

**THE CONTRIBUTION OF HAUSA OR FULANI SCHOLARS TO THE
DEVELOPMENT OF ISLAM IN ILORIN METROPOLIS**

BY

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CERTIFICATION

This research project has been carefully read, supervised as having satisfied the Requirements for the Award Degree of Bachelor of Arts (B.A HONS) in Islamic Studies, Usmanu Danfodiyo Univeristy, Sokoto.

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DEDICATION

This research work is dedicated to my father, Alhaji Abdulkadir Habeeb Baba Sokoto, mother, Hajiya Fatimoh Moronike Abdulkadir, and to all Muslims who are striving in the cause of Allah. May Allah reward them all Amin.

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CHAPTER ONE: INTRODUCTION

1.1 BACKGROUND OF THE STUDY

In the name of Allah the most beneficent and most merciful all praise is due to Allah who is the most Gracious. He created with his absolute power the earth and the heavens and set right the affairs of the universe with his exclusive wisdom. May the salutations and blessing of Allah be upon the last Prophet Muhammad, (S.A.W) his family and relatives and all those who followed his Sunnah rightly to the day of resurrection.

Islam is a religion of peace and tranquility, a religion that gives emphasis to knowledge. Allah told the Prophet (S.A.W) to seek from the increase in knowledge in the following verse;

And say oh! My lord advances me in knowledge¹.

Verily, the basic need of anyone who desire salvation from worship of Allah is to acquire knowledge and acquaintance as this is the origin of everything on which depends all success knowledge is required before worship, this is because worship without knowledge is just like tree without fruits. Knowledge is superior to worship because the Prophet (S.A.W) had said in a Hadith:

An Alim (a learned man) is superior to a worshipper, just as I am superior to you².

¹ Y. Ali, the holy Qur'an translation and commentary, Islamic foundation, London, (1975) chapter 20 vs 114

² Abu Dawud, Sunan-Abi Daud, Jaddahs Press Ltd, 1994 Vol; 3, P. 313

This is so, considering the first five verses of the Qur'an revealed to the Prophet Muhammad (peace and blessing of Allah be upon him) where he was directed to read.

*Proclaim! (or read!) In the name of thy
lord and cherisher, who created*

*Created man, out of a (mere) clot of
congealed blood*

Proclaim! And thy lord is most bountiful

He who taught (the use of) the pen,

Taught man that which he knew not

The Qur'an has in many places indicates the superiority of men of knowledge over the ignorant,³ what happened between Angels and Prophet Adam (AS) is a good example and categorically a real testimony of the position of knowledge and the scholars in Islam⁴.

*Behold, thy lord said to the angels: I will
create a vicegerent on earth. They said: will
thou place therein one who will make
mischief therein and shed blood? Whilst we
do celebrate thy praises and glorify thy holy
(name)?*

"He said," I know what ye know not.

In another Hadith of the Prophet says:

*Should I tell you who the best dwellers of
paradise are? The noble companions (R.A)
said: "yes, oh messenger of Allah He (S.A.W)
said: they are the Ulama of my Ummah⁵".*

³ Y. Ali the holy Qur'an translation and commentary, Islamic foundation London (1975) chapter 96 vs 1-5

⁴ Ibid Chapter 2 verse 30

⁵ Bukhari, Vol. 1 P. 26

So know (O Muhammad (S.A.W) that lai'laha illallah (none has the right to be worshipped but Allah)⁶.

Imam Bukhari, stated and explained that Almighty Allah commands his apostle to first seek for knowledge. The Prophet (peace and blessing of Allah be upon him) emphasized the need to acquire knowledge to the extent that he made it obligatory upon all believers before they perform any act of worship. The Prophet (S.A.W) says.

The scholars are the heirs of the Prophets' for the Prophets' do not leave behind any dinars or dirham but they leave behind knowledge, whoever receives this knowledge receives abundant good fortunate⁷.

Scholars are the best people in terms of the fear of Allah. Allah (S.W.T). Has raised their status in the world by making them to comprehend his religion through which the fear of Allah will be sustained, and in the hereafter to be among the prosperous.

Allah says:

Then we put thee on the (right) way of religion: so follow thou (way), and follow not the desires of those who know not⁸.

Scholars are the people who truly fear Allah and are best in position to know and understand about what is called evil and what leads to it. For this, they always warn people against it verily, from the foregoing discussion knowledge and its acquisition one will understand the paramount position of knowledge in Islam which will never be over emphasized.

⁶Y. Ali the holy Qur'an translation and commentary, Islamic foundation London (1975) chapter 47 vs 19

⁷ Tirmidhi, Vo. 4 p. 45

⁸ Y. Ali the holy Qur'an translation and commentary, Islamic foundation London (1975) chapter 96 vs 1-5

History has it that some Muslims throughout their lives set out to acquire and impart knowledge. Some of them even adopted scholarship as their most important duty in Islam they strived for knowledge and education; they endured great hardship in order to advance their studies.

No amount of trouble or vexation could prevent them from seeking for knowledge⁹.

In fact, in Islam, companions were considered to be the best in all kinds of knowledge dealing with all affairs in Islam. As they lived with the Prophet (S.A.W), they (Sahabah) constituted the first generation of scholars in Islam. In Hadith the Prophet (S.A.W) says:

Mu'azu bn Jabal is the leader of Ulama (scholars) here and hereafter (i.e. the day of judgment)¹⁰.

This Hadith and others clearly indicate that the Sahabah were the leading generations of scholars having received their training directly from the Prophet (S.A.W) Among few to be mentioned were Abu Bakr (R.A), Umar bn Al-Khattab (R.A), Zaid Thabit (R.A), Abd Allah bn Abbas (R.A), Abd Allah bn Mas'ud (R.A), Aisha (R.A), Abu Hurairah (R.A) and Ubay bn Ka'ab (R.A).

By the end of the third century A.H Al-Ulama' who specialized in various fields of study and aspects of knowledge were produced. Between the forth to the sixth centuries after Hijrah Al-Ulama among the Salaf (venerable fore-fathers) had exhausted

⁹ A.A. Islahi, Call to Islam and how the Prophet (S.A.W) preached, Islamic Book Publisher, Salaf, 1978, P. 55

¹⁰ Tirmidhi, Vol. 5 P. 169

almost every branch of knowledge by either being the pioneers or having additional contributions such as commentary-glossary, versification, abridgment, etc of work¹¹.

In a nut shell, soundness of worship mostly depends on knowledge. Similarly, in Ilorin, Shaykh Alimi, a Fulani scholar converting people and at the sometime teaching them the words of Allah in the Glorious Qur'an. Alimi's ultimate goal in all places he visited was Islamic propagation and when he left kuo, it was Ilorin he headed to. However, in Ilorin he met both Muslims and non Muslims alike but the Muslims were in minority. Among the contemporary scholars he met were Sholagberu, Sheikh Bay Sani, Sheikh Abubakar and Shaykh Muhammad Isalekoto. The above mentioned scholars also contributed immensely to the teachings and propagation of Islam in Ilorin¹².

Ilorin like other Muslims towns in Northern Nigeria has witnessed the emergence of reputable and erudite scholar like the head of the community Al-Tahir whose nick named was "Solagberu". He was a beri-beri migrant and an integrant Muslim preacher who, like Sheikh Alimi travelled widely over Yorubaland¹³.

1.1 SCOPE AND LIMITATION

The scope of this study is primary on the 'contribution of some Hausa/Fulani scholars to the development of Islam in Ilorin metropolis. It does not cover other neighboring of Ilorin. However, reference may be made to areas beyond Ilorin when there is need.

¹¹ A.A. Sokoto Al-Ulama: Toward a Conceptual Definition, 1991 Pp. 2-3

¹² Abdullahi, A. Al-Ilori Lamhat Al-Baluri fi mashahi Ulamai Ilorin, Jamamilat maktabat Al-adab, 1982 P. 21 and 22

¹³ L.A.K. Jimoh, Ilorin the Journey so far, Ilorin Atoto Press Ltd, 1994, Pg. 54

For the propose of analysis, the research looks at the advantages and short comings that were attributed to the spread of Islam, problem and prospect especially in the particular areas of this research work i.e. Ilorin metropolis the task is therefore wide on its scope but doe to imperfect nature; and human inability and time constraints. This research work has been restricted on limited area of Ilorin metropolis.

1.2 SIGNIFICANCE OF THE STUDY

Da'awah is an integral part of Islam. Islam can hardly survive without *Da'awah* the importance of a study of this nature cannot be over emphasized because it is on renowned scholars as well as analysis of their works in the area of teaching and propagation of Islam. Therefore, the work intends to meet the desire of many scholars and students who have been hearing about the impact of Hausa/Fulani scholars but never had the opportunity to know the extent of their contribution to the spread of Islam. Thus, this research will explore and expose more the works of these scholars so as to serve as a model to be emulated.

1.3 STATEMENT OF THE RESEARCH PROBLEM

It is clearly known that in every kind of action there must be problem mere in either external or internal ones.

In order to trace out the problem of this research certain research questions are designed as: follows

1. What are the way and manners employed by Hausa/Fulani to the development of Islam?

2. What is the response of the people of that area?
3. What is the impact of Islamic message itself to the people of the area?
4. What are the problem and prospects?

1.4 AIMS AND OBJECTIVES

In every work it must have objectives; this work is aims to achieve the following objectives.

1. To shed more light to the way and manner employed by Hausa/Fulani scholars to develop Islam in the area under research
2. To point out the success and development of Islamic preaching with particular reference to the people of Ilorin
3. It also aims at assisting some Muslims scholars and Muslims students in judging their disputes according to the commandment of Allah (S.W.T)
4. It is also aims at reducing the high rate of misunderstanding and adoption of self-interpretation of the Qur'an to protect one man's interest on his Aqidah, sect, organization, Sheikhs or Imam

1.5 METHODOLOGY

For a successfully research project need to adopt a good methods therefore in this research work two methods will be used, these include visiting libraries to obtained written data either published or unpublished material. Similarly, interview would also be conducted with relevant informants this in order to have relevant information from them. At the end, all information obtained is subjected scrutiny in order to have reliable and authentic information.

1.6 STRUCTURE

This research work is structured in to five chapters that covers the topic of research. Chapter one contains the introduction, background of the study, statement of the research problem, scope and limitation of the research, aims and objectives, it also contains the methodology as well as the structure of the work, then literature review. Chapter two, discusses the historical background of Ilorin, Islam in Ilorin, religion of people of Ilorin, emergence of Islamic learning at Ilorin, method of teaching, agent of Islamization in Ilorin, as well as factors enhance Islamization in Ilorin. Chapter three deals with the contribution of Hausa/Fulani scholars to the development of Islam in Ilorin metropolis, it also contains the establishment of Islamiyah schools, and Hausa/Fulani's Scholars and Qur'anic Tafsir, preaching activities and efforts in converting people to Islam, as well as Literature works Hausa/Fulani Muslims Scholars. Chapter four is deals with impact of Hausa/Fulani's contribution to the development of Islam in Ilorin, impact on religion political impact, economical Impact moral impacts, Nature of Situation before Arrival of Scholars as well as summary and conclusion.

1.7 LITERATURE REVIEW

There are many works carried out by various researchers, that deal with the spread of Islam in various places, but there is no any work dealing with the contribution of Hausa/Fulani scholars to the development of Islam in Ilorin Metropolis. Some of the work conducted by other people that help me in writing this important project because of their relevance to this research are: The first book that is related to my work is:

Uba's book titled *Islam in African History* emphasized on the progress of Islam in Hausa states up to 1800 C.E. The author discussed the arrival of Islam in Hausa state and he gave accounts of the activities of some Muslim scholars in the development of Islam and its scholarship in the land up to 1800 C.E. The information in this book on the activities of scholars and scholarship in Katsina is very scanty and also limited to the period of the Jihad, but the relevant ideas found there in would be of relevance to the present research¹⁴.

Nasir's "The life works of some selected "*Ulama*" in the area under study. It also provided valuable information on Islamic scholarship from the early Islamic period to the present day Nigeria. The work also highlighted the works of some "*Ulama*" in the Sokoto Emirate who flourished in the 17th and 18th centuries, in different areas of Hausaland. The work is related to this present work as it discussed on the work of some selected "*Ulama*" in the Sokoto Emirate while the present study is on the contribution of some Hausa/Fulani scholars in Ilorin Metropolis¹⁵".

Also, Gada's in his book title *A short History of Early Islamic scholarship in Hausaland*, traced Islamic scholarship in Hausaland and how it had impacted not only on the society during the early period of its introduction but also on scholarship in the 19th century. Sokoto Jihad leaders as legates of the 18th century scholarship, acquired their education within the confines of Hausaland. The level of knowledge of their teachers and the contribution they made to scholarship is enough evidence of the impact which scholarship in the early period made on the 19th century Jihad scholars. This work related

¹⁴ C.N Uban, *Islam in Africa History*, Baraka Press, and Publisher, Kaduna, 2001, P. 33

¹⁵ A.A Nasir, "The Life and work of some selected Ulama in the Sokoto emirate in the 20th century C.E Ph.D thesis, submitted to the Department of Islamic Studies UDUS, 2004, P. 44"

to this present work as it discussed on the Islamic scholarship in Hausaland while the present study is on Islamic scholarship in Ilorin. Therefore, the structure of the former will be adopted as a guide to the present.¹⁶

Hassan wrote his work on History of Islam. He explained the origin of the birth of Islam, the message of the Qur'an, the compilation and the classification of the Hadith from the point of view of their authenticity. The author highlighted the role of the Prophet (S.A.W) in Islam and also the vital contributions that the companions made to the extent that some of them were persecuted during the early stage of Islam but they were not disillusioned; infact, the faith strengthened their striving and kept on passing across the message of Allah all over this work also related to my research project¹⁷.

L.A.K. Jimoh, wrote a book title "Ilorin the journey so far" which he explained that Ilorin as a settlement is widely believe to have been built in the 17th century by an itinerant hunter from Gambe near Oyo Ile. The work is very relevant to the research because it deeply explained the first people who came to Ilorin and it also explained many scholars who came from different part of the Northern Nigeria to establish school in Ilorin. This is related to my project that is why I have chosen it in order to guide me to write my own project.¹⁸

Adisa Onikoko's book title History of Ilorin Emirate in which he consider Ilorin as the city which was launched into a lime light with the arrival of Laderin and his larger retinue from Oyo. The author outlined the history of Ilorin. He discussed how Laderin

¹⁶ A.M Gada, A Short history of early Islamic scholarship in Hausaland Nadabo Print Production, Kaduna, igeria, 2010 P. 36

¹⁷ H. Masudul, History of Islam, Adam Publisher, New Delhi, 2009 P. 81

¹⁸ L.A.K Jimoh, Ilorin the journey so far, Atoto Press, Ltd Ilorin, 1994, P. 25

and his servants arrived Ilorin and the kind of role they played in the establishment of Ilorin. This book also related to my research.¹⁹

In another work title “Lamhat Al-Balori Fimashahir Ulama Ilorin” the writer Abdullahi Al. Al-Ilori said some scholars of different tribes assisted Shaykh Alimi until they succeeded in the establishment of Islamic scholarship in Yorubaland, among them are his students, friends and those who help him among the Bornu scholars and Hausa/Fulani scholars. The author highlighted the biography and works of some *Ulama* in Ilorin. The book throws light on the role of the discipline of the Jihad of Shaykh Alimi in Yorubaland. The book also related to my work that is why I have chosen it.²⁰

The book of Mohammad’s *Da’awah* meaning and significance it is explained that *Da’awah* is inviting or calling people to Allah *Da’awah* is used in the context of Risallah i.e. to convey the message of Allah to people. He said all messengers of Allah were people that invited others towards the path of Allah. The book is very important and crucial to this research because it talks about inviting and calling people to the way of Allah which is very relevant to the topic of discussion. Hausa/Fulani scholars in Ilorin invite the people of Ilorin to the way of Allah with sure knowledge and wisdom throughout their life.²¹

The book of Fathis, title Islamic worker and the method of *Da’awah*, highlighted that an Islamic worker should know the conditions, problems, directions and inclinations of the society. He opined that the Islamic worker is a physician who observes the

¹⁹ Adisa Onikoko, History of Ilorin Emirate, Sat Adis Press Service Entreprises, Ilorinh, 1992. P.1

²⁰ Abdullahi A. Al Ilori, Lamhat Al ABalori fi mashahir Ulama Ilorin, Darul Nur Printing Press, Lagos, 1982 P. 25

²¹ M. Shafiq, Da’awah, meaning and significance, in Da’awah High International Islamic University, Islamabad, 1996, P. 19

symptoms of disease and diagnose its cause thoroughly familiarizing himself with it, work for the various solution and should be very careful in doing that he said. The book is also very relevant to the research because it deeply explained the method to be followed to all scholars in the cause of inviting people to Allah.²²

Jawondo in his book title “New trends and tensions in the management of Mosque conflict in Ilorin Emirate” he explained that Ilorin has been in existence for over 200 years now over the years, it has attracted people of Diverse ethnicity, socio-cultural and religion orientations. The book is very important and related to this research because it talks about the diversity of people from their various backgrounds, and how the people have learnt to live together in peace, harmony, tranquility and mutual understanding to a large extent.²³

²² F. Yakor, Islamic worker and the method of Da’awah Highlight, International University, Islamabad Vol. 16, 2005

²³ Jawondo, I.A New trends and tension in the Ilorin Emirate Mosques in 1.0 Albert and O.N Olarinde (eds) Trends and tension in managing conflicts, society for peace and studies and practice, Abuja, 2010, Pp. 116-123

CHAPTER TWO: HISTORICAL BACKGROUND OF ILORIN

Ilorin, as a Yoruba settlement, is widely believe, to have been built in the 17th century by an itinerant hunter from Gambe near Oyo-Ile. The hunter was called Ojo. His cognomen, according to Sheikh Omo-Ikokoro who wrote the first essay on the history of Ilorin, in 19/11/1912, was Ayinla”.

At the time of Ojo’s arrival, the place now known as Ilorin was mostly a virgin land inhabited only by a hermit Baruba family at a place which is still called “Baruba” near Idi-Ape¹.

It was not the intention of Ojo, as an itinerants hunter, to establish a settlement there. He only incidentally found, near the hut where the Baruba hermit was living, a well positioned rock that was remarkably suitable for sharpening tools and decided to erect a transit camp at the site, the rock being a good mental sharpener was called Ilo irin, meaning “iron sharpener by the Yoruba”².

2.1 ISLAM IN ILORIN

Undoubtedly, Islam is the epicenter of Ilorin’s religious activities the reason not farfetched is due to the historical antecedents which reveal the foundation of the city stemming from Islamic missionary activities. Never has there been a time when Islamic religion was trivialized in Ilorin, with countless mosques, Islamic schools and clerics, and several Islamic programmes in the city, Ilorin boasts of the most revered city in Nigeria

¹ Jimoh, L.A.K Ilorin the Journey so far, Atoto Press, Ilorin, 1994, P. 25

²Ibid

with astute allegiance to the Islamic religion, this is exemplified further by the common cliché that “Ilorin is the home of Islam”³.

The time and date when Islam reached the place now known as Ilorin remain a controversial topic. For instance, there is no uniformity on the date given for the arrival of Shaykh Alimi. While Jimoh suggests that Shaykh Alimi was already in Ilorin by 1808, he thus disagrees with the speculation that he arrived in Ilorin that does not indicate the time of the advent of Islam in the city. This is based on the fact that, by the time Shaykh Alimi arrived in Ilorin, he met some Muslim at Okesuna under their leader called Solagberu, with many scholars and devotees⁴.

The summary of this submission is that, it is rather difficult to pin point the actual date when Islam was introduced into Ilorin. That notwithstanding, the city has continued to be assessed by different scholars. For instance, O. Hear considers Ilorin as an uncompleted Islamized city in the periphery of Sokoto caliphate and an emirate in Northern Nigeria. Adding that the city which, prior to the nineteenth century C.E was a small town within the old Oyo Empire, and became prominent in the early nineteenth century as a result of what he considered as the headquarters of Afonja, the Army general who revolted against the Empire and contributed in bringing about the down fall of the Empire⁵.

³ A.G.A.S Oladosun, 2.1 Oseni, Ilorin, History Culture and Lessons of Peaceful Co-existence, centre for Ilorin Studies, University of Ilorin, 2013 P. 331

⁴ Al-Ilori, Adam Abdulahi, Lamhat Al-Baluri, fi Mashahir Ulama Ilorin, Maktabat Al-Adab Matbaatuha, Cairo, 1982, P.21

⁵ O’Hear Power Relation in Nigeria Ilorin Slaves and their Successors, University of Rochester Press, USA, 1997 P. 2

Ilorin was considered as the second largest town in the Sokoto caliphate after Kano till 1870. Ilorin is a Muslim city where Islamic scholars as well as Islamic learning played a crucial role in the emergence of a Muslim Emirate in Ilorin after 1800⁶.

Islam reached Ilorin before it became an Emirate under the sultanates of caliphate, Ilorin was part of old Oyo Empire during the first two decades of the 19th century because of its geographical location, it was in the main stream of trading routes which existed between old Oyo Empire and Hausa land. In the course of this trade, Hausa Muslim traders came and settled in Ilorin. These traders also engaged in the preaching of Islam through these preaching and practice by the traders, Islam found its way into Yoruba land particularly Ilorin. The Muslim traders were present in Ilorin in the 18th century?⁷ Such Muslim include one Olufadi a Fulani from Sokoto and other Hausa Muslims perhaps the first organized Muslim community in Yoruba land was that of Solagberu at Oke-Suna Ilorin which was in existence before Ilorin became part of Sokoto caliphate. The community attracted Muslims from towns such as Ghanda, Kobaji, Agoho, and Kobe. It was composition of different Muslim scholars from different areas reputed for its sanctuary and spiritual powers. Thus, people from different areas used to consult the Islamic scholars in this community for spiritual help, the spread of Islam to many other Yoruba land was largely due to the efforts of the Muslims in this community especially when Mallam As-Sahih popularly known as Sheikh Alimi joined the community and established Islamic governance in Ilorin. The establishment of Islamic state in Ilorin later

⁶ Reichmuth, Stefan Islamic Learning and its Interaction with Western Education in Ilorin, Hurst and Company, London 1993 P. 181

⁷ L.A.K Jimoh opcit

pared way for the introduction of Fulani dynasty in the town and subsequent incorporation of the Emirate in the Sokoto caliphate 1828⁸.

2.2 RELIGION OF PEOPLE OF ILORIN

Islam was a very crucial factor in the transformation of Ilorin in the nineteenth century. This transformation began even before an Emirate was established because of the presence of Solagberu and Al-Salih in Ilorin on the one hand, and the slave revolt of 1817 on the other, if we go by the accounts of Ali Esani “G”⁹. One important thing that often escapes scrutiny was the state of Islam in Ilorin vis-à-vis Islam in Hausaland at that time, and in particular, the problem encountered by Muslim preachers in Ilorin and the rest of Yorubaland. Unlike Hausa land, where Islam was widespread among the Hausa, Islam though present in Ilorin and other parts of Yorubaland for centuries, it was not yet accepted and widespread as further North in Hausaland. Therefore, the most urgent task that preachers were confronted with was the task of how to spread and increase the influence of the religion. Furthermore, the preachers were making efforts to re-invigorate Islam (Tajdid) and eliminate anti-Islamic practices among Muslims in Ilorin.

This was fundamental traditional role of the “Ulama” throughout West Africa indeed, information from the Talif indicates that Al-Salih’s directed most of his preaching towards the conversion of non-Muslims rather than those who mixed Islam with Un-Islamic practices as it was, during the reign of Wabe rulers “¹⁰”. This is strengthened by his allowance with Solagberu, whose attitude to Islam could be likened

⁸ Ibid

⁹ P.D Curtin, *Africa Remembered: Narratives by West Africans the Era of the slave trade*, London 1986, P. 62

¹⁰ P. Morton-Williams, “The Fulani Penetration into Nupeland and Yoruba in the Nineteenth century” in I.M. Lewis *History and Social Anthropology*, Tavistock and London, 1968, P. 1-21

to that of Habe rulers rather than Uthman Dan Fodio. Veritably, according to the Talif, the final clash between Solagberu and Al-Salih's son Abd- Al-Sala was over mixed and reformed Islam. 17 All the Emir of Ilorin in the nineteenth century paid considerable attention to the uplift of Islam in various ways most especially through extension of the frontiers of Islam as exemplified by the various expenditure of Emirs Abd Al-Salam, Shitta of Zubair and Aliyu¹¹.

The foundation laid by the leadership of the Emirate for the spread of Islam and Islamic learning prepared the ground for the prominent positions Ilorin clerics continued to enjoy in Yorubaland and elsewhere up till this day. Many Ilorin clerics also moved out of the emirate to preach and found Islamic schools as well as encourage Muslims in search of knowledge to come and study the Qur'an and other aspects of Islamic studies in Ilorin, within Ilorin itself, the attention given to Islam was attested to by almost all the Christian missionaries who visited Ilorin at different times in the nineteenth century W.H Clarke of the Baptist mission was perhaps impressed by what he saw in Ilorin between 1855 and 1858 during the Ramadan. According to him, Ramadan in Ilorin was regularly observed in a very strict manner with a view to gaining adherents to Islam. Unfortunately, he concluded that those converted did so out of the grand show that marked the end of the month¹². While his observation as to the strictness of Ramadan could not be contested, he failed to realize that those converted were generally inclined to Islam because of undaunted activities of Ilorin Mallams in the emirate. Furthermore, the rigidly to adhere

¹¹ H.O Danmole, "The frontier Emirate, History of Islam in Ilorin, centre of West Africa studies, University of Birmingham, 1980, P.15"

¹² H.O Danmole, Religion, Politics and the Economy in Nineteenth century centre for Ilorin Studies, University of Ilorin, 2013 P. 11

to requirements of Ramadan has remained the subject of exhortation by Mallams not only in Ilorin but among Muslims in general.

The effort to improve the state of Islamic practice in Ilorin was not limited to the Ramadan, the Talif credits Emir Zubair as the first to ban idol worship in the emirate.

It is not easy to construct correctly the state of Islamic learning in the years of emirates, because we do not have works of Ilorin scholars of that period, although Campbell in 1859 identified a few Islamic schools (Ile-Kewu)¹³. Notable among them was the one founded by Shaykh Abubakar Bube who reportedly came from Sokoto he founded a school in Gambari ward of Ilorin¹⁴. Apart from Bube, Shaykh Al-Nafawi who reportedly arrived in Ilorin in the 1840s also established a Qur'anic school in the town¹⁵.

Yet, an assessment of the level of Islamic learning in mid-nineteenth century Ilorin is difficult because of the paucity of written works. However, there is evidence to believe that those who were engaged in Islamic learning, had access to work on every aspect of Islamic scholarship through their relationship with other parts of the Sokoto caliphate in this regard, the knowledge displayed by the successive Emirs of Ilorin, in their personal exchanges with Christian missionaries who attempted to preach the gospel in Ilorin was phenomenal. Few examples will convey the flavor of this point T.J bown met Emir Shitta, at two different times¹⁶. The Emir apart from trying to know the

¹³ Ibid P. 12

¹⁴ Ibid

¹⁵ Ibid

¹⁶ T.J Bowen, *Adventures and missionary labours in the interior of Africa 1849-1856m* Charlestown Press, 1857, P. 195

objective of Bowen in Ilorin, was particular about Prophet Musa who in the bible is called Moses¹⁷.

The visits of Bowen were just beginning of pressure to establish Christian mission station in Ilorin¹⁸. The visit of Crowther to Emir Aliyu in 1872 was important for many reasons. It marked the apogee of unsuccessful Christian missionary efforts to Ilorin¹⁸ Emirate during that century, also, Bishop Crowther was one of the most highly placed official of the Church missionary society in Nigeria. More importantly, he was an African of Yoruba which possibly paved the way for him to quickly make friends in Ilorin¹⁹.

The failure of Bishop Crowther to achieve his ambition of a mission station in Ilorin did not deter the CMS mission from putting pressure on the Ilorin leadership to start a mission station in the town²⁰. The ruling elite in Ilorin was busy protecting Islam, Islamic learning continued to gain ground in the emirate. Mallams who had received their Islamic education in Ilorin also established schools by the 1880s. Some of these scholars included Shaykh Busari, Badr Al Din (1910) and Shaykh Musa of Okelele (1907) both of them studied under Al-Takuti Al-Nafawi²¹. Ilorin scholars did not keep their spread of Islam and Islamic learning to Ilorin, alone, Gbadamosi has shown that Ilorin scholars moved to many areas of Yorubaland to open Islamic schools and this played vital roles in the growth of Islam in Yoruba land²².

¹⁷ H.O Danmole, *The Crescent and the cross in the frontier Emirate, Ilorin in the nineteenth century*, Orita Ibadan Journal of Religious Studies, Vol. XVII No. 1 P. 22-36

¹⁸ H.O Danmole, *religion, Politics and the Economy on nineteenth century, centre for Ilorin studies*, University of Ilorin, 2013 P. 14

¹⁹ Ibid P. 15

²⁰ Ibid

²¹ Ibid P. 17

²² T.G.O Gbadamosi, *The Growth of Islam among the Yoruba, 1841-1908*, London, Longman, 1978, Pg. 64

2.3 EMERGENCE OF ISLAMIC LEARNING IN ILORIN

Prior to the Usman Dan Fodio's Jihad, Islam had been introduced into Yoruba communities including Ilorin mainly through the activities of traders and preachers. The new religion did not meet a religious vacuum, rather it found most Yoruba people practicing their traditional religions in the way they considered proper. Probably because some of those who introduced the faith were from Mali Empire or probably because, as it was often alleged, knowledge of the religion was difficult to grasp, Islam was called *Imale*²³.

But when the religion came, those who were interested in it got converted while the others did not. At this time the Yoruba society was predominantly an illiterate one because Christianity which brought the bible after which it introduced literacy in English and even Yoruba languages had not reached rough Yoruba land. With the introduction of Islam to Ilorin, as has been noted, there grew some form of Islamic learning. The first duty of every convert was to learn the basic tenets of the new faith in the same way as it was the responsibility of the person who introduced the faith to teach the converts how to practice it. The Muslims traders or preachers like Solagberu, Olufadi and Bako assumes the duties of teachers demonstrating to their converts and students how to perform the ablution, say the Adhan²⁴. And observe ritual prayers they also taught them how to recite Qur'anic verses. Thus Islamic learning started in rudimentary form; but it was neither widely conducted nor skillfully organized.

²³ Nasiru, W.O.A Islamic Education among the Yoruba, Unpublished Ph.D Thesis Department of Arabic and Islamic Studies, University of Ibadan, 1977, P. 37 and Abdul M.O.A Yoruba Divination and Islam Orita Vol. 1 1970 P. 20

²⁴ Ibid P. 38

Both the teaching and the learning process were concentrated on memorizing Qur'anic portions and other essential sayings to enable the converts say their ritual prayers properly progress was slow for some reasons. Part of which are must of the first set of students were adults who did not work to earn their living. They regarded Islamic learning as something to help them practice Islam properly and nothing more. Secondly, islam itself spread slowly and many traditional rulers religionists found it difficult to break with their traditional religious practices and embrace Islam.

Thirdly, the medium of instruction, that is Hausa which is the language of the teachers was difficult for majority of the pupils who were of Yoruba origin.

Furthermore, the teachers were non-professionals; they were preachers, or traders first and teachers second in most cases they combined their commercial activities with missionary work and were constantly activities with missionary work and were constantly on the move from one village or town to the other often without making adequate arrangement for successors to carry on teaching after them.

Finally, the educational level of the teachers who were called Mallams could not be ascertained²⁵.

Bidmus says that the only book they carried about was the Qur'an and there was no evidence that they could all translate it correctly²⁶. Despite these shortcomings, the teachers were held in high esteem in the society²⁶.

²⁵ Ibid P. 39 and Bidmus H.K. A Literacy appraisal of the Arabic writings of the Yoruba Ulama, Unpublished M.A Thesis University of Ibadan, 1972, P. 6

²⁶ Lander, Records of Captain Clapperton last expedition to Africa, Frank Cass and Co. Ltd, London 1830, P. 275

2.4 METHODS OF TEACHING

The method used by our Mallams in those days was crude. The portion to be read and used for preaching were written on the wooden slates. This was however to ease memorization and more so, there were no papers available to them then. They read through the light (fitila) was complimentary used. The pupils got their lessons from the Mallams verbally as there were no books in abundance, the only copy available was with the Mallams. The medium of instruction was not Yoruba but Hausa or Fulani or Nupe, therefore, the students had to learn the language were morning, afternoon and at times in the evening²⁷.

The teaching methods in the Qur'anic school were mainly road learning where the teachers recites the Qur'an to the number of students for memorization²⁸. It uses to take a child several years to master the reading of the Qur'an. This he attributed to the slow, taxing and strenuous method of learning. Pupils also had to copy out each portion they were reading on a wooden slate (Wala or alo in Hausa) using tadawa (the black edible ink) obtained locally and sold till date at old Ilorin Central Mosque.

In Ilorin, completing the Qur'an is celebrated in a unique form. Infact in the old the Walimat Khatil Qur'an is marked with a marriage for the student whether male or female. On the day the family of the celebrant will feed all corners and will send some food to the household of the teacher and other relatives. The occasion is symbolic with the slathering of a whole cow by the family of the celebrant. The celebrant after reciting

²⁷ Abdullah, A. Al-Ilori; Lamhat Al-Balori fi mashahir Ulama Ilorin Jamamilat maktabat Al-Adab, Cairo, 1982 P. 9

²⁸ A.G.A.S Oladosu, and 2.1 Oseni, Ilorin, History Culture and Lessons of Peaceful co-existence, centre for Ilorin studies, University of Ilorin, 2013, P. 89

the Qur'an in the presence of Imams and invited Ulamas, he/she would also recite the Qur'an in public, going from house to house including the house of his/her teacher²⁹.

In the makaranta Ilimi, which is the advance stage of Qur'anic schooling, the students begin to acquire knowledge on the rudiments of Islamic theology, jurisprudence, Hadith, Islamic history (shira), Qur'anic exegesis, Arabic Grammar, Arabic literature etc, later in life the student may choose to specialized on any of these subjects³⁰.

2.5 AGENT OF ISLAMIZATION IN ILORIN

Ilorin witnessed the coming of many scholars from Northern Nigeria who gave effort to the Islamization process in Ilorin such scholars include Shaykh Alimi, Shaykh Abdullahi Tahir Solagbru, Shaykh B. Sanni, Shaykh Abubakar Bube, Shaykh Al-Takuti. The arrived of Shaykh Alimi in old Oyo toward the end of the 18th century could be considered a land mark being recorded in Islamization process of Yorubaland.³¹ Shehu Alimi established a high reputation for piety and Islamic scholarship. This, coupled with his efficacious spiritual ability, won him scores of Islamic adherents who were thirsty of Qur'anic knowledge and needy of either teaching assistance or spiritual Solace. In addition, traditions say he preached the futility of offering sacrifices to the Yoruba Gods and taught the practice benefits to be gained by worshipping Allah.³²

So successful was Shehu Alimi in invigorating Islam in that part of Yorubaland and so tremendous was his impact on the life of Oyo Muslims that Alafin became jittery over the development, the Alafin consulted the oracle which foretold danger if the Sheu

²⁹ Ibid P. 90

³⁰ Ibid

³¹ L.A.K Jimoh, Ilorin the journey so far, Atoto Press, Ilorin, 1994, P. 47

³² Ibid

was not expelled from Oyo. By that time, Shehu Alimi had travelled extensively in the area, particularly to Oyo, Iseyin, Ogbomosho and Kuwo, over a period of years and had devoted himself to the cause of Islamic reform. He moved and taught with the Muslim communities and became very revered for his piety and learning, his religious activities and popularity he was, when he was driven out of Oyo by Alafin he continue his travels and reformist preaching to Ilorin.³³

Before his visit to Ilorin, Islam was already established in Ilorin which was part of old Oyo Empire. Through the efforts made by Shehu Alimi and some of the visiting scholars, either as individuals groups, it could be assumed that many people of Ilorin accepted Islam, in addition, the presence of Shaykh Abdullahi Tahir who was nick name as “Solagberu”. He was a beri beri migrant and an itinerant Muslim preacher who, like Shehu Alimi travelled widely over Yorubaland in his community at Oke Suna, he was bound to bring significant changes with regards to Islamization and transmission of learning to the people of Ilorin.³⁴

It is important to note that each of the units of settlement in Ilorin was made up of specific group of migrants from different places. For instance, the settlers in Oke Suna were prominent Islamic clerics teachers and preachers, who migrated from various parts of the present day Northern Nigeria, and disseminate the knowledge of Islam to the people of Ilorin.³⁵

³³ Ibid P. 48

³⁴ Ibid P. 52

³⁵ Ilorin Journal of history and international studies, published by department of history and international studies, university of Ilorin, Ilorin Vol. 2, 201 P. 128

As more people from Yoruba linguistic group accepted Islam, Islamic tradition eventually became the common tradition in Ilorin.³⁶ The arrival of Muslim scholars from different parts of the Muslim world gave rise to the establishment of centre of learning and preaching activities in Ilorin, this can be traced back to the 19th century C.E before then, the group of scholars in the early days when Oyo Ajele was the authority in Ilorin were referred to as Malians. Many believe that they were from ancient Mali Empire but it is possible that they came from somewhere close in the present Niger Republic. They could also have been made traders from Sierra Leone. However, from where ever they came, they were noted for trading activities and Islamic preaching mission.³⁷

When, these long distance traders and clerics came to Ilorin, they established a settlement in the part of Ilorin known as Oke Mali which is presently called Oke Imale.³⁸ The Malians, on their part, brought into Ilorin markets items such as woven cloths and other household materials in exchange for European goods from the coast, in the process of trading, the Malians established Qur'anic schools and converted many of the indigenous population of Ilorin to Islam.³⁹

Among the group of Malians settled in Ilorin are the people of the present Agbaji area. The original home of settlers is Abu-Aji, somewhere in present Mali Republic.⁴⁰

³⁶ Ibid

³⁷ Ibid P. 129

³⁸ Ibid P. 129

³⁹ Ibid

⁴⁰ Ibid

2.6 FACTORS ENHANCE ISLAMIZATION IN ILORIN

The date for the establishment of Islam and its scholarship in Ilorin is still very remote. However, there were some events in the 17th and 19th centuries which popularized Islam in Ilorin and which might have misled some scholars to believe that it was each of the events that indicated the date of the establishment of Islam in Ilorin. At this point, before mentioning the events, it is important to stress here that Islam was likely to have been practiced in Ilorin since the time when Ilorin was a military camp under the Oyo Empire. But since Islam was not popular under the Empire, the Muslims in Ilorin, like other towns and villages under Oyo, must have practiced the faith secretly like the Muslims did in the days of ignorance in Makkah. Thus, unlike in other emirates like Kano, Borno, etc. where Islam started with their political leaders and spread down the ladder and within the emirates, it started in Ilorin among the commoners. The first event that enhance Islam in Ilorin was the establishment of a religious monastery (ribat) by Shaykh Abdullahi Al-Tahir Solagberu at Okesuna, where Islamic activities were carried out and Islamic principles adhered to strictly. It was an abode of erudite scholars of different backgrounds to whom learners flocked for Islamic learning, guidance and Sufism.⁴¹

Together with these compatriots Solagberu built up Okesuna as an exclusive community of Muslims in Ilorin before the arrival of Shehu Alimi. The reputation of Okesuna as a mini-centre of Islamic tradition attracted many other migrant Muslims from

⁴¹ Ilorin journal of history and international studies, published by department of History and international studies, university of Ilorin, Ilorin Vol. 2 2011, P. 176

different parts of Yorubaland, especially from Gbanda, Kobayi, Agoho, Kuwo and Kobe.⁴²

The second event that enhance Islam in Ilorin was the entrance of Shaykh Alimi, a Fulani man, into Ilorin from Yorubaland with his Sojourn in Ilorin, the number of Muslims and Islamic scholars in Ilorin increased because of his large retinue. More and more learners, teachers and admirers were attracted by his erudition, piety and effective and efficacious spirituality⁴³. He got a very warm reception from the Okesuna Muslim community and felt very much at home in their midst. His superior intellect and deeper knowledge of different fields of Islamic studies soon became manifest and were recognized, appreciated, acknowledged and respected by the *Ulama* of Okesuna. Solagberu and his colleagues, therefore, submitted themselves to the Shehu's intellectual and spiritual leadership in consonance with Islamic sense of humility. They work harmoniously with the Shehu Alimi to consolidate and enhance Islam in Ilorin and beyond it.⁴⁴

The third event was the establishment of an Emirate over Ilorin and its environs. This was as a result of the military victory of the Muslims Jammah over the 'Pagans' symbolized by Afonja, the Aare Onkankanfo.⁴⁵

The Emirate was to a large extent, guided by Islamic principles and Qur'anic injunction with the establishment of Ilorin Emirate, the first Emir, Abdulsalam, also took some steps to fraternize with other emirate particularly the Gwandu Emirate for political

⁴² L.A.K Jimoh, Op. Cit P. 421

⁴³ Ilorin journal of history and international studies, Op.cit

⁴⁴ L.A.K Jimoh, Op.cit

⁴⁵ Ilorin journal of history and International studies Op.cit

and spiritual guidance for the survival of the nascent Emirate. For these steps, there were further in flocks of scholars from other emirates into Ilorin who assisted greatly, in the spread of Islam and Islamic scholarship in Ilorin. Among the scholars in this category were Shaykh Sa'adina, Mohammad Al-Takuti, Abubakar Bube, Ibrahim Sarekewu and others. For these efforts Qur'anic school became multiplied to the point of attraction that in 1859 Campbell noted that there were numerous noted that there were numerous Qur'anic schools in Ilorin.⁴⁶

The fourth event was when the ruling elite in Ilorin was busy protecting Islam, Islamic learning continued to gain ground in the Emirate. Mallams who had received their Islamic education in Ilorin also established schools by the 1880s. Some of these scholars included Shaykh Busari, Badr Al-Din (1910) and Shaykh Musa of Okelele (1907). Both of them studied under Al-Takuti, Al-Nafawi.⁴⁷ The Qur'an, Arabic literature and grammar were taught in the schools. It should be emphasized that, Arabic language and literature were part of what the students were exposed to, so that the students could be deep in their knowledge of Islamic literature and tradition. Mention must be made that the school established by Shaykh Belgore (1913) became popular throughout Yorubaland for the study of Fiqh, Tafsir and Hadith.⁴⁸ As many Islamic schools were established, there was opportunity for students to have specialist training from one schools before moving to another. This is traditional feature of acquisition of Islamic education. As Ibn Khaldun the fourteenth century Muslim historian and philosopher put it.

⁴⁶ Ibid

⁴⁷ H.O. Damnole, Religion, Politics and the economy in nineteenth century, centre for Ilorin studies, University of Ilorin, 2013, P. 17

⁴⁸ Ibid

*A scholars education is greatly improved by traveling in quest of knowledge and meeting the authoritative teachers of his time.*⁴⁹

A cursory look at works available to Ilorin scholars in the last quarter of the nineteenth century indicates a high development of Islamic education in the town. These books were studied by Ahmad B. Abu Bakr (1870) under Mallams Ahmad Mahmud, Shaykh Belgore and Muhammad Abdullahi. Ahmad B. Abubakar himself became a respected scholar and author in the opening years of the twentieth century.⁵⁰

Ilorin scholars did not keep their spread of Islam and Islamic learning to Ilorin, alone Gbadamosi has shown that Ilorin scholars moved to many areas of Yorubaland to open Islamic schools and thus played vital roles in the growth of Islam in Yorubaland. A certain Mallam Salisu, popularly known as Ko Kewu, Ko Bere was in Ibadan, and Alhaji Oke Imale was at Ede.⁵¹ Indeed, Ilorin Mallams settled in towns in many parts of Yorubaland where Ilorin maintained trading connections such as Lagos, Ibadan, Iseyin, Abeokuta, Ijebu-Ode and many others conversely Muslims in other parts of Yorubaland also flocked to Ilorin for Islamic education. A typical example was Shaykh Abubakar B. Qassim. This personality laid a solid foundation for Islamic education in Ibadan.⁵²

The role that Ilorin scholars laid for Islamic learning in Yorubaland continued in the twentieth century as Ilorin Mallams were either founders or connected with the establishment of Islamic institutions in many parts of Yorubaland. The activities of Shaykh Kamaludin Al-Adabi is well known throughout Yorubaland. Before he finally

⁴⁹ Ibn Khaldun, the Muqaddimah, an Introduction to History, translated from Arabic by Franz Rosenthal 2nd edition, Vol 33. London 1967 P. 367

⁵⁰ H.O. Danmole, Religion Politics and the economy in nineteenth century, Op.cit P. 18

⁵¹ T.G.O Gbadamasi, the growth of Islam among the Yoruba, Longman, London, 1978, P. 64, 71 and 119

⁵² F.H. El-masri, "Islam in Ibadan" in P.C Lloyd, A. Mabogunje and B. Awe, eds. Cambridge University Press, City of Ibadan, 1967 P. 251

settled down to contribute to education of Muslims through his founding of Ansar-ul-Islam mission and its school; Shaykh Kamalu Din had reportedly undertaken several preaching tours particularly in Lagos where his students continued to participate in the teaching and preaching of Islam.⁵³ Another Ilorin scholar whose twentieth century activities can partly explain the spread of Islamic and Arabic studies in Yorubaland was Shaykh Adam Al-Ilori who founded Markaz Ta'lim Al-Arabi in 1952 in Agege, Lagos.⁵⁴ Apart from founding a school, he had earlier established an Arabic printing press. Adam Al-Ilori's literary works have been very useful in the reconstruction of certain aspects of Nigeria history. There are many other Islamic scholars who influenced Islamic traditions in Yorubaland, however both Shaykh Adam Al-Ilori and Shaykh Kamalu Din stood out as harbingers of the traditions that grew in nineteenth century Ilorin.⁵⁵

⁵³ H.O Danmole, Religion, Politics and the economy in nineteenth century, Op.cit P. 20

⁵⁴ Ibid

⁵⁵ Ibid

CHAPTER THREE: CONTRIBUTION OF HAUSA/FULANI SCHOLARS TO THE DEVELOPMENT OF ISLAM IN ILORIN METROPOLIS

The contribution of Hausa/Fulani scholars has greatly facilitated the spread of Islam in Ilorin metropolis. Prominent among them are Shaykh Al-Salih Alimi, Shaykh Abubakar Bube, Shaykh Abdullahi Tahir Solagberu, Shaykh Mohammad Belgore, Shaykh Ikokoro, Shaykh B. Sanni and Alfa Musa Larajo.

These scholars have turned out numerous scholars who have occupied enviable positions in different spheres of human endeavors, in different towns and cities within and outside Ilorin. Specific contributions of these scholars are in teaching, preaching and production of literary works. This research intends to make analysis in these areas so as to see their relevance in Ilorin and beyond.

3.1 ESTABLISHMENT OF ISLAMIYYAH SCHOOLS

Islamiyah schools started very slowly in the early time of Sheikh Alimi, when Fulani method of teaching commenced, this stage is affected by the linguistic background of the teacher since variation in the pupil's pattern of articulation could be due to the teacher's accent. It last for six to eight months, depending on the capabilities of the individual pupils. This spelling pattern, once correctly grasped, enables the pupil to read off-head any text written in Arabic language.¹

Moreover, the Okesuna Muslim scholars who moved to Oke Imale after the destruction of Okesuna established Qur'anic schools and those followed Sheikh Alimi to Ilorin also established Fulani Qur'anic schools, from this time, Qur'anic school in Ilorin

¹ L.A.K Jimoh, Ilorin the journey so far, Ilorin Atot press, 1994, P423.

gradually developed, to different parts of modern day Northern Nigeria such as Bida, Kano, Sokoto, Borno to mention just a few².

A. SHAYKH ALIMI

Shehu Alimi the progenitor of Fulani dynasty in Ilorin he was born about the year 1740 in Tankara. His real name is Al-Salih. He received his Qur'anic Education from Shaykh Jubril bin Umar, the renowned Islamic scholar who also taught Shehu Usman Dan Fodio, on completing his studies he became an itinerant missionaries scholars like Shehu Usman Danfodio³.

He then proceeded on his way to Ilorin, when he reached a town called Kuho a village in Ilorin, he spent three years there, when he was there, Shehu Alimi had a Qur'anic school in his house where he imparted knowledge to many students. Among his students were Bako, Dogara, Mohammed Yahaya and some others who came from different town and cities to learn from Shehu Alimi.⁴

In his Islamic centre, he established morning and evening session where Muslims within and outside Kuwo were taught different sciences of Islam. The school operates from Wednesday to Saturday every week in the day and night. At his house, Shehu Alimi taught from morning to noon and then would rest between *Zuhr* and *Asr* prayer before he would return and continue to teach up to *Magrib* time every day.⁵

² Ibid

³ Ibid P 35

⁴ Sheihk Saadallah Zuglil Abdullahi (65 years) Islamic Scholar Interviewed at Emir palace, ilorin, on 20th /04/2015

⁵ Ibid

He also taught book of *Fiqh* in addition to the *Tafsir* of the Glorious Qur'an with detained explanation of its contents and meanings, Shehu Alimi was also very good in all aspects of Arabic language which include *Nahwu*, *Fiqh* and *Tafsir*.⁶

He left Kuho and came down to the city of Ilorin, where he met *Ulama* like Shaykh Abdullahi Tahir Solagberu, Shaykh B. Sani, Shaykh Abubakar and Shaykh Mohammad Isale-Koto.

There was portion of *Tafsir* of the Qur'an (Qur'anic exegesis) with the *Ulama* in Ilorin before the coming of Alimi, when he arrived the *Ulama* learnt the remaining portion of *Tafsir* from him, this they did after his return from Kuho with this they also became his students. He also taught them other books of *Fiqh* and Hadith. These *Ulama* outside Ilorin had established their Qur'anic schools there. They had many students who came to learn under them in their various cities and towns.⁷

B. SHAYKH ABUBAKAR BUBE

Another scholar who contributed to the teaching and spread of Islam in Ilorin and its environs was Shaykh Abubakar Bube he is of Gobir by origin. He was so learned that many people trooped to him to acquire knowledge. It was believed that he arrived Ilorin around the year 1828. The Emir Shittu was once his pupil. Before giving him his child Mahmud Ibn Shittu to train many people among whom was Alufa Agaka learned from him. He died in 1858. His three children were also versed in *Fiqh* (jurisprudence) Arabic

⁶ Alhaji AbdulRasheed Yusuf (54 years) civil servant interviewed at okekere, Ilorin, on 28/04/2015

⁷ Mallam Abdullahi Na'allah (60 years) Islamic Scholar Interviewed at Masingba, Ilorin, on 5th/05/2015

literature and Arabic language, they were Mohammad Thani, Uthman and Mohammad El-Amin. The children occupied the posts of the time of Emir Sulyman.⁸

Shaykh Abubakar Bube established an Qur'anic school in his house at Koro Afoju (Blind people Alley) in Gambari area Ilorin, as the Shaykh Bube was fully concentrated on the learning and development of Muslim children, for the proper pronunciation at the recitation of the Qur'an. He always feel happy whenever he sees children reciting the Qur'an and he also said that the children will be moving higher religiously in line of the Qur'an and Sunnah of the prophet (SAW) and these children would serve as ambassadors of Islam whenever they are. This is because if the skills and acquisition of it is learnt properly the religion would definitely be moving higher and also these children would serve as ambassadors of Islam wherever they are the school enrolments consists of male and female children from the ages of (6) and above. However, what is given much priority on the school curriculum is the learning and teachings of Tajweed.⁹

Apart from the Tajweed, other subjects that were taught in the school include Al-Qur'an, *Al-Hadith*, *Al-Sirah*, *Al-Fiqh* and Arabic language. In other words, the attention was also given to their learning and character training, the school operates on seasonal basis that is, in the morning and afternoon. The morning session commences from 8.00am to 12.30pm from Saturday to Wednesday while the afternoon session commences between 2.00-m-4.00pm, everyday.¹⁰ Among the people who learned from him were Mohammad Gali, Sadudun, Delodun, Mahmud Gobi, Sallahudeen, Ahmad and Mahmud

⁸ Abdullahi A. Al-Ilorin, *Iamhat at-balori Fi Mashahir ulamai Ilorin*, Jamamiyat Maktabat Al-Adab 1982, P 26-27

⁹ Alahji Mohammad Solihu Abubakar (62 years) chief imam Abubakara Bube Mosque, Interviewed at Gambari, Ilorin on 5th/06/2015.

¹⁰ Ibid

the children of Emir Shitta. These people have become scholars in their respect area within and outside Ilorin and established their Islamiyyah school where a lot of children were going and learn.¹¹

C. ALUFA MUSA LARAJO

Another scholar who contributed to the teaching and spread of Islam in Ilorin was Alufa Musa Larajo, migrated from Yaman down to Sokoto, he was among four people sent to Ilorin for Jihad, these Islamic Jihadist arrived and settled in different places, Alufa Nasir Namaji, at Kuho along Bala area Alufa Musa Larajo hold Wara Oja, the 3rd person settled at Ogidi and 4th person handled the place now called (G.R.A). Those people met Muslim scholars at Okesuna before the arrival of Alimi, they wanted to capture Muslims at Okesuna but, they could not, for about three times attack, until after arrival of Sheikh Alimi in 1802.¹²

According to Abdulkadir Musa Imam Ita Elepa, Alufa Musa Larajo established Qur'anic school and many people were taught both youth and adult age, those who are versed in the knowledge of the Qur'an and other Islamic Books were sent to teach people in different places such as Ibadan, Offa, Oyo, Ikirun etc.¹³

In his house, he established morning and evening sessions where Muslim within and outside Ilorin came to learn Qur'an from him. The school operates every day except Thursday and Friday every week. At his house, Alufa Musa taught from morning to afternoon and rest for some time and then continued to teach the student from *Asr* till

¹¹ Ibid

¹² Alhaji AbdulkadirMusa (50 years) Imam Ita Elepa Mosque interviewed at Ita Elepa, Ilorin 10/06/2015.

¹³ Ibid

Majrib time. He also taught books of Hadith. In addition to the *Tafsir* of the glorious Qur'an with detailed explanation and meaning.¹⁴

D. SHAYKH AHMAD IKOKORO

Another scholar who contributed to the development of Islam through his teaching activities was Shaykh Ahmad Ikokoro. He was also a Fulani scholar who came from Sokoto to Ilorin around the year 1890 having knowing him being a great and popular Islamic scholar, in Ilorin and its environs. Shaykh Ahmad established his Qur'anic school at his residence there in Ilorin where various Islamic knowledge are taught.

The Qur'anic school attracted many students from various parts of the state who attended. Most of its students have now turned great scholars in their respective areas.

The school is divided into 2 types. The first stage is for children aged between eight to sixteen years, most of them are taught Qur'anic recitation, gradually, until they mastered everything. These pupils were indigenious children, through many people around the town and even far from Ilorin used to attend school for the purpose of acquiring knowledge.

For instance, some come from Offa, Ikirun, Iseyin, Alapa etc. and some from the various local government come to Ilorin.¹⁵ All these people from the above mentioned places used to bring their own children to this school.

¹⁴ Ibid

¹⁵ Mukadam Yusuf Kawu, Mohammad Jimoh, (65years) Alfa Tafsir Interviewed at Ikokoro Ilorin, 20/05/2015

Shaykh Ahmad appointed one of his student to monitor those students to concentrate on their study. He also teach these pupils the principles of worship for example, prayer, ablution and other Islamic teaching, so that the pupils may have a pure understanding of the religion.¹⁶

The next stage consists mostly of adults most of whom are strangers who are in search of knowledge. Those that passed through the first stage and they could read and write the verses of Holy Qur'an. These subject are taught by him and subject like *Fiqh*, *Tauweed* are taught to them. The method he used to follow in educating his students especially those who are in this stage is the traditional formal system he used to gather his students, studying various books in one place. These students normally read their books out to his hearing, but some time he used to have his, own separate similar books that these students are studying, which he used in teaching them and each of them will receive appropriate explanation of the books they are studying¹⁷.

Shaykh Ahmad Ikororo used to observed certain days as holidays for his students for instance every Thursday and Friday is reserved both Eid-el fitr, and eid-al-kabir are observed as free days. In addition during Ramadan period, the whole month used to be declared holiday.¹⁸

3.2 HAUSA/FULANI SCHOLARS AND QUR'ANIC TAFSIR

The Glorious Qur'an was revealed in Arabic language and the vast majority of Muslims in Ilorin and other parts of the world do not speak Arabic language. The

¹⁶ Ibid

¹⁷ Ibid

¹⁸ Ibid

message of Islam, therefore, remains, therefore, have taken it as an obligation to translate and transmit the messages of the Qur'an to the people. *Tafsir* and its translation into other languages have therefore become the subject matter of many Muslim scholars in Nigeria especially during the month of Ramadan.

Exigencies of the Qur'an are one of the most important fields of study for Muslims. This is so considering the fact that the Muslims way of life is to totally based on the Qur'an. The choice of the month of Ramadan to conduct *Tafsir* could be connected with the special position of the month in the eyes of Muslims, and it is the month in which it was revealed as guidance to mankind.

In Hadith the Prophet is reported to have said:

*The best among you is he who learned Al-Qur'an and teach it to people.*¹⁹

A. SHEHU AHMAD BELGORE

Shehu Ahmad Belgore was a very prominent Islamic scholar who arrived Ilorin from Bunza about the year (1868-1891). The Shehu undertook the task of *Tafsir* in the month of Ramadan up to the end of his life. Most of the people who attended his *Tafsir* included both male and female. The *Tafsir* was conducted at Mosque of his house between 2:00pm-4:00pm to enable the evening *Tafsir* of other Mosques in Ilorin to take place between 4:00pm-6:00pm as usual.²⁰

¹⁹ Ahmad, A. Al-Musnad, Dar-Al Arabia, Lebanon, 1989, P. 753

²⁰ Alhaji Ibrahim Moyosore (66years) Civil Servant Interviewed at Koro Guruma, Ilorin, on 10/05/2015

The predominant class of people who attended the Tafsir programme was that of the common man. The working class and business men in Ilorin also patronized Belgore Tafsir.

The Belgore was familiar with the science of Qur'an and traditions of the Prophet, something that helped him greatly in the course of his *Tafsir*. The Belgore made use of *Tafsir Jalalaini* in his.

He did not sound controversial in his *Tafsir* as he adopted a moderate explanation style and always preferred the majority view point of Ahlu As-Sunnah when it came to verses on which scholars have different views. The Belgore tried to abstain from the use of personal opinion on religious matters. He made references to useful Islamic texts to express an opinion when he adopted one.²¹

He always performed ablution before engaging in his *Tafsir* activities. It started with a prayer by his one of his students in the absence of his deputy, and it ended with a special prayer. He prayed for the peace of Ilorin metropolis in particular and the nation at large on each occasion. A special prayer is also offered to Sokoto Jihadists he used simple language in his explanation and hardly got angry with those who asked irrelevant or controversial questions. He always attached great importance to acquisition of knowledge in his *Tafsir* he normally ends his *Tafsir* two or three days to Sallah with special prayer which is attended by many people and other scholars of Ilorin.²²

²¹ Ibid

²² Ibid

B. SHAYKH ABUBAKAR BUBE

Another scholar who also contributed to the development of Islam through his *Tafsir* was Shaykh Abubakar Bube. He came to Ilorin from Sokoto around the year 1828, he teaches *Tafsir* Qur'an in Ilorin to the extent that large crowd of Ilorin people and its neighboring villages use to be in attendance. He was nominated by the people of his area to be preaching with *Tafsir* Qur'an at their Mosque. This *Tafsir* is normally carried out during the month of Ramadan of every year between the hour of 9-12am everyday throughout the month of Ramadan.²³

Similarly, he conducted another *Tafsir* at Balogun Gambari Mosque around 4-6pm daily throughout the month of Ramadan. The language used by the Shaykh in imparting *Tafsir* was Hausa, while one of his students interprets it in Yoruba language to carry everybody along. As a tradition of all Muslim scholars, the Shaykh used to give full explanation of every verse and also the genesis behind its revelation.

It is also observed that immediately after the *Tafsir*, the Shaykh continued with the Hadith of the Prophet (S.A.W).

Another interesting thing here is that the *Tafsir* session of the Shaykh received a large turnout of the people of his area and other places in Ilorin.²⁴

²³Alhaji Mohammad Solihu Abubakar, (68years) Chief Imam Abubakar Bube Mosque, Interviewed at Gambari, Ilorin on 5/10/2015

²⁴ Ibid

C. SHAYKH MOHAMMAD ISALE KOTO

Another scholar who contributed to the development of Islam in Ilorin metropolis through his *Tafsir* was Shaykh Mohammad Isale Koto who was a Fulani scholar came from Sokoto around the year 1845. He also teaches the people to *Tafsir* of the Qur'an throughout the month of Ramadan. Therefore, due to his noble qualities, character and high level of knowledge, he is recognized as an Islamic scholar who always deliver *Tafsir* in his Mosque every day after Subhi around 6:00am to 7:00am respectively and also he deliver *Tafsir* in the central Mosque of the city everyday around 4:30pm to 6:00pm every day where many people use to come from various places in Ilorin town and other villages that near Ilorin.²⁵

People used to listen to his Ramadan Qur'anic *Tafsir*, unbelievers were trooping to accept the religion of Islam. Some people used to send their question to Shaykh for answer and in return gives satisfactory answer to their question.

Many people were much eager to attend the *Tafsir* of Sheikh Mohammad Isale Koto in the month of Ramadan because of his clarity in expression and explaining the verses of the Glorious Qur'an.²⁶

²⁵ Alhaji Ibrahim Faizol (52years) Present Alfa Tafsir Interviewed at Isalekoto, Ilorin on 6/06/2015

²⁶ Ibid

3.3 PREACHING ACTIVITIES AND EFFORTS IN CONVERTING PEOPLE TO ISLAM

A. SHAYKH ALIMI

Among the scholars who contributed to the propagation of Islam through his preaching activities was Shaykh Alimi, popularly known as Shehu Almi is presumed to be missionary who went to Yoruba land to propagate Islam, Shehu Alimi, whose real name was Salih was a Fulani from Niger Republic. He arrived in the old Oyo towards the end the 18th century which was about the same time that Shehu Usman bin Fodio today. Within a short time of his arrival in Oyo Shehu Alimi established a high reputation for piety and Islamic scholarship.

This won him scores of adherents who were thirsty for Islamic knowledge he preached against the futility of offering sacrifices to the Yoruba Gods and taught the practical benefits to be gained by worshipping Allah alone.²⁷

So successful Shehu Alimi in invigorating Islam in that part of Yoruba land and so tremendous was his impact on the life of Oyo Muslims that the Alafin became jittery over the development. In reacting Alafin consulted the oracle which foretold danger if the Shehu was not expelled from Oyo by that time, Shehu Alimi had travelled extensively in the area, particularly to Oyo, Iseyin, Ogbomosho and Kuho, over a period of years and had devoted himself to the cause of Islamic reform.

However, the question is, was it Shehu Alimi who brought Islam into Yorubaland? His effort in the propagation of Islam is in no doubt, yet historical report

²⁷ L.A.K Jimoh, Op.cit P. 47

indicate that much of his work was about religious reformation and rejuvenation as well as scholarly development.²⁸

Shehu Alimi propagate Islamic scholarship and missionary work mainly through his pioneering efforts in that respect, with Ilorin his final destination and permanent residence, towering high as the fountain of Islamic scholarship and centre of religion excellence all over Yoruba land Muslims flocked to Shehu Alimi wherever he was, with some of them joining his entourage permanently and continuing the journey with him to Ilorin, his ultimate destination.

The Shehu concentrated on the propagation of Islam, leaving his son, Abdulsalami, to attend on his behalf to non-religious matters brought to the Shehu's attention for adjudication or advice as the Amir Al-Mumin from that time on ward, Ilorin ceased to be Ilorin Afonja. It became commonly known, especially to the Muslim world as Ilorin Garin Alimi, that is, "Ilorin" Shehu Alimi city.²⁹ Shehu Alimi left his home town for the sake of propagating and expanding Islam to every nook and corner run away from people for whose sake he had come to preach, many of the historians are of conceding submission that as a great teacher and preacher, his main business in each of the towns he visited was preaching and conversion and this he immensely succeeded in doing.³⁰

He was converting people and at the same time teaching them the words of Allah in the Glorious Qur'an.

²⁸ Ibid

²⁹ Ibid P. 58

³⁰ Abdullahi, A. Al-Ilori, Lamhat Al balory fi mashahir ulama Ilorin, Jamamiyat maktabat Al-Adab 1982, P. 19

As the foregoing discussion has shown, Alimi's ultimate goal in all places he touched was Islamic propagation and when he eventually left Kuho, it was Ilorin he headed for some say Afonja was the one who invited Alimi to Ilorin to live with him as a result of series of wonderful information he heard about him.³¹

A. SHAYKH ABDULLAHI TAHIR SOLAGBERU

Another scholar who also contributed to the development of Islam through his preaching activities was Shaykh Abdullahi Tahir Solagberu. He was among the earliest set of Islamic scholars who had gotten to Ilorin prior to the arrival of Shehu Alimi, he was a Kanuri migrants who arrived Ilorin around the year 1805. He travelled extensively as an itinerant preacher covering a vast area of the Northern provinces of Yoruba land propagating Islam and advancing Islamic scholarship.³²

He toured Yoruba land extensively, preaching Islam he was also very active in Ekiti land, especially Ikere-Ekiti, Ibadan, Abeokuta and Lagos. In Abeokuta for instance Solagberu preached both in the mornings and evenings in the course of his stay in that town, especially in the time of Ramadan. He proved to be a good preacher, fearlessly denouncing the Pagans and Ogboni and encouraging all to convert to Islam in a short while, scores of people trooped to him for the ritual ablution of conversion of die-hard pagans to Islam, and their acceptance of Muslim names in place of their former ones.³³

His successes gave the non-Muslims no comfort. On several occasions, the Ogboni came down in formal formation to challenge him, his group of assistant preacher,

³¹ Ibid, P. 21-22

³² L.A.K Jimoh, Op.cit, P. 419

³³ Alh. Mukadam Bashir (50years) Islamic Scholar, Interviewed at Agbaji, Ilorin on 8/06/2015

audience and Muslim convert. There was no physical conflict, but there were threats and profuse incantations. Nevertheless, the Muslim group remained steadfast, always chanting their Shahada in their most popular tune. The Ogboni soon gave up the unequal struggle, leaving the Muslim group undulated and invigorated, the preacher continued, preaching and converting more people.³⁴

This was not an isolated experience for this singular propagator of Islam in Yoruba land. In Ijebu Ode he was openly confronted by the Pagans and in Ekiti as well. Through his preaching many Pagans abandon their Paganism and Embrace Islam, he did not limit his preaching to the Nigeria audience. He extended it across other country like Benin, and Ghana in recognition of his profound contribution to the propagation of Islam through preaching, he was honoured with many Islamic titles.³⁵

B. SHAYKH B. SANNI

Another Hausa scholar who was also contributed to the development of Islam through his preaching was Shaykh B. Sanni. He was also an itinerant scholar who arrived Ilorin about the year 1806. When he arrived Ilorin he strongly preached against wrong beliefs and creeds. He attacked the pre-Islamic beliefs of Ilorin people concerning magic and more especially when he discovered that many people visit sorcerers and sooth sayers. He charged wealthy Muslims to pay Zakat which was almost neglected by rich. He also called on Muslim scholars to adopt good methods of Da'awah. He also advised scholars not to engage in major vices such as usury, fornication, theft and murder.³⁶

³⁴ Ibid

³⁵ Ibid

³⁶ Ustaz Yahaya Ibrahim (61years) Islamic Scholar Interviewed at Okekere Ilorin, 9/05/2015

Another important characteristics of the Shaykh B. Sanni Da'wah is exhibiting kindness, gentleness, diplomacy, sympathy, tolerance and good manners when dealing with people as a leader in the society. He maintained good social relation and did not distance himself from people he was always humble and simple in the face of good things. He was first to greet when he meets people and attended their invitations. He offered religious counseling services, reconciled the differences among people especially among married couples.

Shaykh B. Sanni was always true to his words and acted in accordance with what he preached for which he stood as a very good examples.³⁷ Shaykh B. Sanni always accepted criticisms from anywhere including his students but he was contented with what he has and he will not go round visiting the well-to-do individual in order to protect his image, he also visited the poor, sick and needy within and outside Ilorin.³⁸

3.4 LITERARY WORKS OF HAUSA/FULANI MUSLIM SCHOLARS

A. SHAYKH AHMAD B. ABUBAKAR

Shaykh Ahmad B. Abubakar popularly called Alfa Omo Ikokoro, was a great scholar, he studied widely under different scholars, the most famous being Shehu Mohammad B. el-Gore he is believed to have been born about the year 1870 he was very knowledgeable in many fields of Islamic studies. He was a prolific writer he wrote several dissertations on Arabic literature and grammar Islamic ethnics and philosophy

³⁷ Ibid

³⁸ Ibid

and on *Tafsir*. The best known of his works, however, was *Ta'lif Akhbar Al-qurun min umara bilad Ilorin*.³⁹

Shaykh Ahmad has also written many books and pamphlets on variety of the teachings of Islam. However, none of them were published, notably along these works are *Nurul Bawat*, and *Daliya*.

These works were used in facilitating the propagation of Islam in the Ilorin metropolis and beyond.⁴⁰

In his *Nurul Bawat*, he acknowledged the glory of Allah, his blessings to mankind and encouraged the Muslims to show gratitude to him for his bounties of them. He also implored the believers to be in the fore front in enjoining right and forbidding the wrong. He also urged them to encourage the non Muslims to embrace Islam and observe righteous deeds at all times.⁴¹

Daliya was written in praising the Prophet (S.A.W) and all his companions for their struggle in the cause of Allah and their endurance in this respect. He also advised the Muslims to emulate them in propagating the teachings of Islam to all.

He has memorized many Fiqh books and taught his students their contents from his memory.⁴²

³⁹ L.A.K Jimoh, Op.cit P. 425

⁴⁰ Yusuf Kawu Mohammad Jimoh, (64years) Alfa Tafsir Interviewed at Ikokoro Ilorin, 21/05/2015

⁴¹ Ibid

⁴² Ibid

3.5 THE ROLE OF THE SCHOLARS DURING JIHAD AND BEYOND

The only primordial record on Usman Dan Fodio's Jihad in which reference to Shehu Alimi could be deduced is: Rauf Al-Jinan (this is available in the University of Ibadan library as manuscript No. 82/28). The author was Gidado B. Laima; the first and highly respected Waziri of the listed contemporaries of Usman Dan Fodio who are Shaikhs and those who were just scholars. Under the heading *Kha'atima fi thikir Shuyukih wa ulama'a Zamanuh wa qirash* (meaning: A list of his Shaikhs, and scholars of his time and the recitators) the Waziri named Shaikh Al-Alim Salih" among the four eminent Shaikhs of that era who were also scholars. They were listed as follows: Al-Arba'a, Al'ulama's was al-Shaikh wa al-Alim Salih wa Al-Shaikh Al-Alim Abu Al-Hassan.

The deduction that the "Al Shaikh wa Al-Alim Al-Salih" referred to was Shehu Alimi is informed by the fact that Shehu's real name was Al-Salih.

Writing on "Fulani penetration into Nupe and Yoruba: Nineteenth century, "I.M. Lewis, reproducing Peter Morton Williams, gave credence to the opinion that Shehu Alimi was Shehu Usman Dan Fodio's colleague thus": "Documentary sources including Arabic of the late Nineteenth century-agree with oral tradition in recording that two colleagues (some say Kinsmen) of Shaykh Usman went as missionaries one to Yorubaland and other to Nupe, during his lifetime. The sources are agree that they played the roles of missionaries for some years before taking part in welfare".⁴³

⁴³ Lewis, I.M (ed.) History and Social Anthropology, Tavistock Publications, London, 1968, P. 9

Shehu Alimi is presumed to be the missionary who went to Yorubaland because there is no evidence of the presence of any other Jihadist in Yorubaland at that time. Mallam Dendo, the founder of Fulani dynasty in Bida, was the other.

These two missionaries operated independently of Shehu Usman Dan Fodio Shehu Alimi did so throughout his lifetime, but Dendo, many years later, personally obtained a “flag” from Gwandu which he gave to his son, Usman Zaki, he himself having at that time became too old to shoulder the heavy responsibility of emir ship. Shehu Alimi and Mallan Dendo were, however, not the only cotemporaries who operated independently of the Sokoto Caliphate, at least initially there was a third celebrity who later founded the Emirate of Gombe for, at about the same time as Shehu Usman B. Fodiyo was preaching reform, and winning fame and the veneration of pious Muslims from far and wide. Abubakar B. Usman known to history as Buba Yero was, according to tradition engaged in similar activities in the Gombe (old Gombe) region.⁴⁴

⁴⁴ Adeleye R.A Power and Diplomacy in Northern Nigeria, 1804-1906, Longman, London, 1971, P. 12

CHAPTER FOUR: THE IMPACTS OF HAUSA/FULANI'S SCHOLARS CONTRIBUTION TO THE DEVELOPMENT OF ISLAM IN ILORIN METROPOLIS

This chapter deals with the impact of the Hausa/Fulani's teaching and preaching activities on the people of Ilorin metropolis. The impact of the Da'wah activities of these scholars in Ilorin metropolis cannot be over emphasized. This could be seen from changes on the life of the Muslims in Ilorin owing to their activities. The impacts are manifold and therefore, cover religious, moral economic and political spheres.

4.1 RELIGIOUS IMPACT

The *Da'awah* activities of the Hausa/Fulani scholars have increased the level of religious awareness among the Muslim *Ummah* and even the Non-Muslims. Muslims of the area for instance became more conscious and committed to the cause of Islam which they accordingly put into practice publicly and in privately, what they learnt most of the Muslims in Ilorin metropolis due to the Hausa/Fulani's *Da'awah* have abandoned their traditional worshipper such as worshipping tree, stone etc.¹ The *Da'awah* activities of these scholars also checked and addressed the laws among Ilorin people who followed the Islamic laws which deal with the humane methods of animals killings brought by Islam wine consumption, the eating of dead animals and selling of animals that cannot be lawful Islamically are all cancelled.

Furthermore, the various *Da'awah* activities of Hausa/Fulani's scholars taken to the Christians in Ilorin have made many of them to embrace Islam. Example places under Irepodun and Isin local Government areas.² The influence of the missionaries in the part

¹ Alhaji A.B Sallahudeen, (62years) Chief Imam Oloje Estate, Interviewed Okekere, Ilorin on 28/09/2015

² Ibid

of Moro and Oyun Local Government Areas was seriously checked as many of them have embraced them along with those people are already Muslim, and this paved the way to some other Christians to also embrace Islam.

Despite the long teaching of Islam in Ilorin metropolis, women mode of dress was indecent, their socio-cultural activities and indeed mixed up with some innovations. But various *Da'awah* activities of these scholars have changed women to become true Muslims today, women now wear Hijab, they go to Islamic schools to learn Islam and are involved in *Da'awah* activities.

The Hausa/Fulani's scholars further said that they should throw away all forms of innovations in teaching in order to preserve the honour of their virtuous position. They also said that a scholar should explain a point or give answers to questions by supporting his views with evidence from the Qur'an, the Sunnah or with views of scholars who complied with the teaching of the Sunnah.

The approach made by these scholars greatly influenced the life of many scholars within and outside Ilorin. As a result of which many reputable traditional and modern scholars emerged in Ilorin and its metropolis.³

4.2 POLITICAL IMPACT

As stated earlier, the Hausa/Fulani's scholars occupied a unique place politically in Ilorin metropolis. Therefore, they were almost the father of all and they recorded a lot of success in the political scene of Ilorin. The remarkable qualities of these scholars in

³ Ibid

this respect has held those in power in sustaining political peace and harmony in Ilorin metropolis, especially on religious matters.⁴

The Hausa/Fulani's scholars enlightened the Muslims *Ummah* on the general happenings in the community, state, the country and the world at large. They also encouraged the Muslims to be counted during the population to enroll their children in school as failing to do may lead to negative political consequences now and in future to be counted during the population census to enroll their children in school as failing to do may lead to negative political consequences now and in future.⁵

4.3 ECONOMIC IMPACTS

Incorrect measurement in the markets, loans with interest transactions and illegal buying and selling have been reduced as result of the preaching activities of the Hausa/Fulani's scholars in Ilorin metropolis its economic rules and regulations, with strict adherence to the Islamic teaching on business transactions. Although, Unislamic economic practices still exist for example hoarding and deceit, Islamic awareness through these scholar's Da'wah has done a lot in reducing them.⁶

Furthermore, some Qur'anic teachers who depend largely on their schools to make money by giving charms to people or depend on supplication for people to make their living have been educated by Hausa/Fulani's scholars on the dangers of doing so. Some of them are now employed. These scholars unlike many self acclaimed Sufi scholars has categorically condemned begging to going round visiting people to get

⁴ Alhaji Abdulkadir Habeeb (64years) Civil Servant, Interviewed at Okekere, Ilorin on 29/09/2015

⁵ Ibid

⁶ Alhaji Hassan Al-Kadriyyah (65years) Chief Imam Ansarul Islam Soc. Of Nigeria Ilorin Branch, Interviewed at Ilorin, on 30/09/2015

money. They encouraged the youth to be self reliant, self dependent and not to be hopeless and beggars in the street⁷. The Hausa/Fulani's scholars tried to encourage moral uprightness among Muslim youth in Ilorin metropolis and beyond. They extended the same message to scholars who they said should firmly stand on their own as Prophet and messengers of Allah were all self reliant many of these scholars engaged in farming as a means to earn their living and to also assist the needy⁸.

4.4 MORAL IMPACT

The Hausa/Fulani's scholars were honest and modesty who always stick to their word. Their influence on the society could be seen in various field of life. They encourage and endorsed positive changes in their society by teaching sound Islamic Education and Islamic morality to the younger generations. Their teaching activities at various capacities in Ilorin have increased the cordial relationship not only among Muslims Ummah but also between Muslim and non-Muslims. Teaching and preaching in schools and public places have become important to people the need to love one another and need to live in peace for the general progress of the society as a whole.⁹

Marriage, naming and burial ceremonies in Ilorin used to be a system under which some people subjected themselves to suffering by wasting of wealth time and energy and competing for fame but in disregard of Islamic injunction. However, the preaching and teaching activities of these scholars has immensely reduced all these activities that contradicted Islamic teachings.

⁸ Ibid

⁹ Shaykh Ahmad Rufai (51years) Islamic Scholar, Interviewed at Okekere, Ilorin on 29/09/2015

Subsequently, because of the preaching and teaching activities of the Hausa/Fulani's scholar most of these anti-Islamic cultural activities have well been reduced. Their Da'wah activities further helped in providing schools, wells, and other welfare related scheme by motivating youth organization to visit prisons, hospitals and orphanage homes and make donations thereby strengthening the relationship between Muslims.¹⁰

4.5 NATURE OF SITUATION BEFORE ARRIVAL OF THE SCHOLARS

Before the emergence of Islam in Ilorin society, the people regard their religion as a sacred aspect of culture that require no controversy, competition or crusades of evangelization. There is common believe in one Supreme God who manifest His essence in variety of spirits and natural phenomena. God is worshipped through various Orisa (deities) who control these spirits and natural phenomena.¹¹ Each individual family or state has its own Orisa, which was once worshipped and pacified by all members of that lineage since the advent of Islam, many of these practices have faded. This at least to the point that Islam has strongly influenced the Yoruba religion in many ways.¹²

The arrival of Shehu Alimi to Ilorin further accentuated the ethno linguistic situation in Ilorin, as many scholars came from Hausaland, Bornoland and Nupe to settle in Ilorin, making Ilorin a great centre of Arabic and Islamic scholarship in Yorubaland in particular and in Nigeria in general.¹³ Hundreds of Ilorin Ulama remained in Ilorin to

¹⁰ Ibid

¹¹ Akeem A.O, Reconsidering the Influence of Islam on Yoruba Cultural Heritage, Ladoke Akintola University of Technologym Ogbomosho, 2015, P. 10

¹² Ibid

¹³ A.G.A.S Oladosu, Z.I Oseni, Ilorin History culture and Lessons of Peaceful Co-existence, Centre for Ilorin Studies University of Ilorin, 2013, P.314

learn, teach and preach Islam and also teach Arabic language and literature. Students from all over Yorubaland, Ebiraland, Nupeland, borgu, Igalaland even Edoland thronged Ilorin to learn.¹⁴

Other scholars who also arrived Ilorin were Kanuri migrants under the leadership of their leader called Abdullahi Tahir Solagberu. These scholars immensely contributed to the development of Islam in Ilorin and its environ, where they established a Muslim settlement in Okesuna and impacting the knowledge of Islam to the people of Ilorin¹⁵.

4.6 SUMMARY AND CONCLUSION

From the foregoing one would be able to understand that Hausa/Fulani's scholars have proved themselves to be teachers, preachers, and men of great Islamic learning in the sense that though Islam and its education has gained its proud position and place in Ilorin, their emergence as scholars have made people to be committed towards Islamic education.

The project examined the contribution made by them to the development of Islamic Education in Ilorin this will go along way in helping those who want to know about the Hausa/Fulani's scholars and the contribution they made to the development of Islamic Education moreover the methods they adopted in preaching and dissemination of Islamic education will serve as a model to whoever wants to embark on such endeavor. The research finds that, any contribution to the development of education more especially Islamic education which is the focus of this research mainly depends upon the role Islamic scholars could play in the community in which they belong base on the guiding

¹⁴ Ibid

¹⁵ Ibid

principles of Islam as it was revealed to the Prophet Mohammed (S.A.W) through this research one also finds that a scholar has a lot to contribute not only in the development of Islamic Education, but also to spread Islam among the Muslim Ummah.

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Alhaji Abdulkadir Habeeb (64years) Civil Servant, Interviewed at Okekere, Ilorin on 29/09/2015

Alhaji Abdulkadir Musa (50years) Imam Ita Elepa Mosque Interviewed at Ita Elepa, Ilorj 10/06/2015

Alhaji Abdulrasheed Yusuf (54years) Civil Servant Interviewed at Okekere, Ilorin on 28/04/2015

Alhaji Hassan Al-Kadriyah (65years) Chief Imam Ansarul Islam Soc of Nigeria, Ilorin Branch, Interviewed at Ilorin, on 30/09/2015

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