu'aib Nuhu Sulaimon: He was born on the 8th of April, 1954 at Akungba-Akoko in Ondo State and attended Primary School, in the town (1960-66). He then went to attend Al-Adabiyah School (1968-71) before proceeding to a formal secondary where he obtained GCE O/Level Certificate in 1978 and then attended University of Ilorin for his B.A Honours degree (1980-84)⁹⁶. His working career included teaching at Madrasatul-Ulumil Arabiyyah, Ijebu-Ode (1972-1980) serving as a graduate assistant in Arabic in the Department of Religions of the University of Ilorin (1984-85) during his National Youth Service Corps and teaching at Sanni-Luba Continuing Education Centre, Ijebu-Ode in 1986. He later got employed by the Federal Ministry of Education and was posted to King's College, Lagos where he was the Head of Arabic Department and College Imām (1987-2006). He also became Imām of Federal Low Cost Housing Estate Central Mosque, Ikorodu in 1988. In 2006, he was transferred to the Federal Government Girls' College, Benin City as the Head of Department of Arabic and also became the Chief Imām of the College⁹⁷.

Imām Yunus Abdullah Anola: He was born at Owo on the 25th of April, 1955 to Alhaji Abdullah Anola and was enrolled for Qur’ānic education at the Central Mosque Qur’ānic School, Owo (1960-65). He attended A.U.D. 1 Primary School, Owo (1960-67) and then began his training at Al-Adabiyah Institute which he completed in 1971. After which he attended A.U.D., Secondary Modern School, Owo (1973-75) and St.John/Mary Teacher Training College, Owo (1976-78). He then proceeded to Egypt and attended Al-Al-Azhar University, Cairo (1980-87) where he bagged a B.A. in Islamic Studies. Imām Yunus is a veteran teacher who has taught at primary schools at Amula-Odunlade near Ile-Ife (1972); Ori Oghen near Ifo (1978) and at A.U.D Comprehensive High School, Owo (1978-1979); Kwara State Polytechnic as a member of the NYSC (1972-73); Ondo State University, Ado-Ekiti (1993-99); and Adekunle Ajasin University, Akungba-Akoko 1999-2013 when he resigned as lecturer and he is currently the Chief Imām of Al-Adabiyah Central Mosque, Owo⁹⁸. He founded Owatowose Ratibi Mosque in 1994, co-founded Safwatullah Society in 2000 and Safwatullah Qur’ānic Studies Centre 2004. He has been the Imām of Owatowose Ratibi Mosque as well as Chief Imām of Tajul-Adab Central Mosque, Owo since 15th June, 2008. In 2002, he was given the honorific title of *sayfullah* (The Sword of God) by Shaykh K.S. Apaokagi at Owo. Imām Yunus is an academic as well as spiritual leader. He has written many books and papers such as *safwatullah* Prayer Book, a Prayer Guide for *al-Jama’atul Islamiyyah* and an introduction to the Essential Elements of Religious Studies: Christianity and Islam⁹⁹.

Chief Jamiu Afolabi Ekungba: He was born on the 30th January, 1956 at Owo. He attended Ansar-Ud-Deen Primary School in the town (1962-67), Al-Adabiyah Institute, 1968-1972, New Church Grammar School, Owo, (1968-72), St. John/Mary’s College, Owo (1974-75), Yaba College of Technology, Yaba, Lagos (1976-78) and (1982-84) where he obtained his OND and HND in Accountancy respectively. He also attended University of Lagos for a certificate in Computer Science in 1988.¹⁰⁰ During his accounting career he has been an Associate in Information System Audit and Control (since 2001); Fellow of ICAN since 1996, Fellow of brief auditing employee of Egunjobi Suleimān & Co. (Chartered Accountants-1978-79) as well as being a banker with twenty-four years cognate banking experience covering all aspects of commercial banking from 1982 to 1990; he worked with Afribank Plc, as Supervisor, Member of the Team which pioneered the Dynamic Auditing and Inspection of the Bank and ended as a Senior Manager in 1990. Chief Ekungba’s early Arabic and

Islamic training at El-Adabiyyah School had helped immensely to sharpen his God-consciousness and realise his potential to do his best for God and man¹⁰⁰.

Alhaji Ahmed Akingbade: He was born at Gboyin-Ekiti in Ekiti State on the 12th March, 1954 and attended St. Paul's Anglican Primary School, Ijan-Ekiti, (1961), Al-Adabiyyah School for Studies, Owo (1968 to 1972); Okebadan Boys' High School, Ibadan for his formal secondary education (1973-1975) and the Ondo State School of Health Technology, Akure (1980-1983) where he obtained the National Certificate for Medical Laboratory Technicians¹⁰¹. He also attended various short courses in management and capacity building in community project implementation and began his working career in Ibadan as an Arabic and Islamic teacher (1976-77), worked under Ondo State Ministry of Education (1977-80), worked as a laboratory technician in Akure and Ado-Ekiti (1981-82), St. Louis Hospital, Owo (1982), Mile-End Diagnostic Medical Laboratory, Akure (1983-87), and as a member of the Divisional Educational Committee, Gboyin Local Government Area, Ode-Ekiti (1988-99), and Councillor for Health, member, caretaker committee (supervisory) from 1998-99. In 2007, he became a member of the Ekiti State Muslim Pilgrims' Welfare Board, 2007 and also the Managing Director/Chief consultant of Mubarak Global Chemical Laboratory Mortuary Consultant at Ado-Ekiti in 1999¹⁰².

Mallam Kareem Folarin Salim: He was born on 23rd March, 1960 at Owo to Mallam Salim Adeola Eleko and studied the reading of the Holy Qur'ān at Shaykh Apaokagi's Compound, in his home town before attending Ansar-Ud-Deen Primary School, Owo, Al-Adabiyyah Institute for five years, Imada College, Owo (1978-81) and then studied at the Ondo State Polytechnic, where he obtained both the ND and HND. Later he pursued the MSc degree course in Business Administration (MBA) and got a job with the National Television Authority (NTA), Akure¹⁰³.

Alhaji Abdur-Rauf Olasunkanmi Iwalesin: He was born at No 30, Iloro Street, Owo to Alhaji Ibraheem Iwalesin Ijalagba on the 28th June, 1969 and attended Iloro Muslim Community Qur'ānic School, Owo from 1972 to 1973; Alhaji Chief Tafseer Qur'ānic School, Owo, 1976-1978 and Al-Adabiyyah Institute, Owo for five years (1978-84). He also attended A.U.D. Comprehensive High School, Owo, 1980-85 and Ma'had ad-Deeni al-Azhari. Ogidi, Ilorin from 1985 to 1989. Alhaji Abdul-Ra'uf has acquired considerable experience as a teacher having taught for many years at Badrul-Islam Society of Nigeria Qur'ānic School and Al-Adabiyyah Institute, Owo where he became the Vice-Principal, Deputy Chief Imām of Owo, Kingdom, Chief Missioner of

Badrul-Islam Society of Nigeria and *muqaddam* of the *tijaniyyah* order in Iloro Quarter, Owo. To crown it all, he was given the honorific title of *shamsuddeen* (The Sun of the Religion of Islam) by Shaykh K.S. Apaokagi in 2002 and had written some works on the Islamic way of life, unity in Islam, dressing in Islam, duties and rights of parents and marriage in Islam which hopefully he would publish soon for the benefit of the MuslimUmmah¹⁰⁴.

Alhaji Suleimān Rasaki Ajijola: He was born on April 24th, 1974 at Isuada Owo Local Government Area, Ondo State to the family of Alhaji Aminullahi Ajijola and Mrs. Zainab Ajijola. Suleimān attended Ansarul-Islam Qur’ānic School at a tender age and L.A. Primary School, Isuada, (1983-84); Al-Adabiyyah School (1978-91) and sat for G.C.E. O/Level and passed in 2007. He has taught in a Qur’ānic School at Dr. Obanoyen Compound, Owo and worked as a successful tailor. In 1999, he founded Isuada Women Asalatu Group and became the *naibu-Imām* (Deputy Chief Imām) of Isuada Central Mosque¹⁰⁵.

Alhaji Mashud M.B. Thanni: He was born on the 15th of August, 1979 at Owo to the family of Alhaji M.B. Sanni Ajao, the immediate past Imām of Isaipen (Owo) and Mrs. Khadijat Bello Abadaiki. Mashud attended Government Primary School, Owo (1982-88) and Owo High School, Owo (1989-95). He studied how to read the Qur’ān under Alhaji Baba Ifon at Igboroko Nla (1983-87), then attended El-Adabiyyah School for five years (1987-92) and Ma’had ad-Deeni al-Azhari at Ogodo, Ilorin (1995-99)¹⁰⁶. In 2000 he won a scholarship to study at al-Azhar University, Cairo where he bagged a B.A. Hons Degree in Arabic in 2004. He later did his M.A. Degree at the University of Ibadan. He taught in Al-Adabiyyah School, Owo from 1998 to 1999. He is very active in Islamic propagation. In 2002, he was awarded the honorific title of *Tajul-Arifin* (The Crown of the Sages) by Shaykh K.S. Apaokagi. He has to his credit some Islamic works on the lessons of prayer and the benefit of fasting during the month of Rajab which are yet to be published. He is the *Naibu-Imām* of *Tajul-Adab* Central Mosque, Owo¹⁰⁷.

Professor Oseni, Z. I: He was one of the pioneering set at Al-Adabiyyah, at Owo. He started his career as an Assistant Lecturer in the Department of Arabic and Islamic Studies, University of Ilorin which was changed to the Department of Religions in 1977. He worked hard as a researcher cum administrator and earned his promotions steadily until he got to the pick of his career as a professor. Professor Oseni has carried out far-reaching research in Arabic Studies especially in the area of Literature in

Nigeria and has published academic papers in Journals in Nigeria, Malaysia, Pakistan, India, the United Kingdom e.t.c. Moreover, Professor Oseni held series of administrative positions in the University such as Head of the Department of Religions (1995-1996), the Deanship of Faculty of Arts (1996-1998) and member of the Governing Council of the University of Ilorin. He taught the researcher at the undergraduate level and supervised his project. He became the Waziri of Auchi in 2002 and in the same town he was turbaned as the Chief Imām in 2007. He retired from active service in 2020. The followings are elementary Islamic schools in Owo town¹⁰⁸.

4.2.6 Elementary Islamic Schools (IS) in Owo Town

The following (15) are sub-standard Islamic Schools (IS) in Owo town

S/N	NAME OF SCHOOL	THE PLACE	NAME OF TEACHER
1.	Al-Kareem Arabic School	Oke Ikiri, Owo	Alfa Aminullah
2.	Owoyikosal Memorial Mosque	Oke Dogbon Street, Owo	Alfa Muritador
3.	Madrasatu Dinn Lislam	Clerk Quarter, Aruwajoye	Alfa Luqman
4.	Shamsudeen Arabic School	Ekusi Street, Owo	Alfa Muhammed
5.	Darul-Hikmah Arabic School	Ijebu Mosque	Alfa Usaifah ⁷⁵
6.	Allahunur Arabic School	Owagunoriaye Street	Alfa Sashere
7.	Madrasatul FiyatulIslamiyyahh	Emure Junction	Alfa Haroon
8.	Madrasatu Ikhwanudun	Clerk Quarter, Owo	Alfa Haroon
9.	Oludasa Islamic School	Ogbondasa Street, Owo	Yunus Badmus
10.	Wabillahi Taofeeq	Ilale Kasu	Alfa Zakariyah
11.	Madrasatul Khfaudeen	Asewa-Street	Alfa Ridwan
12.	Madrasatul Tahfiz Ar- Risalah	Iyere Owo	MSSN
13.	Safwatullah Arabic School	Afusi Street	KOMS Society
14.	Al-Manalik Arabic School	Okedogbon Street	Ekungba
15.	Al-Hidayah Arabic School	Isola Alafia Street	Alfa Zakariyah ¹⁰⁹ .

Table 4.1: Elementary Islamic schools in Owo

(Source: field work, 2021)

4.3 Alhaji Jamiu Bello Imām and His Personality Profile

His birth and parents: Alhaji J.B. Imām was born on Friday, February 4, 1949 to the popular Ibigbami family in Ilobu headquarters of Irepodun Local Government Area of Osun State. He is the son of Late Sheikh Muhammad Bello who was the Imām of Ilobu till his death in 1966, and Alhaja Ummu Hani Bello Imām who also died in 1970. Other eminent personalities from this family include Alhaji Sheikh Hashim Igbayilola Imām-the proprietor of Rawdat-ul-Dirasat-ul-Islamiyyat in Ilobu; Alhaji Isma'il Olaniyan Bello Imām- a graduate of King Abdul Azeez University, Jeddah, Saudi Arabia; Alhaji Sulaimān Bello Imām and Alhaji Abu Bakri Bello Imām, among others¹¹⁰.

His education: Alhaji J.B. Imām had Qur'ānic education from his childhood under the tutelage of his father as was the tradition in his family. Being very brilliant, he completed learning the recitation of Qur'ān within six months and because of his love to acquire western style education in addition to his Qur'ānic education, he enrolled at Ansar-ud-deen Primary School Laro, in Ilobu which was apparently not to the satisfaction of his father who assigned works for him on the farm to stop him from attending the school¹¹¹. Because of his brilliance, he was admitted to primary three, he completed his primary education early and obtained his Primary Six Certificate from the school in 1966, the same year his father died. In 1967, Alhaji Imām proceeded to Osogbo and enrolled at the Arabic and Islamic Modern School of Sheikh Mustapha Olayiwola Ajisafe popularly called Arikalamu, where he graduated from in 1970 with the Idadiyyah certificate. After his graduation, he worked in the school as an assistant teacher¹¹².

His Islamic education jihad in Akokoland: As promotion of Islamic education in the Akokoland was being made by the Zumuratul *Islamiyyah* Society, it established a school at Oka Akoko in 1969. It was named Zulu *Islamiyyah* Arabic and Islamic School and in its search of a tutor for the new school. It contacted Sheikh Mustapha Olayiwola Ajisafe in his school at Osogbo for the release of one of his products, to teach at the Oka School. Immediately, Alhaji Imām was given the assignment and arrived at Oka Akoko in the late 1970 both as a tutor and an Islamic preacher. Contrary to what he expected from the Zumuratul *Islamiyyah* Society, Shaykh was not properly accommodated nor were his salaries promptly paid but was only left at the mercy of some individuals who sustained him¹¹³.

Therefore, in 1971, he left Oka for Ikare at the instance of Sharafudeen *Muslim* Society, which employed him to head the Sharafudeen Arabic School located at Olufowobi compound Ilepa Quarters, Ikare Akoko¹¹⁴. Under his headship, this school attracted many students from various parts of Akokoland and beyond such as Hameed Aminu and Hameed Yunusa, both from Oka, Taohid Akanbi Akanbi and Misbahu Akanbi both from Oyo town, Waheed Animaseun and Fazazi Mustapha, both from Ede in Osun State, Alfa Abdul Razak from Ijare, Ra'fat Ajape from Ilorin, Sidiqat Shaba and Sherifudeen Shaba both from Omuo Ekiti, Alhaji Alimi Oriloye from Arigidi and Abdul Raheem Mustapha from Afin Akoko, among others. Alhaji Imām was assisted in the running of the school by Alhaji Sulaimān Arikewuyo from Ede and in 1973 the school celebrated its first *walimat* with nine students¹¹⁵.

Sharafudeen Arabic School had classes in the evenings between 4:00pm and 6:00 p.m from Monday to Wednesday and between 8:09 a.m and 11:00 a.m. on Saturdays and Sundays with no school on Thursdays and Fridays. The school consisted of two standard classrooms with desks, benches and chalkboards. Late Alhaji A.O.B. Olufowobi, who was then the President of Sharafudeen Muslim Society in Ikare, provided Alhaji J.B. Imām with a room close to the school premises for residence was also hostel accomodation for students from afar places¹¹⁶. The same building was used both as the instructors house and the student's hostel which enabled the instruction Alhaji Arikewuyo from Ede who taught the elementary class effectively supervise the students living with him and teach them day and night. Alhaji Imām was in charge of those in Qur'ānic and post Qur'ānic levels. He performed *hajj* in 1974¹¹⁷.

Each year, Alhaji Imām prepared his students for the celebrations of *Maulud-Nabiyy and Laylatul Qadri* in front of Ikare Central Mosque, which were always graced by the non-Mulims and Muslims in the town who came to watch the performances of the students in the arts of drama, speech-making in Arabic, English and Yoruba languages, dancing and singing of educative Islamic songs. The fame of Sharafudeen Arabic School, Ikare reached new címax when in 1975, Alhaji Babatunde Jose, a native of Ikare and former Chairman of Daily Times newspaper in Nigeria, was to be honoured and decorated with the traditional title of the Bobatolu of Ikareland. To welcome him and others some Arabic Schools within Ikare, including Sharafudeen Arabic School, were asked to prepare reception speeches for the eminent guests¹¹⁸.

Alhaji Imām wrote in 1975 a book titled *Nuru' I Islam* which is basically on the fundamental príncipes of Islam. The book, written in Yoruba and English languages

became a household guide on Islamic teachings for the Muslim, particularly the Alaslatu Muslim women in Ikare and its environs as its contents were simplified in questions and answers form to make them comprehensible even for a beginner. Alhaji Imām was nominated in the same 1975, to serve as Missioner for the Zaria branch of Ansar-ud-Deen Society and was summoned by his teacher, Shaykh Ajisafe, to pack from Ikare immediately in preparation for his new appointment in Zaria. However, the Sharafudeen Alaslatu Group at Ikare whose members were also the parents of the pupils in the Sharafudeen Arabic, protested against this transfer, sent representatives to Osogbo to express their displeasure about it and vowed to renounce Islam if Alhaji Imām was not return to them. Consequently, he was returned to Ikare immediately¹¹⁹.

Between 1976 and 1978, Alhaji Imām served as an Arabic and Islamic teacher at A.U.D Primary School, Okeagbe Akoko and in 1979, he won a scholarship to study Islamic Theology at the University of Baghdad in Iraq. He came back in 1986 having completed his B.A. degree programme, did his Youth Service at A.U.D. Comprehensive High School, Ado-Ekiti, in 1987 and afterwhich he decided to re-organise his former Arabic School at Ikare and cooperated with the Ikare Muslim Council to manage their Arabic and Islamic Training Centre on a monthly salary of N200 that was not promptly paid. Among his students in the training centre, Alfa Mutalib Ya'qub (from Ikare), Alfa Abdul Hameed Olagunju (from Ibadan), Alfa Muhammad Ma'ruf Bakri (from Osogbo) and Alfa Abdul Hameed Abdul Azeez (from Oyo)¹²⁰.

4.3.1 Establishment of Taqwallah Arabic School, Ikare-Akoko

In 1989, Alhaji Imām decided to stand on his own by starting his school. He named it "Taqwallah Arabic School," which opened only in the evenings and weekends. It was temporarily housed by Muslim Primary School, Ese, Ikare whose Parents and Teachers Association (P.T.A) meeting held in 1990 suggested that a permanent site should be provided for the Arabic school. In response to this, Alhaji Abdul Azeez Oriloye from Arigidi Akoko donated a expanse of land at Agbaluku Arigidi for the use of the school. In 1992, a launching was organised for the school and the money generated was used to build a four classroom block which was roofed in 1994. The establishment of Taqwallah Nursery and Primary School in 1995 was an epoch in the life of Alhaji Imām. The idea of the school started when he visited a Muslim family at Ikare and found a young Muslim child praying in Christian way

before eating. Alhaji Imām felt worried about this incident which he attributed to the orientation the child has from the Christian school he attended. Hence, he thought of setting up a Nursery/Primary School for Muslim children. The school finally took off in September 1995 at its permanent site in Agbaluku Arigidi¹²¹.

Staff of the school: The school, which has three arms - Kindergaten, Nursery one and Nursery two, started with seventy (70) pupils who were drawn from Ikare and Arigidi towns. Alhaji Musa Animasaun (from Ede) donated one eighteen-passenger bus, which was refurbished and used for transporting the pupils to and from the school. The school, which was registered with the Ondo State Government in 1995, had a retired teacher-Alhaji J.B. Olanipekun, as its pioneer headmaster. In addition, Islamic studies teachers, the school employed qualified English and Mathematics teachers to woo both parents and students to learn Islamic studies. Other members of staff include: Mallam Wahab Jamiu, Mallam Tajudeen Ayeni, Na'imdeen Bello Imām, Abdul Azeez Bello Imām, and Sister Muslimat Muhammad, among others. The minimum qualification of all the teachers is Nigeria Certificate in Education (N.C.E)¹²².

4.3.2 Curriculum

Subjects are taught in Arabic language. They include:

- | | |
|---------------------------|---------------------------------|
| i. <i>Qir'at</i> | Reading |
| ii. <i>Tawhid</i> | Theology |
| iii. <i>Fiqh</i> | Jursiprudence |
| iv. <i>Hadith</i> | Prophetic Tradition |
| v. <i>Tajwid</i> | The Science of Qur'ānic reading |
| vi. <i>Hisab</i> | Arithmetic |
| vii. <i>Insha'</i> | Composition |
| viii. <i>Mahfuzah</i> | Memorisation |
| ix. <i>Imla'</i> | Dictation |
| x. <i>Adab</i> | Ethic |
| xi. <i>Naḥwu wa Sarfu</i> | Grammar and Etymology |
| xii. <i>Ta'rikh</i> | History. |
| xiii. | English language |

xix. Mathematics¹²³.

4.3.3 Finance of the School

Because of lack of government assistance, Islamic schools find it difficult to keep themselves survive; so at the end of each academic session, graduation ceremony is organised for graduating students. The ceremony, which serves as a source of fund-raising for the upkeep of the school where well wishers, Muslim personalities, and Muslim philanthropists donate generously for the development of the school, is a moment of joy and celebration of an enviable feat for the graduands and their parents. Aside his being an *Imām*, his academic qualification and wealth of experience cum his and exposure, Alhaji J.B., Imām, can also be described as an embodiment of virtues. He is humble and easy going, he is amiable. Like Al-Adabiyyah School, Owo; Taqwallah Arabic School has everything in common with western system of education except that the medium of language is Arabic and that the goal of the school is to produce able Islamic scholars, preachers and Imāms for the future of Islamic religion¹²⁴.

4.3.4 Elementary Islamic Schools in Ikare Akoko Community

Table 4.2: List of Elementary Islamic Schools in Ikare as at 26-06-2019.

The followings (33) are elementary Islamic schools in Ikare Akoko community

S/N	Islamic Schools	Mallams
i.	Ikare Central Mosque	Alfa Muhammad Rasheed.
ii.	Ekan Mosque Madrasah	Alfa Jimoh Alao.
iii.	Ekan Ile Central Mosque, Ikare	Ustadh Jamiu .
iv.	Igbede Arabiyyah Madrasah	Alfa Abdu-Razaq.
v.	Odoruwa Mosque	Mallam Ibraheem Olaoluwa.
vi.	Ishakunmi Mosque	Alfa Sambaqiyy Ibrahim.
vii.	Okoja Mosque	Alfa Mustafa Nuru.
Viii	Alale Mosque	Alfa Malik Olaoye.
ix.	Okesuna Mosque	Alfa Ajokola Mustafa.
x.	Ajokola Qur'ānic School, Ikare	Alfa Aaruna Ileola.
xi.	Arunwa Mosque Evening Qur'ānic school	Alfa Ballo Ileola.
xii.	Odo Mosque Madrasah	Mallam Oyeleso Musa
xiii.	Iyame Mosque	Mallam Yusau Omolere.
xiv.	Ese Mosque	Alfa Ganiy Lawal.
xv.	Okorun Mosque	Alfa Muyidin Alani.
xvi.	Iku Mosque	Alfa Safaudeen <i>Sulaimān</i> .
Xvii	Okegbe Mosque	Alfa Serifdeen Abdullahi.
xviii.	As-Samad Central Mosque	Alfa Saheed Alowonle.
xix.	Mosque Okoja	Mallam Rahaman Balogun.
xx.	<i>Imām</i> Bello Mosque	Alfa Taofik Awal.
xxi.	Okerafe Mosque	Alfa Abdu-Wahab Shittu.
xxii.	Oyinmo Mosque	Malam Abdu Ganiy Alao.
xxiii.	Okela Mosque	Ustaz Kareem Bello.
xxiv.	Hausa Mosque Okela	Mallam Sulaimān Salaudin.
xxv.	Ahmadiyyah Central Mosque	Alfa Abdu Ganiyu Mumin
xxvi.	Ugbe Central Mosque	Alfa Salahudeen Hamad.
xxvii.	Ansar-ud-Deen Ugbe Mosque	Alfa Salam Olayiwola.
xxviii.	Al-Huda Mosque	Alfa Yaaqub Bolanle.

xxix.	Iboropa Central Mosque	Alfa Abdu Qudus Shittu
xxx.	Ise Central Mosque	Alfa Abdullahi Taofik.
xxxi.	Auga Central Mosque	Alfa Muyidin Musafau
xxxii.	Akunu Central Mosque	Ustaz Sirajudin Musa.
xxxiii.	Ikakunmo Central Mosque	Alfa Jamiu Ikeoluwa. ¹²⁵

Table 4.2:Elementary Islamic Schools in Ikare-Akoko.

(Source: field work, 2021)

4.4 Alh. Shaykh (Dr.) Lukman Idris Sekoni Personality Profile

Birth and parentage: Born to the family of Raji Idris Sekoni and Hajiah Zaenab Sekoni in the year 1974 at Akure, Ondo State Capital, Shaykh sekoni is a native of Ede town Jagun Alaro's Compound in Osun State. His grandfather, popularly called Alfa Raji, an Imām, an Islamic scholar and an Arabic teacher taught his son Idris, the father of Dr. Shaykh Lukman Sekoni. However, Idris started learning the art of cloth-weaving which was a common profession in those days together with tailoring though his father did not like it because he wanted him to study with him at the Madrasah but young Idris was more ambitious than his father who sat down at home teaching children from morning till evening time. Later, the young Idris followed one of his sisters to Ibadan to learn tailoring, during which he engaged in 'Bojua' (local cap sellers) a profession which Ede indigene are known for so as to be able to feed himself. After his freedom he worked in Ibadan for sometime before he returned back to Akure permanently¹²⁶.

At Akure, the young Idris married Hajiah Zaenab Sekoni and they were blessed with children among whom Shaykh Idris Lukman Sekoni is one. In those days Akure did not parade many Islamic scholars as it is now. Idris therefore thought it better to invite his parternal brother Alfa Hadi Sekoni to come and lead them in the prayers during the month of Ramadan and to teach Muslim children as well. Although there were Alfas from Ilorin but they focused more on the job of cloth weaving rather than deceminating Islamic education to the pupils¹²⁷.

4.4.1 Arrival of Alfa Hadi/ Shaykh Dr. Sekoni's Educational Journey

The arrival of Alfa Hadi marked the beginning of the educational journey of Shaykh Dr. Idris Lukman Sekoni in Akure as his father entrusted the Arabic education of all his children to him. There was a visiting Alfa from Ilorin who Alfa Hadi took as his Alfa and each time the Alfa came to Akure, he used to teach Alfa Hadi whom those in Akure believed that no one surpassed in Islamic knowledge. However, at one point in time Idris being a popular tailor who sews clothes for most of the educated elites in the town was influenced by them and he decided that his children should be educated even in Christian schools without losing their identities as Muslims, hence, he was ready to pay for the development levy of his children.¹²⁸ In addition, despite the fact that Idris children lived in the midst of the Christian children, he never allowed his children to mix with them. He was so meticulous to the

extent that he used the linguistic measure, which is important in the society to prevent his children from speaking Akure dialect despite the fact that all his children were born in Akure. Little wonder then that Shaykh is able to speak his Yoruba language in a refined manner. Shaykh completed primary school in 1986 and planned to enter secondary school but his father objected simply because he wanted him to further Arabic education while all his brothers and sisters were allowed to go to secondary school. He was told to remain with Alfa Hadi whose children too were all going to secondary schools whereas young Shaykh was busy writing *hantu*. He had written the whole Qur'ān three times for his Alfas' customers. Shaykh had no option than to accept his father's will. He learned under his Alfa for many years until one Mallam Zakariyyahu Yusuf from Ilorin was later employed to assist in teaching him¹²⁹.

It was this new Mallam who introduced the students to subjects such as *Nahwu*, *Sarf*, *Isab*, *Fiqh* using time table in his teaching. The Mallam did not give the students Arabic text books but Shaykh would collect those text books and writes the texts inside exercise books. The pupils were surprised to see their Mallam using chalk board to teach and they asked: "Do they use chalk board to teach *kewu* when they are not in school?" Even examinations were conducted and pupils who did not want to participate in *Ilekewu* came back but Shaykh was the happiest person among them because he went no where than this *Ileekewu*. This type of modern method encouraged him because it was different from the way his Alfa used to teach them¹³⁰. The new Mallam Zakariyyahu Yusuf became a good friend of his father and one day he advised Shaykh's father to send him to Arabic school instead of this local Qur'ānic school. In 1988 Shaykh left Akure for Iwo to continue his Arabic education with Alfa Zakariyyah Yusuf but he did not study there for long before Alfa Yusuf asked him to proceed to Oyo where there was a new Arabic School, which was tuition free. The school Maadutaalimi-l-Arabiyy al-Thaqafiyyat, Isokun, Isehin road was affiliated to a Kuwait University where two students were admitted from this school yearly. Shaykh was well pleased with this development in the sense that the school was having uniform white shirt, blue trousers, white cap and white sandals to match¹³¹.

Once again he started attending classes, an ambition that Shaykh had been nursing for many years was now fulfilled. After two and half years he graduated and got his *thanawiyy* with *mumtas* certificate and left the school to attend Maadul-Arabiyy Institute of Arabic Elekuro, Ibadan but soon left to join Zulikha Abiola Center for Arabic and Islamic Studies affiliated to Uthman Dan Fodio University, Zaria where he

was tested and given admission. He also got his thanawiyy certificate at Zulkhat Abiola. He went to Ila-Orangun to stay with one of his brothers and studied for GCE examination which he passed successfully in 1994. Due to his brilliance, at Al-Hikma College in Ilorin; he was tested and promised admission to study in Cairo which was not possible¹³².

Nonetheless he finally got admission at ABU Zaria to study Sharia, in 2000. Shaykh who was already married with one child on getting to ABU established Arabic school on Campus from where he got his monthly stipends to cater for himself and his family back home. He was made Da'awah coordinator of MSSN on campus and later he became MSSN Amir of the University the position he held till he graduated in 2003/2004. He attended University of Ilorin for his Master Degree and Ph.D¹³³.

4.4.2 Establishment of his Madrasah

Dr. Shaykh Sekoni founded the *Markaz Darus-s-Sunnah lidirasaat-l-Arabiyyah wathaqaafat-l-Islamiyyah* (Darus-s-Sunnah Center for Arabic Studies and Islamic Culture) with its permanent site at Igoba a suburb town of Akure.

Time Evening school: Al-Birr Islamic Model School owned by MSSN brothers was being used when the centre was first started in 2004/2005 and classes were held in the evening, Corpers and some of Shaykh students are parts of teachers. Like others Darus-s-Sunnah Center for Arabic Studies and Islamic Culture operates western style education by employing English and Mathematics teachers that are qualified to handle the two subjects. This Islamic school receives assistance from Arab country such as Kuwait which makes it capable of employing qualified teachers to handle the subjects and this makes the enrolment of the students and parents' confidence to be robust¹³⁴.

4.4.3 Curriculum

Subjects or Mawad

- i. Naḥw
- ii. Sarf
- iii. Balagah
- iv. Fiqh
- v. Taohid
- vi. Tahfiz
- vii. Adab
- viii. Ulumu-l-Qur'ān

- ix. Ulum-l-Hadith
- x. Usul-l-Fiqh
- xi. English Language
- xii. Mathematics for the benefit of those who do not go to western education.
- xiii. Hisab¹³⁵.

Text books

- i. Khanmsuna Faridah
- ii. Al-Hadith an- Nabawiyyah (Tradition)
- iii. Durusul Awaliyyah (Islamic Jurisprudence)
- iv. Tafsir al-Wadhiha (Syntax)
- v. Al-Fawakih as-Saqitah (Ethics)
- vi. As-Sab al-Mathani (Qur'ānic exegesis)
- vii. Mukhtasar Khalil (Islamic Jurisprudence)
- viii. Matn al-Ajrumiyyah (Grammar) etc¹³⁶.

Published books

- i. Introduction to Arabic Litrature (Al- Muqadimmaa fi Adab-l-Arabiyy)
- ii. At-taqrib ila-l-Arud wal-Qafiyyah
- iii. Taysir al- Balagat-l-Qafiyyah
- iv. Arabic Rhetorics
- v. Qur'ānic Parables
- vi. *Al-Hayawanaat wal-Jamaad fil Amzal-l-Qura'niyyah* or animals and inanimates mentioned in the Qur'ān. Reasons proverbs and rhetorics value of them *Ajalu minal Himar*¹³⁷.

Organisation: Admission into the school is based on entrance examination on Fiqh etc. Many students live in hostel while few of them live outside. Darul-Sunnah/Arabic and Islamic School offers a comprehensive curriculum for the students. It also provides English classes separately for students who decide to have English, Mathematics and other conventional subjects together with Arabic and Islamic classes¹³⁸.

4.4.4 Finance of the school

Unlike other Islamic schools, Darul-Sunnah School of Arabic and Islamic Studies get some aids from Arab countries such as Kuwaet which provides steady assistance progress for the school. Like other Arabic schools, there is no government

aid, however, the responsibilities of maintaining the school does not fall on Shaykh's shoulders alone because there is communal aid. The school is one of the few that enjoys this opportunity and this has made progress easy for the school. Like other Islamic schools, it organises *Haflah* or graduation ceremony is organised for graduating students at end of each academic session. The ceremony also serves as a source of fund-raising for the upkeep of the school where well wishers, friends of the school, Muslim personalities, and Muslim philanthropists donate generously toward development of the school¹³⁹.

4.4.5 Elementary Islamic Schools in Akure

Table 4.3: List of Elementary Islamic Schools in Akure

The following are the list of elementary Islamic schools in Akure:

S/N		
1.	Markaz Institute of Arabic School Akure.	Mudir: Al-Sheikh Ahmeed Mubashir.
2.	Islamic Call and Guidance Centre, Odopo Bus-Stop, Ijoka, Akure	Mudir: Alhaji Abdul-Ganiyu.
3.	Minaret Group of Schools, Oba-Ile, Akure North, Ondo State.	Mudir: Alhaji Junaid A.
4.	Asisoloriro Qur'ānic School, Oba-Ile, Ondo State.	Ustaz <i>Imām</i> Talhat Asiso.
5.	Al-Fur'qan Centre for Qur'ānic Memorisation and Islamic Culture, Madinahh Community, Ilere, Ijare Road, Akure.	Mudir: Ustaz Kamor-deen.
6.	Almubarak Markaz Ulumi Was-Saqa Friyata, Madinahh Community, Ilere, Akure.	Mudir: Muhammad Garuba (Chief Taqwa).
7.	Modrasah Zumuratul-Li-Mumin Arabiyyah Wal-Islamiyyah , Eleye, Iro Street, Oke-Aro, Akure.	Mudr: Al-Sheikh Muritadah Asisoloriro, (1st Balogun Oniwasi, Ondo State).
8.	Fodlulahi School of Arabic & Islamic Studies	Mudir: Isiaka Olokun Mimo.
9..	Al-Bayyah Institute of Arabic Studies, Oke-Odu Central Mosque, Akure.	Mudir: Sheikh Alalaye Al-Imām.
10.	Al-Bayyan Institute of Arabic & Islamic Studies along Ijare Road, Akure.	Mudir: Sheikh Alalaye Al-Imām.
11.	Monshallahu Qur'ānic and Islamic Centre, Elewa Mosque, Abusoro Off Ijoka Road, Akure. Mudir: Musbaudeen Keuyemi.	Mudir: Muhammed Jamiu Ojula.
12.	Al-Istijabah Fodillulahi Modrasatu-L-Arabic & Islamic, Temidire, Road Block, Akure.	Mudir: Muhammed Jamiu Ojula.
13.	Al-Barka Arabic & Islamic Institute, Ofili-Aule, Akure.	Mudir: Sheikh Abdul Raufu Oriyomi.
14.	Modrasat Muhammed Thani Al-Adabiyi, Sango, Ado-Ekiti Road, Akure.	Mudir: Ibraheem Bello, Olohungbebe.
15.	Allah Willing Institute for Arabic & Islamic Studies.	Alfa Qadir Imolaye.
16.	Morkaz Mukashifatu-l-Ulum, Li-t-ta'aleem-L-Qur'ān, Waluggatil-Arabiyyah, wa-Thaqofiyatil-Islammiyyah, Newtown, Idanre Road, Akure.	Mudir: Mutair Adebayo Gbogboogbon.
17.	Morkaz Dararul Fuhum liTaahlim-l-Arabiyyah Wal-Islammiyyah, Road F4, Orita-Obele, Estate, Akure.	Mudir: Alfa Yunus Eleja.
18.	Al-Iqra Arabic & Islamic Studies, Aponmu.	Mudir: Alfa Tajudeen Babalola.
19.	Al-Iqra Arabic & Islamic Studies, Information Village, Adebowale, Ondo Road, Akure.	Mudir: Alfa Tajudeen Babalola.
20.	Ola-Oluwa, School for Arabic & Islamic Studies, Oke-Aro, Akure	Mudir: Imām Abdul Fatai Kajogbola.
21.	Modrasat Ansarul-Islam Arabic & Islamic	Mudir: Alh. Abdul Hakeem.

	Studies, Araromi Mosque, Akure.	
22.	Nurudeen Islamic Centre, Tinubu, Isolo, Akure.	Mudir: Tajudeen Adedigba.
23.	Morkaz Darul-Najai Islamic Studies	Mudir: Hamidu Abdul-Azeez, Asakawi.
24.	Modrasat <i>Zaenu-l-Muslimin</i> Arabic & Islamic Studies, Ajipowo Street, Ondo Road, Akure.	Mudir: Moshood Hasbunallahu.
25.	Modrasat Allahu Nuru-l-Ulum, No 25, Oke-Oluwatedo, Idanre Road, Akure.	Mudir: Abdul Gaffar Mogbolahan.
26.	Al-Qauyum Madrasat-l-Arabiyya Wal- <i>Islamiyyah</i> , Eyin Apata. Mudir: Isiaka Adedokun (Satia).	Mudir: Isiaka Adedokun (Satia).
27.	Emakirun Arabic & Islamic Studies, Emakirun Mosque, Oke-Aro, Akure.	Mudir: Ustaz Sarafadeen.
28.	Sababu-l-Arabiyyah Wal- <i>Islamiyyah</i> , Orita-Obele Road Block, Akure.	Mudir: Hajia Rukayat ¹⁴⁰ .

Table 4.3: List of Elementary Islamic Schools in Akure (Continued)

S/N		
29.	Modrasat Zummuratu-l-Mumin Arabic & Islamic Studies, Crown Hospital, Akure.	Mudir: Abdul-Kareem Sulaimon.
30	Modrasat Daaru-l-Hikma Arabic & Islamic Studies, Otutubiosun Mosque, Akure.	Mudir: Alfa Tajudeen Igbira.
31.	Daaru-s-Salam Arabic & Islamic Studies, M.Y.O. Central Mosque, Sagari Village, Akure.	M.Y.O Organisation.
32.	Maadu Shatih Arabic & Islamic Studies, Plot 24, Block B, Ire-Akari Estate, Akure.	Mudir:Alhaji Afeez.
33.	Morkaz Al-Hikmot Ta'aleem Arabiyya Wa-l-Islamiyya, Goodluck Filling Station, Odeolowo, Oke-Aro, Akure.	Mudir: Salau-deen Musa.
34.	Al-Haq Modrasat-l-Arabic & Islamic Studies.	Mudir: Ismaila Ododoloto
35.	Nurudeen <i>Islamiyyah</i> Arabic & Islamic Studies, Odopo Cental Mosque, Ijoka, Akure.	Mudir: Abdul Azeez (Chief Imām).
36.	Morkaz-u-lum Owode, Akure.	Mudir: Al-Raimi Oladele.
37.	Morkaz Nuru-deen Arabic & Islamic Studies, St. Thomas Church, Isinkan, Akure.	Mudr:Abdul Rasak, Ganmo.
38.	Modrasat Nuru-l-Aqo-Inadatulahi Arabic & Islamic Studies, Oke-Ogba, Igbo Ijaro, Akure.	Mudir: Ustaz Isikilu.
39.	Modrasat Kuliyatu Tadril-Arabic & Islamic Studies, Owe Akala, Oke-Aro, Akure. Mudir: Sheu Shufi.	Mudir: Sheu Shufi.
40.	Modrasat Daaru-l- Hikmat, Wal Faedotillah High School, Akure.	Mudir: Alfa Fulani.
41.	Institute of Arabic & Islamic Studies, Agbesinga Mosque, Gaga, Akure.	Mudir: Alhaji Yusuf Agbesinga Rasak.
42.	Modrasat Surulere Arabic & Islamic Studies, Surulere Mosque, Davog, Ijoka, Akure.	Ustaz Bashir Baqi.
43.	Morkaz Fadilatu-l-Idayat, Onimolu Ijoka, Akure	Mallam Raji Alawiye.
44.	Morkaz Ayatu-l- <i>Islamiyyah</i> , Road Market, Ado Road, Akure.	Mudir: Alfa Ibrahim Igbira.
45.	Ike-Oluwa Arabic & Islamic Studies, Oke-Ekun, Aba-Oyo.	Mudir: Alfa Abdul Fatai.
46.	Modrasatul Nuru-l-Udah, Arabic & Islamic Studies, Ayetoro Mosque, Okelisa, Akure.	Mudir: Imām Memudu Shuaeb.
47.	Modrasat Nurul-Islammiyyah Wa-Taafisu-l-Qur'ān, Sango, Ado Road, Akure.	Mudir: Sheu Abdulah Keugbemi.
48.	Al-Bir Arabic & Islamic Studies, Madinaht Quarters, Ilere. M.S.S.N.	Bro. Musbahudeen A. B.
49.	Nuru-l-Uda Arabic & Islamic Studies, New Site, Sijuade Street.	Mudir: Imām Memudu Ayodeji.
50.	Modrasat Zumuratul Adabiyyah Wal-Qaomoriyya, Old Central Moque, Oke-Aroji.	Mudir: Abdul Azeez Kolawole.
51.	Arabic and Islamic School Al-Masahi, White House Ayedun Qrts, Akure.	Mudir: Shaykh Zubair, S. S. The researcher of this work.
52.	Saraf-Deen Arabic and Islamic Studies, Leo Mosque, Akure.	Mudir: <i>Sulaimān</i> Ajele.

53.	Munbau-l-Hikmat Arabic and Islamic School, Ita-Oniyan, Akure.	Mudir: Useni Jamiu Imayomi.
54.	Morkaz Daaru-l-Salam Y. Momoh Mosque Akure.	Mallam: Abdul Fatai <i>Imām</i> .
55.	Daru-l-Hikmat Sidirat-l- <i>Islamiyyah</i> WaliArabiyyah, Irese, Akure.	Ustaz Salam Ayodele.
56.	Ma'adu-l-Hikmo Olokemeji Seebi, Akure.	Mudir: Muhammed Jamiu.
57.	Daaru-l-Fallahi Arabic & Isamic Studies, Ayedun Mosque, Akure.	Mudir: Muhammad Soliu.
58.	Nasiru-deen <i>Islamiyyah</i> , Oda Central Mosque.	Mudir: Musa Bolarinwa.
59.	Monsalau Modrasat Arabi & Islamic Studies, Oda.	Mudir: Afolabi Ayolo.
60.	Modrasat-l-Imām Hamod Arabiyyah Wal-Islmaiyyah.	Mudir: Abdul Rafiu Olukotun.
61.	Modrasat Shababu-deen Arabic & Islamic Studies, Kajola Mosque, Akure.	Mudir: Abdu-l-Quadri Sayuti.
62.	Modrasat Sadiyatun Soliyatun Arabic & Islamic Studies, Moorepe Shagari Village.	Mudir: Sheu Bilal ¹⁴¹ .

Table 4.3: Elementary Islamic Schools in Akure
(Source: field work, 2021)

4.5 Alhaji Shaykh Mahmud Kuranga Personality Profile

His birth and parentage: Shaykh Mahmud Kuranga was born to the family of Alhaj Muhammed Kuranga and Alhaja Hadithat Kuranga in Osin Aremu city in Mooro Local Government, Kwara State near Sao town Ilorin in the year 1967. His father married many wives who had born him fifteen children but they all died prematurely. After the man had become aged he married Alhaja Hadithat who bore Muhammad Kuranga two sons, Mahmud and his junior brother Abdul Qadir who are the only surviving sons of their parents. His father was a local bricklayer (Baba olomo) and a stone blaster¹⁴².

His Islamic educational background: In 1975 he began his primary school in his home town before he went to Ganmo a town near Ilorin to complete his primary school education. In Ganmo, young Mahmud also began his Arabic school at Madrasahtu Misbahi Deen established by Shaykh Adam and within six months he completed the whole Qura'n reading but unfortunately, his father did not live long to see the young Mallam progressing in his Arabic education. Despite his father's death at young age, Mallam remained undeterred and went to Iwo town in Osun State to further his Arabic education with Shaykh Abdul Baqqi Muahmmad in Ilee Ajijagun Esin which was formerly known as Ilee Ajigbaagun before they accepted the religion of Islam. In 1984, he got his *Idaadi* certificate came to Ilorin to start jobs like basket weaving, digging suck-away, assisting farmers in cutting their bushy farms, etc to fend for himself¹⁴³.

One day the young Mallam went to the farm and upon returning home he was informed that some people came to ask from him whether he would be interested to teach in Mukaramatu Deen Arabic School founded by the Muslim Community in Ondo town where he could be paid (100:00) one hundred naira only monthly. So in 1985, he came to Ondo and spent three years teaching till he was invited by Islahu-ud-Deen, the organisation of Shaykh Muhammad Abdul Baqqi in Ilorin to lead prayers in their Mosque.¹⁵³ The young Mallam who considered himself to be too small for the job because of his little knowledge in the face of intimidating Mallams in Ilorin however left for Ilorin and as he led people in prayer, he continued his Arabic education in Isalekoto in an Arabic school called Daru-l-Ulum where he obtain his *thanawwiyy* certificate. Another vicissitude of life stared him in the face when people that invited him refused to pay his salary and he had to start farming and weaving baskets to sustain himself, a wife and two children. The person entrusted with the money to pay

his salary embezzled it and all efforts made to retrieve the money back by the *Muslim jama'ah* proved abortive¹⁴⁴.

The young Mallam once again left the Mosque and started selling cow meat and he was now known and contemptuously and scornfully called 'Lemamu Alapata.' People were saying that his Alfa had cursed him that was why his knowledge had no value nor benefit and if not why was it that he was moving from one place to another without a particular settlement. His family brother who lived in Okitipupa area of Ondo State came home one day and informed Mallam Kuranga that they needed a Mallam in the town and there and then he followed his brother and after negotiation on salary, Okitipupa *jama'ah* (Muslim Community) agreed to be paying the Mallam (#3,000:00) three thousand naira only in comparison with (#300:00) three hundred naira he was collecting in Ilorin which was not even forth coming every month¹⁴⁵. Mallam Kuranga was very much loved by Okitipupa *jama'ah* because their children were doing well in Qur'ānic learning but the Chief Imām saw this as a threat because the young Mallam was more knowledgeable than him in Arabic and Islamic education and he hence connived together with some of his Mosque officials like dadani, a corrupt form of *mu'adhin* (who proclaim *al-Azan*) to get rid of the Mallam; hence his monthly salary was stopped for three months consecutively¹⁴⁶.

And for the umpteenth time, he went back to his base in Ilorin to become Imām Ratibi in Haramain Mosque located at Fate. There he borrowed some money from his friend Abdullah who worked in Shari'ah Court Ilorin then and bought a bicycle for rent and within a very short period he repaid the money and bought another bicycle in addition to the first one. Later when Alhaji Oladimeji Igbaja established Al-Hikma College in Ilorin, which organised a *dawra* (Saudi Arabia courses) he participated in the examination with his *idadi* certificate and he came first out of two hundred and sixty six candidates. Immediately Alhaji Oladimeji was instrumental in his going to Saudi Arabia to study based on his academic prowess shown during the last examination conducted¹⁴⁷.

In the year 2000, he was given admission to study in Saudi Arabia but his people could not believe it and therefore his relatives that came for Hajj pilgrimage in the year 2000 were curious to see him whether he actually went to Saudi Arabia to study or not. So on getting to *Makkah*, they traced him to his hostel and found him there. They could not believe their eyes but they were well received by Mallam Kuranga who entertained and even sent them home with some cash and material gifts to his family

members at home. When they got back to Ilorin they spread the news that Mahmud Kuranga was in Saudi Arabia and that they actually saw him in his hostel in the school¹⁴⁸. Before he left Nigeria for Saudi Arabia, he was never for once allowed to lead as Imām in their town’s Mosque i.e. (Osin Central Mosque) because he was considered as a mere son of bricklayer and rock-blaster and hence was scornfully and derisively called “*omo baba olomo*” which literally means son of a local house builder. However when he came back from Saudi Arabia he was called upon to lead *salah* in the Mosque. Young Mahmud Kuranga was the first person in Osin Aremu town to go to Saudi Arabia to study, one of his students was the second person and his son the third. On his return to Nigeria, he decided to stay in Ondo town because the area needs more Islamic scholars than other Yoruba cities more so he had lived there before and that he is familiar with the terrain of the area since he worked there not long time ago¹⁴⁹.

4.5.1 Establishment of Markaz al-Sunnat-I-Nabawiyah Litahfiz-I-Qur’ūn-I-Kareem wal-Islamiyyat wal-Arabiyyah

In Ondo town, young Shaykh Mahmud Kuranga started his Arabic school in 2011 with only two students at Okelisa in Ansar-ud-Deen Secondary School during the evening of Monday, Tuesday and Wednesday from 4.00-6.00 p.m, while the school operates on Saturday and Sundays at 10.00-2.00 a.m. At Ansar-ud-Deen, he was asked to leave the school premises and he moved to his residence at Idimoge where he spent some time before he was able to get a rented open ground and built a plank building for his students that were more than two then. Later he was able to acquire some befitting plots of land where he has built a Mosque with the assistance of Saudi Arabia Government. The mosque serves dual purposes as a residence where he and his family are living and as well as a school. Saudi Arabia Government has promised to build class rooms for the school soon since it still has many plots of land¹⁵⁰.

Now, the school consists of *ibtidahi*, for five years, *idadi*, for three years and *thanawiy* for three years altogether making eleven years a student will spend in the school before he could obtain *thanawiyyah* certificate. In the year 2021, the school marked her tenth year anniversary since the time of the establishment of the school. As at now students’ enrolment was sixty six (66), compared with the time when only two (2) students started it¹⁵¹.

4.5.2 Curriculum

Subjects taught are:

- i. Hifz-l- Qur'ān: Memorisation of Holy Qur'ān
- ii. Tawheed : Faith
- iii. Naḥw: Grammar
- iv. Sarf: Morphology
- v. Hadith
- vi. Tajweed
- vii. Sirah
- viii. Usul-l-Fiqh
- ix. Mirath
- x. Adab
- xi. Inshaah
- xii. Imlah
- xiii. Khatt
- xiv. Tafsir
- xv. Mutaliah
- xvi. Aruud

Text books

- i. Mahafusatu-l-Adabiyyah
- ii. Kitab Tawheed
- iii. Usul Thalatha
- iv. Tafsir Tabaraka
- v. Ibnu Khathir
- vi. Matn Ajrumiyyah: Naḥw
- vii. Matn Ghina: Sarf
- viii. Naḥw-l-Wadhi (1&2) Misku-l-wadihu fi qawaid lugat-l- arabiyyah
- ix. Kitab Tawheed
- x. Al-Mizanu al- wafih fi-l- aruud wal-qawaafiy
- xi. Mutaliah
- xii. Usu-l-fi tafsir
- xiii. Al-usul min iliml-usul
- xiv. Hidayatu-l-Mustafid fi ahakamitajweed

- xv. Al-burhan fi tajweed-l-Qur'ān
- xvi. Atarihu-l-Islamiy mafi-l-Islam
- xvii. Taysir Mutalihu-l-hadith
- xviii. Mustalahu-l-Hadit
- xix. English
- xx. Mathematics¹⁵².

Organisation: The school runs from Saturday to Wednesday, Saturday and Sunday is from 8.30-2.00 p.m while Monday to Wednesday is 4.00 p.m-6.00 p.m.; it charges little amount of fees of three thousand naira per term. Teachers are eight in numbers that earn monthly salary while some of the parents do not pay. Teachers are being owed salaries because of non-challant attitude of students' parents. The Qur'ānic school employs Arabic and Islamic teachers including English and Mathematics teachers who are well qualified to handle the courses¹⁵³.

Admission: A student pays 5000 naira only for forms collected, interview follows and if the candidate has previous knowledge of Qur'ānic reading, he goes to *idadi* but if not he remains in *ibtidai*. The students pay for the text books and other materials to be used. The school is using different types of uniforms, white shirt and brown trousers for male, black jalbab for the young females while grown up female are using full *niqab*¹⁵⁴.

4.5.3 Finance of the Madrasa

Like Darul-Sunnah School of Arabic and Islamic Studies, Markaz al-Sunnat-l-Nabawiyyah Litahfiz-l-Qur'ān-l-Kareem wal-Islamiyyat wal-Arabiyyah gets some aids from Arab countries such as Kuwaet which provides steady progress for the school. However, like other Arabic schools, there is no government aids, however, there is communal aids as the school despite that the school solely belongs to the Shaykh so the responsibilities of maintaining the school does not fell on Shaykh's soulders alone. The school is one of the few that enjoys this opportunity. This has made progress easy for the school. Like other Islamic schools, it organises *Haflah* or graduation ceremony is organised for graduating students at end of each academic session. The ceremony also serves as a source of fund-raising for the upkeep of the school where well wishers, friends of the school, Muslim personalities, and Muslim philanthropists donate generously toward development of the school¹⁵⁵.

4.5.4 Elementary Islamic Schools in Ondo Town

Table 4.4: List of Elementary Islamic Schools in Ondo

The followings are (40) sub-standard Islamic schools in Ondo town

S/N	NAMES OF ISLAMIC INSTITUTION	LOCATION IN ODWLG	PROPRIETOR	OWNERSHIP MANAGEMENT	SCHOOL STATUS IN 2005
1.	Alhaj. Yayi School of Qur'ānic Studies	Oke Osun Central Mosque	Alhaji Yayi Olosun (D, 2003) (Est. In 1978)	Private & Traditional Qur'ānic School	<ul style="list-style-type: none"> • 3- Teachers • 50 pupils • No classroom • No payment • No uniform dress
2.	Al-Miizan International College, Al-Ikimah Premier College.	Lipakala, Ondo Town	Shaykh Rabiū Omilonlo	Private & Govt. Approved School	<ul style="list-style-type: none"> • 12 Teachers • 86 Students with Uniform Dress
3.	Ansarul-Islamic International College.	Prison Yard Junction, Surulere, Ondo Town	Ansarul-Islam Society of Nigeria, Ondo Branch	Private & Modern Arabic & Islamic Studies School.	<ul style="list-style-type: none"> • No Students • No Teachers • The Permanent Building of 6 Classroom & 3- Offices Remain • No Playing Ground
4.	Mount Arafat College.	Areyetele, Saabo, Ondo Town	Mallam Bade Tijani (Al-Iwowyiy)	Private & Govt. Approved School	<ul style="list-style-type: none"> • 18-Teachers • 250 Students • School Fees Payment & Uniform Dress Available • 12 Classrooms Few Instructional Materials. • No Playing Ground. • No permanent Site.
5.	Shamsudeen Arabic School	Oke Lisa Mosque, Ondo Town	Ustash Gaosu Oke Osun, Mosque	Private and Traditional Qur'ānic Centre	<ul style="list-style-type: none"> • 40 Pupils • 2 Teachers • No Payment & Classroom • No Uniform Dress • Few Instructional Materials • No Permanent Site
6.	Centre for Qur'ānic Studies Anjola Olohun,	Pele Mosque Ife-Road, Ondo	Alfa Mutohir Ariyo	Private & Traditional Qur'ānic Centre	<ul style="list-style-type: none"> • 30 Pupils • 2 Teachers • No Uniform Dress

	Madrasat Rawdtul Arabiyya Wal-Islamiyyah	Town			<ul style="list-style-type: none"> • Few Instructional Materials. • No Permanent Site.
7.	Truth School of Islamic Studies	New Town, Ondo Town	Mallam Abdul Azeez	Private & Traditional Qur'anic Centre	<ul style="list-style-type: none"> • 30 Pupils • 2 Teachers • No Payments & Classrooms • No Uniform Dress • Few Instructional Materials • No Permanent Site.
8.	School of Arabic & Islamic Studies	Yusuf Abubakri Mosque, Ademulegun Road, Ondo Town	Alhaji Zakariyah Abubakri, Chief Imām Yusuf Abubakri Mosque	Private & Modern Arabic & Islamic Studies School	<ul style="list-style-type: none"> • 170 Pupils • 3 Teachers • No Payment • Uniform Dress Available • Few Instructional Materials • No Permanent Site¹⁵⁶.

Table 4.4: List of Elementary Islamic Schools in Ondo (Continued)

S/N	NAMES OF ISLAMIC INSTITUTION	LOCATION IN ODWLG	PROPRIETOR	OWNERSHIP MANAGEMENT	SCHOOL STATUS IN 2005
9.	Kamaliy Arabic Sehl.	Omole Street, Yaba, Ondo Town	Abdul Fatai, Olohunjedalo (Al-Iloriy)	Private & Traditional Qur'anic Centre	<ul style="list-style-type: none"> • 30 Pupils • 6 Teachers • No Payment • 5 Classrooms • Uniform Dresses Available • Few Instructional Materials. • No Playing¹⁶⁸ Ground, No Permanent Site
10.	Kataye Arabic & Islamic Cultural Training Centre	Igbindo Town, Ondo Town	Ustash Katayeyanjue Kamaldeen Adesina Founded 1994	Private & Modern Arabic and Islamic Studies	<ul style="list-style-type: none"> • 180 Pupils • 6 Teachers • No Payment • 5 Classrooms • Uniform Dresses Available • Few Instructional Materials • No Playing

					<ul style="list-style-type: none"> Ground • No Permanent Site.
11.	Al-Ikhlās Nursery & Primary School.	Victoria Street, Ondo Town	Bro. Najimudeen (Muslim Student Society Muslim)	Private & Government Approved	<ul style="list-style-type: none"> • 100 Pupils • School Fees Payment Available • Uniform Dress Available • 6 Classrooms • 8 Teachers • No Permanent Site
12.	Center for Quranic Studies F.F.F.	F.F.F Estate Mosque, Ondo Town	Alhaji Akolade, Imām F.F.F	Private & Traditional Qur'ānic Center	<ul style="list-style-type: none"> • 40 Pupils • No Payment & Classroom • Teacher • No Permanent Site.
13.	Mercy of God School of Arabic & Islamic Studies.	Ijoka Lane, Ondo Town	Mallam Abdul Lateef, A.K.A. (Ibadan)	Private & Traditional Qur'ānic Center	<ul style="list-style-type: none"> • 65 Pupils • No Payment • 1 Classroom • Few Instructional Materials • Uniform Dress Available • 80 Pupils • No Permanent Site
14.	School of Arabic & Islamic Studies, Onisoosi	Onisoosi Town, Ondo Town	Ustāsh Bawaab Alarae Iwowy (D. 2004)	Private Modern Arabic & Islamic Studies Pupil School.	<ul style="list-style-type: none"> • Big Payment Ground • 10 Classroom • 2 Teachers • Few Instructional Materials • Uniform Dress Available • 80 Pupils¹⁵⁷.

Table 4.4: List of Elementary Islamic Schools in Ondo (Continued)

S/N	NAMES OF ISLAMIC INSTITUTION	LOCATION IN ODWLG	PROPRIETOR	OWNERSHIP MANAGEMENT	SCHOOL STATUS IN 2005
15.	Ansar-Ud-Deen Center for Arabic Studies	Jipadola, Ansar-Ud-Deen Mosque/Secretariat Ondo Town	Jipadola, Ansar-Ud-Deen Society of Nigeria, Head by the Missioner Imām Banyamin Issa	Ansar-Ud-Deen & Traditional Qur'ānic Center.	<ul style="list-style-type: none"> • 1 Classroom • 50 Pupils • 1 Teacher • No Payment • Few Instructional Materials. • No Uniform Dress • No Playing Ground
16.	Madrashaatul Arabiyab Wal-Islamiyyahh	Oluwakemi Mosque, General	Shayk Issa Olohunkemi Abullateef Ibadan	Private Qur'ānic School.	<ul style="list-style-type: none"> • 2 Teachers • No Classroom • 65 Pupils • Few Instructional Materials • No Permanent Site
17.	Daatul Hikmah, Nursery and Primary School, Erinketa	Erinketa, Ondo Town	Mallam Ismail	Private & Government Approved	<ul style="list-style-type: none"> • 150 Pupils with Payment • 8 Teachers • 7 Classroom • Few Instructional Materials. • Uniform Dress Available • No Permanent Site • No Playing Ground
18.	Taqwallah Arabic School	Teqeah Mosque, Saluwa, Ondo	Taqwah-Ilahi Mosque Jamat, Built by Aramayn Charity Organisation of Saudi Arabia	Private & Traditional Qur'ānic Center	<ul style="list-style-type: none"> • No Payment • No Teacher & No Student • No Uniform Dress. • Few Instructional Materials • No Playing Ground. • No Classroom. • No Permanent Site.
19.	Allahu Wahid Arabic School	Allahu Wahid Mosque, Lotogbe, Ondo Town	Alhaji Abdur-Rafiu Lagbaji (Imām) of Allahu Wahid Mosque	Private Traditional Qur'ānic Center	<ul style="list-style-type: none"> • 50 Pupils • 3 Teachers • No Classroom • No Uniform Dress • Few Instructional Materials • No Playing

					Ground
20.	Center of Qur'anic Studies, Iparuku	Iparuku, Mosque, Ondo Town	Mallam S.A. Abubakry Arowolo	Private & Traditional Qur'anic Centre	<ul style="list-style-type: none"> • 70 Pupils • No Classroom • 2 Teachers • No Playing Ground • Few Instructional Materials • No Uniform Dress • No Permanent Site¹⁵⁸.

Table 4.4: List of Elementary Islamic Schools in Ondo (Continued)

S/N	NAMES OF ISLAMIC INSTITUTION	LOCATION IN ODWLG	PROPRIETOR	OWNERSHIP MANAGEMENT	SCHOOL STATUS IN 2005
21.	Amin Arabic & Islamic Training	Victoria Mosque Ezzo, Ondo Town	Chief Imām of Taqueah Mosque Lisaluwa (Imām Abubakry Najinudeen Oluwatoyin)	Private & Traditional Qur'ānic Centre	<ul style="list-style-type: none"> • No Uniform Dress • No Classroom • No Playing Ground • 3 Teachers • 60 Pupils • Few Instructional Materials • No Permanent Site.
22.	Mukaramat-Ud-Deen School of Arabic & Islamic Training	Igbonmoba, Ondo Town	Sahykh Alhaji Imonigoolu Est. 1979	The Most Highly Populated Private & Qur'ānic School of 800 Pupils	<ul style="list-style-type: none"> • Not Existing Again
23.	Munihjai Dahuwalul Islam Arabic School	Saabo, Ondo Town	Ustash Luqman	Private & Traditional Qur'ānic Centre	<ul style="list-style-type: none"> • 70 pupils • 2 Teachers • 2 Classroom • No Payment • No Playing Ground • Few Instructional Materials • Uniform Dress Available. • No Permanent Site.
24.	Asbunllah Arabic School, Est. 2001	Oluseyi Street, General Hospital, Ondo Town	Mallam Abdullateef Asbunallah	Private & Traditional Qur'ānic Centre	<ul style="list-style-type: none"> • 75 Pupils • No Classroom • Uniform Dress Availbale • No Payment • No Playing Ground • 2 Teachers • Few Institutional Materials • No Permanent Site
25	Mount Arafat College, Ajegunle, Branch	Ajegunle, Laje Road, Ondo Kingdom	Mallam Bade Tijani	Private & Government Approved	<ul style="list-style-type: none"> • 74 Pupils • No Classroom • Uniform Dress Available • No playing Ground • 2 Teachers

					<ul style="list-style-type: none"> • Few Institutional Materials
26.	Asbunallah Arabic & Islamic Studies Center	Asbunallah Mosque, Ope Oluwa Street, Road 1, Surulere, Ondo.	Mallam Amidu Ile-Afa-Iwo (Al-Ilory)	Private & Traditional Qur'ānic Centre	<ul style="list-style-type: none"> • No Payment • 56 Pupils • No Uniform Dress • 1 Teacher • Few Institutional Materials • No Permanent Site¹⁵⁹.

Table 4.4: List of Elementary Islamic Schools in Ondo (Continued)

S/N	NAMES OF ISLAMIC INSTITUTION	LOCATION IN ODWLG	PROPRIETOR	OWNERSHIP MANAGEMENT	SCHOOL STATUS IN 2005
27.	Al-Bashir Arabic & Islamic Studies Centre	Behind Success International School, Lisaluwa, Ondo (Al-Bashir Mosque)	Shayk Imām Al-Bashir Al-Alim (The Chief Imām of Ondo Kingdom)	Private and Traditional Qur'ānic Centre	• Not Functioning as at the Time of Research ¹⁷²
28	Sabruddeen Arabic School	Iwo Descendant Mosque, Idimmilokun	Alhaji R.O. Sadeeq Chief Mufasir of Ondo Kingdom and the leader of Iwo Descendant Uniform	Private & Qur'ānic Centre	<ul style="list-style-type: none"> • 70 Pupils, • No Classroom • No Uniform Dress • No Payment • Teacher • Few Instructional Materials
29.	Madrasatul Arabiyah Wali <i>Islamiyyahh</i>	No 1, Irenitemi Street, Aanuoluwapo Mosque	Alhaji Nashood Sullayman Alagolo Bread	Private & Traditional Qur'ānic Centre	<ul style="list-style-type: none"> • 50 Pupils • No Classroom • No Uniform Dress • No Payment • 1 Teacher • Few Instructional Materials • No Permanent Site
30	Marikasul Ta'lim Al-Arobiyah	Ajjola Anabi Mosque, Rive Side	Mallam Abdul Wasiu Oyekola	Private & Qur'ānic Centre	<ul style="list-style-type: none"> • 50 Pupils • No Classroom • No Uniform Dress • 2 Teachers • Few Instructional Materials • No Permanent Site.
31	Arabic & Islamic Studies School	Saabo Road, Ondo	Alhaji Olounlomejoda	Private & Qur'ānic School	<ul style="list-style-type: none"> • 50 Pupils • 1 Teacher • No Classroom • No Uniform Dress • No Instructional Materials • No Permanent Site¹⁶⁰.

Table 4.4: Elementary Islamic Schools in Ondo

(Source: Field work, 2021)

4.6 Islamic Schools in Ekiti State

In Ekiti State, there are standard Islamic schools as found in Ondo State, coupled with (30) Elementary Islamic schools which can later become full grown *Madrasah* in the nearest future if the proprietors emulate the example of some of these two Standard Islamic Schools, (*Madāris*): *Ma'ad Umar bn Khattab li-diraasaati-l-Araiyyah Wa-l-Islamiyyah* Schools, and Islamic Model Crescent School, Ado-Ekiti that are currently gaining popularity and acceptance in Ado-Ekiti the capital city of Ekiti State.

4.6.1 Shaykh Muidin bn Abdus-s-Salam Olaide and His Place of Birth

Shaykh Muidin was born to the family of Alhaji Rashid Abdus-s-Salam Adogba and Alhaja Serifat Adogba at Agbongbon Compound Onibepe, Ibadan in the year 13th March, 1974. Right from his childhood, he was in love with Qur'ānic education and he used to cry to follow his senior brothers to Qur'ānic school. When he reached age six he started primary school, hence; together with his friends, he would attend a Qur'ānic local school. His father soon got to know the reason why he always came home late and personally took him to his Alfa formally at the age of eight years. Though very small in age but because of his love for the Qur'ānic education, he learn it faster than all his senior brothers and even the senior ones who had gone ahead in the studies before his arrival into the *Madrasatu-l-Adabiyyah wal-l-Islamiyyah* (Islamic Morality School) in Agboole Onibepe established by Shaykh Hamzah Abdu-l-Salam¹⁶¹.

When he got to Al-Adabiyyah *Madrasah*, he discovered that some of the students are living with Alfa and they used to learn early in the morning as well as before the arrival of outsiders, hence; he told his parents that he would like to be living with Alfa like others so that he would be participating with others during the early morning study. Shaykh lived with his Alfa till he finished his secondary school, sat for West African Examination Council, WAEC passed and at the same time got his *ibtidai* and *idadi* certificates. His Alfa sought for his assistance to teach his students who were junior to him since he had not got admission into the university. Shaykh later took permission from his teacher that he would like to proceed to another *Madrasah* and the permission was granted. He therefore went to *Maad-l-Arabiyy Al-Niyjiriyy* Arabic Institute Elekuro Ibadan established by Shaykh Murtadah Abdu-s-Salam. In this school Shaykh obtained his *thannawiy* certificate after three and a half years. He sat for the

Joint Admission Matriculation Board (JAMB) and got admission into Ondo State University, Ado-Ekiti in Ekiti State (now Ekiti State University) in year 1997 and graduated in the year 2003 due to incessant industrial action¹⁶².

However, instead of reading Arabic and Islamic Studies, Shaykh went for Business Administration and Management, (Bsc. B. Admin.). He did his NYSC programme in Gombe state where he taught at Jibris Izala Secondary School and was retained for some six years before leaving for Ado-Ekiti, Ekiti State. Although Shaykh was taking the students Mathematics when they later discovered that he was an Arabic scholar after his service year, they asked him to start Arabic studies with their children but Shaykh preferred Ado-Ekiti, Ekiti State where he had had the experience that there is shortage of Arabic scholars unlike Gombe State. Moreso, Ado-Ekiti is very close to Ibadan where his parents live than Gombe State. Shaykh considered going back to Ibadan as well but Ibadan has enough Arabic scholars than Ekiti, hence; he decided to stay in Ekiti State particularly in Ado-Ekiti the capital of Ekiti State¹⁶³.

As soon as he came back from the Youth service, he was employed by the management of At-Tawheed Model Primary and Secondary School, Ado-Ekiti where he was teaching the students Commerce and Accounting. The school also implored him to be teaching the students Arabic and Islamic Studies but the Shaykh accepted to teach Islamic Studies but refused to take Arabic Studies because for the Senior Secondary School (SSS), the level of the students in the course was too low in the sense that some could read Qur'ān while some could not. Therefore, it is like wasting one's precious time. He sold the ideas to the school management but they could not buy the idea, hence; he had to resign in the year 2010/2011 and established his own *madrasah*¹⁶⁴.

4.6.2 Establishment of Ma'ad Umar bn Khattab li-diraasaati-l- Araiyya Wa-l-Islamiyyah

After Shaykh's resignation, he went around the town for studies to know the challenges facing the existing Qur'ānic schools, why is it that there is not standard Arabic school in Ado-Ekiti and its environments. Shaykh discovered that people were not ready to pay fees for scholars who establish any Madrasah and so some Alfas prefer attending different Islamic ceremonies rather than establishing Islamic *madrasah*. After the survey the Shaykh established his Madrasat-u-Rasheed which was later changed to Ma'ad Umar bn Khattab li-Dirasaatil-Arabiyyah-wal-l-

Islamiyyah beginning with *ibtidai* level in the 2010/2011 at Central Mosque Oja-Oba Ado-Ekiti with his only child Abdu-s-Salam. When Central Mosque could no longer contain the students, they moved to Ereguru Mosque close to Central Mosque but from Ereguru to a Plaza located at Okeese owned by Justice Jibril Aladejana from where the Madrasah moved to Ola-Oluwa *Muslim* Grammar School, where it is presently. Although Shaykh has just acquired some plots of land for the *Madrasah* but he has not yet moved to the site¹⁶⁵.

Organisation of the school: It is usual for Islamic schools to be run in the evening to give room for the attendance of western style school system in the morning and after closing students prepare for evening Islamic schools. The school programme operates on Saturdays and Sundays from 8.00 a.m to 4.00 p.m and Monday to Wednesday from 4.00 p.m to 6.00 p.m as the period for Arabic and Islamic Studies. The school employs English and Mathematics teachers to entice the parents and students to be able to survive in the midst of western style schools¹⁶⁶.

School uniform: The school use light green trousers for boys while idadi students use white jalamia while ladies use complete green outfit.

4.6.3 Curriculum

Subjects or Mawad:

- i. Al-Qur'ān
- ii. Tawhid
- iii. Tafsir
- iv. Khatt
- v. Qira'ah
- vi. Hadith
- vii. Fiqh
- viii. Naḥw
- ix. Sarf
- x. Mahfuzz
- xi. Imlahu
- xii. Hisab
- xiii. Tahfizu-l-Qur'ān
- xiv. Mathematics.

xv. English.

Text books

- i. Qur'ān
- ii. Arbain Nawawiy
- iii. Qaidatu-l-Makkiyyah
- iv. Khamsuna Faridah (Ethics)
- v. Al-Hadith an- Nabawiyyah (Tradition)
- vi. Darusul Awaliyyah (Islamic Jurisprudence)
- vii. Tafsir al-Wadhiha (Syntax)
- viii. Al-Fawakih as-Saqitah (Ethics)
- ix. As-Sab al-Mathani (Qur'ānic exegesis)
- x. Mukhtasar Khalil (Islamic Jurisprudence)
- xi. Matn al-Arjumiyyah (Grammar) etc¹⁶⁷.

4.6.4 Finance of the School

Like other Arabic schools, there is no government aid, because the school is self financing, though at times, there are communal aids. However, the management of the school is solely the responsibility of the Shaykh. The school does not enjoy the opportunity of foreign aids. This has made progress difficult for the school. The school organises *Haflah* or graduation ceremony for graduating students at the end of each academic session. The ceremony also serves as a source of fund-raising for the upkeep of the school where well wishers, friends of the school, Muslim personalities, and Muslim philanthropists donate generously toward development of the school¹⁶⁸.

4.7 Shaykh (Professor) Musa Adesina Abdu-Raheem Personality Profile

His birth and parentage: Shaykh Musa Adesina Abdu-Raheem was born to the family of Alhaji and Alhaja Abdu-Raheem Ummuani in 1957 at Rojobi compound in Ibadan South East, Oyo State. His mother Ummuani was the first wife of his father's two wives. His father was an Imām of repute at Rojobi area in Ibadan. The father had been longing to seeing one of his children becoming a great Islamic teacher and preacher. And with the birth of Musa, his ambition seemed half fulfilled as he started teaching him *'ilmu-l-Qur'ānat* tender age¹⁶⁹.

His educational sojourn: In the year 1964, Shaykh started his primary school at Muslim Primary School, Odinjo Ibadan and passed out in 1970 and enrolled to Mahad Su'ud-I-Islam for his secondary school and completed it in 1976. And between 1976 and 1977 he finished his Arabic Certificate Course at University of Ibadan, Ibadan Oyo State and went back to Ansar-ud-Deen Grammar School, Isiwo Ijebu in Ogun State before gaining admission to study Arabic and Islamic Studies at University of Ibadan where he graduated in 1983. Shaykh did his National Youth Service Corps at Kwara State College of Education, Ilorin¹⁷⁰.

His post University working experience: In 1983 after his National Youth Service Corps Shaykh secured a teaching appointment as an Assistant Lecturer with the old Oyo State College of Arts and Science, Ile-Ife (now defunct) where he taught briefly. He was also appointed as a lecturer at the University of Ado-Ekiti, Ekiti State in 1989 where he has been teaching Arabic and Islamic Studies¹⁷¹.

4.7.1 Establishment of His Madrasah

Many things came to the mind of Shaykh before venturing into establishing an Islamic school in Ado Ekiti Shaykh noticed that there were many Christian schools both private and government, all over Ekiti State with few Muslim schools and the few Muslim schools are even populated by the Christian children and that because of Muslim' western educational backwardness, the Christians outnumbered the Muslim in government work places. Therefore, as an educationist, Shaykh had been nursing the ambition to establish a befitting Muslim school that all Muslim in Ekiti state would be proud. This is because of the scarcity of Muslim schools in Ado Ekiti and that the school would be able to compete favourably with the best Christian schools which serve as avenues for converting the Muslim children. At the beginning Shaykh wanted to make it a pure Arabic school but later changed his mind and made it both western style and Islamic education in order to carry along Muslim parents who yearn for both secular and Islamic education¹⁷².

Sequel to this, in 2017, the ambition came to fruition with the establishment of White Crescent Model Schools located in Balemo Quarters, Onala, Ado Ekiti, the capital of Ekiti State. It is a prototype and quintessence of Islamic school where good Muslim education for children actually takes place. The school is well structured and well staffed. The school has spacious classrooms with adequate infrastructures, which attract the attention of passers-by in any given time. Christian parents are so enticed by

the school that they bring their children to study there. Though some of them later withdraw their children because they complain that the children used to recite some portions of the Qur'ān each time they get back home and this infuriates them, however, they never complain of inadequate learning of secular subjects moreso, the school has adequate and qualified teachers with teaching methodologies and teaching materials¹⁷³.

Organisation of the school: There is no doubt the school follows pattern of government public schools and operates on Mondays to Fridays but with slight difference in hours, 8.00a.m to 4p.m daily, the two hours is to accommodate Arabic and Islamic Studies subjects to be well taken before the closing hour. The school employs teachers of various fields, in Arts, sciences subjects, including English and Mathematics. Study begins on the assembly with *Azkar*, memorisation of the holy Qur'ān such as *suratul-fatiah*, *Nabai*, *A'ala*, *Inshiraah*, *Abasa* and some other *suwar*. After the assembly, the proper educational activities start¹⁷⁴.

Students' admission: Apart from Radio and television advertisements, the school produces hand bills, visits large gathering of *Muslim* programmes and importantly visits Juma'at Mosques to canvass for students' admission. Students' performance also promotes the image of the school as well.

Teachers' employment: Employment of teachers is based on qualified and trained teachers and not on religious affiliation. Like government schools, both *Muslim* and Christians are interviewed and micro-teachings are conducted before being employed and the best are selected. Teachers that teach there posses Degree while some have Master degrees. The Principal herself (who is the wife of Shaykh's son) is a Master holder. However, the least qualification among the teachers has Nigeria Certificate in Education, (NCE). Like government school, students pay fees while parents pay for school uniforms of children. On Wednesdays, the students are to wear sport uniforms. There are three school buses that convey students to and from school every day because the school operates days only. It has not yet started boarding school¹⁷⁵.

4.7.2 Curriculum

The school teaches all subjects in public schools and other Arabic and Islamic related Courses as shown below:

Subjects or Mawad

Arabic Language
English Language
Yoruba Language
Agricultural Science
Basic Science
Economics
Islamic Studies
Intergrated Science
Mathematics
Social Studies

Other Arabic and Islamic related Courses are:

Qira'at.
Taḥāfīẓul-Qur'ān.
Tawhid.
Khatt.
Qira'ah.
Hadith.
Fiqh.
Imlahu¹⁷⁶.

Textbooks: Government recommended textbooks for secondary schools in Nigeria are in use. Arabic textbooks approved by the government such as Aishat Lemu textbooks, "Religion and National Value," a textbook that the Shaykh happens to be one of its co-authors and approved by the government from basic one to five. Some of the textbooks shall be shown in the template. Aishat Lemu textbooks and others are recommended for JSS 1 to 5¹⁷⁷.

4.7.3 Finance of the Madrasah

This Arabic school is well organised and it charges school fees from which the school management depends heavily to run affairs of the school. Like other Arabic schools, there is no government aids, however, the school is self financing. There is no communal aid, the school does not enjoy the opportunity of foreign aids and despite this, the school progresses. The school organises *haflah* or graduation ceremony for

graduating students at end of each academic session. The ceremony also serves as a source of fund-raising for the upkeep of the school where well wishers, friends of the school, Muslim personalities, and Muslim philanthropists donate generously toward development of the school¹⁷⁸.

4.7.4 Elementary Islamic Schools in Ado-Ekiti

Table 4.5: List of Elementary Islamic Schools in Ado-Ekiti

The following table shows the thirty (30) elementary Islamic schools in Ado-Ekiti, Ekiti State:

S/ N	NAMES OF ARABIC INSTITUTION	ADDRESS	MUDIR
1.	Markas Daarul-Bayan	Ureka, Oke-Ireje, Ado Ekiti	Ustaz Sulaimon Jubril Abdullahi
2.	Markas Daaril-Falaha	Iyana Imirin, Ado-Ekiti	Alhaji Sheik Ahmod Aminullahi
3.	Madrasat Taqwa	Onanla, Ado-Ekiti	Ustaz Taofeeq
4.	Madrasat Nuru-L-Islam	Itanla, Ilawe Road, Ado-Ekiti	Ustaz Abdul-Fatahi Amzat
5.	Daru-L-Ta'lim Islam Foundation	Oke-Ureje, Beside Immigration at Akinbami Filling Station, Ado-Ekiti	Alhaji <i>Sulaimān</i> Akinbami
6.	Madrasati Nurul-Ulum	No 4, Ajebamidele Street, Ado-Ekiti.	Alhaji Balogun Nurudeen
7.	Adab Salam Islamic	Ijoka Street, Behind Day by Day Pictures, Ado-Ekiti	Alfa Mukadam ismail Oba Imodiran
8.	Al-Iqimatu-l-Adabiyah	Students Aso-Rock, Ekute Quarter, Ado-Ekiti	Alfa Abdu-L-Ganiyu
9.	Maadu-n-Najah	Ola-Oluwa <i>Muslim</i> Grammar School, Ilawe Road, Ado-Ekiti	Ustaz Naheem Olawumi
10.	Dandawi Sumuratu-L-Muminni	Oke-Isa, Ado-Ekiti	Alhaji Abdul-Rasheed
11.	Imonyomi Sumuratu-L-Muminni	Inusunja, Odo-Ejigbo, Ado-Ekiti	Alhaji Ibrahim Imoyomi
12.	Markaz-L-Falahi Li-ta'lim Li Arabiyya Wal-Islamiyyah	Idofin Odo-Ado, Ado-Ekiti	Muhammed Thabit Muhammed Taoheed.
13.	Madrasatu Riyadul-Qur'ān Watarbiyatul Islam	Fagbohun Shasha, Ado-Ekiti	Ustaz Hassan Bako
14.	Dharu Sahadat Walhulum	Qumisi Layout, Beside the Throne of God, Odo-Ado, Ado-Ekiti	Alfa Idris
15.	Dharu Sahadat Walhum	Enu Odi, Odo-Ado, Ado-Ekiti	Alfa Ismail Balogun
16.	Nuru-l-Islam Arabic School	Red Rose, Falana, Ado-Ekiti	Ustaz Maruf Badmus
17.	Al-Madrasat-ul-Mufutahul-Jannat Wataleemull Arabiyyah Wal-Enlishiyyah		Alfa Taofeeq
18.	Nuru-l-Ikhman	Ekute Quarters, Ado-Ekiti	Alfa Abdullahi
19.	Arabic School Central Mosque of Erinfun Size	No 76, Erinfin Ado-Ekiti	Alhaji Harun

	of Islam		
20	Istijaba Mosque Qur'ānic School	Itamo Zone 4	Ustaz Habeeb
21.	Embassy <i>Muslim</i> Society Mosque (An- Nurl-Islam)	Moferere Embassy Island, Ado- Ekiti	Ustaz Habeeb
22.	At-Taqwa Mosque Qur'ānic School	Fiyinfole Street, Off Ilawe Road, Ado-Ekiti	Alfa Azeez (Al-Ilorin)
23.	At-Taoheed Central Mosque Arabic School.	Off Ilawe Road, Ado-Ekiti	<i>Muslim</i> Society of Nigeria, Ado-Ekiti Branch.
24.	Qur'ānic School Itaeku 1 st Mosque	Itaeku Road, Ado Ekiti.	Imām Muhammed Toha

Table 4.5: List of Elementary Islamic Schools in Ado-Ekiti (Continued)

25.	Abadu Raheem Society School.	Rahaman <i>Muslim</i> Qur'anic	Iyana Eminrin Temidire Street, Federal Poly Road, Ado-Ekiti	Alfa Sulaimon Bamidele
26.	Qur'anic School, Oke-Oniyo Mosque		Oke Oniyo Street, Beside Alhaji Tunder Complex, Ado-Ekiti	Alhaji Hassan
27.	Qur'anic School, Oja Elewure Mosque		Oke Oniyo at Adekunle Market, Elewure Street, Ado-Ekiti	Alhaji Tijani
28.	Mahadu Imām Jamiu, Kewulere Litaalimu-L-Ulumi Arabiyya Wa <i>Islamiyyah</i>		Iso Omoyajowo Street, Ado-Ekiti	Alhaji Imām Jamiu Keulere
29.	Madinaht Moliki Fi-Ta'līmin Arabiyyah Wal-Islammiyyah		Agric Olopo Street	Alhaji Oba Awon Alfa
30	Qur'anic School, Idofin Ratibi Mosque		Idofin Street, Ado-Ekiti	Alhaji Ganiyu, Olomoyoyo ¹⁷⁹ .

Table 4.5: Elementary Islamic schools in Ado-Ekiti**(Source: field work, 2021)**

4.8 Ustadh Salahudeen Miftahudeen Personality Profile

Ustadh Salahudeen was born on 2nd of September, 1972 in Omuo-Ekiti area of Ekiti state. His late Alhaji Salahudeen Oyedele was a peasant farmer while his mother Alhaja Salahudeen Raliat assisted her husband in his act farming¹⁸⁰.

His Educational Journey: Young Salahudeen started his primary educational career at St Theresa Primary School, Omuo-Ekiti, in Ekiti State between, 1977-1983. He then furthered his Secondary School in Omu/Ilupeju High School, Omu/Ilupeju Ekiti. In 1988, he went to Ilorin to further his Arabic education after finishing his secondary education. He attended Kamaldeen Institute of Arabic and Islamic Studies Ilorin, with the assistance of his Alfa Isah Opeyemi from Osi Ekiti. He spent eight years under Fadilat Shaykh Abdur-r-Rahim Aminullah Al-Adabiyy between 1989-1998 to obtain both junior and senior Certificate of Arabic and Islamic Studies¹⁸¹. As the young Alfa was attending Institute of Arabic and Islamic studies he seized the opportunity of attending Kwara State College of Arabic and Islamic Studies and was awarded Diploma Certificate in Shariah Common Law by Adobayero University of Ilorin between 1995-1998. At the same time, he finished his Thanawiyyh in Arabic School, Ilorin. In the year 2000, he got teaching appointment with Diploma Certificate in Ikole Ekiti where he discovered that the certificate did not relevant to the job he was given, he had to go and add to his credentials by furthering his educational sojourn, he then joined University of Ilorin in 2007 where he obtain BA/ED Arabic in 2009. Since then he had become bonafide member of educationists. And his work as a teacher was reassured¹⁸².

4.8.1 Establishment of his Madrasah Sallahudeen Instiute of Arabic andIslamic Studies Ikole-Ekiti

Young Alfa started his Arabic teaching from Alhaji Adedeji who was then the Baba Adinni of Ansar-u-Deen Central Mosque who employed the young Mallam to be teaching his children at his home and placed him on monthly salary. However, young Mallam later told Alhaji Adedeji that he had established a Madrasah at his home as the custom and origin of most of the Islamic Madrasahs all over the world. Shaykh started with eight children with the Alhaji Adedeji's. Due to non-availability of Madrasah in the invironment coupled with the interest of many parents who had been yearning for Islamic school, the Arabic school attracted many students within a year of its establishment¹⁸³.

The school was the first standard Islamic school, not only in Ikole but also in its suburbs. Later, the school witnessed unforeseen problems when some Mallams left in order to pursue their western education. The school was left with no enough teachers to cope with many classes and the population of the students on ground. It was only the proprietor who had to take it upon himself by teaching all the five classes. This made some of the parents to take away their children and find some other ways of getting their children Islamic education, hence some took them to Ilorin, Kwara State. The young Mallam did not relent in his efforts to get Islamic teachers, and soon his efforts yielded good results when Alfa Salman joined him, and also Alfa Ismail Raji also joined making three Islamic teachers¹⁸⁴.

Organisation of the School: As usual, Islamic schools are being run in the evening to give room for the attendance of western style school system in the morning and after closing students prepare for evening Islamic schools. The school opens on Saturdays and Sundays from 8.00 a.m to 4.00 p.m and Monday to Wednesday from 4.00 p.m to 6.00 p.m. The school employs English and Mathematics teachers to entice the parents and students to be able to survive in the midst of western style schools¹⁸⁵.

School Uniform: The school use light green trousers for boys while idadi students use white *jalamia* while ladies use complete green outfit.

4.8.2 Curriculum

The school offers both English and Mathematics to be able to attract more students and other Arabic and Islamic related courses as shown below:

Subjects or Mawad

- i. Al-Qur'ān
- ii. Tawhid
- iii. Khatt
- iv. Qira'ah
- v. Hadith
- vi. Fiqh
- vii. Naḥw
- viii. Imlahu
- ix. Hisab
- x. Tahfizu-l-Qur'ān

- xi. Mathematics.
- xii. English.

Text books

- i. Qur'ān
- ii. Arbain Nawawiy
- iii. Qaidatu-l-Makkiyyah
- iv. Khamsuna Faridah (Ethics)
- v. Al-Hadith an- Nabawiyyah (Tradition)
- vi. Darusul Awaliyyah (Islamic Jurisprudence)
- vii. Tafsir al-Wadhiha (Syntax)
- viii. Al-Fawakih as-Saqitah (Ethics)
- ix. As-Sab al-Mathani (Qur'ānic exegesis)
- x. Mukhtasar Khalil (Islamic Jurisprudence)
- xi. Matn al-Arjumiyyah (Grammar) etc.¹⁸⁶

4.8.3 Finance of the school

This is one of the standardised Islamic schools, in Ondo and Ekiti states, it is well organised and it charges school fees from which the school management depends to take care of itself. Like other Arabic schools, the school does not enjoy government aids nor communal assistance. The school is self financing. The school does not enjoy the opportunity of foreign aids. Despite this, the school continues to progress. The school organises yearly *Haflah* or graduation ceremony for graduating students at the end of each academic session. The ceremony also serves as a source of fund-raising for the upkeep of the school where well wishers, friends of the school, Muslim personalities, and Muslim philanthropists donate generously toward development of the school¹⁸⁷.

4.8.4 Elementary Islamic Schools in Ikole Ekiti

Table 4.6: List of Elementary Islamic Schools in Ikole-Ekiti

The following are the list of elementary Islamic schools in Ikole-Ekiti:

S/N	Name of Islamic School	Teachers
1	Zumratul Muhmin	Alfa Tajudeen
2	Eberu Oluwa Arabic Institute	Alfa Muh Jamiu Ile-Elesu.
3	Darusaalam Litaleem-l-Arabiyyah wal <i>Islamiyyah</i> :	Idris Oguntuwase.
4	Ma'adul-Diraasaat Wal- <i>Islamiyyah</i> Al-Adabiyyh	Muh Jamiu Latif.
5	Adrassatu-l-Ansar-u-Deen Central Mosque	Alfa Uthman Suhaib.
6	Madrasaht Ishaq Mustafa:	Alfa Imran Salman.
7	Madrassatul-Arabiyyah Qur'ān wal-aqidat-i- <i>Islamiyyah</i>	Ganiyy Raheem. Salahudeen Institute of Arabic and Islamic Studies
8	Mahdul Rahim School of Arabic and Islamic Studies, Ikole-Ekiti	Ustadh Ismail Muhammad Raji
9	Jundullahi Madrassatu Oke-Ayedun	Alfa Nasir
10	Az-Zumuratul Adabiyyah Oke-Ayedun	Alfa Rasheed Ajiboye
11	Madrasahtu Shamsudeen	Mallam Ussaen Abdussalam.
12	Nurudeen Arabic and Islamic School	Alfa Abdulganiyy Murtado. ¹⁸⁸

Table 4.6: Elementary Islamic schools in Ikole-Ekiti

(Source: field work, 2021)

4.9 Ustadh Abdul Wakeel Sambakiyu Abidemi Personality Profile

Ustadh Sambakiyu was born on 29th of May 1979 in Akure Ondo State capital. His father Alhaji Asifah Abdul Wakeel was a peasant farmer while his mother Alhaja Rasheedat Abdul Wakeel assisted her husband in his act of farming. They were from Olupona town in Osun State¹⁸⁹.

His educational career: Young Salahudeen started his primary educational career at Army Children Primary School, Akure, from 1986-1991. He started his Secondary School in 1991 Akure and he graduated in the year 1997 at Oluorogbo Grammar School. Like other Qur'ānic School, young Mallam said that he discovered he found himself at the tender age of three in Alhaji Majid Mosque's Madrasah, located at Oke-Aro, Akure. However, due to change of environment, he completed his recitation of Holy Qur'ān under Ustaz Abdurrazaq Kewuyemi where he did his Walimatul Qur'ān in Markaz Nurudeen Oke-Aro located at Iro Street. Thereafter, he attended Idadiyyah in Markaz Nurudeen till 1991 when he secured admission to the College of Education Ikere Ekiti in Ekiti state where he studied Arabic education and graduated in the year 2002. In the year 2005 he was given an appointment as a teacher of Arabic in Awo Ekiti where he lives till now¹⁹⁰.

4.9.1 Establishment of his Madrasah: Markaz Ansarudeen Awo Ekiti

Young Alfa started his Arabic school Ansar-u-Deen Mosque in the 2005 with eight students and organised the first Walimatul Qur'ān in 2009 with six students. Due to non-availability of Madrasah in the environment coupled with the interest of many parents who had been yearning for Islamic school, the Arabic school attracted many students within a year of its establishment. The school was the first standard Islamic school in Awo Ekiti. The school witnessed some problems because there were not enough Mallams to assist in the teaching of four classes, only three teachers are available to take Islamic subjects. However, there are teachers for both English and Mathematics. Students still prefer the School because it has no rival in the town¹⁹¹.

Organisation of the School: As usual, Islamic schools are being run in the evening to give room for the attendance of western style school system in the morning and after closing students prepare for evening Islamic schools. The school programme operates on Saturdays and Sundays from 8.00 a.m to 4.00 p.m and Monday to Wednesday from 4.00 p.m to 6.00 p.m as the period for Arabic and Islamic Studies. The school employs

English and Mathematics teachers to entice the parents and students to be able to survive in the midst of western style schools.

School Uniform: The school use light green trousers for boys while *idadi* students use white jalamia while ladies use complete green outfit¹⁹².

4.9.2 Curriculum

The school offers both English and Mathematics to be able to attract more students and other Arabic and Islamic related courses as shown below:

Subjects or Mawad

- xiii. Al-Qur'ān
- xiv. Tawhid
- xv. Khatt
- xvi. Qira'ah
- xvii. Hadith
- xviii. Fiqh
- xix. Naḥw
- xx. Imlahu
- xxi. Hisab
- xxii. Tahfizu-l-Qur'ān
- xxiii. Mathematics.
- xxiv. English.

Text books

- xii. Qur'ān
- xiii. Arbain Nawawiy
- xiv. Qaidatu-l-Makkiyyah
- xv. Khamsuna Faridah (Ethics)
- xvi. Al-Hadith an- Nabawiyyah (Tradition)
- xvii. Darusul Awaliyyah (Islamic Jurisprudence)
- xviii. Tafsir al-Wadhiha (Syntax)
- xix. Al-Fawakih as-Saqitah (Ethics)
- xx. As-Sab al-Mathani (Qur'ānic exegesis)
- xxi. Mukhtasar Khalil (Islamic Jurisprudence)
- xxii. Matn al-Arjumiyyah (Grammar) etc¹⁹³.

4.9.3 Finance of the Madrasah

This is one of the standardised Islamic school in Ekiti states, it is well organised and it charges school fees from which the school management depends to take care of itself. Like other Arabic schools, the school is self financing because there is neither government aid nor communal assistance. The school does not enjoy the opportunity of foreign aids yet the school is able to progress. It organises yearly *Haflah* or graduation ceremony for graduating students at the end of each academic session, and from the proceeds, the school is able to maintain itself¹⁹⁴.

4.9.4 Elementary Islamic Schools in Awo Ekiti Seven (7)

Table 4.7: List of Elementary Islamic Schools in Awo-Ekiti

There are seven (7) elementary Islamic schools in Awo Ekiti and are as follows:

S/N		
1	Madrasah Daru-l-Falaih wa Nimotallaih	Mallam Hamzah Oriyomi
2	Olorunkemi Arabic and Islamic Madrasah	Alfa Jamiu Salaam
3.	Madrasah Abdul Rashid Talimu Arabiyyah wa <i>Islamiyyah:</i>	Ustaz Abdulrasheed Balogun
4.	Ma'adul Ta'alim Arabiyyah wal <i>Islamiyyah</i>	Mudir Abdu Lateef
5.	Ma'adul Arabiyyah wal <i>Islamiyyah</i>	Mallam Abdulateef Benbeere
6.	Abdu Samad Madrasatul <i>Islamiyyah</i> wal Arabiyyah	Ustaz Abdus Samad
7.	Madrasah Daarun Najaahi	Mallam Sulaimān Uthman ¹⁹⁵ .

Table 4.7: Elementary Islamic Schools in Awo-Ekiti

(Source: field work, 2021)

4.9.5 Elementary Six (6) Islamic Schools in Ikere-Ekiti

Table 4.8: List of Elementary Islamic Schools in Ikere-Ekiti

There are six (6) elementary Islamic schools in Ikere Ekiti and are as follows:

S/N	Name of Islamic School	Teacher
1	Irishad Ta'alim-l-Khaer lita'alim lugati-l-arabiyyah wal-Islamiyyah Ikere-Ekiti.	Mudir Adewumi Abdu-rashid
2.	Markaz Muhammad ballo Darusalam, Ikere	Dr. Tiamiyu Tajudeen Falemu. To be interviewed.
3.	Madrasah, Afao Ikere.	Alfa jamiu Al-Fulani
4.	Ma'ad Ibrahimy Dirasaat-l-Arabiyyah wal-Isalamiyyah Ikere:	Alh Abdul-Ganiyy Muhammad Awal.
5.	Abdul latif Institute of Arabic in Islamic Studies	Alfa Saheed Olabayo
6.	Madrasat Al-Amen Ikere.	Alh Bakare Fatahi ¹⁹⁶ .

Table 4.8: Elementary Islamic schools in Ikere-Ekiti

(Source: field work, 2021)

4.9.6 General Impact of Islamic Schools on the Society

The impact of Islamic schools in both Ondo and Ekiti states can not be overemphasised. For example Owo Al-Adabiyah Ma'adu-l-Adabiyah Institute could not be only felt in Owo town but in Southwestern States of Nigeria. The school has produced so many Shaykhs, *Imāms*, Islamic preachers, lecturers, Islamic teachers, politicians, principals of renowned secondary schools and a host of others. Some of these had been mentioned above like Professor Oseni Z. I. in the Department of Arabic, University of Ilorinand also, Professor Y. A. Quadir from the Department of Islamic Studies University of Ilorin. Alhaji Yunus Anola Abdussalam is also one of the products, he lectures at Adekunle Ajasin University Akungba, in Ondo State, in the Department of Religious Studies and Professor Mustapha Gold working at National Open University of Nigeria, (NOUN), in Ekiti State. Among the politicians we have Chief Alhaji Ekungba, a one time governorship aspirant in Ondo state. So also are others Islamic schools, despite their young age, they feel the yearning of Muslim community everywhere. Their children are able to receive Arabic and Islamic education, and most of the products are employed by other Madōris and various Mosques to teach in their Islamic schools¹⁹⁷.

They are also being employed as *Imāms*. The Chief *Imām* of Owo Central Mosque, Alhaj Ahmad Aladesawe, who was at the same time, the Chairman League of *Imāms* and Alfas in Ondo State, was once a product of Ma'ad Al-Adabiyah Islamic Institute, Owo. The present Chief Mufasir of Ondo State was one of the products. Also the present King of Afin Akoko (Professor Mustapha Gold) who is currently working with National Open University of Nigeria (NOUN) now in Ekiti, was once Head Boy or *Naqib* of the school. It is hopeful that the Islamic schools can still produce personels for the government not only in Ondo and Ekiti states but also in Nigeria like others¹⁹⁸.

The proprietors of Islamic schools have really contributed their quotas to the development of Arabic and Islamic education in Ondo and Ekiti State and have put into practice what they preach. Though many of the schools are still young, however, within some space of time of their establishment, many of them have recorded fast improvement in terms of enrollment of students. The teachers are well paid and students enjoy what they have paid for in terms of the type of quality education they received. The environment is also conducive for learning¹⁹⁹.

4.10 Some Positive Changes Within the last Seventy Years of Islamic Education in Ondo and Ekiti States

4.10.1 Public Primary and Secondary Schools that offer Islamic Subjects Within the last Seventy Years

Ondo and Ekiti states have recorded tremendous changes of achievements in their Islamic educational pursuit during the last seventy years under study despite the fact that both states are majorly dominated by the Christians. The Muslim activists, organisations, individuals are able to find one way or the other to either establish or lobby the government to fund Muslim institutions for their children. Below are some the public institutions that offer Islamic Studies in Ondo and Ekiti states which were established within the last seventy years:

- i. Akure Muslim College, Akure founded in 1979.
- ii. Ansar-ud-Deen Secondary School, Owo founded in 1986.
- iii. Ansar-ud-Deen Secondary Ikare-Akoko founded in 1984.
- iv. Ansar-ud-Deen Secondary School, Ondo founded in 1986.
- v. Ansar-ud-Deen Grammar School, Ogbagi-Akoko founded in 1991.
- vi. Ansar-ud-Deen Akungba Akoko founded in 1985.
- vii. Ayo Grammar School Ipogun founded in 1991.
- viii. Community Grammar School, Ilara Mokin, founded in 1982.
- ix. Ademulegun Grammar School, Bamikemo, Ile-Oluji, 1975.
- ix. Adebowore Memorial Grammar School, Mofere, Ile-Oluji, 1978.
- x. Abari Grammar School, Ile-Oluji, 1982.
- xi. Awaye Comprehensive High School, Olorunredo Ile-Oluji, 1983.
- xxiii. Fagunwa Memorial High School, Igbolodumare, 1983.
- xxiv. Ayo Grammar School, Ilaramokin, 1985.
- xxv. Ansar-ud-Deen Secondary School, Ikere, 1988.
- xxvi. Ola Oluwa Muslim Grammar School, Ado-Ekiti, 1978.
- xxvii. A. U. D Comprehensive High School, Ado-Ekiti, 1980.
- xxviii. A.U. D. Secondary School, Ikole Ekiti, 1988.
- xxix. Iyin Community Secondary, School, Iyin Ekiti 1992.
- xxx. Awo Grammar School, Awo Ekiti, 1994.
- xxxi. A.U.D. Secondary School, Ido-Ekiti. 1985.
- xxxii. A.U.D. Muslim Community Grammar School, Ido-Ekiti, 1999.

xxxiii. Ise Ekiti High School, Ise Ekiti, 1988²⁰⁰.

4.10.2 Colleges in Ondo and Ekiti States

The introduction of colleges of education served as the beginning of a new dawn for Islamic education in the old Ondo State, (when Ekiti was part of the state). In 1977, Ondo State College of Education, Ikere Ekiti was established. However, the commencement of Islamic Studies took some decades before it was included in the College curriculum in the School of Arts and Social Sciences, Department of Religious Studies. Islamic Studies received its full status as a Department in the year 2012 in Ikere-Ekiti²⁰¹. And in 1992, Arabic Studies was also introduced in the School of Languages and was immediately given full Department. The researcher was one of the two pioneering lecturers and it took some years before additional hands were appointed to assist in the teaching job. After the bifurcation of Ondo and Ekiti state because of geographical location of Ikere-Ekiti it fell into Ekiti state leaving Ondo state with no College of Education it could call its own. Therefore, for many years Ondo state has no College of Education offering Arabic or Islamic Studies. Ekiti State College of Education is the only higher institution that has separate departments for both Arabic and Islamic Studies in her domain. And just recently in the year 2023, Federal Government established College of Education at Ilawe Ekiti, in Ekiti State²⁰². Muslim scholars, philanthropists, organisations and individuals as well as well-meaning individuals had been making efforts to reach out to the Federal Government to see the reason why Islamic Studies should not be given a place in Adeyemi College of Education, Ondo, since Ekiti State had gone away with the only College of Education that serves both states in terms of Islamic education. The plea came to reality when in the year 2008/2009 Islamic Studies Unit was established to join the existing Christian Religious Studies to form a single department at Adeyemi College of Education Ondo. Adeyemi College of Education Ondo was established in 1964 by the Federal Government and in 2008/2009 started serving Muslims' interest in terms of Islamic education. The researcher is the pioneering lecturer in the Unit of Islamic Studies. Today, we have separate Islamic Studies Department at Adeyemi College of Education, Ondo, during the recently concluded accreditation which took place in August, 2021²⁰³.

Private College of Education: There is a private college of education founded by a Muslim educationist Alhaji (Dr.) Yakubu Olekamba in Akure in the year 2020.

Olekamba Secondary School located at Shagari Village Olekamba establishes College of Education at Afin-Akure. The College is a Federal Government (NCCE) approved regular Nigeria Certificate in Education (NCE) that offers Arabic and Islamic Studies for the benefit of Muslim in Ondo and Ekiti states. All these feats are achieved within the last seventy years²⁰⁴.

4.10.3 Universities in the Two States

Some universities in the two states have units/departments that offer Islamic studies and they are:

- i. Adekunle Ajasin University, Akungba Akoko
- ii. Ekiti State University Ado-Ekiti, (EKSU)
- iii. Adeyemi Federal University of Education, Ondo, Arabic and Islamic Studies have been given their places to operate in the new institution²⁰⁵.

4.11 Obstacles of Islamic Education

Islamic education is struggling with obstacles created by the system and the Muslim communities across the world. The obstacles include its position among the other forms of educational system, its curriculum and process, the problems of modernisation, politicisation and militarisation of Islamic education. After many decades of drive towards Islamic education in Nigeria, for instance, it is still wobbling in the face of numerous gigantic obstacles facing its expected implementation and achievements despite the strenuous efforts of its protagonists²⁰⁶. Some obstacles militating against the smooth running of Islamic education generally all over the country are discussed below.

4.11.1 Marginalisation of Islamic Education

As already established throughout this study, the coming of western style of knowledge brought about decline in the functions of Islamic educational system. This was more pronounced in 1914 with the amalgamation of southern and northern protectorates to form the nation-state, Nigeria. It emphasised the need to evolve a language policy naturally that will systematically replace Arabic with English. The policy naturally changed from religious to secular and was also structured to favour Western style education. All levels of Islamic education in Nigeria's Islamic schools became marginalised. Also, the instructors who specialised in the teaching of the traditional Islamic knowledge were not recognised²⁰⁷. The traditional *Islamiyyah* were

neglected and no any form of financial support was given to them by the government. They relied solely on the meager amounts from the parents which comes ones in a while or may not even come at all. They also depend on charity which rarely came. This reduced the recognition given to the teachers and the pupils of Islamic education. However, despite these challenges, many of these schools thrived because the teachers consider their mission as divine and that their rewarded is in the hereafter²⁰⁸.

4.11.2 Illiteracy Level

Adult illiteracy represents the numerical strength of the adults over the age of 15 who can neither read nor write. Widespread illiteracy among the masses in Nigeria is an impediment to the growth of the economic and social development. In Nigeria, adult illiteracy in 2005 was 41.3 million, it was increased to 24 million in 1991 and to 41.3 million in 2015 growing at an average of Adult literacy rate: 62%; Youth literacy rate: 72.8%; Elderly literacy rate: 26.4%; and Adult female illiteracy: 61.4%,²⁰⁹.

Adult illiteracy is the numerical strength adults over the age 15 that can not read and write.

4.11.3 Adult Literacy in Ondo and Ekiti States

In Nigeria, education has no uniform circulation across the country. This has been responsible for each state to have various developments in their level of literacy as well as their educational sector. Educational development in any state is determined by the presence of schools at all level in the state in question. For instance, Ibadan can boast of different universities, colleges and polytechnics in its locality compare to Ondo and Ekiti states put together. However, Ondo and Ekiti states remain among the top ten in Nigeria with high level of development in the area of educational advancement. Ekiti State is ranked as the state with the highest number of professors in Nigeria. The curriculum implementation is not sufficient, because the level of population as the average literacy rate in Ondo and Ekiti states among adults stood at 73% compared with 82% in the world²¹⁰.

4.11.4 Views of Non-Muslim Writers on Islam

There is also the need to study the writing of non-Muslim, who have adopted biblical conceptions of nature, man and God as the gospel and perfect view, which could not be challenged. Any time, the teachings of Islam is in contrary to the Biblical

views for instance, they are regarded as false while the biblical views are taken to be true. In order to correct the views of non-Muslim orientalist and their writings on Islam, Muslim scholars must refute these works and correct their falsehood in line with Islamic teachings. Muslim scholars have revealed as the example about Islam made by Western non-Muslim writers. In this regard, it has been noted that the misinformation of western authors about Islam by Islamic writings has brought about expected results as examples now confess the Islamic legacies in almost all disciplines²¹¹.

Next to this is the increasing number of non-Muslim orientalist who are embracing Islam. One of them was a one time student of the London University from the School of Oriental and African Studies who converted into Islam in 1969 and was reported to have translated Islamic books related to education. Others are John William Sheard, Marmaduke Mohammed, Pickhall among others²¹².

4.12 Methodological Solutions to the Challenges of Islamic Education in Ondo and Ekiti States

Since the colonial period, in Nigeria in general and in Ondo and Ekiti states in particular, *madāris* have been less popular because of the neglect by the colonialist, lack of qualified teachers and poor funding. These factors have badly affected the quality of schools physical planning and procurement of the required equipments. Further, teaching materials used were outdated. Hence, by the 20th century, differences of opinions as regards the aims of Muslim education emerged among Islamic scholars as a result of this some intellectuals opined that Islamic education is nothing but *fard'ain* which every Muslim should aspire to seek. The curriculum of *madāris* as opined by these scholars should lay emphasis on the learning of subjects relating to Arabic and Islamic knowledge should be limited to Islamic education²¹³.

Furthermore, Islamic knowledge is not adequately taught in schools, because it is compartmentalised and disseminated from an extreme point of view, as if it has no affinity with the non-religious subjects. Interestingly, the national secular modern subjects are also taught as if they have no affinity with Islamic educational principles which emphasises unity of God. Moreover, the methods of instruction does not give room for development of inquiry and critical thinking. Further, Muslim graduates of Western style education do not have access to the real knowledge of Islamic education. Though, they had the opportunity to move to the top of ladder in various professional careers in occupations such as: medicine, engineering, business among others and there

are various economic opportunity for them. However, many of them did not have Islamic knowledge and thereby lack Islamic-based character, while graduates from the Islamic schools possessed good Islamic-based character²¹⁴.

Meanwhile, due to lack of patronage from the government and support from some Muslim, Islamic education became an orphan in a world of manpower²²⁵. On the other hand, the western oriented schools became more acceptable among the Muslim elites. The transition of Islamic education theories into practice became a huge task because of varieties of factors²¹⁵, especially in Ondo and Ekiti states. Hence, there is the need to take the following steps for effective transformation of Islamic education in the two states.

4.12.1 Enriching Educational Topics with Qur'ānic Verses:

Qur'ān as the major source of Islamic education has relevant verses having bearing on some topics taught in some subjects. Therefore, references should be made to these verses as part of Islamising the topic taught. As a result, it has been suggested that instructor in the humanities can enrich their topics in line with the Islamic taught. This can be done by emphasising the awareness of Allah and his Unity in the explanation of some concepts in our various disciplines²¹⁶.

4.12.2 Buttressing Educational Topics with Prophetic Ahadith:

As part of the efforts toward enriching knowledge, Muslim teachers, in addition to making references to the Qur'ān should endeavour to emphasise various aspects of the Prophetic Hadith to buttress their points for instance on topics that relate to marriage. Instructors can emphasise areas such as:

- i. Stages involves in marriage
- ii. Role of bride's fathers in marriage;
- iii. Pillars of marriage in Islamic law
- iv. Categories of women a Muslim male can marry and those he can not²¹⁷.

Consequently, references could be made to Qur'ān: 4:3 as follows:

If you fear you will not be just to the orphans, marry such women that seems good to you two, three, or four.

Also, Q. 4:25.

If one of you has no means of marrying free believingwomen, him marry from among whom his right handpossesses,

And the following prophetic traditions:

- i. The consent of a previously married woman should be sought before given her out in marriage except after consulting her while in the case of a virgin only her permission should be sought.
- ii. O you male youth, whoever is ripe for marriage should marry because marriage will make him calm and also protect his personality.
- iii. A Muslim is a brother to another Muslim, It is then unlawful for him to propose to a woman already proposed to by his brother, until the said brother withdraws the proposal voluntarily²¹⁸.

4.12.3 Bringing out Scientific Thought from Islamic Text: This approach involves bringing out scientific beliefs from Qur'an and hadith. For instance, the scientist in the field of reproduction in human proved fertilisation of spermatozoa when living the ovary in the fallopian tube as it demonstrates the mighty power of Allah in creating man from semen is contained in the book of Allah where He says:

Was mankind not a semen after which he became a cloth
of blood then fashioned him in due proportion. Then made
them of two sexes

Similarly, to demonstrate man's period of gestation in the uterus, the Quran says: "Mankind were created from dust, then a drop of semen"²¹⁹.

Also in Qur'an 2: v.233, Allah says.

The mother shall suck their children for two years completely
If the father wants her to complete it.

The mothers in line with this injunction are expected to breastfeed their children for two years to support the views of some scientists discovered. In line with this *ayah*, a scientist, Derek identifies the significances of breastfeeding among which are the protection of babies against allergies disorders²²⁰.

4.12.4 Identification of Disparity between Islamic and Secular Concepts of Education

Another method that Islamic education can employ is searching for disparity between Islamic and secular concepts theory of evolution by Charles Darwin who traced the evolution of man from prosimian forms to the homosapiens. This contradicts

Islamic view which affirms the evolution of human from dust and later to a cloth of blood. Qur'ān 87:2 also says:

“Who has created and further given order and proportion....

These verses and many more can be used in dismissing the Darwinian theory.

4.12.5 Emphasising the Impacts of Muslim Scholars to Civilisation

Muslim contributions to the advent of science and civilisation can also be used as a strategy of advancing Islamic education. Muslim valuable contributions to civilisation can be found in mathematics as a discipline. Others are alchemy, astronomy, cartography, architecture, agriculture and medicine. The discovery of zero, trigonometry, tangent, and cotangent are all attributed to the Muslim. One striking benefit of this strategy is that some theories and ideas that could otherwise have been considered as contemporary innovations could be exposed as the contributions of medieval Muslim scholars, thus erasing the notion that the West is the harbinger of scientific discoveries²²².

4.13 Conclusion

There is no doubt that various interests in Ondo and Ekiti states have been contributing their Islamic educational quotas to the Muslim children education in both states. This has been viewed as Islamic obligation following the directive of the Prophet of Islam to teach fellow Muslim even with a verse of the Qur'ān. Their efforts have yielded positive results in terms of the progress recorded in the last seventy years as they (Mallams) compete among themselves in establishing *madāris* in their localities. In general, there is a tremendous improvement in the establishment and development of *madāris* compare to the last seventy years when few Arabic and Qur'ānic schools were handled by few Mallams in the two states. Likewise, the environments are saner and cleaner than what it was seventy years ago.

The teachers are clean and the students too enjoyed the freshness of the breeze in the comfort of their classrooms especially the standard Islamic schools. Even the sub-standard Islamic schools, unlike what was obtaining in the olden days, most of the Mosques used now are either well cemented, tiled with ceiling fans oscillating and hovering above them which makes the place more conducive for learning of Arabic and Islamic studies. This makes the population of the students to surge up on daily basis. Mallams have learnt to be using mouth instruction than flogging, uniforms are introduced, monthly or quarterly stipends are levied too. Qur'ānic *haflah* is a sort of

special and colourful festival where parents outdo one another in terms of merriment and spending. The inclusion of Islamic studies in the government schools should not be taken as an alternative to the Islamic education programme because the former has failed to achieve its goals as it is like a living charcoal amidst ashes. It only succeeds in educating students about Islam instead of the students receiving Islamic education. It is pertinent to note that government assistance is needed in the area of infrastructures, fundings and government recognition to be able to raise the standard of Islamic schools in both Ondo and Ekiti states.

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CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

Islamic thought throughout the world has undergone numerous stages and has been influenced by environmental and cultural values of those who embrace it. Initially, the Muslims' search for knowledge began in Madina before it later developed into a widespread system of schools and universities across the Muslim world through the teachings of Qur'ān and hadith. They made remarkable contributions in all the then available disciplines both arts, applied and natural sciences as well as in technology. Their current backwardness has been attributed to the levity with which they handled education coupled with internal weaknesses from conflicts and apathy which consequently paved the way for colonisation. They thus fell from grace to grass and so once a landlord was relegated to mere tenant in the field of knowledge.

Colonisation, no doubt, was a strong weapon used to introduce and impose an alien system of education on the Muslim education system. The Muslim' initial rejection of western style education as well as their later adoption of the system had and still has devastating effects on the Muslim world. Their rejection of the system contributed greatly to their retrogression, while their adoption of the system created a bifurcated system of education, which demarcated between religious and secular sciences. There are crises in the Muslim educational system, which led to various attempts at the individual, group and institutional levels, as well as at international levels, in finding a lasting way out to the crises. In 1977, the first serious attempt was made by organising a global conference on the Muslim education in *Makkah* to address the issue of the crisis in the Muslim education. Subsequent conferences gave birth to the programme of Islamisation of education as a mode of virile Muslim educational programme.

The Islamisation programme is no more a new programme in Nigeria, although much efforts on the programme is concentrated on tertiary level of education for the purpose of designing and formulating working guidelines for it; some private Islamic nursery, primary and high schools are giving the programme a trial. However, the level of operation of the programme differs at different levels of education. The programme

has gone as far as to the introduction of some Islam-related courses into Department of Economics, Political Sciences, Education, Sociology and History at the undergraduate and postgraduate levels in some universities in the north. In few universities in the southwest zone of the country, the programme is at embryonic stage limited to the Department of Religions alone. The programme has not seen the light of the day in many universities in the southern part of the country.

The programme of Islamisation is being operated at the individual level in most nursery and post-nursery schools across the nation. The autonomy given to private institutions especially at nursery and primary school levels helps the programme in these institutions. Amendments are made in the curriculum of teaching subjects to incorporate Islamic worldview, while those who could not operate up to this level only introduce Islamic Studies, Arabic, Qur'ān and *da'wah*, as a prelude to the programme. The programme has not achieved much at the elementary level. In the private institutions at this level, attempts to practise it are only successful in their programmes of activities and guidance.

Their programme of studies still follows the conventional secular curriculum with mere inclusion of Arabic, Qur'ān and Islamic Studies as a mark of the programme. The thriving of the programme in a multi religious nation like Nigeria demands designing a gradual approach so that Muslim are not stigmatised as impostors. Rather than making non-Muslim feel being marginalised, the contents and methodologies of imparting them need to be presented in such academic and intellectual manners that they are attracted to it for them to see the beauty and richness of Islam and Islamic approach to issues. The programme, no doubt, is being faced with environmental, personnel and material obstacles in addition to some other theoretical problems. On the other hand, some opportunities are opened to justify its operation in a multi religious society like Nigeria.

5.2 Conclusion

It is a common phenomenon in Nigeria today to see the Christian schools denying Muslim girls from wearing *hijab* to the school. In fact, during *Ramadan* in the year 2021, Westley University, Ondo, prevented Muslim students from fasting and their parents had to withdraw their children from the school.

Finally, there now exists the Department of Arabic and Islamic, the Department of Islamic Studies in some notable Universities in the country, and in some Colleges of

Education, they are at the tertiary level, and the Arabic and Islamic lecturers are anxious to getting more undergraduates in their lecture rooms than what they use to teach like other counterparts' classes. However, our governments need to review Islamic studied curriculum in these schools. Also, curriculum in the government primary and secondary schools need to be reviewed and restructured because the current one has not actually do justist to the problem of the Muslim. Therefore, there is the need for an integrated curriculum filled with the Islamic educational needs and aspirations.

Muslim community still needs to do more in the aspect of sending their children or wards to Islamic schools. They should develop interest in their religion, Islam, by forcing their children to have knowledge of Islamic education so that the motive behind the establishment of Islamic schools in Ondo and Ekiti States would not be defeated. At the same time, MuslimUmmah should see the work of developing *madāris* as a collective work not to be left in the hands Mallams alone.

5.3 Recommendations

To grasp the extent of Islamic education programme in Ondo and Ekiti States, attempts have been made to get in touch with different levels of education right from pre-primary to tertiary levels of education. During the course of study, some observations, which would help to have a better understanding of extent of the programme, are made and which, *ipso facto*, call for our suggestion and recommendations.

Establishment of more Arabic and Islamic Schools

It was observed at the elementary level of education that private individuals or societies performed wonderfully well. In other words, it is the private schools that embraced the programme of Islamic education. Our investigation also reveals that Muslims are lagging behind in the establishment of these institutions when compared with their Christian counterparts. The few ones established by the Muslims lack essential ingredients of being viable Islamic schools, which could assist in implementating Islamic education at the State levels. Many of these institutions are owned by one society or the other, and at times, decision-making is delayed as the head of schools are not usually given the free hand to operate. There is also the need for constant and consistent curriculum review of programmes in all our tertiary

institutions in order to continuously train highly skilled and creative students in all disciplines.

Investment in human capital development

In order to arrest the tide of low subscription for *Islamiyyah* education in the institutions, Muslim should invest in human capital development by establishing foundation or *waqf* for scholarship for the subjects and other disciplines in the critical needs of the *ummah*. At the lower levels, patchwork solution of injecting Islamic Religious Knowledge (IRK) in modern school system alone is grossly inadequate without an overhaul of the philosophy, curriculum, orientation and training of secular education. This is a task that all proprietors of Muslim schools in Ondo and Ekiti states must embrace to protect the Islamic education of the Muslim community.

Teacher should be accountable

Teachers of Islamic studies should realise the fact that Allah is the giver of and that knowledge is a trust which deserves accountability in the next life. He should therefore be conscious and perform his duty diligently. Furthermore, it should be born in mind in this era of explosive ICT, the teachings of IRK must be recognized as one of the compulsory subjects in primary and post-primary schools in Nigeria. It should be made to compete with the teachings of other subjects such as: English, Mathematics and other in terms of students' achievement and performance. The general perspective in teaching IRK is important to be considered such as the habitual, characteristics and mental attitude of an IRK teacher and how he/she interprets and responds to situations.

Teacher as models

In fact, the responsibilities shouldered by these teachers are not to be seen lightly; indeed, IRK teachers must be able to show good quality of examples to others, posing good personalities, being knowledgeable, visionary, proactive, creative and innovative. If IRK teachers are able to portray all these unique qualities, they will be able to face all the challenges and changes happening around them. A teacher of Religious knowledge must have good qualities so that students could emulate from him or her. Similarly, he must be a committed and professional teacher who performs his duties in line with the educational ethics. He/she should remember that he is representing the Prophet (SAW) in his present dispensation.

In other words, Islamic Religious Knowledge Teacher should be a good role model to students and that should always exhibit emulatable character to students. He/she should be the first to obey school's instructions and the problem of inferiority

complex among teachers of Islamic Religious Knowledge should be tackled by the teachers themselves. They should first respect and honour the subject and regard it as a noble profession more than any field of study. In this way those who are fond of belittling the subject will learn to respect it.

Due recognition of Arabic

It is also very important that Arabic as the language of Islam and IRK should be accorded due recognition and respect in the Ondo and Ekiti states educational curriculum more than any other language, since it is an international language as well as a religious language rich in contents, tradition and history. The government and the school management need to upgrade IRK teachers at the intra and inter school levels, which will assist in updating the teaching skills of the IRK teachers in Secondary School in Ondo and Ekiti States. Through this, the teachers are refreshed on all matters concerning the Teaching-Learning of IRK. Cross fertilisation of ideas and teaching experiences can also be shared among the teachers to facilitate productivity and creativity among teachers of IRK. The government should give more opportunities for IRK teachers to further and upgrade themselves through furthering their studies and continuous professional development courses

Importance of fear of Allah

Islam opines that fear of Allah should be major target of education. Hence, the goal of the curriculum should be the one that will makes the pupils be in communion with Allah. Therefore, the nature of Islamic Religious Knowledge curriculum reform for teachers at whatever level of learning system should be revisited for proper implementation. Consequently, the curriculum of IRK should lay strong emphasis on morality, belief and obedience to Allah (SWT) and His Prophets, skill acquisition, inculcation of Information Telecommunication Technology (ICT) and development of mental quality. In addition, the application of teaching aids and other instructional materials as well as the implementation of continuous assessment should be improved so as to achieve the objectives of the new education system in 21st century.

Collaboration of Nigeria Association of teachers of Arabic and Islamic studies with others to create awareness of Arabic and Islamic studies

NATAIS and other Muslim societies need to forge themselves into an organised effort to awaken the epistemic consciousness of the Muslim masses and intelligentsia. Most of the Islamic Studies teachers in Secondary Schools do not show commitment of mentoring the younger ones to develop interest in the subject due to

exhibited moral failure and poor quality delivery of their lectures. Some of the Arabic and Islamic teachers do not have lesson notes not even lesson plans and some lack proper teaching methodology but only rely on residual knowledge to teach the subject.

Synergy between Muslim community and Arabic and Islamic studies scholars

There should be a communion between the Muslim community and the Muslim scholars as well as every other individual for Islamic education to move forward. There should also be a Society-related, government-related and institution-related approaches for addressing the problems of Islamic education which are as follows:

Society-Related strategies will:

- i. Motivate school proprietors of Islamic schools in Ondo and Ekiti states.
- ii. Promote tolerance and peaceful co-existence between Islamic schools and their communities.
- iii. Provide equitable Islamic education for girls as encouraged by the Prophet Muhammad (SAW).

Government-Related Strategies will:

- i. assist Islamic based learning in public schools in Ondo and Ekiti states.
- ii. monitor and regulate Islamic curriculum contents.
- iii. assist in the supervision of Islamic schools.
- iv. monitor curriculum for education quality.

Institution-Related Strategies will:

- i. Encourage the fusion of modern education into *Islamiyyah* education.
- ii. Assist the Islamic schools in classroom instruction.

5.4 Contributions to knowledge

This research has contributed to the body of knowledge by providing reliable data on the advent of Islamic education in Ondo and Ekiti states with significant attention in the following areas:

- i history of Islamic education and *Islamiyyah* schools in both states
- ii curriculum of Islamic education in *Islamiyyah* schools in both states
- iii methodology of teaching and learning in *Islamiyyah* schools in both states
- iv impacts of the Islamic education on the products of *Islamiyyah* schools and the Muslim community of both states.

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APPENDIX
LIST OF INFORMANTS

Oral interview with Abu Abdullahi one of the graduands of Shaykh Idris Sekoni who also a teacher in the Madrasah(46) on Saturday 6th of June, 2020.

Oral interview with Alfa Aibinu Abdul-Mumin, my participant researcher and a parent residing and teaching in Al-Adabiyyah al-Adadiyyah Owo(45) on Wednesday, 24th of June, 2020.

Oral interview with Abdusalam Asekunlowo, 30 a graduand at his residence (30) in Ondo on Monday, 3rd of August, 2020.

Oral interview with Alhaj AlaniBaale, an Islamic scholar at his residence (53) IN Awo Ekiti on Monday, 11th of May, 2020.

Oral interview with Alhaj Abdussalam Baba, A. B., (graduand) the Chief Imām of Ikere-Ekiti, a lecturer College of Education Ikere Ekiti, Arabic Department at his residence, (70) on Wednesday 13th may 2020.

Oral interview with Aminullah Badmus a graduand at his residence (34) in Awo on Monday 3rd of August, 2020.

Oral interview with Alhaja Fasilat *Sulaimān*, a parent at the Madrassh compound (47) in Ikole-Ekiti on 18th of June, 2021.

Oral interview with Alhaja Fadilat, A.A., 46 a parent and Islamic teacher in Ile-Ife she was once a student of the school too, on Monday 22nd of June, 2020.

Oral interview with Abd Ganiy Ayobami, a scholar at his residence (50) in Ondo on Monday 3rd of August, 2020.

Oral interview with Alfa Abd Ganiy Salam, a proprietor at his residence (67) in Owo on Tuesday, 11th of April, 2023.

Oral interview with Alhaj Alim Hafis, a parent and son of the current Chief of Ondo *Imām* of Ondo, at his residence (50) he is a Saudi Khariijiy on Friday 15th of May, 2020.

Oral interview with Alhaji Abdul Hamid Aladesawe, Chief Imām of Owo a scholar and graduand of Ma'ad Adabiyyah Owo in his residence (80) on Tuesday 23rd of June 2020

Oral interview with Alhaji Ahmad Musa, N., a graduand of Ma'ad Al-Adabiyyah Owo, (70), he was a fire Service Officer Training School in Ibadan, later he joined Ajaokuta Steel Company Limited where he retired voluntarily and now resides in Owo. Monday 22nd of June 2020.

Oral interview with Shaykh (Professor) Abdu-Raheem Musa Adesina heProprietor of White Crescent Islamic Model School, (65) he is aprofessor of Islamic studies at Department of Islamic Studies University of Ado-Ekiti Ekiti state, on Wednesday 11th of November, 2020.

Oral interview with Abubakre Olaiya, a graduand at the premises of the Madrasah (32) in Ikole-Ekiti 15th of November, 2023.

Oral interview with Aziz Qoyum, a graduand at his residence (30) in Awo Monday 3rd of August, 2020.

Oral interview with Alimat Shittu, a parent at her residence (50) in Akure Isolo Street on Monday, 7th of September, 2020.

Oral interview with Alhaji Abdussalam Suhaeb (70), a graduand of the school in his residence (70) he is an *Imām* in Owo, Owatuwashe street. Wednesday 24th of june 2020.

Oral interview with Abdussalam *Sulaimān*, (a parent) at his residence (53) in Akure on 25th of May, 2020.

Oral interview with Baba Bilal, a scholar at his residence (72) Akure on Monday 7th of September, 2020.

Oral interview with Alhaj Balogun Abdwasiu, a proprietor, at his residence (57) in Ado-Ekiti on Saturday, 11-04-2020.

Oral interview with Aafa Baba Ojubanire, a scholar at the Madrasah premises (70) he teaches both Arabic and Islamic Studies in Awo Ekiti on Saturday 15th of January, 2023.

Oral interview with Mallam BakiMoshood 67 at his residence Ikare-Akoko Wednesday, 15th of March, 2020.

Oral interview with Balogun Qamardeen, a scholar at the premises of Madrasah Sallahudeen (55) Ikole Ekiti on Saturday 15th of January, 2023.

Oral interview with Alhaj Boladale Taofiq (45), one of the parents in Ado-Ekiti on Monday, 11th of April 2020.

Oral interview with **Shaykh** Gaali Zakariyah, at his residence (70) Ikare-AkokoonSunday15th of March, 2020.

Oral interview with Ganiyu Omolola, a parent at his residence (43) Oke-Aro in Akure on Monday 7th of September, 2020.

Oral interview with Afa Gazali Adubanire, a proprietor at the Central Moque (69) Ado-Ekiti on Monday 11th of April, 2022.

Oral interview with Ganiyat Ganiyu, a parent at Madrasah premises (40) in Ikare Akoko on Sunday 15th of March, 2020.

Oral interview with Hassant Balogun, at her residence (37) in Ikole-Ekiti on 15th of January, 2023.

Oral interview with Alhaj Idris Sekoni, the proprietor at his residence in the premises of the Madrasah (59), in Akure on Saturday 6th of June, 2020.

Oral interview with Iyaa Aliya, a parent at her residence (40) in Ikole Ekiti on Wednesday, 15th of June, 2021.

Oral interview with Ibrahim Iyanda, a graduand at his residence (32) in Ado-Ekiti on Sunday, 13th of April, 2023.

Oral interview with Idris Adam, 30 a graduand teaching at the premises of Madrasah (33) in Ikole-Ekiti on Tuesday 18th of November, 2023.

Oral interview with Ismail Nurudeen, a scholar at his residence (45) Oke-Aro in Akure, on Saturday, 6th of June 2020.

Oral interview with Shaykh Kamaldeen Bashir, a proprietor at residence (70) in Ikare-Akoko on Wednesday, 15th of March, 2020.

Oral interview with Hajiah Marriam Salahudeen, a parent of one the students of Markaz al-Sunnat-l-Nabawiyyah Litahfiz-l-Qur'ān-l-Kareem wal-Islamiyyat wal-Arabiyyah in the school Mosque (43) in Ondo, on Saturday 4th of June, 2020.

Oral interview with Shaykh Qudus *Sulaimān*, a scholar at his residence (75), Ayedun Quarters in Akure on Monday 7th of September, 2020.

Oral interview with **Rahaman** Olawale, a scholar at his residence (45) in Ado-Ekiti On Friday 11th of April, 2020.

Oral interview with Shaykh Mahmud Kuranga the proprietor at his Madrasah (56) in Akure road, Ondo city, on Saturday 04-06-2020.

Oral interview with Alfa Mubarak Olaide 30 a graduand at the Madrasah premise on Monday 7th of September, 2020.

Oral interview with Shaykh Muidin bn Abdu-Salam 47 at his Madrasah in Ado-Ekiti on Sunday, 26-06-2020.

Oral interview with Professor Mustapha, A. R., he is a scholar and a Graduand of Taqwallah Institute of Arabic and Islamic studies Ikare now the King of Afin Akokoland and still in active service with National Open University of Nigeria heading Ekiti state axis (58) on Saturday 29-10-2020.

Oral interview with Shaykh Muyideen Isah, a scholar at his residence (50) in Akure on Saturday 6th of June, 2020.

Oral interview with Shaykh Muiz Abdullah, a proprietor at the Central Mosque in Awo-Ekiti (58) on Sunday, 15th of January, 2023.

Oral interview with Alhaji Naimu-Deen Bello, the proprietor son of the founder in his residence (58), is currently handling the running of the School as at now in Ikare Akoko, on Thursday, 29th of October, 2020.

Oral interview with Nimatallahi Alani, a parent at her residence (50) Ado-Ekiti on Saturday 11th of April, 2020.

Oral interview with Olaniran Adams, a graduand at Darussunah Madrasah premises (32), Akure Monday 7th of September 2020.

Oral interview with Alhaji Sanni Arowolo, a scholar at his residence (53) in Ado-Ekiti Monday 11th of April, 2020.

Oral interview with Saad Salman, a parent at his residence Sijuwade Quarters (42) in Akure on Monday, 7th September, 2020.

Oral interview with Sakariyah Karim, at the school premises a graduand of the school in Ikole (38) on Friday 18th of June, 2021.

Oral interview with Salam Aliyu, a graduand at the school premises (30) in Ikole-Ekiti on Wednesday 15th of January, 2022.

Oral interview with Ustadh Salahudeen Miftahudeen, a proprietor Sallahudeen Institute of Arabic and Islamic Studies at school premises (45) in Ikole-Ekiti, on Wednesday, 15th of January, 2023.

Oral interview with Abdu-s-Salam Oriade, one of the parents of students School at his residence (47) in Awo Ekiti on Saturday 15th of January, 2023.

Oral interview with Shaykh Salam *Sulaimān*, a scholar at his residence (75) in Akure on Monday, 7th of September, 2020.

Oral interview with Shaykh Shuaeb Habib, a proprietor at the Central Mosque in Ado-Ekiti (72) Monday, 11th of April, 2022.

Oral interview with Simbiat Olaide, a parent at Darussunah Madrasah premises the school under review (45) on Monday 7th of September, 2020.

Oral interview with Sinmiat Abebi Gafaru, a parent at Darussunah Madrasah premises (38) Akure on Monday, 7th of September, 2020.

Oral interview with Shaykh Sirajudin Batuta 50 (a scholar), at his residence Ikare-Akokoland Shaykh Batuta is currently the Mufti of Ondo State on Tuesday 9th of June, 2020.

Oral interview with Afa Sulaimān Alabi, a scholar at the Madrasah premises (74) Ikole on Wednesday 15th of January, 2023.

Oral interview with Toyib Bisiriyu, a graduand assisting his Shaykh Sallahudeen Ikole –Ekiti (31) on Tuesday, 14th of April, 2022.

Oral interview with Uthman Babatunde, a graduand and a student teacher working in the school under review at the school site (31) on Wednesday, 18th of June, 2021.

Oral interview with Wahab Sulaimān, a parent at his residence in Ado-Ekiti Ekiti state capital on Saturday 11th of April, 2020.

Oral interview with Alfa Wakeel Sambakiyu Abidemi, proprietor of the Islamic school under review in Awo Ekiti at his Madrasah (45) on Sunday, 15th of January, 2023.

Oral interview with Alhaji Yunus Anola, a graduand, scholar and Chief Imām of the school under review Al-Adabiyyah Central Mosque in Owo (71) on Thursday, 23rd of June, 2022.

Oral interview with a retired Professor Zakariyah Oseni, I., a scholar as well a graduand of the school he is now Chief *Imām* of Auchu in Edo state (75), on Tuesday, 30th June, 2020.