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Transmission of Learning in Modern Ilorin: A History of Islamic Education 1897-2012

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Citation

Aliyu, S. A. (2015, October 6). *Transmission of Learning in Modern Ilorin: A History of Islamic Education 1897-2012*. Retrieved from <https://hdl.handle.net/1887/35802>

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Author: Aliyu, Sakariyau Alabi

Title: Transmission of learning in modern Ilorin : a history of islamic education 1897-2012

Issue Date: 2015-10-06

Transmission of Learning in Modern Ilorin: A History of Islamic Education 1897-2012

Proefschrift

Ter verkrijging van

de graad van Doctor aan de Universiteit Leiden

op gezag van Rector magnificus prof.mr. C.J.J.M. Stolker

volgens besluit van het College voor Promoties

te verdedigen op Dinsdag 06 October 2015

klokke 11:15 uur

door

Aliyu Sakariyau Alabi

Geboren te Ilorin, Nigeria in 1974

Promotiecommissie

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Prof. dr. Jan-Bart Gewald

For my parents, Alhaji Aliyu Kawu (*Allahumma yarhamuhu*) and Alhaja Mero
Aliyu

‘Fun èko to yè géré’

and

my family

Fatima Temitope, Farouq Ayinde-Ajirife and Abdullahi Atanda-Adebayo and
Maryam Kate Ayinke

For enduring me and the books

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Acknowledgement

In a work of this nature, though a name usually gets written on the cover, yet one cannot but acknowledge the innumerable others who have played crucial roles leading to the completion of this work. Prof. dr. Robert Ross' acceptance to be my promotor was a warm surprise to what I considered an ill prepared presentation of my research plan. It came at a point I was giving up on doing a terminal degree. He even offered to learn from me! His prodding of my research questions was most helpful in reordering my scattered thoughts. Giving me the freedom to be on my toes was most challenging and rewarding. His humility was a lesson in scholarship. I am honored to have done this under your guidance. I also acknowledge Prof. dr. Wim Van Den Doel whose response in the first place led me to Robert Ross; like the innocent flap of the butterfly's wing that saved an airplane. I feel highly honored for the opportunity by Universiteit Leiden to have my name on the list of its alumnae.

My sincere appreciation goes to Bayero University, Kano for granting me a fellowship and the living cost funding to undergo this course through the MacArthur Grant Implementation Committee (MAGIC). The Secretary of the Committee, Prof. Ado Dan Isa was very supportive throughout the course of this study. I am particularly grateful to the Vice Chancellor, Professor Abubakar Adamu Rasheed for his personal support and for insisting that I go and study abroad. He also facilitated financial assistance that eased the finishing of this project. In this humble effort I hope I have justified your confidence in me.

Professors have been most influential in my career and I cannot appreciate enough the benefits of my relationship with them. Professor Haruna Wakili for pushing me and my colleagues to go for the Golden Fleece. Professors Dahiru Yahya, M.D. Suleiman, M.S Abdulkadir, A.G Saeed, Saidu Babura and Mohammed O. Badhmus, I am grateful for all the support and encouragement. Prof. A.R Mohammed read parts of my work and his criticism and suggestions enriched my work. I am grateful to Professor Rasheed A. Raji and Professor A.G.A.S.Oladosu, University of Ilorin, for those important proposal level hints. Professor Hakeem O. Danmole, for his mentoring and faith in my ability to get this far is worthy of mention. Professor Stefan Reichmuth's work on Ilorin was an inspiration as well. From my undergraduate days Professor Aminu Isyaku Yandaki has proved a relentless and supportive mentor and was resourceful to me in the course of writing this thesis. Truly, the elders see sitting what the young cannot see standing.

I appreciate the warmth and encouragement of other Members of staff of the Department of History, Bayero University, Kano, Drs Dalha Waziri, I.K. Abdulsalam, Aisha N. Shehu, Daniel Olisa Iweze. Drs Isa Abd'Allah and Samaila Suleiman Yandaki were generous enough to teach my courses which enabled me pursue this dream, I am most grateful. Haliru Sirajo, Kabiru Haruna, Yusuf Madugu, we are all in this together. The same goes for Dr Aminullahi Adamu El-Gambari. To my colleague Shehu Tijjani Yusuf who blazed the trail that I simply followed; together with the Dr from Warsaw, Isa Yusuf Chamo, you made my arrival in Leiden a welcome affair. The memories of trudging in the snow and cycling together, discovering the City of Keys will remain indelible as my gratitude.

In Leiden, times with fellow doctorals Mary Davies, Iva Peša, Bukola Adeyemi, Julius-Adeoye Rantimi, Adamou Amadou, Boukary Sangare, Inge Ligtvoet, Jonna Both and Mahmood Kooria were part of this success story. All the little times counted. Kabirou Sani, Mujahid Indabawa and Alhaji Abu Rotterdam made missing home difficult. Dr Akinyinka Akinyoade's kind and warm personality was most reassuring. Rob's desserts and shout outs at Oude Singel kept boredom at bay. Christien Bosman, Effy Matulesky and Rebecca Wensma were always ready with a helping hand. It was wonderful to have worked with all of you.

In Ilorin, Nigeria, for the field work, too numerous individuals made this work a success. Dr Mahmood Moshood Jimba not only gave me the initial courage to go into an uncertain fieldwork, he also read parts of this work meticulously and made useful criticism and suggestions. He was particularly helpful with the Arabic orthography. His humility and encouragement is indeed heartwarming. Alfa Ismail Hassan Pakoyi and Alfa Salihu Mustapha did most of the Arabic translations without which this work would have been incomplete. Alfa Zakariya Abuhameedah, Ibrahim Agode Al-Misri, Alfa Saidu Oko-Erin and Alfa Fatahi Yahaya as well made contributions that enlivened my work. We had some good laughs at my rudderless Arabic. Ismail Abdullahi Ahmad was most resourceful with the administration of the questionnaire. Dr Ibrahim A. Jawondo was helpful with his encouragement, comments and connections and Salihu Ismail Otukoko for the helpful comments on a chapter and other assistances and Mubarak Olohunoyin, I appreciate all your contributions.

The scholars around whom this work revolves were warm and open to my questions. Space would not allow me to mention all of you individually; from members of my extended family at Ile-Gbagba, whose reputation opened many doors for me, to all the scholars I met in the course of this work, *Mudara'*, *'Umada'* and *asatidha* of the *madaris*, who spared their time to discuss with me, I am most grateful for your generous responses. Late Mufti of Ilorin, Sheikh Sofiyullah

Kamalud-Deen Al Adaby, Sheikh Abdulkadri Orire, Imam Muhammad Shafii (Ansarud-deen), Alhaji Safi Jimba (Shamaki of Ilorin), Sheikh Ahmad Tijani Adisa-Onikoko and Alhaji Waliy Aliy-Kamal, Imam Al Malawi Sheikh Abdullahi Abdulhamid, Imam Gambari Ahmad Said, Imam Ita-Ajia Muhammad Bello, Alhaji Toyin Aminullah Imam Jagun for very insightful discussions. Dr Usman Abdulsalam Thaqafi, Dr Aminullahi Olohunoyin, Dr Hamzat Abdulraheem and Dr Uthman Idrees Kankawi all made important contributions to this work, for which I am most grateful.

Others include Alhaji Ahmad O. Kamal, Alfa Mumeen Ayara, Sheikh Murtala Yakub Alaboto, Sheikh Abdulkareem Adaara, Sheikh Alfanla Okutagidi, Justice Salihu Oloruntoyin Muhammed, Sheikh Suleiman Dan-Borno, Alhaji Fatihu Yahaya, Alhaji Olawale Mustapha, Alhaji Abdullateef Adekilekun, Alhaji Akanbi Makkah, Dr Abdulkadir Oba-Solagberu, Dr Faozy Fazazy, Alfa Abdulsalam Alalukurani, Uztadh Uthman Daud Abubakar, Alhaji Ibrahim Ishaq Shege, Imam Shehu Ahmad Warah and Alhaji Ibrahim Kewulere. I acknowledge Imam Abdurrasheed al-Warai and the Huffaz circle. I cannot thank all of you enough.

The women were also very resourceful: Alhaja Raihanat Arowolo, Alhaja Maimunat Mustapha Idiagbede, Alhaja Zainab Oniyangi, Alhaja Raihanat Abidayo Temim, Hajia Khadijat Abdulsalam (Al-Hidayah) and her husband, Alhaja Khadijat Aboto, Alhaja Habiba Otuyo, Dr Sherifat Abubakar, Mrs Hasanat Funmilayo Abubakar, Asiya Abubakar Omo-Eleha, Alhaja Wosilat (Ganmo) and Mrs Habiba Adams; your various contributions enriched this work.

I appreciate the best wishes of Malam Ahmadu Gohe who started the 'Dr' affair long before it became a reality and Malam Usman Muhammad Modibbo in Sokoto for their contributions to this success. The family of Drs Raufu and Kate Mustapha made my stays in the UK a home affair. Their consistent interest in my career from way back has been a constant source of inspiration. I appreciate your love and support. Nasir Jide Popoola and his family in Lagos made my transits to and from Nigeria an experience I always look forward to and my elder brother Alhaji Abdulganiyu Aliyu who has always been there for me and whose house provided the serenity to put everything in order, I remain most grateful.

A number of institutions were also instrumental to the success this of work. The library staff of the Department of Religions, University of Ilorin, National Archives Kaduna and Ibadan, Arewa House Kaduna, Centre for Ilorin Studies – University of Ilorin, Ilorin History and Culture Bureau, all in Nigeria. In the UK, the Public Record Office, Kew Gardens and Rhodes House in Oxford furnished me with useful information. The African Studies Center, Leiden, was a most important

resource for many of my secondary sources. Ella Verkaik and Monique Kronhout were particularly warm and helpful.

Just before embarking on this project I was fortunate to attend African Studies Association of UK (ASAUk) Writing Workshop held in September, 2011 at Osun State University, Oshogbo, Nigeria. Professor Paulo Fernando de Moraes Farias (University of Birmingham) paid particular attention to my paper and I benefitted a lot from his comments. Towards the end of this research I was fortunate to attend the Winter Workshop of the Forum Transregionale Studien at Humboldt University in November, 2014, in Berlin. Both workshops were auspicious to my work and remained part of the positive experience of a PhD.

Steven Gbenga worked on the maps and Abdulrahim Okatahi and Sikiru Balogun helped with the cover design and the charts. Bashirat Olugbon and Sheikh Ahmed Abdullahi Onikijipa, for permission to use some of the photographs; your contributions are highly valued.

And to my family who had to endure my running away, Fatima, Rahmat, Farouk, 'Dr Badende,' and Maryam Kate Ayinke who joined the family in April, 2015, I appreciate your love and perseverance. We will sip the juice together.

Once again, many thanks to all who have contributed to the success of this work. Any omission herein is unintentional and highly regretted. I accept full responsibility for errors in this work.

Glossary of Arabic, Yoruba and Hausa Terms

<i>Adab</i>	Etiquette/education
<i>Etiquette/education</i>	Of or relating to Adabiyya School of pedagogy
<i>Aimmah</i>	Sing. Imam – Prayer leaders
<i>Ajami/ajemi</i>	Hausa/Yoruba written in Arabic script
<i>Ajanasi</i>	Reciters/prompter of verses for one giving a sermon
<i>Ajitu</i>	Vowels learning Stage in Traditional Qur’anic School
<i>Alfa</i>	Yoruba appellation for an Islamic scholar
<i>Almajiri</i>	Student of (Boarding) Qur’anic School among the Hausa/Fulani
<i>Amid</i>	Principal in a madrasah
<i>Amirul mumeen</i>	The leader of the Faithfuls
<i>Annasara</i>	Christian
<i>Asalatu</i>	Benedictions on the Prophet/prayer meetings for this
<i>Bait l mal</i>	The treasury
<i>Bakatabi/ Ahl al kitab</i>	People of the book-Christians and Jews
<i>Balogun</i>	War chief/ head of a Traditional ward in Ilorin
<i>Baraka/alubarika</i>	Blessing
<i>Daawah</i>	Propagation of religion
<i>Demure/damure</i>	The sign that signifies absence of a vowel in Arabic (sukun)
<i>Eesu/yisu</i>	From Arabic Hizb, 1/60 th of the Qur’an
<i>Eid</i>	Either of two annual Muslim festivals
<i>Eko</i>	Lagos
<i>Eleha</i>	One in purdah
<i>Fiqh</i>	Islamic jurisprudence
<i>Fisebilillahi</i>	In the course of Allah
<i>Grand khadi</i>	The highest judicial official of the Shariah Court
<i>Hadith</i>	The sayings of the Prophet of Islam
<i>Hajj</i>	The annual Pilgrimage to Mecca
<i>Halqa</i>	Sitting circle in a study group
<i>Hantu</i>	Writing, from Arabic khatt
<i>Hijab</i>	Female Muslim head cover
<i>Hijrah</i>	Muslim Lunar Calendar
<i>Huffaz</i>	Sing. Hafiz- memorizers of the Qur’an
<i>Ibtidaiyya</i>	Primary level of a madrasah
<i>I’dadiyya</i>	Junior Secondary level of a madrasah
<i>Ile kewu wala</i>	Slate Qur’anic School
<i>Ilm</i>	Knowledge
<i>Imale</i>	From Mali- Yoruba name for Muslims
<i>Imam jamiu</i>	Imam of Friday congregational prayers
<i>Imam ratibi</i>	Imam of daily prayers
<i>Insan kamil</i>	The perfect man (an attribute of the Prophet)

<i>Istijaba</i>	Intercessory power of prayer
<i>Iyawo sara</i>	A bride freely given especially to a scholar
<i>Jahiliyyah</i>	Pre-Islamic Era in Arabia
<i>Jalabi</i>	Spiritual consultancy by scholars
<i>Jalalain</i>	A popular exegetical work of the Qur'an
<i>Jamaa</i>	Group or congregation of Muslims
<i>Jihad</i>	Strive or struggle for religious cause
<i>Jizya</i>	Capitation tax paid by non-Muslim citizens
<i>Kakaaki</i>	Royal trumpet
<i>Kalamu</i>	Writing reed
<i>Karamat</i>	Honorific acts associated with saints
<i>Kewu ilimi</i>	Traditional higher Islamic Studies
<i>Khalipha</i>	Viceroy or leader of a group
<i>Lailatul qadr</i>	Night of Majesty
<i>Larubawa</i>	Arabs
<i>Liman/Lemamu</i>	Prayer leader from Arabic al-Imam
<i>Madaris</i>	Pl. of Madrasah
<i>Madrasah</i>	A modern Islamic and Arabic school
<i>Magaji</i>	A chief, usually of a sub ward
<i>Makaranta allo</i>	Slate Qur'anic School
<i>Makondoro</i>	Members of Zumratul Mu'meenina
<i>Maliki</i>	One of the four Sunni rites in Islam
<i>Mallam</i>	Hausa name for a scholar
<i>Markaziyya</i>	Of or relating to Markaziyya School of pedagogy
<i>Maulud nabiyy</i>	Commemoration of the Prophet's birth
<i>Mualim</i>	Male Teacher
<i>Mualimat</i>	Female teacher
<i>Mudir</i>	Proprietor of a Madrasah
<i>Mufasssir</i>	An exegete
<i>Naskh</i>	An Arabic script derived from the thuluth
<i>Nisf Shaaban</i>	Half of the month of Shaaban
<i>Ofi</i>	Hand-woven cloth
<i>Ogere</i>	Consonant learning level in the Traditional Qur'anic School
<i>Owo alaruba</i>	Fees paid by pupils of Qur'anic School every Wednesday
<i>Qadi/alkali</i>	A judge of the Shariah Court
<i>Qadiriyya</i>	A Sufi order
<i>Qaidat Baghdadi</i>	Popular Arabic primer
<i>Raodat al atfal</i>	Kindergarten /nursery level of a madrasah
<i>Rufua</i>	Short 'u' vowel in Arabic
<i>Shariah</i>	The code of Islamic laws
<i>Shirk</i>	Polytheism
<i>Sunnah</i>	The traditions of the Prophet of Islam
<i>Tadawa</i>	Ink for writing on wala, from Hausa tawada
<i>Tafsir</i>	Exegesis

<i>Tahfiz</i>	Memorization of Qur'an
<i>Tajweed</i>	Science of Qur'an Recitation
<i>Taqwa</i>	Piety
<i>Tarbiya</i>	Training (education)
<i>Tariqa/pl.turuq</i>	The path of a Sufi order
<i>Tesuba/Tasbih</i>	Strung prayer counter
<i>Thanawiyya/Tawjihyya</i>	Senior Secondary level of a madrasah
<i>Thuluth</i>	Curved and oblique Arabic script
<i>Tijjaniyya</i>	A Sufi order
<i>Ulama</i>	Sing. Alim - scholars
<i>Ummah</i>	The Muslim community
<i>Waasi</i>	Sermon, from Arabic wa'z
<i>Waka</i>	Poetic songs/ religious poetry
<i>Wala</i>	Wooden slate for writing Qur'an verses for pupils
<i>Wird</i>	Daily litany performed by members of a Sufi order
<i>Wolima</i>	Ceremony of finishing the study of the Qur'an
<i>Woseli/wasali</i>	The vowel diacritical mark below or above an Arabic letter
<i>Yehudi</i>	Jew
<i>Zakat</i>	The poor due, one of the pillars of Islam
<i>Zuhud</i>	Asceticism

Abbreviations

A.H.	After Hijrah
CAILS	College of Arabic and Islamic Legal Studies
CE	Christian Era
CMS	Church Missionary Society
CRK	Christian Religious Knowledge
COE	College of Education
FOMWAN	Federation of Muslim Women Organizations of Nigeria
IIIT	International Institute of Islamic Thought
IIRO	International Islamic Relief Organization
IJMB	Interim Joint Matriculation Board
IRK	Islamic Religious Knowledge
IVC	Islamic Vacation Course
JAAIS	Joint Association of Arabic and Islamic Schools
JIS	Junior Islamic School
JNI	Jamaatul Nasrul Islam
MSSN	Muslim Student Society of Nigerian
NA	Native Authority
NACOMYO	National Committee of Muslim Youth Organization
NAI	National Archives Ibadan
NAISP	National Association of Arabic and Islamic Schools Proprietors
NAK	National Archives Kaduna
NASFAT	Nasrul-Lahi-l-Fatih
NATAIS	National Association of Teachers of Arabic and Islamic Studies
NBAIS	National Board for Arabic Islamic Examination Board
NCE	National Certificate of Education
NECO	National Examination Council
PRO	Public Record Office
QUAREEB	Al Fatih-UI- Quareeb
RNC	Royal Niger Company
SAS	School of Arabic Studies
SIS	Senior Islamic School
WAEC	West African Examination Council
WAFF	West African Frontier Force
WAMY	World Assembly of Muslim Youth
YOUMBAS	Young Muslim Brothers and Sisters
AG	Action Group
NPC	Northern Peoples Congress
ITP	Ilorin Talaka Parapo
CMO	Council of Muslim Organizations
WML	World Muslim League

Orthography

I have tried to give the standard Arabic spelling wherever possible but I have also used the local variations as well.

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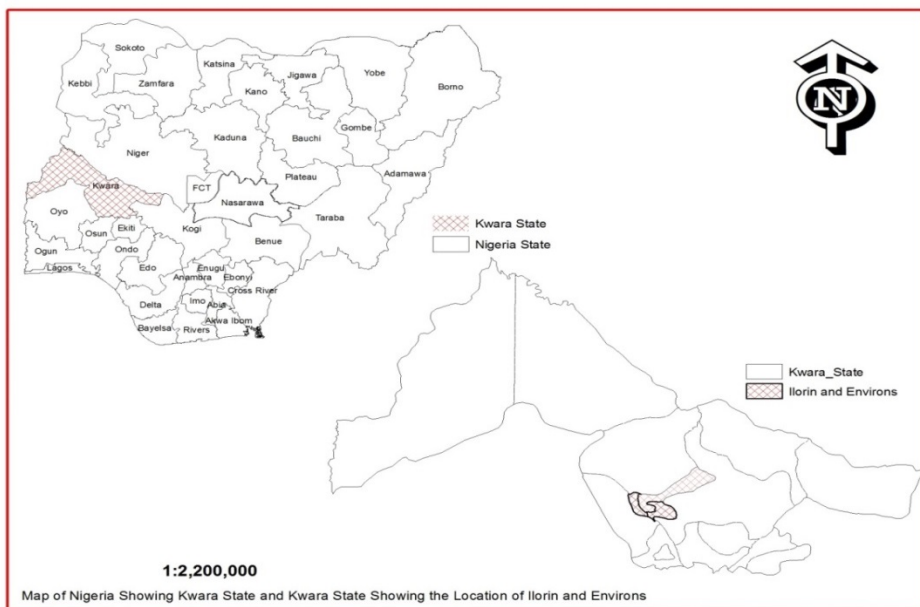
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Abstract

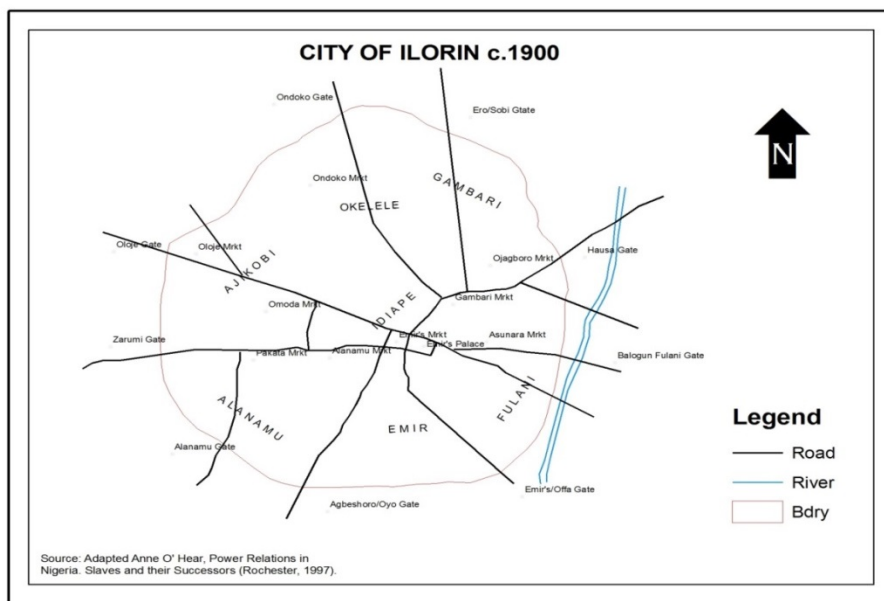
Established as a citadel of Islam in the nineteenth century, Ilorin came under the colonial hegemony of the British at the end of the nineteenth century. Thenceforth the history of Islamic education became an unending dynamics of engagement with the challenges that the rival system of western education pose to Islamic education. Starting in the colonial period and into the early decades of independence, within Ilorin as well as from without Ilorin, the ulama responded to this challenge mainly in three ways, corresponding to schools of thought of Islamic education in Ilorin.

First, there is the tolerant Adabiyah School favoring western education in conjunction with Islamic education, then the Zumratu Mu'meenina (*makondoro*) School that was strictly against western education. The third school, Markaziyya, privileged Arabic/Islamic education as a standalone system, tolerant of western education only as independent of the Islamic system. From the colonial period onward, Islamic education followed this trifurcate system to a greater or lesser extent, even when a scholar does not categorically belong to any of these schools.

Although the ultimate aim of a positive hereafter for Islamic education, against material benefit plays a crucial role in limiting the material strength of the system, this thesis argues that society's attitude towards the system, absence of reliable state support and the weak financial wherewithal when compared with the western system are all connected as hindrance to progress in the system. Despite this limited capacity, the scholars have been unrelenting, continuously adapting the system to the needs of the society, such as transformation of the traditional Qur'anic schools into *madaris* (sing. *madrasah*) from the colonial period, reforming the methods, curriculum and routes to be followed to running of the two systems within their *madaris*, especially since the government declined dominance in the provision of western education from the late twentieth century. More than is credited to them the scholars have actually contributed to the development of western education even as the attention given to the western system of education by the government and the society has not been very encouraging to its own development.



Map 1. Ilorin and environs



Map.2. Map of Ilorin City at the onset of colonial rule.