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

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

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door

Aliyu Sakariyau Alabi

Geboren te Ilorin, Nigeria in 1974

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Prof. dr. Stefan Reichmuth (Ruhr-Universität Bochum)

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Prof. dr. Mirjam De Bruijn

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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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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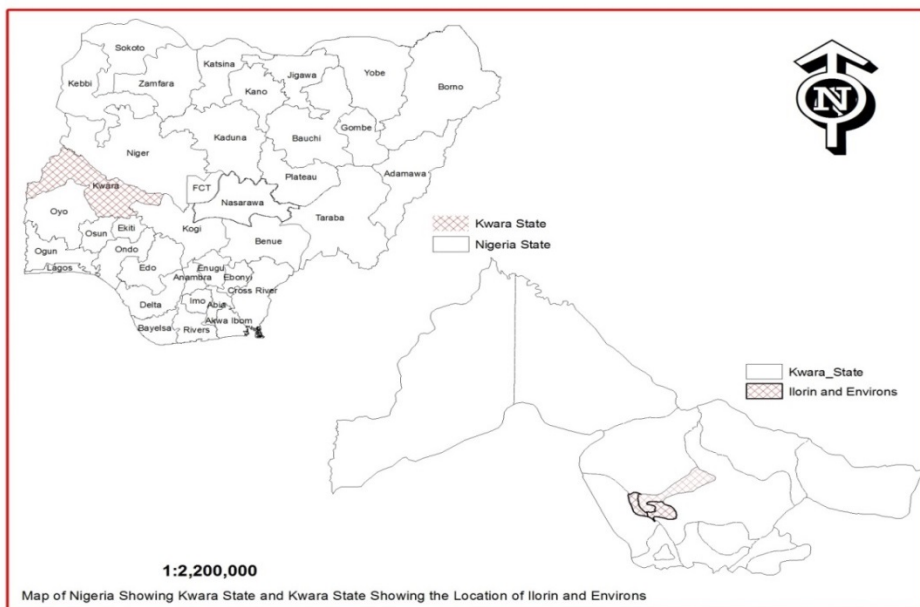
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Abstract

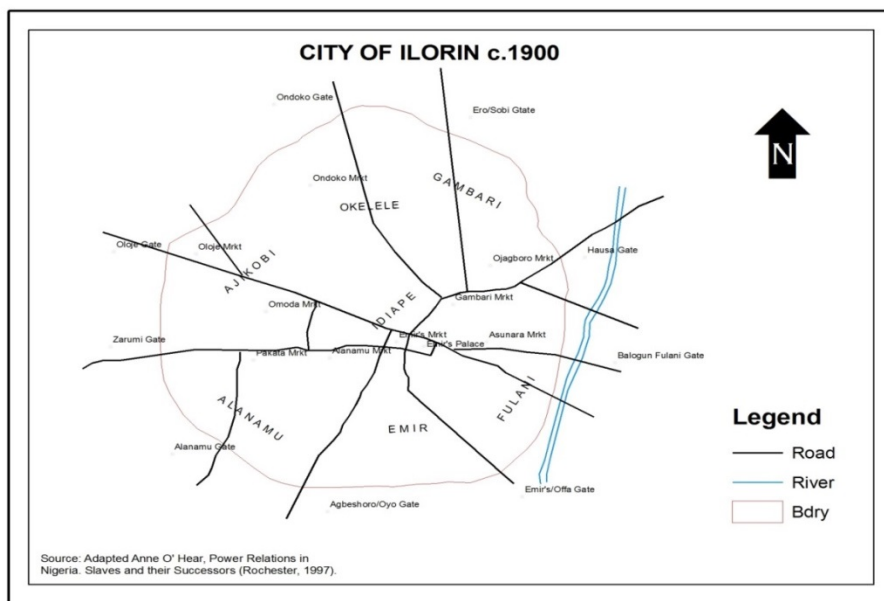
Established as a citadel of Islam in the nineteenth century, Ilorin came under the colonial hegemony of the British at the end of the nineteenth century. Thenceforth the history of Islamic education became an unending dynamics of engagement with the challenges that the rival system of western education 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.