IGBOMINA MUSLIMS AND THE DEVELOPMENT OF ISLAM IN YORUBALAND (1940-2017)

BY

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ABSTRACT

Islam had been known to the Yoruba people centuries before the Jihad of Uthman Dan Fodio. The religion became widely spread in Yorubaland through different scholars and traders. Appreciable number of research studies had been carried out on Islam in Southwestern Nigeria, but not much attention had been paid to how Islam developed in Igbominaland and the contributions of notable Igbomina Muslims on the spread of Islam in Yorubaland. The objectives of this study were to: (i) examine the challenges faced by the early Muslims in the spread of Islam in Igbominaland; (ii) establish how Muslims in Igbominaland aided the spread of Islam in Yorubaland; (iii) discuss the roles played by some notable clerics, Muslim philanthropists and other Igbomina scholars in the rooting of Islam in Yorubaland between 1940 and 2017; (iv) appraise the extent to which Igbomina Muslims have contributed to the growth of Islam educationally, socially and spiritually among the Yoruba Muslims; and (v) identify some aspects of life where Igbomina Muslims have not explored satisfactorily.

This study employed qualitative research design using the historical method. Historical method was used to trace the history of the development of Islam in Igbominaland and to give a vivid description of the various means through which Igbomina Muslims contributed to the growth of Islam in Yorubaland. A total of eighty-one people including proprietors of Islamic learning centres, teachers, Imams, Sufis and philanthropic Muslims who were indigenes of Igbominaland were purposively selected for interview. Participants' observations were also used for eliciting information.

The findings of this study were that:

(i) Igbomina Muslims encountered series of challenges from the traditionalists in their bid to propagate Islam, while the introduction of Western education for some time halted the growth of Islamic learning in Igbominaland;
(ii) some Igbomina Muslims moved to Lagos not only for business or economic ventures; but to acquire Islamic knowledge, and establish schools in Lagos and other areas in Yorubaland;
(iii) Igbomina jihadists and clerics openly carried their *da'wah* activities; while philanthropist Muslims sponsored mosque and school constructions;
(iv) *Da'wah* on electronic media; songs on discs and recording of Qur'anic protective chapters on cassettes were used to propagate Islam and to assist the Muslims spiritually;
(v) the area has also produced Sufi legends and spiritualists who have contributed greatly in the area of spiritual guidance to Yoruba people at home and in the diaspora; and
(vi) the Igbomina Muslims have not explored satisfactorily in the area of establishment of hospitals, manufacturing industries and financial institutions.

The study concluded that the Igbomina Muslims have indeed made indelible marks on the sand of time in the area of Islamic development in Yorubaland. The study therefore recommended that Igbomina Muslim scholars should not relent in propagating Islam and

that their *da'wah* activities should include the grassroots. Muslim philanthropists should also embark on funding of projects that match with the pace of developmental needs of the society.

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CERTIFICATION

This is to certify that this thesis: IGBOMINA MUSLIMS AND THE DEVELOPMENT OF ISLAM IN YORUBALAND (1940-2017) was written by BAMIGBOYE, Yusuf Adebola, (81/2571). It has been read and approved as meeting the requirements for the award of the Degree of Doctor of Philosophy (PhD) in Islamic Studies, Faculty of Arts, University of Ilorin, Ilorin, Nigeria.

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ABBREVIATIONS AND ACRONYMS

ACAS	AbdurRaheem College of Advanced Studies
AMYA	Agbeku Muslim Youth Association
AROIF	Abdur Raheem Oladimeji Islamic Foundation
IIRO	International Islamic Relief Organization
MUSECO	Muslim Secondary Commercial College
SIM	Sudan Interior Mission
WAMY	World Assembly of Muslim Youth
YMAN	Young Muslims' Association of Nigeria
YOUMBAS	Young Muslim Brothers and Sisters of Nigeria

GLOSSARY

Adabiyyah	A distinct name given to those who studied under Shaykh Tajul' Adab or Shaykh Kamalud-Deen
Alasalatu	Muslim women group organised for the purpose of seeking blessings for the Prophet
Alawo	Traditionalist
Da'wah	Preaching
Egungun	Masquerade
Fiqh	Islamic jurisprudence
Fisabilillahi	In the way of God
Hadith	Sayings of the Prophet/Tradition of the Prophet Muhammad
Hajj	Pilgrimage
Ilimiyyah	A standard Arabic school
*Jama'*ah	Congregation
Jihad	Striving in the cause of Allah
Jihadist	Someone striving in the cause of Allah
Makandoro	Another name for *Zumratu lMu'minni* in Yorubaland
Makaranta	Hausa word for school
Mala'ah	Sailor
Markaziyyah	A distinct name for those who studied at Markaz under Shaykh Adam al-Ilory
Mawlid Nabiyy	Celebration of Prophet Muhammad's birthday

Moslem	Corrupt spelling of Muslim
Muffassiru'l Qur'an	The interpreter of the Qur'an
Mujadid	A Reformer
Muqaddam	A leader of followers of Sufis
Naibu' l- lmam	Deputy Imam
Naijiriyyah	Transliteration of Nigeria
Qadi	A Judge
Qadiriyyah	A *Sufi* order of the followers of Shaykh Abdul-Qadir
Qalam	Pen
Masjid Ratibi	A mosque where all daily prayers are performed congregationally
Shari'ah	Islamic Law
Tadaa'	Local ink used by the Islamic traditional scholars
Tafsir	Qur'an Exegesis
Tajwid	Science and art of recitation of the Qur'an
Thanawiyyah	Secondary level
Tijaniyyah	A *Sufi* order of the followers of Shaykh Ahmad Tijani
Ulama'	Scholars
Ummah	Muslim Community
Umrah	Lesser Hajj
Waasi	Yoruba pronunciation of *Wa'z* (an Arabic word meaning preaching)
Walimatu'l Qur'an	Celebration of (completion of) Qur'an recitation

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Several historical accounts agree that Islam sprang out of its original place in Saudi Arabia through the activities of Muslim traders.[1] Within the Nigerian region, it is widely believed that Islam had long been introduced before the popular *Jihad* of Uthman Dan Fodio.[2] In fact, Islam was first introduced to Kanem- Borno in the 9th century, Hausa land in the 14th century and Yorubaland in the 17th century.[3] Despite the differences, the introduction and spread of Islam into the Nigerian region had much to do with the activities of early Muslim scholars who were itinerant traders, mendicants and migrants who contributed tremendously to the upsurge of Islam before the 19th century.[4]

It is pertinent to note that the early introduction of Islam went along with its teachings and development of its law. Islamic tradition was more developed in the ancient states and kingdoms in West Africa, especially Kanem-Bornu, Mali and Songhai.[5] For instance, the contributions of Mai Idris Alooma (1571-1603), in particular, towards the development of Islam were indeed noteworthy and commendable for, it was during his reign that the teaching of Islamic law gained considerable impetus in Kanem-Bornu Empire. During his reign, Islamic culture and traditions were also firmly established and they influenced every facet of people's life in his empire.[6]

It is also noteworthy that the reign of Shehu Umar Muhammad Al- Kanemi (1835-1880) of Kanem Bornu who succeeded his father Shaykh Muhammad witnessed notable reformation which enhanced the growth and promotion of Islam and Islamic learning. He rebuilt the capital city of the empire built by his father who moved the initial capital from his

cantonment at N'gornu to Kukawa in 1814. The capital was however destroyed by titular Mai Ibrahim who sought help from Muhammad ash-Sharif of Wady to seize power from Shaykh Umar and restore him to power in 1846. Surprisingly, Mai Ibrahim was executed by the superior army of Umar. Umar appointed and established offices for the *Qadis*, made Arabic the official language of the empire, organized fiscal system to bring it more in accordance with *shari'ah* and finally changed the title of Mai to religious title of Shehu of Bornu, and this title is used till today in Nigeria.[7]

In the Hausa-Fulani States of pre-colonial Nigeria, the leaders tried to establish an Islamic State. The presence of notable scholars like Abdul-Karim Al-Maghili and Suyuti in Katsina and Kano served as evidence. These scholars served in various capacities as teachers, preachers and judges among others.[8] Al-Maghili even wrote a treatise on how to conduct state affairs in accordance with Islamic ethics as a guide to Muslim rulers. Hausaland thus became a Centre of learning. Several scholars of repute went to Kano to spread Islam and promote learning during the reign of Muhammad Kisoki (1509-1565CE) who appointed some prominent scholars of Mali as *Qadis*.[9] Thus, Islam had a solid foundation in Hausaland and was made the state religion as from the 15th century. Most of the Hausa people thereafter not only performed all Islamic rituals but also became firmly bound by the *Shari'ah*. However, during the 17th and 18th centuries, syncretic practices became prevalent in Hausaland. Thus, Islamic practice was greatly compromised.[10]

The syncretic practice of Muslims who adulterated, diluted or polluted Islam with old traditional practices, especially in Kanem-Bornu and Hausaland made 'Uthman Dan Fodio (1754-1817), an erudite Fulani scholar and *Mujaddid*-reformer, to stage a *Jihad* to reform the practice of Islam and its ideals, and re- establish ideal Islamic teachings in 1804.[11] This

Jihad actually aided the spread of Islam not only in the Northern part of Nigeria, but also in Yorubaland. The occupation of Ilorin by the Jihadists made the town to become a confluence of Muslim scholars and a centre of Islamic learning from where Muslim scholars carried the message of Islam to other Yoruba towns and where Muslims from Yorubaland rushed to for Islamic learning.[12]

Available records also show that Islam had been known to the Yoruba people since the 17th century.[13] It is a well-established fact that itinerant Muslim scholars from Hausaland, Nupe and Borno were involved in the introduction of Islam in Yorubaland.[14] This was however contrary to the submission of Al-Aluri that Islam had been introduced to Yorubaland as far back as the 14th and 15thcenturies during the reign of Mansa Kankan Musa of Mali empire.[15] To him, such towns and cities as Oyo, Iwo, Iseyin, Saki, Lagos and Osogbo had established mosques between 1550 and 1889 CE.[16]

Despite the deep-rooted nature of traditional worship among the Igbomina of the Yoruba race in pre-colonial Nigeria, their proximity to Ilorin people, with whom they had close contact and interactions, paved the way for a gradual and systematic entrance of Islam into the area by the eighteenth and nineteenth centuries.[17] According to Trimingham, Islam had great gains among Yoruba and other people of Ilorin Province which, by then, comprised Ilorin, Igbomina, Ibolo and parts of Ekitiland. He writes further:

> The majority of the peoples mentioned had been prepared for the reception of Islam before Western occupation, but the Yoruba region of south-western Nigeria has witnessed a spectacular spread of Islam among people who were previously uninfluenced. The northern Yoruba (Ilorin region) had been subjected under a Fulani emirate.[18]

It was revealed that Ilorin and several towns and villages in Igbominaland were conquered and Islamized during the *Jihad* of 'Uthman Dan Fodio.[19] Muslim scholars who came mainly from Ilorin and Bida such as Alfa Dikko Abiodun returned from Nupeland to Oke-Ode in 1863, Alfa Balogun Dare returned from Bida to Share in 1835 and Alfa Raimi Pupa returned from Ilorin to Omu in 1869 to take over the spread of Islam from Fulani Ilorin scholars in Igbominaland and other parts of the South-west after the *Jihad*.[20]

Generally speaking, the coming of Islam into Yorubaland marked the emergence of Qura'nic schools where rudimentary knowledge of Islam was taught.[21] This was the case in Igbominaland where, as soon as Islam was introduced, the first thing the bearers of the faith did was to begin to teach the new Muslim converts the rudimentary knowledge of Islam. Such pioneers who came mainly from Ilorin also performed other leadership roles such as leading congregational prayers, conducting and organizing marriages, naming ceremonies and Muslim funeral rites. This situation prevailed in Igbominaland up to the end of the 19th century when indigenous Muslim clerics in Lagos emerged in Igbominaland and many of them joined the Ilorin and Nupe Mallams in the task of spreading Islam via education. The Muslim elites who were trained in *Madaaris* outside Igbominaland like Alfa Amadu Idi-Ose, a student of Akewula, returned from Lagos to Ilala, Alfa Ibrahim returned from Bida to Share while Alfa Akasa returned from Nupeland to Babanla.[22] These personalities went back to their respective home towns to spread the teachings of Islam and its rudimentary acts and rituals, while some decided to operate outside Igbominaland.[23] There is no gainsaying that many Muslim personalities in Igbominaland have assisted in the development of Islam in Nigeria generally and Yorubaland in particular. It is on this basis that this research has

delved into the contributions of some Muslims who were/are indigenes of Igbominaland to the development of Islam in Yorubaland.

1.2 Statement of the Problem

An appreciable number of research works have been carried out on the introduction and spread of Islam and Islamic learning in Yorubaland of Southwestern Nigeria. The works of prominent authors on the history of Yoruba and Islam in Yorubaland like Samuel Johnson's *History of the Yorubas*, Gbadamosi's *Growth of Islam among the Yoruba*, Doi's *Islam in Nigeria* and Nasiru's *Islamic Learning among the Yoruba* which are considered to be relevant to the present study did not focus their attention on Islam in Igbominaland.

Apart from the above, it is observed that Muslims in Igbominaland had not lagged behind in pursuance of Islamic learning. They travelled out of their domains to seek knowledge of Islam. While appreciating this, it is equally important to study the outcome of Islamic learning in Igbominaland. Also, while probing into this neglected field of study, we were guided by the following research questions:

i. How did Islam penetrate Igbominaland?

ii. What efforts did Muslims in Igbominaland make to promote Islamic learning in Yorubaland?

iii. What are the contributions of Igbomina Muslims to the growth of Islam in Yorubaland?

iv. Which specific Muslim Organizations and communities made noteworthy contributions towards the development of Islam in Yorubaland?

1.3 Objectives of the Study

The fundamental objective of this work is to examine how Muslims in Igbominaland aided the spread of Islam alongside giving an in depth overview of the roles played by notable clerics, philanthropists and others in the development of Islam in Yorubaland. To this end, this research work sets to achieve the following specific objectives to:

i. identify the factors that aided the spread of Islam and development of Islamic learning in Igbominaland;
ii. examine the challenges faced by the Muslims and bearers of Islamic faith in Igbominaland;
iii. discuss the role played by notable individual clerics, philanthropists and religious organizations in Igbominaland to the development of Islam in Yorubaland,
iv. determine the extent of the contributions of Muslim personalities in Igbominaland to the spiritual development of Muslims in Yorubaland and.
v. identify some aspects of life where Igbomina Muslims have not explored satisfactorily.

1.4 Significance of the Study

The works of notable Igbomina Muslim scholars like M. M. Raji, R.A Lasisi and A.O.Y .Raji centered on the effects of Islam in Igbominaland, the influence of Islamic culture on the people and the development of Islamic learning in post-independence Nigeria. Despite the fact that Igbomina Muslims have produced outstanding scholars, clerics and philanthropists that have contributed in no small measure to the growth of Islam in Nigeria, the aforementioned authors did not focus their attention on the contributions of notable Igbomina Muslims. This research is therefore relevant for obvious reasons. In the first place, Igbominaland, as a region in Northern Yorubaland, calls for research attention. Also, it is

important to bring into limelight the notable achievements the people in the region had made and are still making in the development of Islam in Nigeria, with particular reference to Yorubaland.

The significance of this study also lies in the fact that the achievements of the Muslims from Igbominaland have not been restricted mainly to Igbominaland. This has therefore corrected the wrong impression in some quarters that their achievements have not been felt in other parts of Nigeria in general and Yorubaland in particular.

Finally, Igbominaland is regarded as a land where traditional practices are still thriving despite the dominant roles its Muslim scholars have been playing in the promotion of Islam and its learning. This research is therefore significant to Muslim scholars in Igbominaland to re-strategize their *da'wah* methodology for effective Islamization in the land.

1.5 Scope and Limitation of the Study

The study focused mainly on the Igbomina, a group of Yoruba in the present day Nigeria. It gave an overview of the Igbomina people and their contributions to human development in terms of economic, social and political activities. The study x-rayed the advent of Islam in Igbominaland. It further discussed Islamic learning in Igbominaland, efforts of different Muslim communities and organizations in promoting Islamic religion and learning in the area. It should be noted that the Igbomina people are found in the present-day Kwara and Osun states of Nigeria. They occupy Irepodun, Ifelodun and Isin Local Government Areas of Kwara State, while they are also found in Ila and Ifedayo Local Government Areas of Osun State. After examining the socio- cultural background of the Igbomina people, the study mainly focused on the contributions of Igbomina Muslims as

major stakeholders in the spread of Islam and the development of Islam in Yorubaland between 1940 and 2017.

1.6 Research Methodology

This research is qualitative in nature; hence historical method that helped to trace the history of development of Islam in Igbominaland is used in this thesis. This method was corroborated with descriptive method to express and describe what was personally observed during our field work. Also, oral interviews and participants' observations were used as tools for eliciting responses and getting information. The participatory observation took us to visit some stakeholders in Igbominaland in order to confirm their contributions to Islam in Yorubaland.

1.7 Justification of the Study

Islam has attained some level of influence in Igbomina since 1901 as reported by Trimingham, who quoted E.G Parrinder, giving analysis of population of religious groups in Ilorin province. Given the tremendous opportunities that were given to Igbomina people, Islam has advanced beyond reasonable doubt in Igbominaland, yet Scholars pay little attention to it. It is against this background that this study examined the advances of Islam in Igbominaland and Igbomina as against Islamization in Yorubaland of Nigeria.[24]

As a matter of fact, numerous studies have been made about the historical antecedents, the socio-cultural values and characteristics of the Igbomina people of Yorubaland. Indeed, the penetration and spread of the Islamic faith among the Igbomina people seemed to have an ancient character. However, Islam could not have entered and spread so rapidly within this geographical area if the bearers have not been committed to the task of imparting knowledge about the faith to its new adherents and strived to spread Islam with their

knowledge and wealth. These are all important aspects that necessitated this research. We therefore probed into who and who (individuals, groups or institutions) have been involved in the spread of Islam in Igbominaland. The work also documented the efforts and contributions of individuals, organizations and institutions from the region (Igbominaland) to the spread of Islam in Yorubaland generally.

1.8 Review of Related Literature

The present research work deems it necessary to review what has been presented in the works of past authors and relevant authorities on Islamic history and Islamic learning in the outside world and in other parts of Nigeria as well as in Igbominaland, the nucleus of the study. This part is therefore segmented into sections, namely:

i. The development of Islam in Yorubaland
ii. Historical development of Igbominaland
iii. Islam and its learning in Igbominaland
iv. Muslim Personalities in Igbominaland

1.8.1 The Development of Islam in Yorubaland

Writing on *why Islamization is possible in Africa,* Adesina stated that it was with the efforts of the Muslim traders that Islam spread to West Africa. He noted that the factors for easy propagation of Islam were social, economic and political. All these factors have also played a key role in the propagation of Islam in Igbominaland as was the case with other parts of Yorubaland. However, Adesina did not identify these factors in relation to Igbominaland.[25]

Samuel Johnson's *History of the Yorubas*[26] examined almost all parts of pre-colonial Yorubaland and some events, especially wars. Although, his approach tends to be narrative, the book is a good source of information on different aspects of Yoruba history, as several writers of Yoruba history often make reference to the work. The book offered useful pieces of information on some aspects of Igbomina history, such as the origin of the Igbomina, Ibadan over-rule in Igbominaland, the combined reactions of the Ila (Igbomina) and Ekiti against Ibadan onslaughts and the effect of the wars on the politics and economy of the region. The book has been a rich and important source to the history of the Yoruba race. The origin, tribe, religion, government and towns in Yorubaland are extensively discussed. Also, property, mythological kings and divinities as well as revolutionary wars are discussed, including the disruption and the rise of Fulani power. However, the work of Johnson does not identify Islam as part of Igbomina belief systems, even though the author lists Igbomina as one of the important sub-units of the Yoruba race. He does not also see the Igbomina and other tribes within the Northern part of the Yoruba province as genuine Yoruba entity. For this reason, nothing is said about their contributions to the growth of Islam in Igbominaland of which the present study has rectified.

One of the greatest contributors to the understanding of Yoruba in Islamic history is Gbadamosi, whose popular book, *The Growth of Islam among the Yoruba,* [27] has become a good reference material for researchers. He clearly presented how Islam penetrated Oyo, Egba and northern part of Yorubaland and really exposed almost all that needs to be known about Islam in Yorubaland. Moreover, the work has come to correct most of the misconceptions about people and places in notable Yoruba settlements. However, despite his tremendous contributions, Gbadamosi focused only on few Yoruba places like Oyo, Egba,

Ibadan, Ijebu and Epe with slight references to Ijesha and Ekiti. His work completely blanks out the Igbomina region of Northern Yorubaland. Even, where he mentioned Ilorin, he did not discuss how Ilorin people made efforts to spread Islam to other parts of Yorubaland. This and some other important vacuums were covered in this present research.

Another reliable work on history of Islam in Nigeria is *Islam in Nigeria* written by Abd ar-Rahman Doi.[28] The work has been for long, a reference material for researchers because of its comprehensiveness. It traced the spread of Islam in West Africa, Northern parts of Nigeria, Hausa land, Fulani Jihadists and Islam in some other parts of Northern Nigeria. He extensively discussed Islam in Southern states of Nigeria such as the advent and development of Islam in Yorubaland, traditional religion and Islam, life cycle of Yoruba as well as Islam in Bendel (now Edo and Delta) States. Furthermore, the work brought to limelight Muslim organizations in Nigeria, *Shari'ah*, its advent and development, as well as Sufism and mystical practices in Nigeria. He also discussed education and its impact in Nigeria and the challenges facing Islam in independent Nigeria. Much as educative as the work is, the author, for the best reason known to him, did not mention anything about Islam in Igbominaland, although he extensively discussed Islam among communities that are smaller in size to Igbominaland such as Islam in Nupeland and Ebiraland, but this seeming anomaly or oversight has been taken care of in this research.

In his *History of Yoruba People*, [29]Akintoye gave a comprehensive history of the Yoruba people. He examined the development of the early Yoruba society before Oduduwa. He also discussed the tradition, culture, politics and economy of the kingdoms, the effects of the wars and the fall of Oyo Empire in the 19th century. The work also presented the spread of Islam in the Yoruba Kingdoms even up to Igbominaland. The author explained how

leaders of Islamic communities became literate in Arabic and well informed about the outside world of Islam. However, he did not discuss the teaching or learning of Arabic and Islamic Studies in the Yoruba kingdoms, including Igbominaland. He did not also mention those leaders who became literate in Arabic and Islamic Studies in the region.

Al-Iluri's book *Al-Islam fi Naijiriyya wa Uthman bunu Fudi Al-Fulani*[30] discussed Islam in Nigeria as a whole with much attention focused on how Islam penetrated West African States especially ancient Ghana, Hausa States, Kanem Borno, Mali, Senegal etc. The work also discussed Islam in Hausa and Yoruba States. However, the author did not say anything about Islam in Igbominaland talk less of its '*Ulamaa'*.

In a work titled *History of Islam in West Africa*, written by Trimingham, [31]much knowledge can be gained about Islam and its spread, especially among the Hausa, Yoruba and others. The author was able to establish the fact that Islam had been among the Yoruba long before the arrival of the Europeans. The work only focused on Yoruba of South Western Nigeria while brief mention is made only of the northern Yoruba, particularly in Ilorin region; Few things are only said about the Igbomina people who occupy the same zone or region with Ilorin.

Ashaolu, Falodun, Daramola and Onibonoje's "*A History of West Africa A.D 1000 to the present day*",[32] traced the spread of Islam from Arabia during the lifetime of Prophet Muhammad (SAW). It also traced the beginning of the contact between Islam and West Africa as from the 9th Century. It mentioned the spread of Islam to Ghana, Mali and Shongai empires, as well as Hausa states and the Kanem Bornu Empire. Although the work is silent

about the spread of Islam in Igbominaland, the nature of the spread could be likened to the Igbomina situation.

A work titled *Travels and Exploitation in Yorubaland (1854-1858*) by Clarke, edited by Atanda [33] gave a detailed account of the Baptist Missionary activities and explorations of many parts of Yorubaland. The book also gave an account of the visit of William H. Clarke to Ila-Orangun, a prominent kingdom in pre-colonial Igbomina, in 1858. The account of Clarke further established the existence of peace, mutual co-operation and understanding among the Igbomina, notwithstanding their different religious inclinations. The account also emphasized the importance of the textile industry and trade in Ila-Orangun and its environs in the past, as Clarke stated that, "traders from Ijesa, Ilorin, Oyo and Abeokuta flocked to Ila to purchase cheap cloth".[34]

Writing on war and change in the 19th century, Afolayan in his work; *War and Peace in Yorubaland, 1793-1893,* edited by Akinjogbin[35] gave some useful hints on the geographical and historical background of the Igbomina society. He went further to give a summary of the attacks on Igbominaland by the Nupe (1744-1795), [36]Ilorin Fulani (1835 – 1891) and Ibadan (from the late 1840s through the 1860s). He also discussed the disastrous effects of these non Igbomina invasions, which cover social, political, and military spheres, although the wars also led to re-organization within these spheres. By implication, in spite of the losses attributable to the various wars, they partly stimulated socio-political changes in Igbominaland.

In discussing the economic features of Igbomina people particularly the northern part of the area, the work of Banwo titled *The Colonial State and Ilorin Emirate Economy*

1900 – 1960, [37]is considered useful to this present work because the author discussed Ilorin Emirate's economy during colonial rule which he considered to have bearing on the northern part of Igbominaland. Thus, the economy of the northern Igbomina under Ilorin emirate could be better understood.

1.8.2 Historical Development of Igbominaland

Dada in his book titled *A Brief History of the Igbomina* examined the origin of the Igbomina people, tracing this to Ile-Ife and seeing the people as the direct descendants of Fagbamila Orangun Ajagun-Nla (one of the children of Oduduwa in Ile-Ife, perhaps the first child).[38] Dada submitted that the nomenclature 'Igbomina' is an adulterated form of *'Ogbomona'* (i.e. my matchet or club knows the way or path). This club or matchet was believed to have been used by Orangun Ajagun-Nla to found Igbominaland. Dada brought to limelight the history of the various Igbomina sub-groups and an account of the migrating patterns within Igbominaland. On the whole, Dada's book has been one of the foremost inspirational works on Igbomina people.

Afolabi in his book titled *Igbomina land in the context of Yoruba History* presented a comprehensive history of Igbominaland[39] the book treated almost all towns and villages in the area. It examined their socio-economic, political and cultural features, as well as revealing other features of the Igbomina. In terms of developmental efforts, the work viewed the path from the past to the present. It also discussed the human and material resources of Igbominaland and investment opportunities and tourist attractions in the area. It examined local government administration in the region and revealed the experiences of the Igbomina in the past under different foreign authorities. It also

presented a list of eminent Igbomina indigenes and their contributions in all areas of human endeavours.

The New Oyo Empire[40] written by Atanda is considered relevant to the present study because the book examined the influence and the position of Oyo in the modified administrative structure under the colonial rule. The work also discussed the prevailing circumstance in Ila-Orangun and other Igbomina towns and villages which made them to willingly surrender to the British authority. The work also listed all recognized Obas in Yorubaland which include the Igbomina Obas.

Smith in his work titled *Kingdoms of the Yoruba*[41] (3rd Edition), extensively discussed Ijesa, Ekiti, Igbomina, Owo and Ondo as well as Ketu, Shabe, Dassa, Ijebu, Egba and Egbado. One amazing thing he did was that he dwelled slightly into the history of Ila-Orangun, which he rightly considered as part of Igbominaland although many other authors have failed to do this. He however did not mention anything about the people's religious beliefs and practices.

Ibiloye examined in his *Igbominaland in the 19th century*, the environment and the historical origin of the Igbomina people and the migration of the Igbomina people to other places, especially Lagos (1893-1985), among others.[42] However, the work is deficient in information that covered the whole of Igbominaland as it only gave information mainly on Northern Igbominaland almost to the relative neglect of Southern Igbominaland. He also wrote on the *Relevance of Migration to Settlement Pattern on Igbominaland*. The work focused on environment, traditions of origin and subdivision of Igbomina people. Furthermore, he wrote on *Enduring Impact of Fulani Jihad on Igbomina* where he

revealed the consequences of protracted wars on the Igbomina society. It also focused on political, economic and religious impact of Fulani Ilorin on Igbomina.

In his M.A dissertation titled: "*A Study of Igbomina Economy in the Colonial Era, 1897-1960*"[43], Aboyeji examined the economic life of the Igbomina people during the colonial era, having as an introduction, the geographical and historical background of Igbominaland. His discussion of Igbomina economy in the colonial era intends to reflect emphatically Northern Igbomina economy, not actually representing the whole of Igbominaland. It has surely provided a good basis for probing into the colonial economy of Igbominaland.

The M.A dissertation of Hassan titled "*Aspects of Economic History of Igbomina, 1800-1960* [44] treated the pre-colonial era of Igbominaland to a reasonable extent. The author attempted to lay emphasis on the Northern Igbomina economy, as well as unveiling particularly the economic situation in Isinland (a sub-group of the Igbomina) during the period. His claim that the '*Awoji'* deity belongs to Oke-Aba may be disputed by indigenes of Iwo who believe that they own the '*Awoji'* deity. This calls for further research.

In a work titled *Orangun Dynasty* written by Adebayo,[45] an attempt was made to examine the links between the various Igbomina sub-groups of the past; the author explained the historic migration of Fagbamila Orangun Ajagun-Nla from Ile-Ife to Igbominaland and mentions some Igbomina Obas in his retinue; such as Onirore of Rore, Olomupo of Omupo, Olupo of Ajase-Ipo, Eesinkin of Omu-Aran and Alaran of Arandun. However, there are notable misrepresentations in Adebayo's presentation as he omitted some prominent personalities among who is Alaran of Aran-Orin. The town Aran-Orin is a settlement founded before 1750[46], almost two centuries

earlier than Arandun. This is because Aran-Orin had earlier moved from Odun-Alaro to the edge of Aran land their present place named after Orin, a moistly stream hence the name Aran -Orin. Odun-Alaro, the ancestral place remains unique because the remains of all deceased Alarans since the settlement of the Arans in Igbominaland have always been buried at Odun-Alaro. In order to preserve their identity, after the Yoruba-Ibadan war, the entire Aran sub-group could not return to their original base. Some of the symbols to enable the Aran-Orin to identify their initial site were the *Amuyan* tree at Ile-Oja, Coconut-tree at Baba-Agba compound and potsherds with relics of the collapsed walls. Indeed, Arandun is a settlement that traced its history to 1932 when a masquerade called *Penbe* was sent by Aran-Orin leaders to re-settle the migrants from Omu at the Western border of Aran territory.[47]Adeyemi corroborated this in his thesis[48]. Other misrepresentations noted are the titles of Eesinkin of Omu-Aran which is Olomu of Omu-Aran and not Eesinkin while Olomu of Omupo is the correct title and not Olomupo of Omupo as reported by Adebayo.

Writing on "*The History of Ila-Orangun in the Context of Yorubaland' (1800–1960),* Jolayemi[49], in his M.A project, examined the socio-political, economic and cultural position of Ila-Orangun in relation to other towns and villages in Igbominaland. He traced the history of Igbomina to Ile-Ife and submitted that Igbomina people are descendants of Fagbamila Orangun Ajagun-Nla, the fourth child of Oduduwa. He tried to establish cultural links between Ila-Orangun and other parts of Igbominaland. He also treated pre-colonial and colonial administrative structures of Ila-Orangun in relation to other parts of Yorubaland.

For a good understanding of the presence of Islam in several Igbomina settlements prior to the era of British conquest and the establishment of colonial rule, an article written by Raji titled '*The Growth of Islam in Pre-Colonial Igbomina*'[50]is quite relevant.

The work brought to limelight the efforts by early Muslim converts in consolidating Islam and also in promoting the spread of the religion of Islam before 1900.

Writing on "*The Institution of Obaship in Igbominaland*"[51], Abolarin evaluated the primacy of Igbomina traditional rulers in the establishment of settlements in the region during the ancient times. But the work mainly focused on the Igbomina of Kwara State while those in the present-day Osun State of Nigeria are neglected.

Another relevant work on Igbominaland is that of Malomo Babajamu titled "*The History of Oro-Ago District"*[52] the book is quite relevant to this study. The book attempted to examine the history of Oro-Ago people from the founder, the ancient times and to the present time. The author dedicated some chapters to the religions of the people, notably Christianity and Islam. In discussing Islam, Malomo wrote on "The place of Islam in Oro-Ago District" where he traced the emergence of Islam in the area to Mallam Abdul Qadir in 1905 and how it got the blessing of the Oro-Ago people. He explained how the Nupe people/ Muslims ruled and elevated Oro-Ago to a district and gave the Chief Imam Abdul Kadir some administrative responsibilities. This act made him to become the *Alangua* (Ward Head) of Ose-Aarin Ago ward[53]. He revealed how Christianity was introduced, years after Islam had created a place for itself, and how it started to build churches and schools. These events made a lot of Muslims to convert to Christianity, using their Muslim names together with their new Christian names. The work is useful especially on discussion of the spread of Islam and the challenges faced by the early Muslim converts.

Another work titled *Ila-Orangun, the Principal City of Igbomina People* compiled by Charity Club[54] Ila-Orangun is worthy of mention. The club observed that as important as Ila is, a very important Igbomina town, nothing notable has been written by past historians about the town. Most works on Yoruba history have focused their attention on Egba, Oyo and Ijebu, while no detailed attention had been given to Ekiti, Igbomina and Ibolo. Those who have written about Islam had been equally negligent. The vacuum so created by those early authors has been filled to a large extent by the Charity Club that deemed it fit to place Ila-Orangun in its right position. The work, although a contribution of many authors, views Ila-Orangun as part of Yorubaland and its foundation while the religion, political system and economic life of the people are well discussed. The work also evaluated the introduction and spread of Islam and Christianity. It carefully touched on required things to know about Islam. However, it fails to mention anything about the role of scholars in the Islamization of the area, even when scholars sprang up from the city. These missing areas were by this present study.

1.8.3 Islam and its Learning in Igbominaland

A relevant work to this study as far as Islamic learning in Igbominaland is concerned is Raji's "*Islamic Learning in Igbominaland*".[55] It examined the history of the Igbomina people, the various linguistic dialects, geographical divisions such as the Isin, Ile-Ire, Aran, Oro, Esa, Ajase-Ipo and Esisa. The people's religious practices, before and after the introduction of Islam, are also discussed. On the reaction of people to the rise of Islam, the author stated that:

> The introduction of the regime of Islam in Igbominaland was not an easy task in various towns and villages, the

> pagans reacted violently. They used all sorts of lawful and unlawful means to wipe out the new faith in its embryo.[56]

The work also explained the methods adopted for fairly easy conversion and the impact of Islam on the people. However, there are few gaps in the study, especially the impact of Islam on the social, religious and economic realms which the present study will fully discuss. As educative as the work is, it is important to note that the author focused his attention only on the Igbomina of Kwara State while nothing is said about the Igbomina of Ila-Orangun, Oke Ila and Ora districts in both Ila and Ifedayo Local Government Areas of present-day Osun State. An initial contribution of Igbomina Muslims to the spread of Islam in Yorubaland is also left out in the work. The writing efforts of itinerant scholars, *Sufi* as well as other notable philanthropists in ensuring that Muslim children receive proper Islamic education are not discussed in the work. These vacuums are filled by the present study.

The PhD thesis of Lasisi titled; *'The Impact of the Interaction between Culture and Islam on the Development of Islam in Igbominaland in the Twentieth Century"*[57], is considered relevant and useful to this present study. The work reflected on political settings of the Igbomina people in the era of slavery and even the era of colonial rule. The author further explained the practices of the people before and after the advent of Islam while the practices of some other religions are not left out. In discussing the era of slave trade, Lasisi submitted that the time coincided with the era of non- Igbomina invasion and conquest in Igbomina. The area, according to him, was seen as a slave reservoir by the foreign invaders that conquered it. He opined that the introduction of Islam in the area could be almost the same time of introduction of Islam into Yorubaland quoting Fafunwa that Islam reached

Yoruba country in the 18th century. The author took time to assess the challenges faced by the early converts to Islam, saying:

> The introduction of Islam to Yorubaland was greeted by stiff opposition from the Igbomina traditionalists especially at the initial stage. They saw the new religious belief as being old and contradictory to their own religious position, hence condemned its feature. During this period the Igbomina people in most cases did not welcome the Fulani, Nupe and perhaps Kanuri immigrants into their midst…but the strangers were given favorable treatment by the royal houses of some of the Igbomina towns and villages which provided separate apartments for them especially in lonely places.[58]

The author gave estimates by religious groups from selected Igbomina towns and villages between 1800 and 1973 before his discussion on the influence of Islamic organizations in Igbominaland. He also identified some Muslim personalities in contemporary Igbomina who have contributed to the spread of Islam in the area. However, the work focused its attention mainly on the influence of Islam on the culture of the Igbomina. The author though reviews few schools with Islamic orientation, but he has not given us a clear cut assessment of how these schools came into existence and their success or otherwise. Other areas of neglect in Lasisi's work include the emergence of Igbomina towns and villages, the introduction of *Sufi* order in the area and its contribution to the growth of Islamic learning and the effect of different organizations in ensuring the teaching and learning of either Arabic or Islamic Studies in the schools either in primary or post-primary. Furthermore, the contributions of notable individual Muslims who are not Islamic scholars such as Alhaji Ojomu of Ajasse-Ipo, Lambe Mustapha of Oro, S.B. Kadir, Sule Madandola, Agbabiaka ,Ariyo, Amuda Olota and Alhaji Abdur Raheem Oladimeji of Igbaja are completely missing in the work.

Danmole's thesis titled "*The Frontier Emirate; A History of Islam in Ilorin"*[59] is relevant to the present study. It examined the emergence of Ilorin and the growth of Islam in the area. It evaluated the political structure of the Emirate, the role of Islam in governance, and the extension of the frontiers of the Emirate to Igbomina, Ekiti and Ibolo territories during the 19th Century. Although the author suggested that the political influence of Ilorin emirate authorities enhanced the adoption of Islam by the ruling elite in Igbomina and Ekiti territories, the work did not assess the specific efforts of Ilorin *Mallam* at promoting the spread of Islam and Islamic learning in Igbomina and other non-metropolitan districts of Ilorin Emirate before the era of British conquest and the imposition of colonial rule. The present study filled the vacuum left by the work.

Another relevant work is Adeleye's *Power and Diplomacy in Northern Nigeria,*[60] as Adeleye observed, the emirate status which Ilorin and other emirates acquired as from the early 19th century led to the rapid growth of Islam within the caliphate. The work also emphasized the nature of political relations in the Sokoto caliphate before the era of British conquest. The work was silent on the level of Islamic practice in Igbominaland and the growth of Islamic learning in the region during the 19th century.

Equally relevant to our study is Balogun's article titled *The Historical Significance of Ilorin*: *A historical survey*[61] the work discussed the historical relevance of Ilorin, with emphasis on the extent to which Ilorin has contributed to the socio-political development of Yorubaland. The author argued that even without identifiable empirical evidences, it is often implied that Ilorin has always been instrumental to the development of Islam in the southern part of the emirate.

Islam in Aran-Orin [62] written by Ismail Olohungbebe is also relevant to the present study because it shed light on the development of Islam in Aran-Orin and factors that aided its development. The work explained people's reaction to the introduction of Islam. It discussed the roles played by some eminent personalities and internal groups within the Muslim community. However, while this work focused only on Aran-Orin, this present study extended its scope beyond a single town.

Islam in Igbominaland written by Musa Raji [63] is found useful to this study because it revealed how Islam crept to every district of Igbominaland of Kwara State. The work also examined various contributions made by itinerant scholars to the development of Islam. However, the work limited itself to Igbominaland of Kwara State alone; it does not cover all Igbominaland. The vacuums created were filled in this present study.

Furthermore, *"Islam and Society in Igbominaland, C. 1800-1968: A Historical Analysis,*[64]written by Raji gave a comprehensive account of the position of Islam in Igbominaland by 1835, the experience of the Igbomina during the wars of the Fulani and the Nupe, the position of Islam in Igbominaland before, during and after the wars, Islam and traditional authority in colonial Igbominaland, the relationship of Islam with other religions which has enhanced the promotion of religious harmony in Igbominaland and the Igbomina Muslims' reactions to '*Tariqa'* among others.

However, this work did not give much information on Islam in Southern Igbominaland, unlike the detailed information it provided on Islam in Northern Igbominaland. It is also silent on the contributions of some notable scholars, *Sufi* clerics and Muslim philanthropists to the growth of Islam and Islamic learning in the region.

The Master's Dissertation of Adeoye titled: *The Influence of Shari'ah on Igbomina People of Kwara State*[65] is also considered relevant to the present work. Adeoye discussed Igbomina and its people and brought to limelight the advent of Islam and factors responsible for its spread. He further shed light on the influence of Islamic doctrine on the people of Igbominaland in terms of moral, social, economic and political effects on the people. As the title of the work depicts, it only focused on the Igbomina of Kwara State rather than the generality of Igbomina people including those in Osun State. The author did not also discuss the contributions of notable personalities to the spread of Islam in the area let alone the entire Yorubaland. These gaps were filled in this work.

Another relevant work is by Abdul-Qadir Balogun Ismail titled *The Origin and Development of Islam in Oro-Ago land*,[66] the work revealed that Islam predated Christianity for decades before the arrival of the S.I.M missionaries, particularly Evangelist Playfair who, in 1904, arrived the area. His presence in the area sporadically converted a lot of Muslims to Christianity. The work shed light on the advent of Islam in the area, efforts of scholars and challenges faced by the Muslims. He further discussed the contribution of Islamic organizations such as The Young Muslims' Association of Nigeria (YMAN), NASFAT (*Nasirullahi al-Fatih* Society of Nigeria) etc to the development of Islam in the area. However, the scope of his work does not go beyond Oro-Ago land. .

1.8.4 Muslim Personalities in Igbominaland

Alhaji Shaykh *Muhammad* Thani Daud Jeje: *The man and His School* written by Kabir Paramole[67] is a work worthy of mention and review. The work is comprehensive and detailed. The author traced the life of Shaykh Jeje, his education, promotion, marital life and his relationship with his teacher and mentor "Shaykh Ahmad Jeje" the founder of

Madrasat Saidiyyah Jejewiyyah Lagus Naijiriyyah founded in 1912 from where Thani Jeje was nicknamed "Jeje". The work is very useful because Thani Jeje is from Oke-Ode, a town in Igbominaland. The author carefully explained how the Shaykh used his alma mater to spread and contribute to Qur'an recitation with a distinct tone, apart from the popular *Adabiyyah* and *Marikaziyyah* intonations.

The Biography of *Sheikh Muhammad Al-Awwal Ayinla Otolorin and his Contributions to the Development of Islam*[68] is another work worthy of review for this study. In it, the author highlighted the noble contributions of this Islamic legend to the faith as a teacher, school proprietor, Islamic preacher and prolific writer. Abdulazeez, in this work also revealed the remarkable roles of this great sage in the funding and nurturing of the *Tijaniyyah* Order in Isolo, Oshodi and Mushin Local Government Areas of Lagos State. This work is highly useful to our research as it showcased how an indigene of Igbominaland contributed to the spiritual development of the people in Nigeria and beyond.

Itan Igbesi Aiye Shaykh Salahud-Deen Yaqub,[69]a publication of the Old Students of Arabic and Islamic Advanced College, Omupo is found informative and useful to this study. Indeed, Shaykh Salahud-Deen was one of the few Igbomina Muslim clerics who made undeniable and outstanding contributions to the teaching and learning of Arabic and Islamic Studies in Yorubaland. The book revealed that, apart from his numerous preaching and contributions to the growth and spread of Sufism in his local community, he established the Islamic Advanced College in 1967. The school offered remarkable opportunities for students from far and near in Yorubaland to study Arabic and Islamic Studies. The work also discussed Shaykh Salahud deen's various contributions to the

development of Islam in Lagos and Omupo, his home community, and his role in the establishment and contributions as the missioner of Kwara Muslim Council Igbomina/Ekiti branch while the epilogue of the book revealed Shaykh Yaqub's achievement and the list of some of his outstanding students.

The work of Jimoh on "*The impact of Alhaji Jamiu Kewuyemi Ayeniromo on The people of Ila Local Government Authority (LGA) Osun State"*[70] is considered very relevant to the present study because it gave a comprehensive account of Jamiu Ayeniromo's contribution to the development of Islam in Ila-Orangun. The work reflected on the advent of Islam in Ila and biographical data of Alhaji Jamiu. It shed lights on his education and his activities as a member of *Zumuratul-Muminiin*. It also discussed the spiritual impact of Alhaji Jamiu on his people. The epilogue of the work gave the achievements of Kewuyemi and his advice to youth and scholars. However, the work focused its attention mainly on the impact of this fearless scholar on Ila-Orangun despite the fact that his impact transcends Ila-Orangun. The current work has filled this vacuum.

Giant Strides of a Rare Philanthropist: A Brief History of Alhaji (Chief) Abdulraheem Oladimeji, Order of Federal Republic (OFR) co-edited by Raji and Omoloso[71] is considered very useful and relevant to this study. The work examined and revealed the biography of Oladimeji as he rose from grass to grace, his childhood and apprenticeship, up to the time he started his own business. The book also discussed the philanthropic aspects of his life that led him to stardom. Indeed, the work is written to showcase Al-Hikmah University which he founded and nurtured to its present enviable stage, making it to stand out distinguishingly among other faith-based private Universities in Nigeria. However, the work is silent on several areas of Oladimeji's life as a

philanthropist which makes him to be considered as one of the few Igbomina Muslims who played remarkable and indelible roles in the development of Islam in Yorubaland.

Oladimeji, in his research work titled *The Contributions of Alhaji Abdul Raheem Oladimeji to the Growth of Islam in Kwara State*,[72]also appraised and gave credence to the philanthropic, generous, moral and spiritual agility of this personality. The work however limited its scope to Kwara State as it is a well-established fact that Alhaji Oladimeji has a pervasive influence and recognition all over Nigeria, particularly in the entire Yorubaland, as a great contributor to the development of Islam in the region.

Another work tilted *Sheikh Mohammad'l Awwal* "*A True Servant of God*" written by Abdulkareem O. Rufai,[73] the Baale of Eleye Oka Ajase-Ipo is worthy of mention. The author traced his birth, education and activities as a grooming man in Lagos before he became a follower of *Tijaniyyah*. The author discussed his contributions to Islam through his *Tijaniyyah* order and explained his philanthropic (*fiisabilillahi*) contributions and his relationship with Shaykh Ibrahim Niyas at Kaolakh and how he normally organized his *Mawlid Nabiyy* particularly in Omupo, his home town. The work simply discussed the impact of Shaykh Awwal to the development of Islam in Yorubaland through spiritual and *Sufi* order.

Finally, some long essays that focused on some Muslim personalities and their contributions to the growth of Islam and Islamic learning in Igbominaland were also consulted. However, these works are limited in scope. In addition, many other personalities in our area of study who are not mentioned by the works reviewed in this chapter are extensively studied.

Thus, the present study would benefit enormously from the above reviewed literature. It is expected that their shortcomings notwithstanding, the reviewed works would enrich the quality of the current research effort on the role of Igbomina Muslims in the development of Islam and Islamic learning in Yorubaland, South-western Nigeria.

Notes and References

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CHAPTER TWO

ISLAM IN IGBOMINALAND

2.1 Geographical and Historical Antecedents of Igbominaland

Igbominaland consists of three Local Government Areas of Kwara State viz: Irepodun, Ifelodun and Isin Local Government Areas as well as two Local Government Areas of Osun State viz: Ifedayo and Ila Local government Areas. The major Igbomina towns in Osun State are therefore Ila-Orangun, Ora-Igbomina and Oke-Ila Orangun. However, Kwara State hosts majority of the Igbomina towns (see Appendix 1).

Igbominaland is adjoined on the West and Northwest by neighbours such as the Oyo-Yoruba region, on the South and South-West by the Ijesha-Yoruba region, on the South and South-East by the Ekiti-Yoruba region, on the East by the Yagba-Yoruba region and on the North by the non-Yoruba Nupe region south of the Niger River. Other Yoruba neighbours of the Igbomina are the Ibolo sub-group of the towns of Offa, Oyan and Okuku in the West. Many authors have attempted to give account of the origin of the Igbomina people since the middle of the 19th century. However, one significant fact about their origin is that they generally see their origin in terms of migration. The most popular version of the traditions associated the founders of towns and kingdoms with migrant princes or hunters from either Ile-Ife or Oyo [1]. Although it is difficult to date precisely the waves of these migrations, there is no doubt that some of the towns are of considerable antiquity.

Closely related to this is the tradition which says that the area now called Igbomina was allocated to the Orangun of Ila as his own share of inheritance from his grandfather, Oduduwa, the purported progenitor of the Yoruba race. According to this tradition,

Orangun was the second son, and the fourth child of *Okanbi*; the only son of *Oduduwa*[2]. *Orangun* founded Igbomina through the use of *Ogbo* (the pathfinder of the route). It was this *Ogbo* that was supposed to know the way to the bank of the River Niger, the ultimate destination of this itinerant way-farer; hence the name *Ogbomona* (i.e. *Ogbo* who knows the way, literarily translated to Igbomina with the passage of time). There also exists another tradition in Omu-Aran, particularly after the shifting of Ila-Orangun from the rest of Igbomina to the Old Western Region, dating back to recent past, which claims the possession of similar *Ogbo* as that in *Orangun's* custody. It has however been noted that leadership of *Ogbo* who is closely associated with genuine *Ogbo* would have a stronger claim to the leadership of Igbomina [3].

Whichever *Ogbo* is most genuine, the inadequacy of the whole traditions in explaining the origin of the people is glaring. This is partly because not all the people presently inhabiting the present day Igbomina could lay claim to decent from *Orangun*, the acclaimed original owner of the land, nor could Igbomina people be considered a homogenous group. Migration of different waves from different directions and at different times and places gave rise to the present settlement, for instance, while the Oro- Ago group claimed to have come from Ketu, Isanlu-Isin, Aran, Ila and Omu groups claimed Ife decent [4]. Others, such as Ijara, Igbaja and Share traced their own source of migration to Oyo. Owu-Isin, traced its own source of migration to Owu in Abeokuta, while Iwo, its immediate neighbour, claimed Iwo in Osun State as its primordial home. There are also a number of communities like Rore tracing their ancestry to Nupe decent[5].

The pattern of migration is as wide and varied as almost the number of recognizable sub-groups in Igbomina. The Ogbo tradition could be explained in terms of

myth, the likes of which exist in all cultures. Practically, every African country has its own creation, myths or stories. In societies such as the early Igbomina dating back to its time of origin, where no written records of ideas and events existed, myths are often the most effective means of keeping ideas circulating from one place or generation to another.[6]

The history of migration of the Igbomina people has been categorised into various types, viz: innovative, primitive, forced and free. This is because the need to migrate developed out of necessity to seek greater convenience due to cultural, political, religious and environmental reasons. Migration associated with the Igbomina people were also traceable to disputes over land or chieftaincy titles and later motivated by economic imperatives. Dada has classified the Igbomina community into sub-cultural groups based on old settlement pattern and migrations associated with origin. He identified the following as autonomous sub-groups with close affinity, even within the Igbomina nation. These are:

i- The Igbomina Esa, comprising Oke-Ode and a number of villages around it;

ii- Igbomina Ire, comprising of the whole of Ile-Ire District;

iii- Igbomina Esisa, comprising Oro-Ago District;

iv- Igbomina Iyangba, comprising Omu-Aran, Aran-Orin, Arandun and some parts of

Isin and Irese including Igbaja and its neighbouring villages;

v- Igbomina Ipo, comprising Oke-ya Ipo, Ajase-Ipo and its neighbouring villages;

vi- Igbomina Oro, comprising the nine villages called Eku Mesan Oro such as Ijomu-Oro,Iludun-Oro, Okerimi-Oro, Iddo-Oro, Otun-Oro, Agbeola-Oro, Irebode-Oro Oke-Ola Oro andAfin-Oro.[7]

The separate traditions of origin that characterized these identified sub-groupings, is a clear demonstration of the level of cultural diversity among the Igbomina associated with separate migration outside Orangun leadership as earlier stated. Let us now attempt a closer examination of a number of these identified sub-groups and their traditions of separate migrations and settlements as discussed by Adeyemi [8] and captured by Ibiloye [9].

a) **Aran:** The founder of Aran was named as Alaran Odundun and Enuyomi who were said to have led their people from Jaaran compound in Ile-Ife to Igbominaland to found three major towns named: Aran-Orin, Arandun and Aran quarters in Omu-Aran. Their first place of settlement was at Odun Alaro. From there, the people moved to Ile Aran on the way to Ekan in Ekiti Local Government Area of Kwara State. An outbreak of war led the people to make another movement to join *Ajo Iyangba* along with other prominent Igbomina groups like Isanlu, Orin and Northern Ekiti villages. Ajo was located at a point about half-way between Ilofa and Oko, the abandonment of which in the 1890s brought most Aran people to settle at Aran-Orin i.e the site from where they moved to join Ajo at a well-flowing stream which they named Orin, and after which they decided to name their own Aran group. Others chose to stay at Omu i.e at Aran quarters.

b) **Igbomina Esa**: Maku the founder of Oke-Ode was said to have migrated from Ile-Ife and settled on top of a hill in the present location of the town. The defensive

position of the location attracted a number of surrounding settlements that flooded the place for protection.

c) **Isin**: Isin land and people are not homogenous as far as their origin was concerned. Some came from Oyo while others traced their ancestry to Ile-Ife. Owu-Isin claimed to have migrated from Owu in Abeokuta and Iwo traced its own origin to Iwo in present day Osun State. The Olusin of Isanlu-Isin is recognised as the leader of the groups and one major culture in Isinland is the Agbaa-Isin taken round the Isin land annually.

d) **Oro-Ago**: The people of Oro-Ago claim that their ancestor migrated from Ketu in present day Benin Republic, under the leadership of Ajagun. Seven hilly settlements emerged under Ajagun leadership, namely: Omugo, Oke-Daba, Iraye, Isaoye, Aworo-Ona, Oke-Ayin and Ayetoro. Eight other migrants later joined these earlier migrants to make fifteen now known as Eku meedogun Oro (i.e. fifteen sub-groups of Oro-Ago).

e) **Ejuland**: The founder of Ejuland, Apaarin, was said to have migrated from Oyo and settled at a place then called Abologun. As a hunter, he constantly changed base to Igbo-Eju and Igbo-Obaje before he finally settled at the present site represented by the two major towns of Igbonla and Sanmora.

f) **Eku-Apa**: The Alapa of Eku-Apa was claimed to have migrated from Ile-Ife with his brothers, the Onipee of Ipe and Eleju of Ejuland. Alapa initially settled at a place called Bara-Apa near Iludun. However, after the death of the first Alapa, his two sons moved to different locations at Agbanda and Omido. Other groups later

joined these two brothers at their different locations to form what is now known as Eku-Apa.

g) **Oro**: Eku Mesan Oro, founded by one Olakunmi who migrated from Oyo is a group of nine villages. Olakunmi first settled at a place called Kanko between Agbe-Ola and Ajase-Ipo. Other settlers later joined Olakunmi until the nine villages making Oro emerged.

h) **Ila-Orangun**: Ajagunl-Nla Orangun Fagbamila was said to be the founder of Ila-Orangun the head of Igbomimna after he had conqured various territories. He returned to *Igbo* Ajagunla in other to oversee the conqured territories. Other towns and villages under Ila-Orangun are Ajaba, Oke Ila-Orangun and Ora Igbomina.

2.2 Non-Igbomina Intrusion into Igbominaland

Before series of attacks and eventual intrusion into Igbominaland by non-Igbomina tribes, the area had enjoyed relative peace and tranquility. With the attacks and conquests by those foreign forces, rulership, power and control of the Igbomina people were seized by the invaders[10]. The intrusion into Igbominaland by these invaders disrupted the hitherto existing peace and tranquility and also brought socio-cultural changes to the land. Such intruding powers included the Ijesha, the Benin or Edo, the Oyo Empire, the Nupe or Tapa, the Ilorin Fulani, the Ibadan Marauders (*Agannigans*) and the late nineteenth century aggressive British imperialists.[11].

According to Afolabi, by the beginning of the seventeenth century, a number of Igbomina communities were already attacked by series of military expeditions from Ijesha to the South and from Benin soldiers to the South-West. The Ijesha/Arara war tore the people of the Igbomina town of Igbonla and scattered them during the reign of the

ninth Eleju of Igbonla, Oba Oyenunwo. The Oba, who then was very old, was carried to a hideout in the forest wherein today, there is a town called Sanmora[12].

Afolabi revealed further that, the Ijesha refugees who fled to Agbamu after the Jalumi war of 1878-1879 and fought with the indigenes to seize control of the town were defeated by the Agbamu indigenes. Agbamu is one of the Igbomina towns in Irepodun Local Government Area of Kwara State. The Benin warriors also attacked and conquered some Igbomina communities alongside many Ekiti towns and villages. This Benin attack led to loss of lives and property in the attacked Igbomina communities [13].

Lasisi, citing Ojae and Nwabara submitted that, the Oyo Empire, as from the seventeenth century, also brought to bear its imperialist ambition and expansionist exceses upon Igbominaland. This was especially pronounced during the reign of the warlord Alaafin Ojigi whose soldiers were fearless and ruthless. Consequently, many Igbomina communities then fell prey to the imperialist ploy of Alaafin Ojigi[14]. His successors tried to continue from where he stopped but they glaringly lacked imperialist strength and character. However, Alaafin Labisi, who later reigned, augmented the tempo of Oyo's imperialist conquests. His successors however, were shockingly weak and unable to sustain the pace of Oyo's imperialist wars. The situation remained like this until the reign of Alaafin Abiodun who came on board in 1774 [15]. Igbominaland once again became heavily hit by the imperialist axe of Oyo Empire as *Aran* was invaded and destroyed by Oyo Empire during a Generalissmo of Omu Aran, Eesinkin Arapayagi.

The Gazetter of Nupe Province in 1921, cited by Lasisi recorded that, apart from the above mentioned invasions, the strongest threat to the survival and corporate existence of the Igbomina communities manifested itself first in the onslaught of the Nupe warriors,

and secondly in the stormy and merciless invasions by the Ilorin Fulani and the Ibadan *Agannigan* (marauders) respectively.[16] What is clear about Nupe's invasions of the Igbomina communities is that the Nupe soldiers made repeated attacks on Igbominaland from the North-west in the eighteenth century through the use of horses. The warlike Nupe kings Etsu Jibrulu (1744-1759), Mu'azu (1759-1769) Majia I (1769-1777), and Etsu Majia II (1777-1795), used cavalry forces effectively to devastate a number of Igbomina towns and villages including those controlled by the Orangun of Ila and Olupo of Ajase-Ipo respectively.[17] Inhabitants of these settlements were captured as slaves and many people migrated to other towns and villages to resettle, or even re-establish themselves at new sites. Tradition also revealed that the sixty-fourth Olupo of Ajase-Ipo, Oba Ikumejakako Dalla was slain in a military encounter with the Nupe raiders at Bagidi in 1748. The war was so terrible that made it to be tagged *"Ogun eje san wodo"* (meaning war where blood flows into the river). Furthermore, it is revealed that around 1777, Nupe slave raiders under Etsu Majia raided the village of Oniwo of Iwo at Akitimo and defeated it while, about ten years later, the Nupe intruded Oke-Ode and Ora. However, Iwo and Oke-Aba combined forces attempted to ward off the Nupe's raids at Akitimo in which they succeeded. It is even believed that Nupe intrusions were among the factors that reduced one-time flourishing town of Oba-Isin to a mere village.[18]

Igbominaland that also suffered in the hands of the Nupe once again smelt the odour of war, with devastating attacks from two of the splinter pavers that emerged in Yorubaland after the collapse of old Oyo empire. These were Ilorin and Ibadan. Others were Ijaye, Owu (Abeokuta) etc. Ilorin and Ibadan unleashed terror on Igbomina communities to the extent that the period can never be forgotten by the survivors. The

Fulani Ilorin invasion was as destructive as the Igbomina communities were already scattered and demoralised by the previous Nupe invasions, hence could not withstand or resist them.[19]

Furthermore, the Fulani Ilorin, in the bid not to lose its grip on Igbominaland, simultaneously launched repeated attacks and counter attacks on Igbomina communities. As a result, the 1850s and 1860s witnessed harassment of the Igbomina communities' by one non- Igbomina army or another. Of special significance was the plot of Ibadan army to launch an attack on Ila on 13th April, 1860 which was leaked to the reigning Orangun, (Orangun Bamigboye Ariyewonye) by one Ajayi Ogboriefon (an Ibadan Army officer whose mother hailed from Ila-Orangun). This made Orangun Ariyewonye to flee to Omu in 1867 to take refuge and he stayed there until his death on 6th July, 1876. Some of his subjects then fled with him to other Igbomina settlements in Kwara State. Ila-Orangun was thereafter attacked and completely destroyed by the Ibadan soldiers, perhaps, with the outbreak of *Jalumi* war [20]. With the above mentioned series of onslaughts and attacks on Igbominaland, one of its one time flourishing kingdoms with its large capital at Ila-Orangun became disintegrated and declined due to the invasions and attacks of the Ilorin-based Fulani and Ibadan marauders.

Although not all the non-Igbomina invaders were able to conquer the Igbomina communities attacked by them, those of them conquered were not only conquered, but the invaders established their authorities over the Igbomina settlements they conquered. The Oyo Empire, the Nupe, the Ibadan marauders and the Ilorin Fulani are good examples of successful non-Igbomina invaders and conquerors who established authorities over their conquered lands. The Ijesha and the Benin (Edo) only invaded the region.

2.3 Social, Political and Economic Activities in Igbominaland

Political power in Igbomina towns and villages is vested in the traditional rulers - popularly called the *Oba* (King). The political system is therefore stable since authority of the -*Oba* (King) is never queried at any quarters. His supremacy gets to the extent that his appellation is *Kabiyesi* (meaning there is no questioning of his authority) and he is accepted as next in rank to God[21]

Igbomina people mostly live in compounds popularly called "*Agbo-Ile*", each compound with a compound head called "*Baale*" and the compounds form wards with distinctive names for ease of identification. For instance, we may popularly have Isanlu, Aro or Isedo wards. A typical Igbomina family is usually headed by an *Olori Ebi* (Family Head). Polygamous families abound freely among them.[22]

In Igbominaland, the chieftaincy structures tag the traditional ruler an *Oba* or *Baale* both meaning king, depending upon whether the ruler is a crowned ruler (*Oba*) or an uncrowned ruler (*Baale*). The *Oba* or *Baale* is usually assisted in the administration of the community by a council of chiefs. Common chieftaincy titles around Omu-Aran, Aran-Orin and Arandun are: Eesa, Odofin, Aro, Asanlu, Elemo, Olukotun, Olukose, Eesinkin. The title of Eesinkin is mentioned with specific linkeage with the Oba, for example at Aran-Orin and Arandun where the king's title is Alaran, the Eeesinkin is usually titled 'Eesinkin Alaran'. We may also have Eesinkin Ode, meaning the Eesinkin of the hunters.[23]

Chieftaincy titles around Ila-Orangun, Oke-Ila, Ajaba, Ora- Igbomina and Oyi-Ajegunle include: Obaala, Obaafa, Obaale, Obaaro, Ejemu, Elemona, Obasinkin,

Obajoko, Obaloja, and Obasolo, among others. Orangun is the spiritual and administrative head of Ila, while Orangun of Oke-Ila heads Oke-Ila administratively and Ora Igbomina is ruled by two kings.[24]

In Share, Babanloma, Apado and their environs, the common chieftaincy titles are: Balogun, Shinaba (new Eesinkin), Sunjamu and Awodo. Share and Babanloma have Olupako and Loma as title of their traditional rulers' respectively[25]. Oro-land has the Oloro of Oro-Ago land as the head of traditional rulers with Baales assisting him as administrative heads of their respective villages such as Ajegunle, Oke-Owa, Irabon, Omugo, Okedaba etc. Their common chieftaincy titles similar to those of Omu-Aran are Eesa, Asanlu, Odofin, Olukotun, Olukose and Aaro, to mention a few[26]. In Ajase-Ipo and some other parts of Ipo land, the Olupo of Ajase-Ipo is the administrative and spiritual head. He is assisted by the Baale and other chiefs like Eesa, Ojumu, Arogun, Alapinni, Elemo etc[27].

Olusin of Isanlu-Isin is the head of Isin traditional rulers, while chieftaincy title holders like Elerin, Agbaja, Odofin, Elemoso etc. assist him in administrative matters[28]. In Igbonla, Sanmora and other parts of Ejuland, the Eleju is the political and administrative head assisted by other chiefs such as Oloba, Baale, Ojumu Elejikan, Osolo, Arogun. The chieftaincy titles common around Agbamu, Agbonda, Omido and other Eku-Apa villages are Lapinini, Obanla, Asanlu, Elemo, Odofin, Obapetu etc[29]. Furthermore, Igbaja and other parts of Ireseland have the Elese of Igbaja as the paramount ruler assisted by other village heads called Baales. The Elese in council however has chieftaincy title holders in his administration which include Odofin, Agbaja, Elerin, Elemosho, Olusin and Olofa.[30]

Socially, at the arrival of Islam and Christianity, Igbomina people used to organize themselves along religious lines. The Muslims, under various groups, teamed up to get uniform dresses which they wore especially on *Eidul-Kabir* (Ileya) festival days to the *Eid* praying ground. The different groups dance, following their musicians (usually drummers and singers) to visit the Imam and other notable Muslim dignitaries. There are more than one *Eid* praying grounds in the big towns and cities[31]. On the other hand, Christians also formed themselves into different church groups (men and women) who jointly celebrate Easter, Christmas and New Year festivals. They go to their *Galilee* (praying ground) on Easter Monday on symbolic trip to meet Jesus who they believe resurrected the third day after being crucified on the cross. Easter is celebrated after forty days of fasting referred to as Lenten period.[32]

The traditionalists also form themselves into groups during *Oro* festival which is celebrated uniformly throughout Igbominaland. They fix the festival around the period of harvesting new yam so that pounded yam is prepared and consumed by each group in their leader's house. After having their fill, they dance to sweet rhythm of music supplied by talking drummers supported by *sekere* and *aro* sounds round their relatives' houses that also come out to honour them by spraying them with money. Common names of groups for *Oro* festival in Aran-Orin are *Egbe Gbajumo*, *Egbe Win*, and *Egbe Adaranijo* etc.[33]

Economically, since they are blessed with abundant rainfall yearly, the major economic activity of Igbomina people is farming. Common crops grown are food crops like yam tubers, maize, guinea corn, sugar cane, melon etc. Cash crops such as cocoa, kola nut and coffee are grown in some areas, especially in some Igbomina villages in

Osun State.[34] In the opinion of Ibiloye, Ilorin imperial control on the Igbomina which emanated as an aftermath of the Sokoto *Jihad* made the European visitors and administrators to give Igbomina the credible appellation of "garden of the North" due to their abundant farm products which they exchanged for other products from the North. This gave the Igbomina greater economic opportunity and motivated increased productivity to satisfy increasing market demand.[35]

2.4 The Advent of Islam in Igbominaland

The advent of Islam in Yorubaland can primarily be traced to the influence of Kanem-Borno, which after being Islamized through the influence of Arab traders, sent down the message through other Islamic agents in West Africa to Katsina, Kano and other parts of Hausaland. It was during the *Jihad* of Uthman Dan Fodio that part of Yorubaland including Ilorin and several other towns and villages, were conquered and Islamized. After the Osogbo's defeat of the *Jihadists* in 1840 and the stoppage of the *Jihad*, the Hausa and Ilorin Muslims started spreading the religion of Islam, first, by making a careful selection of some towns and villages in Igbominaland such as Ila-Orangun, Igbaja, Oro-Ago, Oke-Ode, Oro, Ora, Omu-Aran, Ilala, Aran-Orin, Oke-Onigbin, Okeya, Omupo, Rore and Share.[36]

Different accounts, given by reputable history authors, make it to be pretty difficult to pin-point a particular time to be credited with the entry of Islam into Igbominaland. The fact that is clear however is that Islam entered the region and its numerous settlements at different times. It is pertinent for us to note that as a result of proximity and the imperial influence which Ilorin had over the Igbomina, the entry of

Islam into the area cannot be convincingly discussed without the mention of Ilorin's influence and that of Bida, her closest neighbour.

According to Adebayo, there are two major accounts on the historical origin of Islam in Ila-Orangun. The first version links the introduction of Islam to the town with the arrival of a Borno itinerant preacher, Muhammad Mustapha Ibn Ibrahim in the 18th century. Due to the royal patronage which characterised his reception, Muhammad Mustapha Ibn Ibrahim's preaching made several non-Muslims to convert to Islam. The initial influence, which Islam had on the people, was the mode of worship of the *Mallam*. His method of worship was so strange that people trooped into his residence to watch him while praying. Through this, the Islamic faith appealed to the non-Muslims who subsequently converted to Islam in large numbers.[37]

Another version traced the entry of Islam into Ila Orangun to a barren woman, Nana Awawu Anike, the daughter of Aafa Aaliki, believed to have originated from the Northern part of Nigeria. Tradition suggests that Awawu arrived Ila-Orangun based on the instruction that she needed to relocate to a forest region to have 'blessing of the womb'. She later met and married a prince, Chief Akingboye Obasilo Tako, the first son of Orangun Okomolasa. Chief Tako's tolerance for religion made Akingboye Tako to allow his wife to practice her religion. The marriage was subsequently blessed with a baby boy named Olajobi Agboluaje who eventually became the Orangun of Ila between 1745 and 1820C.E. In order to depict his mixed religious heritage, it was added to Olajobi Agboluaje's cognomen thus: "*Agboluaje omo Aafa Aaliki to komole w'ola, booba kewu tan, koo sadua funmi*" meaning: "*Agboluaje*, the child of Aafa Aaliki who brought Islam to Ila-Orangun, when you finish your Arabic recitation, pray for me[38].

Islam was said to have entered Igbaja during the reign of Oba Abidolu, the first Muslim king of the town[39]. Oba Abidolu was already living in Ilorin as a prince and was already practicing Islam before his enthronement as the Elese of Igbaja. He reigned during the time of Emir Abdus-Salam of Ilorin, who turbaned him as the Elese of Igbaja sometime before 1833. Elese Abidolu had a symbolic relationship with the Emir Abdus-Salam and he used to visit Ilorin along with his chiefs annually for *Eid-ul-Kabir* festival celebrations like some other traditional rulers in the then Ilorin Division. Elese Abidolu sent some of his children to Arabic school to learn Qur'an among who was Saidu Alufa who later became the Elese of Igbaja and reigned between 1849 and 1870[40]. Traces of Qur'anic education spearheaded by Elese Abidolu can be found with his great grand-children like Prince Nureni Abbas, an Islamic scholar based in Idofian, whose late father was the *Mufassir* of Igbaja Muslim Community until his death in 1991. Even, the incumbent Elese, Oba Alhaji Ahmad Awuni Babalola Arepo III, is also well disposed to Islam and has worked assiduously to, with the cooperation of active Muslims, make Islam the dominant religion in Igbaja today, despite the highly celebrated powerful Christian propaganda in the town which has led to the existence of a Christian radio station there.

According to a tradition, Islam was brought to Oro-Ago in the year 1905 by one Mallam Ayinla Abdulkadri of Okemure. However, another tradition from Abdul Qadri[41] holds a contrary view on the entry of Islam into Oro-Ago which has traced Islam there to Sulu Alakeke.[42] Born in Ilorin Kwara State, Sulu Alakeke was a traveler and bicycle repairer, hence the name Alakeke. When he arrived Oro-Ago, he settled in a compound called Okewa where people saw him praying but could not move close to him because his new faith was very strange to them.

Another version of the coming of Islam to Oro-Ago has it that a man called Babatunde, a popular drummer was invited to entertain at a ceremony in Ijebu-Ode. He liked the atmosphere of the place, so he decided to stay for a while. There, he met a pretty Muslim lady to whom he proposed marriage; the lady's people invited him to embrace Islam before he could marry their daughter. There and then, he embraced Islam and later brought Islam to Oro-Ago, his home town where many drummers in the town accepted Islam with him.[43] A third man who brought Islam to Oro-Ago land was one Jimoh Omoloso, who, though born at Oro-Ago, lived in Ilorin where he embraced Islam. He later went home to invite more people into the faith[44].

According to Adeoye, Islam penetrated Oro land around 1860 during the reign of Oba Ayegusi at Oke-Ola, Oro. The Oba embraced Islam and made the religion fashionable to his chiefs and subjects. The spread of Islam in Oroland could however be traced to the efforts of Alfa Sanusi Baba from Ilorin, who settled first at Ile Onikeke, Sagba's Compound (later re-named Isalemole), Oro. One Mustapha of Alagbede's compound, Oke-Ola, Oro, became a friend to Mallam Sanusi and eventually embraced Islam. He got some other converts among whom were Malam Akosile of Onikoyi's compound, Alhaji Kuranga, his son, Abdur Raheem and others, all of who played a significant role in the spread of Islam throughout the Ekumesan Oro (the nine Oro sub-groups).[45] The nine subgroups are:

- Afin-Oro
- Agbeola-Oro
- Oke-Ola Oro
- Iludun-Oro
- Otun Oro
- Irebode-Oro
- Iddo-Oro
- Okerimi Oro

• Ijomu-Oro.

Islam also spread in this area through the returnee traders from Lagos, Ghana, and other coastal towns. The returnees came to Oro as Muslims and put up magnificent buildings and then attracted their people into Islam. It is on record that Oloro Ayegusi and some other Oloro were practicing Muslims or had sympathy for the practice of Islam[46].

Lasisi recorded that the introduction of Islam to Omu to have taken place in 1869 by one Alfa Abdur-Raheem who hailed from Ilorin[47]. Alfa Abdur-Raheem who was sheltered in Adekun compound, as a scholar, usually embarked on house-to-house teaching and preaching of Islamic tenets, and this endeared him to many Omu indigenes. Consequently, he was able to win the hearts of some Omu traditional religionists to Islam. Many other people embraced Islam in Omu between 1869 and 1902. The peak of Islamization was witnessed during the reign of Oba Suleiman Abegunde Durotoye, who converted in 1962 to Islam along with majority of his chiefs, through the formidable efforts of Shaykh Abdur-Rahman, popularly called 'Alfa Pupa' a native of Ilorin. Shaykh Abdur-Rahman, apart from winning many souls into the fold of Islam, established a Qur'anic school with many pupils who later became renowned Islamic scholars and preachers[48].

In a speech delivered by Alhaji Sanni, he extolled the positive nature of Shaykh Abdur Rahman's *da'wah* activities as an erudite scholar and a preacher, who won many converts, some of who are worthy of being mentioned. They (although, all deceased) included Alfa Momodu (Alfa Oro), Alfa Muhammad from Okesan, Alfa Bello Olanipekun Igangu, Salami Olooko oba Arilewo, Salami Ladani Ikoja, Muhammad Omo

Ero, Ile Nla, Garuba Ilaro, Muhammad Seriki Bareke, and Aliyu Ajayi Folahan Okemale[49].

Islam crept into Ora-Igbomina around 1917 through one Hassan, popularly called Gbogbolomo who came from Ilorin. This erudite Islamic scholar and firm practitioner and preacher was made the first Chief Imam in the same year and within a short while, he won many converts. Among his first converts was Late Salahud-Deen Adewoye who was made the first *Mu'adhin* (*Ladani*) and so remained until his death[50].

The then Emir of Ilorin, Mallam Abdus-Salam (1831-1842) was known to have been the brain behind the conversion to Islam of the then Olupo of Ajase-Ipo, Oba Ariyibi Olalemi, who had the credit of Islamization of the ancient town. The Oba's conversion made many of his chiefs to follow his footstep and got converted into Islam. His conversion and those of his chiefs also encouraged the new faith to gain more grounds in many wards and compounds of Ajase. Oba Ariyibi belonged to Ofelu compound where the first mosque in the town was built. One Alfa Ali, who accompanied Oba Ariyibi from Ilorin, was made the first Imam who led the new Muslims in prayers. After his death, Ibrahim and Alhaji Bello became the next *Imam* and *Nai-bul Imam* (Deputy Chief Imam) respectively. It was gathered from tradition that one Alfa Ali, from Ilorin, was brought by Oba Ariyibi to facilitate the easy spread of Islam in Ajase-Ipo and its environs[51].

According to Alhaji Salahud-Deen Abolarin, the incumbent Chief Imam of Aran-Orin, Islam was first introduced to the town in about 1860 by one Alfa Odewole of Ile Abaagba, a returnee slave from Ibadan from where he embraced Islam. The next propagator who brought Islam to Aran-Orin was Sa'ad Dada of Osopo compound, who accepted Islam when he was taken to Ilorin in his early age. He was able to turn many

traditionists to Muslims through constant preaching and living of exemplary life. Alhaji Imam Salahud-Deen Abolarin informed further that the third harbinger of Islam was Aransi Onipede. It is pertinent to note that among those three harbingers of Islam, only Alfa Sa'ad had appreciable knowledge of Islam and not until his time did the teaching and learning of the rudiments of the religion begin. Through his efforts, many converts were won into Islam among who were Yusuf Onifade, Salawu Arinde Bamigboye, Raji Olaosehide, Karimu, Bello Adewumi, Sanni Ilota, Sanni Oke-Ifon, Yusufu Adeyeye, Jimoh Arowomole, Lawal Igbarobi, Jimoh Oponda, Bello Olanipekun, Yusuf Gbose, Yusuf Olasehinde and Karimu Irese. Other groups were *Egbe Shittu Gbarobi*, *Raji Lawode*, *Egbe Salimanu*, *Egbe Amuda Iloko*, *Egbe Uthman Giwa* and *Egbe Rabiu Ojedokun*. These new adherents of Islam who constituted the core of the first Muslim community in Aran-Orin all came under the leadership of Alfa Salahud-Deen Bamikole who, with the belief that the spread of Islam could only be facilitated by acquiring Islamic education, travelled to Ilorin to equip himself with sound Islamic knowledge from Mallam Sa'ad of Koro Gurumo compound. He (Mallam Salahud-Deen) returned with deep Islamic knowledge and started preaching pristine Islam without fear of traditionalists' antagonism which met the first cream of Muslim converts. Mallam Salahud-Deen Bamikole was made the first Chief Imam as he was the only knowledgeable one among them, while Aliyu Atolagbe became the *Naibul Imam*, Bello Olanipekun was made *Serikin Musulumi* (Commander of the faithful) and Yusuf Onifade was appointed as *Balogun* (Chief of the Warriors) of the Muslim community.[52]

Islam was introduced to Omupo by a woman, Nana who was a daughter of the then Olomu of Omupo, Oba Oladubo (1728-1788). Nana, who formerly married an Oyo

practicing Muslim, came back to Omupo after the marriage was not blessed with any child. On her return, she was able to win many converts into Islam through her good practice of the religion with sound morals. Among her early converts were her brothers, Ajanaku of Ojomu compound, Baba Abdul of Gbagada compound and Sulu also of Ojomu compound. After winning many souls for Islam, she decided to erect a mosque with thatched roof on a plot of land given to her by her father and that mosque became the first mosque in Omupo and the area, since then, has been named Nana compound. In agreement with fellow early Muslims, Mallam Jamiu Ahmad (from among them) was appointed the first Imam of Omupo. From then, more and more converts were won into Islam and with little resistance the Muslims population began to swell.[53]

Balogun Ali Dare (a first class chief in Share), after a political dispute with the reigning **Olupako of Share, fled to Bida to seek refuge; there he was converted to Islam by the Etsu Nupe** of Bida. His return to Share, perhaps in the first half of the 19th century, led to the introduction of Islam to the town.

This new Muslim convert returned to Share with a strong determination to totally Islamize the town. He therefore ordered the burning, into ashes, all the wooden images and shrines at the market square. His efforts made many prominent indigenes of Share to embrace Islam. Among such new converts were Baale Agba, Odofin Adefila, Soje Adeyinka and Sunjani Adeboye. Alfa Kokewu Kobeere later came to add to the tempo of Islamization of Share indigenes. Among the converts won into Islam on his arrival was the then Olupako of Share, Oba Olupako Oyadeyi, while Alfa Polofo, a Nupe Muslim, was made the first Chief Imam.[54]

It is believed that Alfa Jimoh Olohuntele of Imode compound introduced Islam to Arandun around 1932/33. With little efforts and within a short while, Alhaji Olohuntele was able to win many converts into Islam among who were Mallam Ajayi, Mallam Olookooba, Mallam Atolagbe, Mallam Bello and Mallam Sa'adu Olawuyi. As a result of his deep knowledge of the rudiments of Islam and the Arabic Language, Alfa Jimoh Olohuntele who established a Quranic school, was unanimously appointed the first Imam of Arandun Muslim community.[55]

After acquiring sound Islamic education from one Mallam Idris of Ile Olowu, in Ilorin, Mallam Uthman Dikko migrated from Oyo, where he first settled, to Oke-Ode, where he introduced Islam. Mal. Uthman Dikko, as a result of his sound Islamic knowledge, was able to win many converts into Islam within a short period. He arranged for the erection of the first mosque which was located at Molete compound. Being the only knowledgeable among the Muslims, he was made the first Imam, while Ahmad and Alfa Zubair became the first Balogun and *Mufassir* respectively. He also established an Arabic school in front of his house where new converts were groomed about their new faith. Among his first set of converts were Akande Sunmonu, Ahmad Abioye, Baba Umar, Ahmad Balogun and Chief Saliu who all lent their support to ease the Islamization of the town.[56]

Later, Alfa Bello, Muhammad Daniyan and Sinaba Lafia joined the fold to carry on the evangelical task. It is pertinent to mention that when Ibrahim Ojulari, one of Uthman Dikko's ex-student assumed the office of the Imam; he ordered the burning of all idols and destruction of all shrines in the town. It was related further that after this

episode, almost all the indigenes trooped, in their numbers, to embrace the new 'clean' faith – Islam.[57]

In the year 1900, Adeoye claimed that one Mallam Sanni, whose conversion into Islam was in solidarity with his daughter who had earlier accepted Islam on getting married to an Ilorin man, introduced Islam to Oke-Onigbin. Mallam Sanni embarked on propagation of Islam and its teachings, starting from his Igbesi compound before reaching out to other parts of the town. Another Islamic scholar, Abdur-Rahman from Ilorin also came to Oke-Onigbin in 1905 to join Mal. Uthman Dikko in preaching against idol worship and other evil deeds.[58]

A native traveler, who had accepted Islam from outside, Mallam Yusuf Abolarin, was identified as the first person to flash the light of Islam to Esie town. Before long, another native traveler, Badmus Agboola, returned home to lend support to Yusuf Abolarin in spreading Islam to all parts of the ancient town. Within a short while, both of them had succeeded in winning many converts, the earliest among who were Abubakar Ololade, Muhammad, Abdullahi, Aliyu, Ibrahim Adeyemi, Lawal Alabere and many sons of the first Elesie of Esie. Despite the fact that Islam entered Esie only towards the end of the 19th century, the town is said to have been ruled by Muslim Obas like Oba Uthman Ifadolapo who accepted Islam in Ghana before he was installed the Oba and Oba Ibrahim Babalola (father of the incumbent Oba), who was converted to Islam by Mallam Yusuf Abolarin. This factor has contributed tremendously to the easy spread of Islam in Esie with peace and harmony among people of different faiths. A magnificent mosque was later built at Ode-Oba, while Mallam Yusuf Abolarin was honorably installed as the first

Chief Imam. He was succeeded in the following order by Mahmud Awojobi, Abdus-Salam Abolarin, Yusuf and Bello Badmus.[59]

Native returnees who went back home after accepting Islam while working as labourers in Lagos such as Ibrahim, Babamogba, Yusuf Opawale and Muhammad Sanni brought Islam to Okeya-Ipo in the 19th century.[60] Other native travelers such as Bello Baba, Imam Uthman, Lawal Are and Rahman Alao also returned to join them in the noble task of spreading the message of Islam. Never to be forgotten in the history of Islam in Okeya town is the significant role played by Oba Oyebanji and Oba Zubair Oyeyiola. A large number of converts especially joined the fold of Islam so as to please the Muslim Oba of their time. The first stone mosque was built at Oke-Omu compound, although prayers were at first observed secretly for fear of pagans' attack. Alfa Hussein Babamogba was made the first Imam and was succeeded by Muhammad Sanni.

Baba Onigba (a native trader) who traded far into Nupeland from where he embraced Islam made a joint effort with Mallam Abdullahi Olodo from Ilorin to introduce Islam to Ilala town. They won many converts through their untiring propagational efforts, some of who include Aremu Doja, Baba Ilala, Bello Lolani, Sa'ad, Alfa Ahmadu and many others. One Alfa Ahmadu Idiose, who went to acquire Islamic education in Lagos under Alfa Bello AlaluQurani and Alfa Akewusola, returned home to join hands with Abdullahi Olodo and Baba Onigba in propagating Islam in the town. The first central mosque was built at Idiose compound.[61]

Lawal Aribikofa (son of a renowned fortune teller/oracle consultant) of Alape's compound took Islam to Iludun-Oro in 1913. He coordinated his early converts to build the first mosque near his house at the central market of Iludun-Oro. His early converts

comprised mainly his friends and co-workers like Lawal Afuye of Ile Abejo, Zubair Popoola of Ile Eniafe (the first Baba Adini of Iludun-Oro), and Alfa Yagba who got converted and trained by Lawal Aribikofa. Alfa Yagba eventually succeeded Lawal Aribikofa as Imam of Iludun-Oro. Alfa Lawal Aribikofa's preaching efforts, coupled with his outstanding generosity, transparent honesty, truthfulness and hospitality made him to win many converts from among the Christians and traditionists. The old mosque was completed in 1959 while work started on a new ultra-modern mosque in 1999 at Oke-Osin, Iludun-Oro. A Chief Lecturer and Dean, School of Education at Kwara State College of Education, Oro, Dr. Abdul Ganiyyi Bamidele Adeoye, happens to be the Secretary of the new Mosque Building Committee[62].

Alfa Disu Sharo, a prominent trader in kola nuts, sheep and goats, assisted by Lawal Atanda and Shuaib introduced Islam to Oko-Ode in 1904. Lawal Atanda was however made to lead the first Muslims in prayer, while Shuaib served as the *Muadhin* (caller to prayers). By 1910, one Alfa Abdul-Qadri Toyin, arrived Oko-Ode after completing learning how to recite the Qur'an and celebrating the *walimatul-Qur'an*. The entire Muslim community unanimously made him the first Chief Imam. This man later established an Arabic school where many sons and daughters of Oko-Ode learned Qur'an recitation. Alfa Yusuf, Alfa Aileru, Abdul-Qadri Attahir and Alfa Habeeb are among the first graduates of the Arabic school [63].

Idofian first had a taste of Islam through Momoh Olodo who travelled from Oyo to Ilorin where he accepted Islam. The population of Muslim converts was few at the initial stage, but it rose with the arrival of Alfa Zubayr who was an eclectic preacher who attracted large crowds of listeners with songs rendered with his melodious voice. In this

way, more and more people joined the fold of Islam and within a short while, the Muslim community erected the first thatched roof mosque at Momoh compound and made Momoh Olodo the first Imam[64].

The religion of Islam first got to Babanla through the activities of Mallam Mohammed Nda Tapa who was an itinerant Muslim preacher from Bida around 1840 CE. This was during the reign of Oba Dada. He settled at a place called Ile Nana Odi, close to river Tapa, named after him. Mallam Tapa was unable to gain more converts for the aversion, apathy and suspicion the people had for him and his new faith. Despite this, he already sowed seed of the religion in the community[65].

Around 1858, the arrival of Mallam Gado Muhammad Giwa, popularly called Alfa Akasa, from Ilorin revived the Islamic trends sowed by Mallam Nda Tapa in Babanla. He began the traditional Islamic school *Makaranta Alo* closed to the mosque he constructed for worship. He gained converts including Oba Muhammad who, through the religion, began a state affair. Alfa Akasa was able to strengthen and enhance the status of Islam in the town by the use of diverse strategies, such as evening and night *"wasi"* across the town, *tafsir* and lectures during the days and nights. He also invited Muslim scholars and '*Ulama'* of Ilorin and some nearby towns. The manners of celebration of the Muslim festivals in the town also contributed to the large adherence of Islam in the community. The people of Babanla did not totally receive and embrace Islam with open hands, rather, they resented. However, the coming to power of Oba Muhammed further enhanced and increased the followers of the faith[66].

Islam was first introduced to Agbeku around 1879C.E. by one Alfa Abdul-Qadir Olomoyoyo from Ilorin. One Oladimeji from Oba Owolabi Compound, who later became

known as Alfa Yahya Oladimeji, was the first to accept Islam from Alfa Olomoyoyo while others accepted Islam from him. Another tradition however maintains the fact that twelve people first accepted Islam from Olomoyoyo and that among the earliest converts were Alfa Salahdeen Olanipekun, Alfa Sule Ago, who later became the first Chief Imam of the town and Alfa Aminullahi Naibi, who also became the first Deputy Chief Imam. The first Balogun Adini was Alfa Maliki, while Alfa Oguniyi was the first *Mufassir*. The first mosque was built with mud and thatched roofs and it was destroyed by thunderstorm with the belief (then) that it was the handiwork of the traditionalists who were vehemently against the new faith.

The present mosque was the third and it was rebuilt and commissioned in 1976 while the current Chief Imam is Abdur-Rafi'i Kehinde Zubair. Islam, by the grace of God is today making a steady progress in the town and the Muslim youth formed themselves into a formidable Association named Agbeku Muslim Youth Association (A.M.Y.A.) in 1979 for propagating Islam in Agbeku and its environs and promoting unity among Muslims.[67]

Other Igbomina towns/villages not captured here are summarily shown in Appendix II.

At this juncture, it needs to be mentioned that some strategies were adopted to get people easily converted to Islam. The early Muslims, working on the premise of their faith warning them never to impose their religion on people nor attack them to convert into Islam, planned to adopt peace as a strategy to bring Islam to every door step in Igbominaland. Allah says in the Holy Qur'an:

"لا إكراه في الدين قد تبيّن الرشد من
الغي فمن يكفر بالطاغوت ويؤمن بالله
فقد استمسك بالعروة الوثقى لا انفصام
لها والله سميع عليم"

> Let there be no compulsion in religion: Truth stands out clear from error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold that never breaks. And God hearth and knoweth all things (Q2:256).

Some of the methods adopted for spreading the Islamic faith include teaching, preaching, prayers and living exemplary life as established in the Qur'an where Allah says:

> "ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن إن ربك هو أعلم بمن ضل عن سبيله وهو أعلم بالمهتدين"
>
> Invite (all) to the way of thy Lord with wisdom and beautiful Preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from his path (Q16: 125).

Another notable strategy was spiritual assistance rendered by the Mallams to cure sick people or pray for rain to relief the people from drought. For instance, when there was drought in Oro, one Alfa Kuranga was consulted. He prayed to God and after few minutes, rain fell. As a result of sick people getting cured through spiritual assistance from Muslims and the rain prayer answered in honour of Alfa Kuranga, more and more people were won over into Islam throughout the length and breadth of Igbominaland.[68]

A noteworthy conversion strategy was the attempt made by the Mallams to convert the Oba of a town or any other influential personality. This, not only enhanced the spread of Islam, but also helped to minimize the persecution of Muslims by the traditionists. Among the influential personalities who embraced Islam were Chiefs and Obas such as Chief Oyadeyi, the Olupako of Share, Chief Ibrahim Babalola, the Elesie of Esie, Chief Saliu, the Elesa of Oke-Ode, Chief Abidolu and Chief Arepo both the Elese of Igbaja and Oba Ariyibi Oladerin, the Olupo of Ajase-Ipo.[69] The effort of the mallams in

converting Obas or any influential personalities which enhanced the spread of Islam is quite similar to the conversion and acceptance of Islam of Caliph Umar bin Khataab (the second Cailph after the death of Prophet Muhammad SAW) as contained in *Sira*-history books.[70] Umar was hitherto a leader of the disbelievers in Makkah who offered to assassinate the Prophet for spreading Islamic faith but, accepted Islam after receiving glad tidings from the Qur'an. His conversion strengthened the position of Islam because, prior to the conversion, Muslims were living in constant fear of disbelievers while most of them were concealing their faith. Thus, the conversion of the afformentioned Obas and important personalities strengthened Islam because of their position and power in their Kingdoms. For instance, who ever wants elevation or recognision in their Kingdom would have to embrace Islam.

2.5 Factors Responsible for the Growth and Development of Islam in Igbominaland

Scholars have identified some factors that were responsible for the growth and development of Islam in Igbominaland. Such factors included the proximity of the land to major Muslim towns like Ilorin and Bida, spiritual assistance rendered by some Muslim clerics to their host communities as well as the patronage of Islam by some traditional rulers.

2.5.1 Role of the *Makondoros*

The role of the Makondoros in the spread of Islam in Igbminaland cannot be underestimated. The *Makondoro* popularly described as *Alufa Onigele* by non-Muslims because of their big and heavy turbans, did not take it lightly with the pagans. They preached vehemently against their idols moving from one town to the other. The

makondoros, otherwise referred to as the Bamideles, are noted for composing songs against the traditionists. One of their popular songs runs thus: "*Gbogbo wa la o do ni male patapata",* meaning: "All of us shall eventually become Muslims."[71]

Popular among the Makondoros is Alhaji Jamiu Kewuyemi who toured some Igbomina towns during the 1970's, preaching Islam. He visited Omu-Aran and Laduba where he publicly condemned the practice of *egungun* cult. Alhaji Abdul Aziz Ajagbemokeferi also visited Ila-Orangun where he took away one of the idols in the custody of the Ogboni in the town.

A major factor in the spread of Islam in Igbominaland is the establishment of Qur'anic and modern Islamic schools where both Islamic and Western educations were received. The early Igbomina Muslims, realizing the fact that Islam was not yet firmly established in their various communities saw the need to give education to the new converts to the faith. This led to the establishment, of basic Qur'anic schools by them on their return from Ilorin and other great centres of learning, already well groomed to teach others. Some of these learning centers have been identified by Raji.[72]

An important agent of Islamic education in Igbominaland is the *Zumrat-ul-Muminiin* (the group of believers), otherwise known as Makondoro or Alfa Onilawani (the big turban Muslims). They are otherwise referred to as Alfa Onirungbon (Mallams with beard) or Oko Eleha (husband of women in purdah). Makondoro is however the most popular among these appellations. Originated by Shaykh Taju'l-Adab of Ilorin under whom many distinguished scholars graduated, popularized and expanded by Alfa Yusuf Agbaji (the renowned pioneer of the Makondoro group), the Makondoro movement had contributed tremendously to Islamic learning. This they practised by establishing

traditional Qur'anic centres in mosques, in front of their houses and in front of mosques. They also promoted knowledge of *Tijaniyyah* order, which is unanimously embraced by all of them, wherever they exist. It was through Alfa Agbaji that the movement and its activities spread to Offa through Alfa Ambe and from Alfa Ambe to Igbominaland, both in Kwara and Osun States.[73]

The renowned custodian and propagator of Makondoro movement in Igbominaland had been Alfa Yusuf Dayiro, a native of Alla in Isin Local Government Area of Kwara State, who although, not born a Muslim, was influenced to embrace Islam as a result of his close interaction with Muslim friends, while in Lagos. He started searching for knowledge after serving as a houseboy in Lagos, Ibadan and Ijomu-Oro consecutively. He was also a popular palm wine tapper and cocoa farmer before he submitted himself to the pupilage of Arabic and Islamic school, which he acquired from Alfa Sanusi Ambe of Offa, Kwara State. Alfa Dayiro later went back home to establish a traditional Qur'anic School and a group of *Tijaniyyah* order which facilitated preaching and propagation activities. He had many scholars to the credit of his Quranic School who in turn have trained many more hands for preaching and spreading the message of Islam and its knowledge. [74]

The *Makondoro* school system is not far removed from the traditional schools established and maintained by local Mallams. There is no age limit for admitting pupils; no basic qualification required for admission, wooden slates are still in use, year of graduation depends upon individual students' performance, no certificate issued after the course, graduation is only marked by *walimah*, no school fees charged, only various services are rendered for the Mallams and/or their wives by the young pupils, there is no

limit to the number of pupils in a class, and, until recently, there was no sitting arrangement as students were mixed together and sat on mats spread on the floor in front of their Mallam. There is no time table, so students go to school with all books and materials as subjects to be taught are at the discretion of the Mallam. No holidays except during *Eid-ul-fitr*, *Eid-ul-Adha* and marriage ceremonies. The most astonishing thing about their school system is that students and their teachers all appear in the same uniform with compulsory turban on their heads (female students use *hijab*-veil). Finally, subjects taught in Makondoro schools include *Qur'an, Hadith, Tafsir, Fiqh, Tawhid* etc. with special emphasis on *Hadith*. Students' major textbooks are *Sahih Bukhari*, *Sahih Muslim*, *Al-Ashmawiyyah, Al-Inziyyah, Ar-Risalah, Tafsir Jalaalayn, Durusul Awwaliyyah and An- Nawawi hadith.*[75]

2.5.2 Role of Ilorin and Nupe Scholars in the Development of Islam in Igbominaland

Most of the early scholars of Islam in Igbominaland came from Ilorin. In those days, majority of students, teachers and Qur'anic interpreters (*Mufassiru'l-Qur'an*) in Igbominaland were indigenes of Ilorin. Raji opined that the activities of Ilorin Muslim scholars in spreading and teaching Islam in Igbominaland is worthy of appreciation. Not only did they preach and teach Islam but also performed other religious duties like leading congregational prayers and conducting naming, burial and marriage rites. A cornerstone achievement of Ilorin Muslim scholars is that the Igbomina indigenes trained by them returned home on completing their studies from Ilorin to contribute to knowledge. Among such trained scholars was Alfa Amodu Idiose in Ilala who was a student of Alfa Bello Alaluquran and later of Alfa Akewusola in Lagos.[76] He later returned home after

graduation to establish his own school where he imparted knowledge on to the people Through his academic efforts, he produced many other scholars among who were Alfa Salawu Belgore and Alhaji Jimoh Tafsir.[77]

At Aran-Orin, Alfa Salahud-Deen, who believed that the Islamic faith could not be deeply rooted without a Qur'anic school went to Ilorin to equip himself with sound Islamic knowledge under the pupilage of Alfa Sa'adu of Koro Gurumoh compound, Ilorin. After graduation, he returned home to establish a Quranic school from where notable scholars graduated. Alfa Ibrahim of Share embarked on the spread of Islamic education by travelling far to Bida to learn, then returned home to establish his own school where he taught such subjects like Qur'an, *Hadith*, *Fiqh*, *Tafsir* and Arabic grammar and thus trained many distinguished scholars.[78]

In Oro, apart from moving from place to place to preach Islam, Alfa Kuranga from Ilorin imparted knowledge to his students, who after graduation, returned to their various towns and villages to participate in intellectual *Jihad.*[79] In Idofian, the spread of Islam and its education was undertaken by Alfa Idris, who was a student of Alfa Bello Agbeyangi[80]. Alfa Uthman Dikko and Alfa Zubair Atobiloye contributed immensely to the spread of Islam and Islamic education in Oke-Ode as they established Qura'nic schools from where many people from within and outside the town came to acquire knowledge[81].

The role of late Shaykh Muhammed Kamalud-Deen Al-Adabiy, a distinguished scholar of fame in spreading Islam in Igbominaland through the establishment of schools, for training younger preachers and teachers, dispatching of sponsored teachers to various places within the area to preach and spread the message of Islam, paying personal visits to

villages within and across to offer special prayers for the growth and development of the communities have made remarkable impact on the souls of Muslims. This giant led an exemplary life to cement the faith of thousands among the Muslim *Ummah*. Among his close associates was Alhaji Jimoh Igbo–Owu, who indeed, was one of his right hand men[82].

2.5.3 Role of Lagos-Based Ilorin Scholars in the Development of Islam among Igbomia People in Lagos

It is pertinent here to examine the role of Lagos-based Ilorin scholars in teaching Igbomina people resident in Lagos the rudiments of Islam and preaching to them to sustain their Islamic faith. According to Jimoh, the early Igbominaland people in Lagos were known for two major activities: trading and *malahuuna* (digging sand along the sea shores and selling in tipper lorry loads), although few of them engaged as sailors[83]. He informed further that many Ilorin scholars based in Lagos have been, and are still, in very good rapport with Lagos-based Igbomina indigenes and have greatly influenced their spiritual lives. Some of them are briefly discussed here.

As Shaykh Alfa Aminu Babaita (d. 1950): Shaykh (Alfa) Aminu Babaita was born on 10th February, 1860 into the extended family of Ita Petesi of Babaita Compound, Alore, Ilorin. At an early age, his father who had a soft spot for Arabic and Islamic education enrolled Alfa Aminu Babaita at Ganga Compound Quranic School, a *Makaranta Alo* in Alore area then. His love for higher education made him to seek admission into Imam Isiaka Alasa *Ilmi* School also in Babaita Compound. In that school, he performed outstandingly and became one of the front-line students. The death of his first teacher made him to seek another source of knowledge with Shaykh Muhammad

Bello (popularly called Alfa Ajongolo) of Popo Giwa, Ilorin. Shaykh Babaita learnt a lot from him before his death.[84]

Alfa Babaita's indomitable spirit for higher teaching moved him out of Ilorin to Kano and Maiduguri where he, apart from deepening his knowledge in Arabic and Islamic Studies, learnt many languages including Hausa and Kanuri. Having satisfied his appetite about knowledge acquisition, he started disseminating knowledge by teaching in *Ilmi* schools. As a teacher, he became distinguished as people loved his methods of teaching. After some years, he returned to Ilorin, his home town, and established his own *Ilmi* School before moving further to Lagos to establish another *Ilmi* School which became famous and large. Within a short period, the school had produced quite a number of erudite scholars among who were of Igbomina origin. Some of them included Alhaji Kuranga (Oro), Alhaji Salahud-Deen (Igbaja), Alfa Zubair (Oke-Ode) and Alhaji Kadiriya Onitinko (Sanmara). The Igbominas among his students were so close to him that his most outstanding *Ajanasi* then was one of them ie Alhaji Kuranga of Ajirotutu Compound, Oro, Kwara State.

Alfa Babaita did not impact on Igbominas in Lagos in the area of Islamic knowledge alone, but on their spiritual lives. One of the evidences of his fascinating prayers which he rendered for them and God answered is contained in a statement by Alhaji (Alfa) Ishaq Ameenullah Babaita as follows:

> Shortly after he began to do the special prayer for the entire Muslim in general and particularly his audience in Lagos including Igbomina people, and through the wonderful works of Allah, most of Alfa Aminu Babaita's supplications were truly accepted by God. To buttress this point, one Suleiman Akosile of Ikotun Compound, Oro was the first "*Omo Ara Oke*" (meaning somebody from Kwara State as Lagosians fondly called every Kwaran residing in Lagos)

to purchase a motor car in Lagos. He was followed by Ashiru Olota who purchased a big lorry in 1947.[85]

To give further credence to the above assertion, many Igbomina adherents of Alfa Babaita became wealthy and men of substance owning houses and othe properties at their home towns and in Lagos. Oroyinyin Street in Lagos Island and other busy areas in Lagos became owned and dominated by these Igbomina Muslims, vindicating a prayer the late Shaykh used to say repeatedly; "you, my Igbomina associates, will dominate Lagos in future".

According to Jimoh, Alfa Babaita was loved by the generality of Igbomina people and they consulted him for guidance, spiritual and missionary activities such as naming, marriage and funeral services. Simply put, he was the Alfa (spiritual consultant) of the Igbomina Muslims. Igbomina Muslims so much rallied round and supported him that they stood by him on all fronts. As a result, he prayed that Lagos would later belong to Igbominas and there are evidences that the prayer has been accepted today as many streets in Lagos Island belong to them. He went further to say that the closest individual to Alfa Babaita among the Igbominas was Late Alhaji Mustapha Lambe Oro, whose outstanding achievement as a Jihadist/ philantrpist could be attributed to the inspiration he received from Alfa Babaita, It is believed that God's answering of the prayers offered for him by Alfa Babaita made him to become a reputable businessman and a Jihadist, though not a scholar.[86]

As-Shaykh Muhammed Kamalud-Deen Al-Adaby (d. 2005): This giant Islamic legend founded Ansarul Islam Society in 1942. He influenced the Igbomina people spiritually and educationally.[93.] While supporting the fortification of Igbomina Islamic

faith in Lagos, he simultaneously called them at home by sending Arabic and Islamic Studies teachers to various villages, preaching and offering special prayers. Under his command and influence, the first secondary school to be established in Nigeria by his society sprang up at Ijomu-Oro in 1971. Many primary schools and Arabic schools were also established in several towns and villages under the umbrella of Ansar ul Islam Society.

Among Shaykh Kamalud-Deen's numerous disciples were late Alh Qamarud-Deen Buhari of Buhari town in Irepodun Local Government Area of Kwara State who combined trading with scholarship and Late Shaykh Yahaya Abolaji, a popular preacher and *Mufassir* of Omu-Aran and Late Chairman of Igbomina/ Ekiti Muslim Council. These earlier disciples later influenced many Igbomina indigenes such as Late Shuayb Balogun of Ila, Late Alhaji Abdul-Azeez Balogun of Ila, Late Ismail Olohungebe of Aran-Orin, (Chief Imam Ansar-ud-Deen Kaduna), Late Rahman Igbaja, Late Abdur- Rahman Easaba (Chief Imam of Owu-Isin), Ibrahim of Oke- Ode, (The *Raiis*-- *Head Boy* of the popular *Mahad* Ilorin *Al Azhari* in 1969), Salahud-Deen of Aran-Orin, (the Chief Imam Ansar-ud-Deen Kaduna), Jamiu Adewoye, (the *Mufassir* of Ora- Igbomina), the present *Mufti* of Ila-Orangun, Alhaji Muhammad Raji Balogun, Late Alhaji Abdul Kareem Fiwakesin Iludun Oro, Ilyas Olanipekun, Abdur Raheem Bello, Musa M. Raji, (Rtd Chief Lecturer of College of Education Oro), Abdul Kareem Ibraheem Imam Osi, Late Zakariyau Salahud-Deen, Late Jamiu Akolade, Ibrahim Omu Aran, Hamid Bello Ijara Isin, Late Yusuf Ibrahim, Mustapha Adeyeye (*Mufassir* Ipetu Igbomina), Hussain Salahud-Deen (Chief Imam of Ajegunle Oro Ago), Abdur Raheem Qasim (*Mufassir* of Olla), Musilimat Raji, Abdur Rasheed Raji and many others, including the present researcher.[87]

As Shaykh Muhammad Busayri Arikewuyo d.1999: Shaykh Muhammad Busayri Arikewuyo (d. 1999) hailed from Ilorin. He was born in 1916 to the family of Shaykh Muhammad al-Amin Arikewuyo at Abata Sunkere, Ilorin. He, however, grew and lived most of his life time in Lagos, yet, without losing his native identity in any manner. He was a student and ardent disciple of Shaykh Ahmad Awelenje (Alfa Shaki, d. 1968). He was a profound Arabic and Islamic scholar and one of the prominent '*Ulama'* of his time in Lagos and its environ. He had a good number of students across the South-West Nigeria, particularly from Lagos State, Oyo, Isheyin, Shaki, Ijebuland, Egbaland, Osun, Ilorin and Igbominaland to mention but a few. Prominent among his students from Igbominaland include, but not limited to, Alhaji Jimoh Akolade (Idofian),Alfa Baba Raimi (Idofian), Alhaji Muhammad Jamiu Otuyo (Omupo), Alhaji Sule Akosile (Omupo), Shaykh Muhammadul-Awwal (Omupo), Alhaji Muhammad Isa (Omu Aran), Alfa Ibrahim Ilala, Alhaji Abdus Salam (Iludun Oro) and lots of many others.

Shaykh Muhammad Busayri Arikewuyo was a renowned religious leader who impacted immensely on the life of his students and several other people. He greatly influenced the thoughts and actions of his pupils as professed, for instance, by Alhaji Muhammad Jamiu Otuyo (Omupo) who was persuaded by the Shaykh to construct a Mosque in anticipation of eternal reward. The persuasion of the Shaykh prompted the building of a big mosque at Olodi Apapa, Lagos and virtually made as a Central Mosque in the area. In appreciation of his guidance, he requested his teacher and mentor, Shaykh Muhammad Busayri Arikewuyo, to be the pioneer Chief Imam of the Otuyo central mosque, Olodi Apapa, Lagos. The installation took place in 1978 and the position lasted till the Shaykh's death

in 1999. It is worthy of note that the Shaykh was also the pioneer Imam *Ratibi* of Ajidagba Mosque, Ago-Iro court, Lagos Island, from 1963-1999.[88]

As-Shaykh Adam Abdullahi Al-Ilori (d.1992): This great Muslim legend extended the tentacles of his *da'wah* and educational activities to the Igbomina Muslims based in Lagos through his famous *Markaz* and *da'wah* programmes.[89] Among his distinct Igbomina students who later returned to spread Islam in Igbominaland are Dr. Y.K. Jimoh of Ilala, a Senior Lecturer at Al-Hikmah University, Ilorin and presently the Leader and Head of *Markazyiin* World Wide, Ustadh Abdul Waaheed Ariyibi and his elder brother, both from Ajase-Ipo, Shaykh Sa'ad Onile, a preacher, Shaykh Amusa Agboola, Dr. Otuyo of Omupo, a Lecturer at Al-Hikmah University, Ilorin, Late Alhaji Jimoh Balogun of Ila-Orangun, Alhaji Sodiq Afolayan Alalobo Chief Imam of Omu-Aran, Abdul Qadir Salahud-Deen, the Chief Imam of Olanrewaju Mosque, Ilorin, Abdur Razaq Ali Olohunnishola, Abdul Waahid Jum'ah Ajase-Ipo who taught at Markazd, Abdul Ghaniyy Ariyibi Ajase, Abdul Wahaab Al Gamawi, Abdul Ganiyy Zubayr, Solihu Abus Salaam, Hasadu Deen Amoo Agboola and a host of others.[90]

As Shaykh Umar Agbaji d. 1974: This is another influential scholar who was turbaned as Chief Imam of Agbaji in 1971. He was a disciple of Alfa Awelenje Saki.It was revealed that he (Shaykh Umar) taught and trained the Late *Sufi* legend Muhammad Awwal of Omupo and he had great impact in the spiritual development of the Yoruba Muslims and educational life of Igbomina people in Lagos and at home.[91]

As Shaykh Ali Olukade (d. 1994): He was a direct disciple of Shaykh Muhammad Kamalud-Deen and one of the senior *Ajanasi* (who read Qur'an with melodious voice) to his teacher for many decades. Some of the disciples that associated with Shaykh Olukade

were Alhaji Yusuf Onaolapo of Ilala, Alhaji Yusuf Mukadam, Alhaji Salahud-Deen Yakub Omupo, the late Chief Missioner of Igbomina/Ekiti Muslim Council and proprietor of a popular standard Arabic Institute before his demise in 2012. He was the most outstanding of Shaykh Olukade's disciples in Igbominaland.[92]

As Shaykh Ya'qub Mosobalaje Al-Adabi (d. 1996): Shaykh Ya'qub was born at Ile Alawo, Ilorin Kwara State. He was a follower and a direct disciple of Shaykh Taju'l Adab from whom he started his early Qur'anic education. After graduating from the Qur'anic school, he became an apprentice in leather works for making shoes and bags. Along with his leather business, Shaykh Ya'qub used to accompany his father on business trips. It was during one of such trips that they met with Shaykh Taju'l Adab and he so decided to follow Shaykh Taju'l Adab so as to acquire more knowledge in Arabic and Islamic Studies.

While under the tutelage of Shaykh Taju'l Adab, he was a junior to Shaykh Kamalud-Deen. Shaykh Taju'l Adab however died not long after Ya'qub joined his school. Mosobalaje therefore opted to continue his Arabic and Islamic education with Shaykh Kamalud-Deen. He thus became one of the first set of Shaykh Kamalud-Deen's school. Historically, he also was known to have been sent with Alhaji Olukade to influence their teacher, Shaykh Kamalud-Deen, to establish an Arabic school in Lagos Island. He taught and trained many Igbomina Muslim Scholars. According to Dr Shaykh Luqman Jimoh[93], Shaykh Ya'qub taught Imam Muhammad Hussein Oro, the founder of Imam Husseiniyyah mosque, Lagos. Among his other disciples are Dr Shaykh Luqman Jimoh, an Associate Professor of Islamic Studies at Kwara State University, Malete, Late

Alfa Abdul Salam and Alhaji Abdul Baasit, the Chief Imam of Nawairudeen mosque, Ebute Metta, Lagos and a host of others.[94]

2.5.4 Roles of Muslim Organizations

The strategy adopted by the Babanloma branch of Jama'at Nasiril Islam Society attracted membership for the body from other neighbouring towns and villages. So, borrowing a leaf from their action, many more branches sprang up and Ilorin became the headquarters with the pioneer Grand Khadi of Kwara State Shari'ah Court of Appeal, Honourable Justice Abdulkadir Orire as the State Chairman. Some other organizations started springing up and they include Ansarud-Deen Society, Ansarul Islam Society, Ahmadiyyah Movement in Islam, Igbomina/Ekiti Muslim Council, Young Muslims' Association of Nigeria (YMAN), Organization of Muslim Unity, to mention but a few. Some of the above listed Muslim Organisations have established Primary and / or Secondary schools as highlighted below:

Jama'at Nasiril Islam Society has established primary schools in six towns in Igbominaland, namely Share, Ora, Igbaja, Oke-Ode, Egudu and Owu-Isin. The society has also established secondary schools in Babaloma, Oke-Ola Oro, Egii Oyo-po, Owu-Isin and Oro-Ago. In addition to establishing primary and post-primary schools, the society has taken a step further to follow the "catch them young" slogan of the Christian crusaders in establishing nursery/primary schools. Oro and Idofian branches of the society have laid good examples in this regard[95].

Ansarul-Islam Society with headquarters at Ilorin had earlier penetrated Igbominaland and established many primary and post-primary institutions. It has

established primary schools in ten villages viz: Ijomu-Oro, Agbamu, Edidi-Alla, Share, Igbonla, Maloko, Owode-Ofaro, Balogun Oja/Ajegunle, Iludun-Oro and Igbo-Owu. The six post-primary schools established by Ansarul-Islam are located at Ijomu Oro, Igbonla, Maloko, Sanmora, Oke-Ode and Omu-Aran. The society has also embarked upon the establishment of nursery/primary schools for young Muslim children. One has already been established in Ijomu-Oro since 1979. Thus, the development of Islam got a boost from the da'wah and Islamic educational activities of these organizations as more Muslims became better off in Islamic awareness through them.[96]

The Young Muslims' Association of Nigeria, with many branches in Igbominaland, in her determination to prevent Muslim youths from being converted into other faiths on the pretext of education, established two nursery/primary schools at Omu-Aran and Aran-Orin in 1992 and 1995 respectively. Muslim communities in Igbominaland, influenced by Ilorin scholars and Muslim Associations such as Ansarul-Islam Society under late Shaykh Muhammad Kamalud-Deen Al-Adabi in conjuction with Muslim communities also established secondary schools to cater for further education of pupils graduating from the primary and Arabic schools. Among the first of such to be established were Oro Muslim High School, established in 1980, Muslim Secondary Commercial College (MUSECO), Igbaja, and Muhyideen Arabic Secondary School, Kunmi, also in 1980. Secular subjects in sciences, arts and commerce are taught in those schools along with Arabic and Islamic Studies.[97]

2.6 Challenges to Islam in Igbominaland

By the wake of the penetration of Islam into Igbominaland, the new faith (Islam) and its adherents were met with stiff opposition, challenges and series of maltreatments. Opposition and/or rejection of Islam and Muslims came from two distinctively identifiable quarters viz: the traditional religionists and the Christians Missionaries.

As soon as Islam crept to the land of Igbomina people, the traditional religious practitioners, as they do in other places, started rejecting the faith. In the fear of losing their political powers as community leaders and traditional rulers and by equally losing their membership to the fold of Islam (as actualised by the drastic reduction of participants during their subsequent festivals), they resolved to rain barrels of harassment upon the new Muslims during all their festivals. The styles of opposition by these traditional worshippers were as presented in the ensuing paragraphs.

First, some of the Muslims were barred from their homes. The homes of some were looted while some of them were forcefully separated from their wives in Omupo, Ajase-Ipo, Sanmora and Igbonla[98]. Secondly, some mosques were burnt such as that of Oke-Ode while others were demolished, as happened in Share. All over Igbominaland, curfews were normally imposed during certain traditional festivals and when the traditionists were to make sacrifices to their gods and goddessess for peace to reign in their towns[99]. Muslim clerics were also prevented from organising public lectures in places like Ila-Orangun and Oke-Onigbin. Furthermore, in places like Aran-Orin, Omu-Aran, Arandun and Rore, communal works were fixed on Fridays, when they knew that Muslims would not want to engage in manual labour while those who failed to show up were usually punished accordingly. Also in Oro, Omupo, Ilala, Okeya, Oke-Onigbin and

Ora, Muslims were prevented from making the call to prayer by the traditionists particularly the Sango and Ogboni Cults.[100]

At Rore, Sango worshippers would refuse to stop beating their *bata* drums as they drew closer to the mosque. They would pelt Muslims with pebbles while many were physically assaulted. Often, dangerous missiles were mercilessly thrown at Muslims and hurled even inside the mosque for daring to demand that they should stop beating their drums while approaching the mosques. At Aran-Orin, Muslim converts were ordered to put off their caps as soon as they sighted masquerades to avoid being mercilessly beaten by the masqueraders. Among those who had been so rough-handled by masqueraders in Aran-Orin included Late Sanni Oke-Ifon and Jimoh Arowomole. Similarly, Late Alhaji Abdus-Salam Awayewaserere, who was unjustly flogged by a masquerade called Korowo at Aran-Orin, entered into an encounter of exchange of abusive words with the masquerade. Both Awayewaserere and the masquerader rained curses upon each other and after that encounter, the traditionists started killing all sheep, goats, rams and livestock at sight on the pretext that Awayewaserere had committed a sacriledge against their Egungun (masquerade) and that the fine (punishment) was that he (Awayewaserere) must pay for all the livestock so killed by them. The outcome was that the masquerader (person bearing masquerade) died before the next Egungun festival was celebrated two years later[101].

Muslims were prevented from making call to prayers in places like Aran-Orin, Oro, Omupo, Ilala, Okeya, Oro and Oke-Onigbin. Even at Ora, thunderbolt was invoked to strike one Alfa Shittu in 1879. However, only his house was damaged by the thunderbolt as Allah saved him and he escaped unhurt. In Esie, in 1909, Muslim converts

were attacked for eating 'new yam' before the new yam festival, while the trditionists even angrily pulled down their mosque chanting procative songs for laughing at the hunters during their festival. One of the songs they rendered then was: *Gbadamosi Onimale, T'oo ba n f'ori bale, Ifa lo n ki.* Meaning: Gbadamosi; the Muslim faithful. If you prostrate, it's Ifa (oracle) you are greeting (not God). The Esie persecution was so intense that the few Muslim converts had to flee to Oro, where they stayed for one year before they could return home[102]. At Ora Igbomina, the Muslims were so discriminated against to the extent that they were nick-named *Ijo Ole* (community of thieves) after being unjustifiably accused of stealing with the aim of scaring others from joining the fold[103]. In Omu, Islam was seen, at its inception, as an intrusion into the exclusive system of idolatry practices of the tradisonists, hence the resistance against the new faith and its early adherents went to the extent that preachers were mercilessly attacked and molested. The entirety of the early Muslim body was molested and humiliated in various forms.[104]

Some traditional rulers, even the Muslims among them, were also observed to be playing no notable roles in the propagation of Islam. Some of them still support traditionists in their ways of worship and festivals even when they contradict Islamic ethics. The immediate past Orangun of Ila was said to have supported the masqueraders who attacked the Arabic School of Alhaji Muhammad Raji in the town. This was said to have caused rancour between him and the Muslim community of the town. In the same vein, the current Orangun of Ila, Oba Wahab Oyedotun, was said to have thrown his weight behind the traditionalists who attacked the Muslims a day to Ileya festival and even threatened that the Muslims would not be allowed to go to praying ground. The Oba himself did not join the Muslims at *Yidi* praying ground for the purpose. The Muslims reacted to this development by boycotting their annual palace visitation and prayers for

the king.[105] This is however against the good gesture of a few of them who vehemently supportted Islamic activities and the Muslim *Ummah* like Oba Abidolu, the Elese of Igbaja and Oba Ariyibi Olalemi, Olupo of Ajase-Ipo, who had the credit of Islamization of the ancient towns especially when Islam crept into their area. Even the present Elese, Oba Ahmed Babalola, worked assidiously to ensure that Islam maintains its dominant role in his Igbaja home town.

On the other hand, Christian counterparts equally presented a lot of oppositions in order to discourage the early adherents of Islam. The background to the opposition and subsequent oppression by the Christians is their misconceptions about the religion. They called the Prophet of Islam, Muhammad (SAW), series of derogative and provocative names such as womanizer, magician, liar and sorcerer. They also claimed that Islam was introduced and spread by war and bloodshed. All these were done to discourage the early Muslims from winning converts. Secondly, to add to the effect of inadequate number of qualified Muslim teachers, Christian missionaries, on arrival to introduce and preach Christianity, came with "Christianity on the right and education on the left". This was another calculated attempt to dissuade the new adherents of Islam and stop them from winning new converts. Furthermore, the Christian missionaries succeeded in winning many young souls from Islam into Christianity. One of the strongest weapons employed by Christians to play down on Islam and Muslims and win more converts into Christianity is succinctly captured by Adeoye who states:

> The arrival of Christian missionaries with their fascinating programmes was another source of setback for the early Muslims in Igbominaland. The missionaries at that time embarked on humanitarian services like establishment of hospitals, dispensaries, motherless babies' homes and other welfare centres. These were used successfully to entice the Muslims, many of who converted to Christianity upon the preaching of prosperity in Christendom.[106]

Alhaji S. B Kadiri, Y. S Ariyo and Azeez Adeniyi submitted that throughout Igbominaland, the early Muslims were given the picture of poverty being associated with Islam while prosperity was associated with Christianity. If one wanted to follow any Christian to Lagos for job, he must first convert to Christianity or lose the opportunity.[107]

Mention must be made of the trickish attitude of Christians in deceiving Muslims into joint project sponsorship, only for them to take a U-turn at the end and claim ownership of such to the exclusion of their Muslim counterparts. Mention can be made of some community-owned schools illegally taken over by Christians. Examples include Baptist Grammar School, Igbaja, Omupo (Anglican) Grammar School, and Fatima Community College, Ekan-Meje/Aran-Orin, where, since inception, non-Catholic Christians cannot be made the principal. Oloyede reported that:

> Muslims partnered with Christians to establish schools for their children and want to receive sound education without tampering with their faith. These efforts however were not eventually beneficial to the Muslims as their Christian counterparts on most occasions cunningly took over the proprietorship and ownership of such schools and changed their original names. Most of these schools were actually built by predominantly Muslim communities, but fraudulently proprieted by Christian missions, with active connivance of Christian priests who were then in control of Kwara State Ministry of Education for years.[108]

He, (Oloyede) declared further:

> A good number of the schools claimed to be legally owned by the Christians today by the Christian Association of Nigeria (CAN), were in fact, founded by Muslim Communities.[109]

Barrister Abdul Ghaniyyi Abidoye revealed that an attempt to take over Ofe-Aran Commercial College, Omu-Aran by the Anglican Church was waived by the quick intervention of Muslim elites of the community. It is heartwarming however, to note the un-relenting spirit of the Muslims despite all forms of opposition and denial meted out by the traditionists and the Christians. Although a few of them went with the 'flood', majority of them remained in, and died in Islam.[110]

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CHAPTER THREE

CONTRIBUTIONS OF IGBOMINA MUSLIMS TO ISLAMIC LEARNING IN YORUBALAND

3.1 Traditional Islamic Learning in Igbominaland

Generally speaking, the spread of Islam to any part of the world was closely followed by the teaching of the rudimentary knowledge of the Qur'an, the *Hadith* and *Shari'ah* by the followers of the faith.[1] This is equally true of the Igbomina where the religion of Islam did not become firmly rooted until the people adopted Islamic education. This took place inside the mosque or under the tree shades in front of the pioneers' houses. There is no doubt that Ilorin scholars had contributed immensely to the development of Islamic learning in Yorubaland generally and Igbominaland in particular. Gbadamosi says that "Ilorin remained to Yorubaland a sort of Islamic lighthouse, a local Mecca to which the Yoruba Muslims turned for study and guidance."[2]

Many of the Muslim scholars came to Igbominaland from Ilorin to preach and teach Islam, lead congregational prayers and conduct naming, marriage and funeral ceremonies in Islamic manner. Many Igbomina indigenes also studied under some Ilorin scholars in Ilorin Township and elsewhere in Yorubaland before they returned back to their respective towns and villages to establish their own Qur'anic schools. Indigenous scholars from Igbominaland joined the practice of the Ilorin scholars in their respective towns and villages to establish and teach some early converts and children. In an oral interview with Dr. Y.K. Jimoh, he confirmed that Alfa Amadu Idi Ose, in Ilala who studied under Alfa Bello Alalukurani and later under Alfa Akewusola in Lagos, taught and produced many distinguished scholar like late Alhaji Jimoh Tafsir.[3]

In Ila Orangun, a Qur'anic school was established by Alfa Muhammad Busayri where he taught many scholars to read and write in Arabic. The situation was not different in Share where Alfa Ibrahim introduced an Islamic learning center in his home town after he had received sound knowledge of Hadith, Qur'an and Arabic grammar in Bida. He taught many distinguished scholars the aforementioned subjects as well as *Fiqh* and *Tafsir*.[4] Alfa Kuranga's indelible marks and contribution cannot be forgotten; apart from being an itinerant preacher, he taught and produced many scholars who later returned to their various towns to participate in educational *Jihad*. Alfa Salahud-Deen who studied under Alfa Sa'ad of Koro Guruma, Ilorin, championed the introduction of an Islamic Centre in Aran-Orin after he had completed his education under his Shaykh. The centre produced many scholars including Mallam Mustapha Raji and Alhaji Lamidi who later became Chief Imam of Osan Ekiti in Ekiti State and his *Naibul Imam*.[5]

In Oke-Ode, Alfa Diko and Alfa Zubayr Atobiloye established their Qur'anic schools in the town. Their schools produced many scholars, while at Ora District; the role of Alfa Salawu Ajape cannot go without proper recognition because of his untiring contribution to Islamic learning. Alhaji Azeez Adeniyi revealed that the role of Alfa Makondoro i.e. Alfa Yusuf Dayiro who studied under Alfa Ambe of Offa and Alfa Asekun of Ijomu Oro cannot be forgotten while discussing Islamic learning in Igbominaland. Apart from their normal itinerant preaching, both scholars tried to eradicate idols and establish their own Arabic schools where many students came to benefit from their knowledge. Dayiro, in particular made indelible marks in places like Omu-Aran, Oro, Igbaja, Edidi, Offa, Osogbo, Kabba, Eruku and Osi.[6]

However, it needs to be mentioned that the method of teaching in all the aforementioned centers was the same. This is the submission of Raji who writes:

> The teaching begins with oral chanting and memorization of some selected but simpler and shorter Qur'anic chapters written on the wooden slates with local ink *Tadaa* and pen *Kalam* made of palm fronts. Two methods of *Ologere* and *Aditu* were used.[7]

Abdulkareem corroborates this when he says:

> After mastering the above method, the learners will be introduced to the formation of syllables with vowels. He could now apply the use of the new skills in the reading of the Quran. He can now recognize some Arabic words without knowing the meaning.[8]

It is pertinent to say that the Imams and *Mufassirun* in Igbominaland played significant roles in Islamic learning in their respective towns and villages. Dr. Y.K. Jimoh revealed that in Ilala, Alhaji Jimoh who studied under Alfa Idi Ose and in Lagos returned to Ilala to become *Mufassir* (Qur'anic interpreter) and equally had a school. So also in Ora Igbomina, Alhaji Jamiu Adewoye who studied under Alfa Yusuf of Ile Ajapin Pakata and later at Ma'had Al Azhar, Ilorin became the *Mufassir* of the town while Alfa Salahud-Deen who studied under Alfa Sa'ad of Korogurumoh, Ilorin became the first Chief Imam of Aran Orin. All of them had Quranic schools where people received Islamic knowledge. All the traditional schools mentioned are still in existence within their localities till today.[9]

The above notwithstanding, the introduction of Western system of education to the Muslims in Igbominaland served as a cog in the wheel of traditional Islamic learning in the region. Some conscious Muslim parents did not allow their wards to attend Christian schools, for fear of conversion to Christianity. The Muslims were therefore confused, as the newly introduced system of education was gaining ground and its products were gainfully employed by the government. The Muslims therefore had to shift ground in form of establishing their own conventional schools where their wards could have access

to Western education without losing their faith. Various Muslim communities in Igbominaland faced this responsibility with all seriousness. This giant stride needs to be acknowledged. It can be established about them that the legacies they left behind were the urge to ensure continuity of Islamic learning through continuous establishment of schools and non-stop *da'wah* activities.

3.2 Giant Strides of Muslim Communities and some individuals on Islamic Learning

The antagonism received by Muslim communities from their non-Muslim counterparts geared them to take decisive steps to establish institutions where Muslim children could receive western education without disturbance from any quarters. The first set of conventional primary and secondary schools were established, as earlier mentioned, by Christian missionaries with the mission and vision of mass conversion of Muslim children into the Christian faith.[10] This unwanted situation led to the high wave of conversion of innocent and unsuspecting Muslim school children into Christianity. This aggressive persecution continued until some committed Muslims, among whom were Late Alhaji Mustapha Lambe Oro, Alhaji S.I. Mandandola Ijara-Isin, Alhaji S.B. Kadiri Oro,Late Alhaji Ibrahim Kolawole Igbaja, Alhaji Abdul Azeez Adeniyi Omu-Aran, Late Alhaji Yaqub Salahud deen Omupo, Late Alhaji Salami Olajide Awayewaserere Aran-Orin and some others, came together to form a pressure group that moved for the inclusion of Arabic and Islamic Studies on the curriculum of primary and secondary schools.[11] This move was met with stiff opposition by the proprietors of Christian mission schools. Even, that the subject(s) be taught in Government owned schools did not receive the blessing of Christian principals of Christian secondary schools, who sent back teachers of Arabic and/or Islamic Studies posted to their schools. Their Christian

missionary proprietors gave them support in this act as they saw it as a 'slap on their faces', and an attempt to sway them from the path of achieving their conversion goals.[12] Prominent among Muslim communities noted to have taken steps include:

Omu-Aran Muslim Community

From the outset, Muslims were in majority among Omu-Aran indigenes. However, with the coming of Christian missionaries, the tide of things changed and young Muslims got changed into Christianity in large numbers. It became so bad that in an average extended family, only half of the former total Muslim population remained in Islam, while at least half had gone into Christianity. This made the Christian community to gain an upper hand over and above their Muslim counterparts. The Christians then started discriminating against the Muslim school children and they disallowed them from worshiping freely in all schools.[13]

In 1946, the Omu-Aran Muslim Community built a Muslim Primary School. Despite this, the Muslim students in Christian owned secondary schools were not given free opportunity to worship in Islamic ways. The persecution got to the extent that Muslims went to the Ministry of Education, Ilorin, to report the atrocities of Christian principals. To add salt to the Muslims' injury, the Christians, wanting to annoy the Muslims whose children had been given freedom of worship in their schools, started making jest of the Muslims that they could have built their own schools for their children to worship in Islamic way. Eventually, the Omu-Aran Muslim community established the Ansar-ul-Islam Secondary School in 1995. The school was commissioned to start full academic work by the late Shaykh Muhammad Kamalud-Deen in 1998.[14]

It is heartwarming to note that students graduating from Omu-Aran Muslim Primary and Secondary School have bagged Masters and Doctorate degrees in different areas of specialization and have been serving in various capacities to disseminate Islamic knowledge in Nigeria, especially Yorubaland. Noteworthy personalities who were instrumental to the establishment of schools by Omu-Aran Muslim Community were Late Alhaji Yahya Abolaji, Alhaji Isa Olabola, Alhaji Yusuf Ashola and Alhaji (Chief) Abdul-Azeez Adeniyi. Also, financial strong poles among them were Late Alhaji Tejumola Abolarinwa, Late Alhaji Bashiru Bamigbola and Late Alhaji Sheu Owolewa.[15]

Oro Muslim Community

Muslims in Oro community faced severe persecution from the Christian faithful. For instance, Christian missionaries' persecution got to its climax in 1945, as reported by late Alhaji Mustapha Lambe Oro, when Muslim pupils who refused to succumb, were sent out of school by the missionaries. The aforementioned persecution and maltreatment of Muslim pupils in Christian – owned and even Government owned primary and post – primary institutions went on un-abated to the extent that Muslim parents resolved to establish their own schools.

Alhaji S.B Kadiri narrated that due to conversion of some Muslim children into Christianity by the Christian Mission schools, concerned Muslims in Oro town like Yusuf Opeloyeru of Isale Imale, Oro, Yusuf Opeloyemi, Sulaiman Akosile, Sule Lawal, Muhammad Balogun Oke-Ode, Muhammad Mustapha and Ibrahim Baba Sule teamed up and held a number of meetings between 1945 and 1946. During the meetings, members agreed to contribute money and join force with Alhaji Adam Abdur Rahman Adeyiola, who was a proprietor of Ma'asharud -Deen Arabic School in Oro to improve the

population and quality of his school. With this step, the Arabic school he single-handedly started became a full-fledged Muslim Community Primary School. As the school became a Muslim Community School and was jointly coordinated by these determined Muslims, the Muslims assisted the sole founder in getting more pupils from far and near. Alhaji Abdul Kareem Aribidesi assisted in teaching pupils sound Arabic and Islamic Studies background, as a graduate of *Az-Zumratul Adabiyyah* under the late Islamic sage Shaykh Muhammad Kamalud-Deen Al-Adabiy between 1950 and 1952.Western education subjects commenced in the school in 1947 with Mr. A.B. Babatunde, who nurtured the school from January 1947 to February 1952, as the pioneer Headmaster. One strikingly impressive thing about the school is that for the first four to five years, education was free for all the Muslim pupils. News about the Muslim Community Primary School Oro spread like wild fire and other Muslim Communities quickly appreciated the good gesture of sending their own children to the school or even establishing their own schools.

Denial of Muslim children in Oro Secondary Schools got to a stage where the disgusted Muslims decided to establish their own schools. This led to the establishment of Muslim schools in Oro. Later, a section of the Muslim Community in Isale Imole decided to establish the College of Arabic and Islamic Studies, Oro. The decision to establish the school was taken at the general meeting of the community which took place in Lagos on 10th September, 1988. Among other things, the school was planned to cater for the need of Islamic teachers and spiritual leaders. Those present at the meeting included Alhaji Salami, Alhaji Yaqubu Mustapha and Alhaji Yaqubu Iyaniwura who donated the sum of #150,000 to commence the building of the school. Before the inception of the school, the sum of #300,000 was spent on the building alone. The school was situated along Akosile

Street, Oro. Since its inception, it has produced many highly educated personalities spreading Islamic knowledge throughout Yorubaland.[16]

Alhaji U.T Balogun narrated further that the persecution of Muslim children was not only limited to primary schools but as well extended to the Secondary schools owned by Missionaries or Government. At Notre Dame Girls' College Oro, one still remembered how one Mrs. Bamigbade prevented Muslim girls from observing their obligatory prayers and celebration of *Mawlid Nabiyy* in 1986. She repeated same in 1989 when she turned back Muslim parents who were invited to celebrate with their children. The school, though owned by Christians, had been grant-aided by government, meaning that the Government was responsible for its maintenance and payment of staff salaries.[17]

Alhaji Y.S. Ariyo expressed that as Muslims felt they could not continue to remain on the fence and watch these arrays of persecutions, the Jama'at Nasril Islam Society (JNI), championed by Alhaji Amuda Olota, Y.S Ariyo and Ajhaji Agbabiaka, took a bold step, on 15th February, 1971, to establish the first ever Muslim Community–owned secondary school – Jama'at Nasril Islam College, Babanloma. Earlier, the Ansarul Islam secondary school was established in Ijomu-Oro in 1970 by the Ansarul Islam Society with its headquarters at Ilorin.[18] In 1972, the J.N.I College moved to her permanent site at Babanloma and in 1973, the Igbomina/Ekiti Muslim Council took it over due to financial constraints of the original founders, hence the name was changed to Muslim Council College, Babanloma. Other branches of Jama'at Nasril Islam Society quickly emulated the good giant stride of Babanloma branch and, within a short time; three more colleges were established at Oke-Ola Oro, Egi Oyo-Ipo and Owu-Isin respectively.[19]

Christians' denial of Muslim children in Christian and Government-owned schools was not limited to primary schools but it also extended to secondary schools. The Igbomina Muslims therefore saw the big challenge that they needed to struggle to establish their own schools. The next sub-heading will be discussing such schools that sprang up as a result of the re-energising of Muslim groups in Igbominaland and the impact they made in spreading Islamic learning within the area and in Yorubaland in general.

Igbaja Muslim Community

The story behind the establishment of a secondary school by Igbaja Muslim Community also had to do with sabotage and swindling of agreement by the Christians. What transpired between the Muslims and the Christians on the establishment of a school was succinctly captured by Oloyede who submits:

> Baptist Grammar School Igbaja, was established in Igbaja in Ifelodun L.G.A. of Kwara State in 1969. The idea of the establishment of the school was mooted around 1966 by members of Igbaja Progressive Union (IPU) in Lagos. Alufa Jimoh Ishin, Mr. David Ogundele and Alhaji Jimoh Amuda Baale who was the secretary to the union. Community leaders from Oro, Ajase and Omupo who had established schools were contacted. The Igbaja Progressive Union members deposit ₦20, 000 or obtain the sponsorship of any registered organization. Jimoh Ogundele and Baale approached the Sudan Interior Mission (S.I.M.) in Igbaja. The S.I.M. turned down the request. The Baptist Mission was then contacted by David Ogundele who was a Baptist member through Rev. Akande who was in charge of the Lagos campus of the Baptist Church. Thus, the application form was obtained and signed by the Baptist Mission. Adult members of the Igbaja community went to clear the site of the school, while defaulters were made to pay fine. The name of the school was to be Akusi Grammar School; but the Baptist Church members changed the name to Baptist Grammar School.[20]

Aran-Orin Muslim Community

Prior to the establishment of the first Muslim Community Primary School in Aran-Orin in 1957, SIM/ECWA and Catholic missions had established their own Primary schools. The Muslim Community School established in 1957 could however not continue to function due to the missionaries' activities. They connived with the Native Authority to close down the Muslim Community School in January, 1958. After series of efforts, the Muslim community school had to merge with Sudan Interior Mission (SIM) Schools (now ECWA) both renamed Aran-Orin Community School in 1960. This was perfected before the Muslim Children could have access to Western education which commenced in 1961. The Muslim community held firm to the already established Qur'anic School under the auspices of Ansar-ul-Islam Society of Nigeria, where Muslim children used to go in the evening after closing at their primary schools to afford the Muslim children the opportunity to have sound Islamic Education.[21]

Oke-Ode Muslim Community

Oke-Ode was among the first Muslim communities in Igbominaland to establish an Arabic and Islamic Studies School in the early 50's. The effort of the Muslim community then gave birth to *Ma'had Ta'lim-il Arabiyyah Wal Islamiyyah* at Malete quarters Oke-Ode, which was officially founded in 1984. The school was established with the purpose of producing Islamic scholars and teachers with the combined strategy of secular and religious subjects that can guarantee them further studies in future. The school, like others, has produced many graduates who have gone far into Yorubaland to spread Islamic learning. The emergence of Seventh day Adventist secondary school in

early 90's made FOMWAN to look inward and establish their own secondary school. Those Muslim-owned schools neutralized the conversion trend among Muslim children.[22]

Arandun Muslim Community

The need to cater for the peculiar needs of Muslim children to receive pristine Islamic education led Arandun Muslim Community to establish the Muslim Community School in Arandun town in 1959. The school has today, to its credit, a cream of well-baked Islamic scholars as well as many scholars in different fields of specialization who have contributed in no small measure to the spread of Islamic knowledge among Muslims in Yorubaland.[23]

Ilala Muslim Community

The early foresight of Muslims in Ilala town arose from their observation of how the Christians were discriminating against Muslim children in Christian and jointly owned schools. Another reason was the negative outcome of the efforts of the Muslim Community in taking over the defunct Jama'at Nasril Islam College, Babanloma. This agreement was reached at a meeting of all Igbomina Muslims in Lagos which they held regularly at the Late Chief AbdulKadiri Ojomu's residence in Lagos.[24] Representatives of Jama'at Nasril Islam Society came to the meeting with a complaint that the Kwara State Government wanted to move the college because Babanloma, where the school was situated, was suffering from perennial water shortage and was affected by guinea worm, to any other village whose Muslim community was ready to erect buildings and pay the sum of 81,000 Pounds as deposit to government coffers.

A prominent Ilala Muslim philanthropist, Alhaji Yusuf Amuda Orelope, rose to pledge on behalf of Ilala Muslim Community that Ilala would take up the school, while another philanthropist, Alhaji Sulaiman Olaiya pledged to single-handedly pay the sum of ₤81,000 into the coffers of Jama'at Nasril Islam for the deposit. Subsequently, Late Professor Albert Ogunsola, a frontline community leader from Babanloma rose and used the power of pen by writing petition to the Kwara State Ministry of Education, to prevent the school from being transferred by providing water and other necessary infrastructure rather than moving the school to another place. Ilala Muslim Community was neither paid back the deposit nor got the school transferred to them. After years of silence, patience and endurance, they established their own secondary school named Oyelagbawo Grammar School in 1974.The school attracted students from far and near, especially from Ijebu, Ijesha, Egba, Ondo and Ekiti areas.[25]

At both formation and inauguration of Igbomina/Ekiti Muslim Council, all Muslim communities within the two segments (Igbomina and Ekiti) joined hands together with the council and got it inaugurated at Government Secondary School Omu-Aran in 1976. But, Ilala Muslim community refused to join any other organization despite series of appeal by the council members. They stood firmly not to have anything doing with any organization/society in Igbominaland for the failure of Jama't Nasril Islam to relocate or transfer the said school to Ilala or to refund the huge amount paid for the relocation of the school to Ilala Muslim Community.

Ijomu-Oro Muslim Community

The plight of Ijomu-Oro Muslims was not at all different from that of their Oro Muslim brothers as they had a tough time battling with series of persecution of Muslim

children in public and Christian owned schools. Their quick reaction led to the establishment of a Muslim Primary School in 1957, which started as *Makaranta*, where Arabic and Islamic studies were taught alone, and later changed to *Kewu Kewe* in 1960, where both Arabic and Western education were taught. According to Alabi Hassan, the Muslim community in Lagos tried to establish a Secondary school in 1966 and 1967, but their effort was denied by the Christians who went to Kaduna, the then seat of Government, to prevent the approval of establishing the college. This incident made the community to collaborate with Ansarul Islam society which they had earlier joined to establish its first secondary school in Ijomu-Oro in 1970. The two schools have produced useful human materials for the dissemination of Islamic knowledge in Yorubaland in general and Igbominaland in particular.[26]

Okeya-po Muslim Community

Among the Muslim communities in Igbominaland that have played remarkable roles in the development of Islam in Yorubaland, Okeya Muslim Community stood out. The community's roles center on educational development. Okeya Muslims founded and nurtured successfully traditional Arabic schools (*Makaranta*) to which teachers were brought from Ilorin. Oral evidence given by Salman Bamidele Bello, established that the *Makaranta* was the handiwork of the Lagos Branch of the Muslim Community. Later, in 1950, Ansarul-Islam Primary School, Okeya was established by the forward-looking Muslim Community with an initial take-off population of forty (40) pupils.

It is interesting to note that teachers of these schools (*Makaranta* and Primary) including Arabic and Islamic Studies teachers of ECWA Primary School were paid from

money contributed by members of the Muslim community. Even, during the establishment of Okeya-po High School, the Muslim Community played a major role. Members of the Muslim community in Lagos facilitated the coming to Okeya High School of a large number of external students.

Muslims in Okeya-po town also had a tough time with their Christian counterparts in terms of freedom of worship for Muslim students in schools. They had to build their own primary school and later Okeya High School to cater for the specific interest of Muslim children. According to Alhaji S.B. Kadiri, the pioneer principal of Okeya High School, many students came to Okeya High School from places outside Kwara, especially from Osun, Oyo and Yoruba speaking areas of Yagba East, North and Yagba Central regions of Kogi State and even Lagos.[27]

Oro-Ago Muslim Community

The intrusion of Christian missionaries into the hitherto Muslim dominated Oro-Ago settlement in 1912 led to mass conversion of people, especially children of school age into Christianity. It was an easy task for the Christian missionaries as they came with the Bible in one hand and education in the other. All Muslim children pushed to them to enroll in their schools became Christians. The conversion galore became prolonged and went on until the early 60's when Rev. Playfair arrived and caused to be established Playfair Memorial College Oro-Ago which became another haven of mass conversion of Muslims into Christianity. This is the simple reason behind Oro-Ago people bearing Muslim and Christian names together e.g. Amuda Sunday, Abigael Sanni, Amos Shittu etc.[28]

At long last, in 1993, Muslims in Oro-Ago land succeeded in starting their own secondary school named Muslim Community Grammar School, Oke-Oro, (which comprises Omugo, Ajegunle, Oke-Daba, Oke-Owa and Irabon) Oro-Ago.[29] The Muslim Community in Oro-Ago proved unrelenting in sustaining the school as the school has not been fully grant-aided up till the present time. Late Justice Abdulkarim Abdullahi, Justice Abdur-Raheem Ibrahim, Alhaji Oyinlola Kadiri, Alhaji Wahab Fabiyi, Late Isa Akolade, Oba Hassan Kadiri, Alhaji Muhammad Fagbenja and other prominent Muslim community members are identified sponsors of the school.[30]

Owu-Isin Muslim Community

After the first *Makaranta* was disbanded to give way for Christian missionary school in the 1930's and 1940's, the Christian in Iwo/Owu separated from other community members so as to gain both old and youths to their faith. About ten years thereafter, a meeting was held in 1965 at Ijara-Isin to decide on establishing a Muslim community primary School. The school, which was planned to offer both Islamic and secular education subjects, was to be located at Owu-Isin formerly known as *Apata-Oba*. The school took off in January 1966 with 25 pupils. Alhaji Nasir Ibrahim the present Permanent Secretary, Kwara State Bureau of Statistics, was one of the pioneer students of the school. Efforts from Muslims in towns such as Owu-Isin, Ijara-Isin, Iji-Isin, Oke-Aba, Oba, Pamo and Owa-Onire saw the school into reality.[31]

In 1981, the same set of Muslim communities established Jama'at Nasril Islam Secondary School, Owu-Isin. Pioneer Muslims in the forefront of the secondary school

that was established include Dr. Shehu Ibrahim, Pa Ibrahim Oro, Jimoh Oyinloye, Alhaji Ahmed Sanni, Late Alhaji Abdur Rahman Esaba etc.[32]

Ila Orangun Muslim Community

The rudimentary knowledge of the Qur'an began to be taught immediately Islam was introduced to the Ila Orangun community which took place in front of the houses of the *Mallams* or Mosque corridors. But with the arrival of Alhaji Raji (Alhaji Agba) from Ibadan, where he went to pursue Qur'anic education, he quickly established his own Qur'anic school where he successfully taught and trained many Ila sons and daughters the rudiments of Islam and was able to instill in them unshakable faith that centers on the oneness of Allah. Such schools were also located along different streets of Ila such as Ita-Sapon's Mosque, Oke Ede area, Agbarajamo's compound and the Central Mosque. Many products of the said schools are today the proprietors of many Islamic Nursery and Primary Schools and are firmly established across Osun State and beyond.[33]

With the arrival of Western education in Ila-Orangun between 1912 and 1945, different Christian missionaries established primary schools. But, according to Adebayo, the Muslims were not active in the sphere of Western education then as they were in for Arabic education for fear of losing their wards' religious identity. However, Islamic education began to flourish with the establishment of Ansarud-Deen primary school in 1964.

Furthermore, since there was no law preventing individuals and group from establishing schools, many Muslim communities, organizations and private individuals began to establish Islamic Nursery and Primary schools. The first among them was

Nurud-Deen Nursery and Primary School, followed by Al-Huda Model Nursery and Primary School. Others include Al-Hikmah Nursery and Primary School and Tijanniyyah Nursery and Primary School. Both Al-Huda and Nurud-Deen had moved forward with the establishment of Grammar Schools each. It has to be stressed here that for such schools, Arabic and Islamic learning formed core subjects in their curricula. Products of the earlier mentioned schools are firmly established in different capacities while some others have taken up challenging positions for religious propagation and disseminating Islamic knowledge across Yorubaland and beyond.[34]

Ora-Igbomina Muslim Community

At Ora-Igbomina, Ifedayo Local Government Area of Osun State, the community could not have any primary School but there are two noteworthy Islamic vanguards who have indeed contributed to the crusade of Islamic awareness within and outside the locality. Alhaji Jamiu Olawepo Adewoye, a graduate of the University of Ilorin and the current *Mufassir* of the town established *Mahad Ta'limul Arabiyyah wal-Islamiyyah L'Dhikri Imam* Jamiu Ayantola in the town and the school has turned out many graduates, who, after acquiring higher education, have become teachers of Arabic and Islamic Studies all-over Nigeria.[35] Also, the immediate past *Naib-ul-Imam* of the town, Alhaji Jamiu Abidoye who studied under Shaykh Kamalud-Deen Al-Adabiy and a qualified Grade II Teacher founded the Tijaniyyah Order in the town, He trained many people along the *Tijaniyyah* line. He also established his own *Zawiyyah* in Ora where he trained his students.[36]

Omupo Muslim Community

Members of Omupo Muslim community's immediate reaction to the swift change of the name of Omupo Grammar School built with money contributed by the whole citizens of the town to Omupo Anglican Grammar School and the name of the proprietor to Anglican Church Omupo from Omupo Community was to process the establishment of a secondary school of their own to cater for the peculiar education of Muslim children which they felt was highly needed. Muslim children graduating from Muslim Community Primary School, since then, entered Omupo Muslim College established in 1994.

It is pertinent to reflect upon the doggedness of Omupo Muslim Community members as they survived all opposing steps taken by their Christian counterparts to ensure that the school was not registered. Even, after its successful establishment, the Christians in the town wanted to connive with some officers of the State Ministry of Education to disallow the use of *hijab* (veils) by female students of the school, but the Muslims triumphed and the use of veils was approved by the Ministry. Omupo Muslim Community was therefore able to contribute to Islamic learning and development by achieving the aims and objectives of establishing the primary and secondary schools which center around giving sound education to the Muslim children and imbibing in them ideal Islamic culture.[37]

Ganmo Muslim Community

As it happened at Ora Igbomina, a vanguard was pushed by the urge to quench the thirst and yearnings of Ganmo Muslims for effective and qualitative secondary education, especially for Muslim children in Ganmo. Also, the need to blend Islamic cultural education with moral upbringing, to be provided through a secondary school was thought

of. The establishment of the school however became only possible in year 2000 by one Mallam Ismaila Ibrahim Opeloyeru.

Members of the Christian Community in the town rose to prevent the approval of the school, but Mallam Opeloyeru was too tough for them to be easily conquered, and at last, the school was approved. Despite the financial difficulties suffered by the school at the beginning, the school has continued to wax from strength to strength. To date, it has produced numerous highly educated male and female indigenes who are engaged in various disciplines and contributing to the growth and development of the country.[38]

3.3 Introduction of Islamic Studies to Government Schools

With the vision and mission of mass conversion of Muslim children into Christianity, the first set of conventional primary and secondary schools were established by Christian missionaries.[39] The Muslim children attending these Christian established primary and secondary schools were massively converted into Christianity in fulfillment of the goals of the missions. It was education in one hand and the Bible in the other. So, as students, you either accept the Christian religion or quit the school. A vivid testimony was the case of Late Alhaji Ismail Olohungbebe, who had to quit Catholic Primary School, Aran-Orin for Omu-Aran, then to Oro where he completed his primary education at Oro Muslim Primary School due to persecution at Aran-Orin Catholic Primary School.[40]

Despite the approval given to the teaching of Arabic and Islamic Studies in post-primary schools by the then Military Governor of Kwara State, General George Innih in 1976, the Christian missionaries did not allow them in their schools. Among the schools

where opposition of Muslim children was at the peak then were ECWA Girls' Secondary School, Omu-Aran, Notre Dame Girls College, Oro, St. Clare's Girls' College, Offa, Victory College of Commerce, Edidi, Christian Comprehensive College, Oro Ago, Oro Grammar School, Oro and Fatima Community College, Ekan-Meje/Aran-Orin.[41]

The situation became unbearable to the extent that when the Muslim pressure group under the umbrella of Igbomina/Ekiti Muslim Council went to Ilorin to complain, they were advised by the then Grand Qadi of Kwara State Shari'ah Court of Appeal, Justice Abdukadir Orire, Alhaji Yusuf Idi-Aro, Alhaji Liman Umar and Late Alhaji Salahud-Deen Dolapo to form a Muslim body for fighting that opposition. This gave birth to the formation of Igbomina/Ekiti Muslim Council in 1976. Members of this body paid constant visit to Zonal Education offices in Irepodun, Ifelodun, Isin, Ekiti and Oke-Ero Local Governments to push for the recruitment and posting of qualified and competent Islamic Religious Studies' teachers to all schools in Igbomina/Ekiti land and it was successfully pushed.[42]

3.4 Efforts of Muslim Organizations

One of the strategies adopted by Igbomina Muslims to make the establishment of their own schools an easy task was to form groups and organizations. Notable Muslim organizations emanating from such groupings and which made impact on Islamic education are Kwara State Muslim Council (Igbomina/Ekiti Branch), Jama'at Nasril Islam Society, Ansarul-Islam Society, and The Young Muslims' Association of Nigeria (YMAN).

Igbomina/Ekiti Muslim Council

Igbomina/Ekiti Muslim Council is a branch of Kwara Muslim Council. Kwara State Muslim Council was founded in Ilorin in 1968 with the aim of bringing all Muslim organizations under a single umbrella for guiding and protecting matters of Islamic interest in Kwara State. The council's formation and coordination were all inspired by the pioneer Grand *Qadi* of Kwara State Shari'ah Court of Appeal and Sarkin Malami of Ilorin, Honourable Justice Abdulkadir Orire (CON).[43] Within a short period after its establishment, Kwara State Muslim Council made two notable landmark achievements namely: the taking over of the then only Muslim-owned secondary school in the State from its original owner – Jamat Nasril Islam Society and its prevention from becoming a Christians' property and the taking up of payment of Arabic and Islamic Studies teachers' salaries by the State Government.[44]

The Igbomina/Ekiti branch sprang up from the short story of how Arabic and Islamic Studies teachers employed by the then Irepodun Local Education Authority were instantly sacked as soon as they were employed. The matter was reported to a large general meeting of Kwara State Muslim Council holding at city centre (Centre Igboro) Ilorin, on 29th September, 1976 at Ilorin with the then Emir, Late Zulkarnain Gambari in attendance. The general house rose from that meeting with a decision to take up the issue instantly and they made the government to call back the sacked teachers who were re-absorbed. Some of them are Abdur Raheem Qasim Olla, Abdur Raheem Olakewu now *Qadi* (Judge) of *Shari'ah* Court of Appeal Ilorin, Raji Balogun Oro Ago, Mustapha Adeyeye Ahmed *Mufassir* Ipetu Igbomina, Isa Salahud-Deen, Hussain Salahud-Deen, Zakariyau Salahud Deen, Nasiru Zubayr Oke Onigbin, Alhaji Isa Olabola Omu Aran,

Alhaji Abdul Azeez Agboola now Oba of Agbeku and Muhammad Alabelapo of Babanla.[45]

Returning from the Ilorin General meeting of the Kwara State Muslim Council, the entire Muslims in the then Igbomina/Ekiti division saw the obvious need for a body to monitor the appointment, posting, service and welfare of all Arabic and Islamic Studies teachers in their domain. Thus, Igbomina/Ekiti Branch of the council was inaugurated on 28th November 1976 in Omu Aran. Some Igbomina/Ekiti philanthropic Muslim elders were also involved in the activities of the Council. They included Alhaji S.B. Kadiri, Alhaji Jimoh Olaoye and Alhaji Ibrahim Kolawole.[46] At the inauguration, some people were unanimously elected to serve in the pioneer executive of the council while some were selected as ex-officio.[47]

With the pioneer executive committee put in place and the successful acquisition of land both at Omupo and Ajase-Ipo, work started on a befitting secretariat complex which was designed to accommodate an Arabic School beginning with two blocks of classrooms. The council also deemed it fit to appoint an administrative secretary, and Alhaji Abdul-Azeez Adeniyi (a native of Omu-Aran) was appointed officially with effect from 1st July, 1977. This was done for effective coordination of the various Muslim communities that constitute the membership of the council.[48]

Weathering through all storms and odds, the Igbomina/Ekiti Branch of Kwara State Muslim Council has made a number of cornerstone achievements, all of which have contributed to the spread of Islamic learning, not only in the area, but all over Yorubaland. Some of such achievements include:

a. Fighting assiduously for the entrenchment of Arabic and Islamic Studies in the curricula of primary and secondary schools within the former Igbomina/Ekiti which has now become five Local Government Areas viz: Irepodun, Ifelodun, Isin, Ekiti and Oke-Ero.
b. Ensuring that Arabic and Islamic Studies teachers are posted to all schools, no matter who the proprietors are.
c. Organizing training workshops for teachers of Arabic and Islamic Studies to ensure improved quality of their deliveries to Muslim children.
d. Resisting and removing all forms of discrimination against Muslim children, especially in Christian-owned schools.
e. Making regular contacts with Local Education Authorities and the State Ministry of Education to lodge complaints about Islamic matters or to request for certain rights that were hitherto denied the Muslim *Ummah*.
f. Making peace, through arbitration, among disagreeing Muslim communities in order to forge stronger unity for the growth and progress of Islam.
g. Establishment of branches in Lagos, Ibadan, Osogbo, Ile-Ife and other places where appreciable groups of Igbomina Muslims reside to replicate such activities that are carried out at home and ensure that Islamic education is not allowed to elude the Muslim children living with such parents.

It was revealed to this researcher that Alhaji Abdul-Azeez Adeniyi, the Administrative Secretary, asked of the meeting dates of such 'foreign' branches and often endeavoured to attend some of them with useful suggestions. The Council, apart from taking over Jama'at Nasir -l- Islam School, Babanloma, also changed the name of the

school to Muslim Council College. The Council has been playing supervisory role to ensure that Arabic and Islamic Studies are taught in all schools in Igbomina land of Kwara State.[49]

Jama'at Nasril Islam Society

The problems of dichotomy among Christians and Muslims such as Christian Mission Schools enjoying some advantages over and above Muslim or community-owned schools, mass conversion of Muslim children into Christianity in Christian-owned schools, withdrawal of Muslim children form Christian schools by parents for fear of conversion into Christianity etc. became heavy in the hearts of some concerned Muslims who felt they needed to form a branch of one of the notable Muslim organizations that were popular then. Those concerned Muslims included Prince Tijani Elemele (from Esie), Abdul-Razaq (from Eruku), Muhammad Jimoh (from Ayedun), Abdul-Kareem Bakare (Igbaja), Abdul-Rahman Afolayan, Jimoh Olota, Y.S. Ariyo and A.B. Olota (all from Oro) and Abdulkadri Atolagbe (from Ajase-Ipo).[50]

After making about two trips to Kaduna, they discovered that Jama'at Nasril Islam Society was seated in Kaduna. There and then, in 1967, they decided to form an Igbomina/Ekiti Branch of Jama'at Nasril Islam and because of what prompted their action, they took education as their priority. Due to the enormity of money required to establish schools, they made passionate appeal to Muslim communities from different Igbomina/Ekiti villages residing in Lagos, Ibadan, Ife and other places. Within a short time, many Muslim community primary schools had sprung up. Some of such schools

were found in Patigi, Oniyere, Ayedun, Odo-Owa, Owu-Isin, Egii Oyo Ipo, Oke-Ola, and Ajengbe. Some of them have developed into secondary schools today and have been producing graduates who have been making noteworthy impact in the area of spreading Islamic learning. Christians became envious on noticing that Muslims, becoming enlightened, were already establishing schools. This led them to influence the transfer of members of this group to various places like Osi, Kabba, Lafiagi etc. However, to their dismay and astonishment, this resulted into a catalyst that actually resulted into the springing up of more branches of Jama'at Nasril Islam, many of which have well-built primary and secondary schools to continue to promote Islamic education.[51] History has it that it was through the effort of this enviable group that Kwara State Government changed Jebba Teacher's College to Arabic Teachers' College, Jebba, to take care of the peculiar need of Arabic and Islamic Studies teachers for Muslim children.[52]

In 1976, the Igbomina/Ekiti Branch of Jama'at Nasril Islam Society began to organise Ramadan lectures for members of the public. This was with a motive of enlightening the Muslim civil servants more about Ramadan and other pillars and practices of Islam. The idea was borrowed from the Islamic Missionaries' Association of Nigeria (IMAN) Ramadan lectures.[53] The established primary and secondary schools of the Society in Igbominaland are as contained in the table below:

PRIMARY SCHOOLS	LOCATION	YEAR OF ESTABLISHMENT
Jama'at Nasril Islam Primary School	Share	1971
Jama'at Nasril Islam Primary School	Ora	1972
Jama'at Nasril Islam Primary School	Igbaja	1972
Jama'at Nasril Islam Primary School	Oke – Ode	1973

Jama'at Nasril Islam Primary School	Egudu	1974
Jama'at Nasril Islam Primary School	Owu-Isin	1974
SECONDARY SCHOOLS		
Jama'at Nasril Islam College	Babanloma	1971
Jama'at Nasril Islam College	Oke-Ola, Oro	1973
Jama'at Nasril Islam College	Egii Oyo-po	1981
Jama'at Nasril Islam Sec. School	Owu-Isin	1981
Muslim Community Grammar School	Oke-Oro/Oro-Ago	1993

In addition to establishing primary and post primary schools, the society has taken a stride further to follow the "catch them young" struggle of Christian crusaders by establishing Nursery/Primary schools. Oro and Idofian branches of the society have laid good examples in this wise.[54]

Ansarul Islam Society of Nigeria

After meritorious years of selfless service in the course of Islam, especially in the sector of Islamic scholarship i.e. bringing up many Muslim scholars throughout the length and breadth of Yorubaland and propagation of Islam through preaching and teaching in and outside Nigeria, the late Shaykh Muhammad Kamalud-Deen, Member Federal Republic (MFR), founded Ansarul Islam Society of Nigeria in May, 1942 with the aims and objectives of:

a. Disseminating Arabic and Islamic culture. spreading Islam to areas it has not reached;

b. Extending Islamic brotherhood to all Muslim organizations within and outside Nigeria;
c. Establishing schools and colleges in all nooks and crannies of Nigeria; and
d. Encouraging the spirit of service and cooperation for the cause of Islam.[55]

The society, which started with only a few branches around Ilorin and Lagos at its inception, now has well over 200 branches spread all over the country. These include Ilorin, Lagos, Ebute-Meta, Kaduna, Ede, Ife, Ilesha, Ikare Akoko, Ogidi Ijumu, Kano, Jos, Zaria, Sokoto, Ondo, Ijomu-Oro, Offa, Ayegunle-Gbede, Ayetoro-Gbede, Minna, Jebba, Ogbondoroko, Ore, Omu-Aran. Laduba, Sanmora, Mokwa, Budo Are, Kishi, Maloko, Igbonnla, Balah, Alapa, Agbamu, Lokoja, Agege, Iludun-Oro, Ejigbo, Edidi-Aala, Ayetoro Egbado, Ira, Oyo, Osogbo, Marafa-Oja, Ajegunle-Oro (Oke-Owa), Orisumbare Aboto-Oja, Gure, Apado, Afon, Ilobu, Okeya, Akure, New Bussa, Osi, Shaki, Yauri/Yelwa all in Nigeria and Sakete in the Republic of Benin.[56]

The relevance of mentioning and discussing Ansarul Islam here is because of its branches that exist in Igbomina towns such as Ijomu Oro, Omu-Aran, Aran-Orin, Samora, Maloko,Oko- Ode, Igbonla, Agbamu, Iludun -Oro, Edidi/Aala and Okeya. It is noteworthy that the society's branches in those Igbomina towns have both primary and secondary schools well established and catered for. Products of those schools have contributed remarkably to Islamic learning in Yorubaland.[57]

To date, the Igbomina people enjoy the dissemination of solid Islamic education to their Muslim children at both primary and secondary levels. The Igbomina Muslims can boast of the following Ansarul Islam Schools:

PRIMARY SCHOOLS	LOCATION	YEAR OF ESTABLISHMENT
Ansarul Islam LGEA School	Ijomu-Oro	1959
Ansarul Islam LGEA School	Agbamu	1959
Ansarul Islam LGEA School	Edidi-Alla	1959
Ansarul Islam LGEA School	Share	1960
Ansarul Islam LGEA School	Igbonla	1960
Ansarul Islam LGEA School	Maloko	1960
Ansarul Islam LGEA School	Owode-Ofaro	1960
Ansarul Islam LGEA School	BalogunOja / Ajegunle	1960
Ansarul Islam LGEA School	Iludun Oro	1960
Ansarul Islam LGEA School	Igbo Owu	1973
SECONDARY SCHOOLS		
Ansarul Islam Grammar School	Ijomu Oro	1970
Ansarul Islam Secondary School	Igbonla	1980
Ansarul Islam Secondary School	Maloko	1980
Ansarul Islam Sec. Commercial College	Sanmora	1981
Ansarul Islam Secondary School	Oko-Ode	1981
Ansarul Islam Secondary School	Omu-Aran	1998

Young Muslims' Association of Nigeria (YMAN)

Originating from Aran-Orin (in Irepodun Local Government Area of Kwara State) in 1967 as the metamorphosis of the defunct Arabic Students' Union Aran-Orin, which later became Aran-Orin Young Muslims' Association, the Young Muslims' Association of Nigeria (YMAN), has many well-rooted and active branches in Yorubaland in general

and Igbominaland in particular. Among those branches, two have taken bold step to establish schools. These are Omu Aran and Aran-Orin. However, as fate and destiny would have it, Aran-Orin Branch's Muslim Prospect Academy has been closed down due to lack of funds. At Omu-Aran, Al-Furqan Islamic Nursery and Primary School is still doing very well. Many products of the school have bagged degrees in various fields and are serving the Muslim *Ummah* in various societies today in Yorubaland. One of the major achievements of the association is the stoppage of sporadic conversion of Muslim youths to other faiths. It has also successfully instilled unshakable faith in the minds of its members.[58]

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47. The pioneer executive officers of the council were:

Alhaji Mustapha Lambe Abdus Salam	-	Chairman
Alhaji Abubakar (The then Chief Imam of Osi)	-	Vice Chairman
Alhaji S.B. Kadiri	-	Secretary General
Alhaji Ibrahim Kolawole	-	Asst. General Secretary
Alhaji S.A. Ibiwoye	-	Treasurer
Alhaji S.I. Madandola	-	Education Secretary
Alhaji Salahud deenYaqub	-	Chief Missioner

Furthermore, the following people were selected as ex-officio members to ensure fair representation throughout the area:
Alhaji Jimoh Olaoye from Oke-Aba;- Alhaji AbubakarAdeyemi;
Alhaji Abdur-RaheemAtobiloye – Oke-Ode;- Alhaji Abdus-Salam Olajide, Aran-Orin;
Alhaji Abubakar Umar, Share; - Alhaji A.A. Usman, Ile-Ire;
- Mal. M.A. Alabelapo, Ile-Ire;
Alhaji Abdul-Ganiy, Ora; - Alhaji Raji Balogun, Oro-Ago, and Alhaji Ibrahim Kolawole, Igbaja

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CHAPTER FOUR

MUSLIM SCHOLARS AND PHILANTHROPISTS AND THEIR CONTRIBUTIONS TO ISLAM IN YORUBALAND

This chapter discusses the distinctive efforts of notable Igbomina Muslims who have made notable contributions to the development of Islam in Yorubaland. Those are personalities who, indeed, have made indelible marks on the sand of time as regards education, Islamic culture and practices in the trado-geographical area called Yorubaland. For ease of recognition, these personalities are discussed under the sub-headings as follow:

- Contributions of Igbomina traditional Islamic Scholars and *Jihadists* to the development of Islam in Yorubaland.

- Contributions of Igbomina Muslim Philanthropists to the development of Islam in Yorubaland.

4.1 The Contributions of Igbomina Muslim Traditional Scholars and Jihadists

Adebayo, citing Nasiru, that '*ulama'* are classified into tradional and modern going by the Nigerian context. He went further to described traditional *'ulama'* (scholars) as those who are well versed in the Quran, the *Hadith*, Arabic grammar, Islamic jurisprudence and other branches of Arabic and Islamic Studies. They are scholars who would not do what they thought the Prophet did not do and they preferred to do what he did like eating with fingers instead of using spoon and other eating utensils, and sitting on the floor rather than on chairs. They hardly allow their women to go out even at night and when necessary, they go out fully veiled. They also have their beards uncut and have formed the habit of always putting on turbans. They do not have interest in Western type of education which they see as *kufr* education and learning in English which to them is *kufr* language.[1] Some of these scholars and jihadits who have contributed to the development of Islam in Yorubaland through their knowledge and activities are discussed in the ensuing paragraphs.

Allah commanded in the Glorious Qur'an thus:

> **"وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَـٰئِكَ هُمُ الْمُفْلِحُونَ"**
>
> Let there arise out of you, a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; they are the ones to attain felicity (Q3:104).

Responding to the above Qur'anic injunction, Igbomina-born Islamic scholars rose to the challenge of calling people unto the way of Allah. Some of them are discussed here to expose their individual contributions to the development of Islam in Yorubaland.

4.1.1 Late Alhaji Raji Obaloja

Late Alhaji Raji Obaloja was born by non-Muslim parents, but he was made to accept and embrace Islam by one Alfa Ibrahim Ile Elejika, Isale Imale in Ila-Oragun. As soon as he, embraced Islam, Alhaji Raji saw the need to acquire knowledge about his new faith. He therefore travelled to Osogbo and Erin-Osun for Islamic learning.[2]

He was blessed by Allah as he performed the holy pilgrimage to Makkah and Madinah in 1934. He therefore became the first person to perform Hajj in Osun North-East Division of the old Western Region. This earned him the appellation Alhaji Agba. Four years after, he returned to Ila Orangun to start *da'wah* activities. He was made the *Mufassir* of Ila-Orangun, but he did not limit his preachings to Ila-Orangun. He carried his preachings to Osogbo, Ijebu and Ile-Ife. In all his preaching activities, he moved in company of his students and followers, prominent among who were Alhaji Tijani Modiu, Ibrahim Alasa, Alfa Yahya Olumoti, Alfa Salahud-Deen who hails from Ipoti-Ekiti and Yunus Adeniran who now stays in Lagos for *da'wah* activities.[3]

Alhaji Raji was the first person to bring *Mawlid Nabiyy* Celebration and the Tijaniyyah group to Ila-Orangun. He was also the first Muslim scholar to render*Tafsir-ul-Qur'an* during the month of Ramadan during the reign of Late Alhaji Uthman Kolawole as the Chief Imam. Alhaji Raji was very good in *Tafsir-ul-Qur'an*. He died in 1992.[4]

4.1.2 Late Shayk Mahmud Muhammad (Al-Bayan) Alalaye

Another notable contributor to the development of Islam in Yorubaland, the late Shaykh Mahmud Muhammad Al-Bayan Alalaye, was born around 1900 at Ogele, Oke Ile Alfa, in Igbaja District of Ifelodun Local Government Area of Kwara State. Young

Mahmud Muhammad started Qur'anic education with Shaykh Abdul Qadir Shawu and successfully completed basic Quran recitation within a short time. He then went to study further with Shaykh Bayo Ago at another nearby settlement called Bayero, also in Igbaja District. While with Shaykh Bayo Ago, he learnt *fiqh, hadith* and other branches of Islamic Studies. After becoming well 'baked' and prepared to deliver the message of Islam, Shaykh Alalaye started preaching moving from village to village and teaching young children the Qur'an.[5]

Shaykh Alalaye later decided to shift to Lagos where he worked with white men at Apapa Wharf and in Tin Can Island. In Lagos, he started searching for more knowledge by attending evening classes with his new teacher, Shaykh Zubair Araro at Isale Eko. He later established his own local Arabic school at Ebute Ayekale and Ipata, but after spending two years there, he moved to Obadina where he was appointed *Mufassir*. After many years at Obadina, he shifted to Ketu. While at Ketu, he was still attending *Tafsir* session before his departure. When he grew old, he delegated his deputy, Shaykh Isa Alghamawi to be representing him at Obadina *Tafsir* session, while he attended personally on occasions.

It is noteworthy to remark that some scholars emerged through the *da'wah* effort of Shaykh Alalaye at Obadina Mosque. One of such scholars eventually took the baton from him as *Mufassir*. He was known to have been blessed with high wisdom which made it easy for him to settle disputes among people and to do act of counseling. The nick-name Al-Bayani was given to him by his teacher, Shaykh Zubair Araro because the teacher identified his God-given wisdom to the extent that he directed matters brought to him to Shaykh Alalaye to settle.

Among his disciples are late Shaykh Mahmud Idris Awwal from Irapa, Mahmud Ameen, Igaa Idera, Jamiu Orode, Musbahud-Deen Alufa from Oyo, Dr Shaykh Luqman Jimoh, an Associate Professor at Kwara State University, Malete, Alfa Akanbi Okanle and Al-Ghamawi Dauda Ilorin to mention but a few.

Many of Shaykh's children are today graduates of Arabic and Islamic Studies and are engaged in teaching and preaching of Islam in numerous places in the country, especially in Yorubaland. Of striking importance and worthy of praise is these children's step in upgrading the Shaykh's traditional school to '*Ilimiyah* status with '*Idadiyyah* and *Thanawiyyah* sections. Those children stood firm in the task of nurturing the school to an enviable status despite the challenges posed by *Zumuratul M'umneen* and other competing bodies. The school now stands out distinctively at Araromi Iwo Street, Ikosi, Ketu, Lagos. The late Shaykh also had disciples at Epe, Abeokuta and Ijebuland.[6]

4.1.3 Late Alhaji Abdus-Salam Tafsir

Born in Omu-Aran in 1903 to Oba Momoloso, the reigning Olomu of Omu-Aran at that time, Late Alhaji Abdul-Salam was known to be born of the same father with the personality who brought Islam to his compound. That personality was no less than the first Chief Imam of Omu-Aran, Late Bello Olanipekun. On embracing Islam, Late Abdus-Salam, along with early Muslims in Omu-Aran faced severe opposition from the pagans who dominated the town's population at that time. The persecutions became so unbearable that he had to run for his life and to reside in Ilorin where he started learning the Qur'an, and this he did for many years.[7]

After becoming well versed in Qur'anic and Islamic teachings, he returned to his home town, Omu-Aran, and started teaching others the knowledge of Al-Qur'an and

Islamic religion generally. He had, to his credit, many notable students whom he brought up successfully. Among his students were Late Alhaji Yahaya Abolaji (who was the Missioner for Omu-Aran Muslim Community for many years until his death and Chairman, Igbomina/Ekiti Muslim Council) and Alhaji Jimoh Ibitoye. Late Alhaji Abdus-Salam became the *Mufassir* (Qur'an Exegete) of Omu-Aran Muslim Community and he received the chieftaincy title of Baba Adini of Igbomina/Ekiti from the Muslim Council.[8]

4.1.4 Alhaji Shaykh Muhammad Thani Daud Jeje

Alhaji Shaykh Muhammad Thani Daud Jeje was born to the duo of late Muhammad Salahud-Deen Akande Daud and late Halimah Akande Daud in 1915 at Oke-Ode in Ifelodun Local Government Area of Kwara state, Nigeria. His real surname is Daud, not Jeje as he was known. Jeje was the nickname of one of his teachers whom he succeeded. He therefore inherited the teacher's nickname after his death.[9] Shaykh Daud Jeje's father died early; this affected his education as his poor mother could not afford financing his education. He therefore joined some of his mates in going to their father's farm to offer farm labour and other services for reward. He was identified for exemplary traits of simplicity, patience, obedience and intelligence. He was also helpful to his parents. He practised farming until he became famous among young farmers who made him their leader.[10]

In 1930, he was taken to his uncle in Lagos, who enrolled him with one *Mua'lim* called Alfa Shaykh Musa Ilu-Ora who eventually became his first teacher. By 1932, he had finished learning how to recite the Qur'an. His teacher was so happy about his brilliance that he employed him to teach others how to recite the Qur'an; this was the

beginning of his career as a teacher, while he was still a student. He proceeded to another local Arabic school, about which he had been hearing *Sa'i-diyyah Jejewiyyah*, founded by Alfa Shaykh Ahmad Jeje in 1936. His uncle and his new teacher took good care of him as they found him to be a good boy with high morals. He married his first wife Khadija in 1947 and his second wife, Aishah in 1954 and had a total of thirteen children from both wives, all of who were well trained and educated.

It is worthy to mention the fact that among all the students of Alfa Ahmad Jeje (Shaykh Jeje's teacher), the single one he loved most was Thani Daud because of his high level of intelligence, seriousness and inquisitiveness. The love and affection were openly shown that he chose him to be his assistant in operating the Arabic school. As a result of his being found to be efficient, all the control of administration of the school was released to him.[11]

After a brief illness, the great teacher and proprietor (Alfa Ahmad Jeje) died on Friday 27th October, 1944. Following series of meetings among the children and family members, they resolved to release the control and proprietorship of the school to Thani Daud.Hence, since 1944, Thani became the successor of the proprietor of *Madrasatu Sa'idiyyah Jejewiyyah Laghus Nijiriyyah*. Before his teacher and founder's death, in 1942, he was called upon and sent to Morocco to represent his proprietor in an annual lecture to which the Shaykh used to be invited. Since that time, he became a regular visitor to Morocco where he spent two weeks annually, acting on behalf of his boss. This he did for about nine years, between 1942 and 1951. His frequent trips to Morocco made him to be promoted to the Assistant Proprietor position in 1942 and the experience he gathered from there enabled him to improve the school, even after his master's death.

Shaykh Muhammad Thani Daud Jeje got the whole Qur'an memorized between 1936 and 1938. He got initiated into the Tijaniyyah order in 1937 and his active participation made him to be promoted to the rank of *Muqaddam* in the group in 1942.[12]

Again, the Shaykh, in his bid to rid the Muslim *Ummah* of ignorance, took to writing of books and his first publication was a fifty-two page book titled *As-Salat wat-Tahadhiib* which was written in Arabic and Yoruba languages.[13] Shaykh Thani Daud Jeje's knowledge, blended with piety and fascinating public oratory has gained him wide publicity and fame beyond the shores of Nigeria. What specially endeared him to people, literate and non-literate, was his great knowledge of Arabic and Islamic Studies, Islamic Jurisprudence coupled with his unique ability to impact knowledge unto others. He made it known by words and deeds that his primary motive of becoming an Islamic scholar was to teach Muslim youth and, equally, adults about the religion of Islam. His determination was also fueled by the desire to contribute his own quota to Islamic development and its learning in the area where he lived. The school, *Jejewiyyah* school of Arabic and Islamic studies, since its inception, and especially, since Shaykh Thani Daud Jeje took over the proprietorship, has been waxing stronger and stronger and, till today, it stands out as one of the most modernized and civilized Arabic Schools in Lagos Island.[14]

Little wonder that the Shaykh's vision that the school would produce graduates who would assist greatly in spreading the good message of Islam and contribute to its growth and development far and wide on the Nigerian soil actually materialized. Indeed, the great school served as a solid foundation for graduates who went to universities for further education while some of them are today holders of doctorate degrees in various disciplines, but with emphasis on Arabic and Islamic Studies. To crown it all, on 3rd

March 1985, the senior students of the school formed and launched a group named *Jejewiyyah* Muslims Association. This Association has also contributed immensely to the growth and development of Islam in Lagos Island, Lagos State and its environs. The Association came into existence through Shaykh Daud Jeje's initiative[15] The Association engages in Islamic activities such as public lectures, symposia, guidance and counselling sessions, Islamic ceremonies and paying annual homage and visit to motherless babies' homes, hospitals and prison yards to lecture, pray, counsel and present gifts to the inmates.

On a special note, Jejewiyyah Muslims' Association also embarked upon the conversion of non-Muslims into the Islamic faith. Notable among the numerous converts they won were Shaykh Adekunle Ogunbina, formerly named as Samuel. He hails from Awe, Oyo State, Abdul-Gafar Folohunso Taiwo, formally Sunday, an Ijesa from Osun State, and Muhammad Muritala Ohajimadu, formerly Christopher. He hails from Orlu Local Governmnent Area of Imo State and Abdul-Kariim Smith, formerly David Smith, a Liberian Christian refugee. Such converts into Islam as mentioned above were given thorough Islamic training so that they would be able to practice the Islamic religion in their respective towns.

One beautiful achievement of this great scholar worthy of mention here is that his school was noted for participating in the Qur'anic reading competition to commemorate *Mawlid Nabiyy* celebration in Lagos. In fact, during the National Qur'an Reading Competition organized for Muslim youths and adults at the Nigerian Television Authority premises Lagos in 1986 and 1987, the school came first at primary stage and took 2nd position at the final stage held in Sokoto in the adult categories and 3rd in the youth

categories. It needs to be mentioned that Shaykh Jeje was popular in Qur'anic education to the extent that he developed what is called *Jejewiyah* intonation in the reading of the Qur'an. Stressing the useful contribution of Shaykh Muhammad Thani Jeje (1915-1996) to Qur'anic recitation, Jimoh writes:

> The *Jejewiyyah* intonation was popularized by Shaykh Muhammad Thani Jeje (1915-1996), a leading student of Shaykh Ahmad Jeje who taught the intonation to his students some of who put the intonation on audio-tape either in the form of pure recitation or recitation within lectures. Most recent of such endeavor is that of Sulayman al-Badawi who read the whole of Surat Maryam, with some explanations in Yoruba, using the Jejewiyyah intonation.[16]

The above notwithstanding, it is observed that Jejewiyyah tone is only popular among the Muslims of Lagos Island and not in all parts of Lagos. The intonation is not as popular as *Adabiyyah* and *Markaziyyah* intonations. This was confirmed by Sikirullah Atanda Adenigba who submitted that Jejewiyyah tone is only popular among the Muslims of Lagos Island and not all parts of Lagos[17]

4.1.5 Late Shaykh Salahud-Deen Yaqub

As-Shaykh (Alhaji) Salahud-Deen Yaqub was born to Muslim parents in Ajinge compound Omupo around 1919. He started learning the Qur'an at an early age with a Mallam who came from Ilorin and was leading the Muslims in Egii Oyo-Ipo at that time. The Shaykh was then living with his father, Alhaji Yakubu Alao Abdullahi, to assist him in farming at a cottage called Gbodu near Egii Oyo-Ipo. On his return to Omupo, he was given to another Mallam called Alfa Bello of Ajinge compound who later became the Chief Imam of Omupo. He finished learning the Qur'an and held his graduation (*Walimatul-Qu'ran*) with him. Shortly after this, his father died.[18]

Shaykh Salahud-Deen then had to travel to Lagos where he started working as a load carrier for other people (porter) to earn a living. While doing this, he started learning further Arabic and Islamic studies with Alhaji Shaykh Abubakar Makanjuola, Alhaji Sanni Jeje Oke-Ode and Alhaji Shaykh Muhammadul-Awwal Omupo for whom he recited Qur'anic verses while preaching. It was with Shaykh Awwal that Shaykh Salahud-Deen learnt more about Qur'anic exegesis, *Nahw* and *Sarf*. Furthermore, all foreign lecturers who came from Saudi Arabia to organise refresher courses for teachers of Arabic and Islamic Studies were embraced by Shaykh Salahud-Deen and he mixed freely with them and learnt a lot from them.[19]

Shaykh Salahud-Deen's interest in establishing an educational institution that would help to spread knowledge of Arabic and Islamic Studies first got materialized through an Islamic Association founded by him in 1957 called *Zumurat-ul-Islamiyyah* which had Khalifah Mohammad al-Awwal as Chairman. Members of the Association, at a meeting in 1953, resolved to establish an Arabic and Islamic Studies School where Shaykh Yakub will be the Head Teacher. Members of that Association included Shaykh Abubakar Akogun Elerinjare, AlfaYusuf Ilala, Alfa Uthman Ojomu, Alfa Muhammad Ilala, Alfa Abdul-Qadir Oduoye, Omupo, Alfa Abdus-Salam Ile Ojomu, Omupo, Alfa Jimoh Ajao Ile Gbake, andAlfa Idris Aduagba Ile Otibaje, Omupo.[20]

Later, the Muslim community also established its own Arabic School operating within the central mosque premises. After series of meetings, the two schools were merged together and it became Omupo Muslim Community L.G.E.A (Primary) School. After working there for many years, Shaykh Salahud-Deen left his home town in 1963 to teach at Ilala Community Primary School. Many of his pupils at Omupo and Ilala have

become teachers, principals, and school proprietors today, impacting knowledge of Arabic and Islamic Studies to others from far and wide.[21]

The peak of Shaykh Salahud-Deen Yakub's achievement in promoting Islamic education was the establishment of his own school which started as Arabic Training Centre, Omupo at a place called Ajegunle in October 1967. The school was established to disseminate knowledge about Qur'an, Arabic and Islamic Studies. In 1970, the school moved to its permanent site along Obaloyan Road. The name of the school was changed to Arabic and Islamic Advanced College Omupo while secular subjects were included in the curriculum. This led to opposition from government and the proprietor had to get the college duly registered with the Ministry of Education.[22]

Products of the school graduated with '*Idaadi* (Beginners) certificates from 1972 while, by 1989, they started graduating with *Thanawi* (Secondary) certificates. Among the first set of graduates of the school were Alhaji Imam Muhammad Tanbir, Alhaji Abdur-Razaq Muhammad, Oro, Alhaji Abdul-Ganiy Abbas (Chief Imam of Elerinjare), Riskat Salahud-Deen, Alhaji Abdul-Wahab Abdus-Salam, Alfa Abdul-Kareem Abdu-Qadir, Alhaji Abdul-Kareem Adelowo, Alhaji Dauda Agbamu (Chief Imam of Agbamu), Alhaji Salman Sanni, Alfa Abdur-Razaq Sulayman, Igosun, Maimunat Aliyyu, Salifat Ameen, Hamdat Ameen and Alhaji Dauda Adelakun.[23] They all spread over different parts of Nigeria today, especially in Yorubaland, imparting Islamic knowledge to people.

Among Shaykh Salahud-Deen Yaqub's cardinal contributions to Islamic development in Omupo, his home town was that he was among the pioneers of the move to re-locate the town's *Jumu'at* mosque from the market place where frequent motor

accidents often occurred and which in most cases affected the mosque's building. Supported by some other Muslim elders, Shaykh Salahud-Deen spear-headed the request for a new site from the then traditional ruler of Omupo, Oba Olomu Alao. As-Shaykh Salahud-Deen was unanimously chosen to head the Mosque Building Committee charged with the duty and responsibility of raising funds and executing the construction of the ultra-modern Mosque. [24]

Shaykh Salahud-Deen also extended his Islamic propagation activities to the women folk as he was the brain behind the formation of the first women group (*Alasalatu*) in Omupo town in 1984. The group spread to all area mosques and all were coordinated by Shaykh Yaqub himself. This women group has contributed tremendously to the development of Islam in Omupo and its environs.

The *Jihad* of Shaykh Salahud-Deen was not limited to Omupo alone as he was one of the originators of the formation of Igbomina/Ekiti Branch of Kwara Muslim Council. It was started by Shaykh Salahud-Deen's activities of taking public lectures (*Wa'az*) from village to village across Igbomina and Ekiti land. He was later chosen to be the Chief Missioner of the Council and a befitting secretariat with classrooms for Arabic and Qur'anic studies was built in Omupo, his home town, in 1983. Muslim College, Omupo was also established to cater for the products of Muslim Community L.G.E.A School, Omupo through the undaunting efforts of Shaykh Salahud-Deen Yaqub. It is a known fact that products of this school have bagged their University degrees and are occupying various positions all over Nigeria.[25]

Shaykh Salahud-Deen's achievements were not made on the platter of gold, as he faced stiff opposition from the traditional worshippers, especially *Egungun* masqueraders who were fond of attacking him always. The peak of *Egungun* masqueraders' attack was their plot to kill the innocent Shaykh in his house as they led a popular masquerade to attack him in the comfort of his house where he was busy reciting Qur'an arround 5:30pm on 4th June, 2003. They stole money and other valuables and destroyed his house and properties, but God saved him from being killed. The case was taken to court and he won, as three of the opponents were jailed.[26]

Finally, Shaykh Salahud-Deen succeeded in making indelible marks on the sand of time as far as Islamic propagation is concerned. Some of the products of his Arabic and Islamic Advanced College are now involved in spreading Islamic learning. They include Alhaji Salman Sammi, now Chief Imam of Igosun, Alhaji Isiaka Hussein, now Chief Imam Iyatimo, Lagos Alhaji Shaykh Abdus-Salam, Chief Imam, Port Harcourt, Alhaji Abdul-Kareem Adelowo, a Chief Imam in Germany, Alhaji Issa Salahud-Deen, Chief Imam Ansar-ud--Deen Omu-Aran, Alhaji Yusuf Olohuntele, former Chief Imam of Omupo, Alhaji Muhyid-Deen Busari, Chief Imam of Ijebu-Ife, Alhaji Sulaiman Epe, Chief Missioner, Ansar-ud-Deen and Alhaji Abdul-Mu'eez Busari, a School Proprietor.[27] It is saddening to note that since the demise of Shaykh Salahud-Deen, his famous school has died a natural death due to lack of monitoring and supervision. Also, the College of Arabic and Islamic Studies owned by Oro Muslim Community is nose-diving.

4.1.6 Late Chief Raji Adeoti Afolayan

Among the unlettered Igbomina Muslim philanthropists whose names will forever be remembered when we talk of Islamic development came a man, who embraced Islam after attaining the age of maturity, as he was born to non-Muslim parents around 1920 at Aran-Orin in Irepodun Local Government Area. He is the Late Chief Raji Adeoti Afolayan, the Eesa of Aran-Orin.

The late chief could be described as a born *Jihadist* as he started participating actively in Islamic activities as soon as he embraced the religion. He was the leading representative of Aran-Orin Muslim Community to the meetings of Ansarul-Islam Society in her headquarters in Ilorin where he spoke loudly and clearly. He took deep interest in Muslim Youth activities and donated generously to their propagational efforts to the extent of freely giving his vehicle to them to embark upon *da'wah* trips to near and far places, even for weekly programmes.

A cornerstone contribution of this unlettered Muslim philanthropist was his active effort in the establishment of Muslim Community Primary School in 1957. He was made the School Manager on successful establishment. Non-Muslims made desperate efforts to stop the school from being registered but this man led the few Muslims then in the town to ensure that the school sailed through all formalities for registration. However, the school could not surmount the initial teething problem and was eventually merged with SIM/ECWA School in 1960 and renamed Community School in 1961. Raji Adeoti and Late Jimoh Arowomole made frantic efforts to ensure that a teacher who would serve the interest of the Muslim Community be employed. Thus, in 1961 Mr. Olugesin from Auga Akoko in Ondo State was employed together with already existing Arabic and Islamic teacher, Alhaji AbdulQadir Waliyyullahi Alawaye, who was sent to the community by

Shaykh Muhammad Kamalud-Deen Al-Adaby in 1955. These two individuals worked assiduously to prevent Muslim children from being converted to other faith. Although the school merged for the second time with SIM/ECWA and Catholic Primary Schools to form United Primary School in 1969, the years through which it operated solely saw some pupils through primary education, some of who are successful Nigerians today. Some of them include Engr Jamiu Afolayan, Uthman Abolarin, Yusuf Bamigboye and Uthman Qadir.[28]

4.1.7 Late Muhammad-ul-Awwal Asekun Ayegbami (Ijomu-Oro)

Born in Ijomu – Oro in the early 1920s, Alhaji "*Asekun*" as he was popularly called, was born to a non Muslim parents. Infact his grandfather was an Ifa oracle consultant and a very powerful traditional healer whom peopleconsulted from far and near. Alhaji Ayegbami learnt traditional medication from his grand-father and it later became his major business. He was a renowned soothsayer and traditional healer, specially gifted in the treatment of people possessed by witchcraft. [29]

Alhaji Ayegbami later decided to pursue Qur'anic education and this took him out to Lagos where he enrolled himself with one of the big turban Mallams called *Makondoro,* having successfully completed his Qur'anic education.[30] He became a Qur'anic instructor too, and took after his teacher and had his own Makondoro group with a vast number of followers and pupils in his Qur'anic School at Orile-Iganmu, Lagos. While in Lagos, Alhaji Ayegbami did not only serve as a Qur'anic instructor, he also

engaged in preaching the message of Islam. Although he also undertook some commercial activities, like meat selling, which he did in Mushin, Lagos, he was a celebrated teacher, preacher and Imam who made noteworthy contributions to the growth and development of the Islamic faith in Lagos State and Ijomu-Oro, his home town in Kwara State. He equally had Qur'anic schools at Ife, Ile-Ogbo, Ibadan, Imo, Oyo, Osogbo and some parts of Ogun State before his death.[31]

Ayegbami, on the note of becoming of age, moved back to Ijomu-Oro in 1982. Since then, until his death, people trooped to Ijomu-Oro from far and near, to seek spiritual solution to their problems. He also engaged in organizing public preaching for the spread of Islam for over seventy-six (76) years before he died on Thursday 5th December, 2002.[32]

4.1.8 Abdus-Salam Atunde Jimoh Mustapha (a.k.a Lambe Oro)

Lambe Oro was a great follower and disciple of Alfa Aminu Babaita. He was born on 21st March, 1921, at Alagbede compound, Oke-Ola, Oro to Late Jimoh Mustapha and Madam Rabiat Mustapha. After briefly attending St. Andrew's Catholic Primary School Oro, Alhaji Mustapha left the school to start Qur'anic education. He proceeded to Ila Orangun with his friend, Ashiru Olota (Baba Gani), to learn tailoring with one Sule Sanusi Adekunle Mustapha, who happened to be Alhaji S.A.J Mustapha's elder brother. After acquiring some appreciable knowledge in tailoring, he proceeded to Lagos to combine tailoring with petty trading. However, along the line, he also learnt professional driving; therefore he became a transporter plying all parts of Eastern Nigeria, Northern States, Lagos and major towns in Ghana. Lastly, he became a petrol dealer with Esso

(now Unipetrol). His petrol business later came under the business name of Muskow Petroleum, based at a strategic spot in Oro town.[33]

Popularly addressed as Lambe Oro or Baba Elepo by most people, late Alhaji Mustapha made tremendous contributions to Islamic development. First, in the area of education, he was one of the founding fathers of Muslim Community Primary School, Oro in 1945.[34] A very powerful jihadist, Alhaji Lambe also played a prominent role in the formation of Jama'at Nasril Islam Society in Igbomina/Ekiti land. Remarkable contributions also came from this great philanthropist towards the building of the present Oro Central Mosque. The establishment of Oro Grammar School in 1958 and Esie/Iludun Grammar School in 1960 also received his blessing and noteworthy contributions. As a lover of children education, the establishment of Jama'at Nasril Islam Nursery/Primary School, Oke-Ola, Oro also attracted Alhaji Mustapha's support, donations and monitoring.[35]

As a result of his steadfastness and dynamism, he was unanimously chosen as the pioneer Chairman of Igbomina/Ekiti Branch of Kwara State Muslim Council in 1976. The council, under his administration, was able to bring together all Igbomina/Ekiti Muslims under the umbrella of Islam. Also for the first time, Islamic Religious Knowledge (I.R.K) teachers were appointed in 1976 by the then Irepodun and Ifelodun Local Goverments to teach Arabic and Islamic Studies in Primary Schools in Igbomina/Ekiti land as a result of the pressure mounted by Igbomina/Ekiti Muslim Council.

The administration of Alhaji S.A.J. Mustapha in Igbomina/Ekiti Muslim Council also succeeded in buying a bus for the Council and the building of a befitting secretariat

in Omupo, in Ifelodun L.G.A. Alhaji S.A.J. also introduced, through the Council, the organization of refresher courses for Islamic Studies Teachers in the five Local Governments making Igbomina/Ekiti land comprising about two hundred and fifty-seven towns and villages.[36] As an ambassador of peace, Alhaji Mustapha ensured that any noticed conflict within a Muslim Community in Igbomina/Ekiti land, or among Muslim communities was settled peacefully and amicably. Finally, as a just leader and a dynamic personality worthy of emulation, Alhaji Mustapha used his petrol dealership to show-case and display the beauty of Islam as he always sold at moderate/controlled prices to all and sundry without an iota of discrimination even at the peak of oil crisis in Nigeria. Little wonder that he was recognized for the award of Ambassador of Islam in January 1998 at Esie Town Hall by a non-Muslim body.[37]

4.1.9 Late Muhammad Jamiu Eesa (Share)

Alfa Jamiu Eesa was born in Share, Ifelodun Local Government of Kwara State. He studied under Mallam Ibrahim who was the first Chief Imam of Share. He also studied under one Alfa Akanbi before moving to Lagos where he studied with Shaykh Najimudeen Binuyo. Alfa Jamiu Eesa travelled far and wide in Yorubaland, preaching about to spread the message of Islam.

In 1963, when Ansarul-Islam Society received some Egyptians at *Ma'had* Al-*Azhar*, Ilorin, for a period of three months, Alfa Jamiu was sent to represent Share Muslim Community because he had acquired a good mastery of speaking, reading and writing Arabic Language. He later left Lagos for Ibadan where he taught Baba Nuhu Imam before Baba Nuhu moved to Alfa Oke-Are for further knowledge. Alfa Jamiu later

relocated to Ikire where he had many students and disciples. From Ikire, he moved to Odeyinka, a village near Ikire and stayed there for a long time.[38]

Alfa Jamiu contributed to the growth and development of Islam in the following areas:

- Preaching, teaching and rendering spiritual support to Muslims with problems.
- Able to produced Islamic scholars of high repute some of whom are the present *Naib-ul-Imam* of Ikire, *Mufassir* of Odeyinka, Imam of Ikoyi and one Alfa Ilorin who is now a prominent scholar and preacher in Ijebu-Ode.
- Identified for spreading Islam to all cocoa farmers' camps around Ile-Ife such as Omifunfun, Mefoworade and Owode.
- Served as *Mufassir* at Oko Salami where he made a notable mark on the sand of time, especially during Ramadan *Tafsir* sessions.
- Served as *Mufassir* of Share, his home town, soon as he returned home in 1974 for over eleven years before he died.
- Lastly, a cornerstone contribution of this great Alfa was that when Share mosque was to be re-built, he spearheaded the collection of dues and donations by carrying preaching activities to Lagos, Ibadan, Ogbomoso, Ife, Oyo and all places where Share Muslims resided and he succeeded at collecting a large sum of money to support the re-building of the Mosque.[39]

4.1.10 Late Shaykh Mustapha Elelelture

Born at Oro in lrepodun Local Government of Kwara State in the late 1920s was another Muslim preacher, Shaykh Mustapha Elelelture. Initially, Shaykh Mustapha was a Christian but later got converted to Islam because of a lady he proposed and eventually

married who was from Ilorin. The lady (name not known) agreed to marry him on condition that he would have to change his initial faith to Islam. As luck would have it, Mustapha agreed that he would not only embrace Islam but would attend *Ile kewu* and become an Islamic scholar. This, he did with all sense of seriousness and sincerity of purpose. Shaykh Mustapha was able to triumph all the challenges and persecutions of his people at Oro and beyond. His initial teacher was Shaykh Zubair Araro popularly known and called *Baba ni sale-Eko*, a disciple of Shaykh Yusuf Agbaji who was blessed with sonorous voice. In his quest for knowledge, he was moving from one local Mallam (Teacher) to another to have more education about Islam and *da'wah* methodologies. His contribution to the development of Islam in Yorubaland centered mainly on Lagos Island. He adopted the style of Alfa Bisiriyu Apalara, one of his teachers and special mentors.[40]

Indeed, his preaching activities shook the entirety of Lagos Island in the 1950s and 1960s. He was fearless, sharp and brave in his preachings to the extent that he confronted traditionists and condemned their idols particularly the worship of "*Eyo and Igunnu*" and others. The late Shaykh moved his preaching from one '*Iga'* to another such as: *Iga* Iduganran, *Iga* Onikoyi, *Iga* Kosoko, *Iga* Olasumi e.t.c. all in Lagos Island. Reacting to his preachings, the traditionalists demanded that he should be banned from Lagos as they could not tolerate "*Ara Oke*" attacking them in their land and condemning their *Igunnu* and other deities. Responding to this demand, Shaykh Mustapha composed a song thus:

Ema pe wa lalejo mo
Awa yin la l'eko
Eleleture, eleleture (2x)
Eni ba pe wa l' alejo
Pandora loni tohun
Eleleture, Eleleture (2x)
Ajo l'eko ni asijo maa
Gbe Eko Ni
Eleleture, Eleleture (2x)

Meaning: Stop referring to us as strangers
We own Lagos together
Eleleture (2x)
Whoever refers to us as strangers?
Belongs to Pandora (Useless) group
Eleleture (2x)
We own Lagos together

And we will live in Lagos together
Eleleture.[41]

The above song, with which the Shaykh rounded off his preaching, moved his male and female audience to the extent that he witnessed very large crowds at his preaching venues. Consequently, so many traditional worshipers embraced Islam from him.Unfortunately; this rare preacher of his time did not live long although his *da'wah* activities and his deeds were already impacting on the society before his demise.[42]

4.1.11 Late Alhaji Yusuf Dayiro

Alhaj Yusuf Dayiro was born in Alla in 1926 to non-Muslim parents. He studied Islam and accepted and embraced the religion through the influence of Muslim friends with whom he associated while in Lagos. At maturity, he first worked as a houseboy in Ijomu-Oro, Ibadan and Lagos. He then travelled out to a surburb of Ile-Ife where he became a cocoa farmer and simultaneously a palm wine tapper. Later on, he left Ile-Ife for Offa where he started learning Arabic Language, Qur'an and Islamic ethics from a renowned Muslim Scholar, Late Alfa Sanusi Ambeein Kwara State, with whom he settled for a period of about nine years.[43]

During Shaykh Dayiro's stay at Offa with Alfa Ambee, he followed him closely to wherever he went, especially on preaching outings. After graduating from Alfa Ambee's

school in Offa in 1976, Shaykh Dayiro decided to establish his own school which he situated in his house at Alla. No sooner than he established this school that news swept across the length and breadth of Igbominaland about this golden opportunity for better education for Muslim children. Muslim youths and adults therefore trooped to Shaykh Dayiro's schools in Alla in their numbers to acquire Islamic education. He single-handedly ran and financed the school from his personal savings, money realized from naming and marriage ceremonies, *Mawlid Nabiyy* celebration and *Walimatul Qu'ran* (Qur'anic graduation) ceremonies. At the inception of the school, Shaykh Dayiro was the only teacher without anyone assisting him until later some of his brilliant senior student she helped him to teach the junior ones. [44]

Shaykh Dayiro as an intenerant scholar, he embarked on preaching ventures to many towns and villages within and outside Igbominaland and has made indelible marks in places like Omu-Aran, Oro, Igbaja, Osogbo and Kabba. Also, in Eruku and Osi in Ekiti area of Kwara State. He had to his credit the training of many students who became successful Muslim scholars and who have gone to different parts of Yorubaland to disseminate knowledge about Islam and preach the faith to those who are yet to hear the message. Some of his well trained students were Alfa Yusuf of Ajiponmi, Alfa Sulaiman of Agunjin, Alfa Zakariyyah of Agbeku, Alfa Yunusa of Ajengbe, Alfa Said of Oke-Ode, Alfa Malik of Okeya, Alfa Bunyamin Iji-Isin, Alfa Zakariyyah of Edidi, and Alfa Abdul-Raheem of Pamo.

In appreciation of Shaykh Dayiro's immense contributions to the development of Islam and also to the spread of Arabic and Islamic learning within and outside

Igbominaland, he was gracefully honoured with the Islamic title of Jagun Adini of Igbomina/ Ekiti by the Igbomina/Ekiti Branch of Kwara State Muslim Council in 1989.[45]

4.1.12 Alhaji Abdus Salam Awayewaserere

Although not a Scholar, but a Jihadist, born at Aran-Orin, in 1928, Alhaji Abdus-Salam Olajide started working with his father, late Pa Fadeyi on his farms. From the good training he received from his father, Salami Olajide (as he was popularly called) became a strong and successful farmer who could stand alone. He gradually became interested in the Islamic religion as he loved the way Muslims used to clean up after entering the toilet to urinate or pass excreta, after having sexual intercourse and before every daily prayer. At last, he decided to embrace Islam and he chose to be given Abdus-Salam as his Muslim name. This name is called "Salami" locally by Yoruba people. After embracing Islam, he got married to a non-Muslim whom he converted into Islam and was re-named Rahfat.[46]

Although Salami Olajide did not receive any formal western or Islamic education, he struggled to learn how to read the Qur'an and he learnt about the rudiments of Islamic worship and the tenets of the religion. He took keen interest in Islam to the extent that he single-handedly built a mosque at Ofale (name of the hamlet where his cocoa farm was located) in Ekiti State. Recently, his fourth and the last wife who survived him was installed the *Iya Suna* (Women Leader) of the Muslim community of that hamlet.[47] One outstanding quality for which people knew and respected Late Alhaji Abdus-Salam was his bravery and the strong support he rendered to all and sundry, especially members of

the Muslim Community. This made him to earn the nickname "Awayewaserere" (one who has come to life to do well) on the lips of everyone. Bamigboye writes:

> He was known for his distinctive hatred of traditionists and all their ways. The distinctive challenge faced by him as a young convert was in 1963 when a masquerade went ahead to flog young ones crowding round him for protection. He challenged the masquerade for insulting him, while the masqurade mentioned his name and insulted him further. Abdus-Salam insulted him back and mentioned the masqurade's name and threatened to punish him. The masqurade then gathered other masqurades and told them that Salami Olajide had exposed the masquerades' secret by mentioning his name. They all went on rampage, killing all goats, sheeps and rams sighted to make Salami to pay for them according to tradition. The masqurade and Salami then cursed eachother that neither of them would witness the next Egungun festival. The masquerade told Salami further that they will destroy him as Apalara was destroyed in Lagos, but Salami replied that they will not be able to destroy him by the grace of Allah. Before the next Egungun festival, the masquerade and two others died; while Abdus-Salam Olajide survived and triumphed. Since then, the whole town started fearing the Muslims.[48]

Lastly this dynamic Islamic figure took Islam beyond the bounds of Kwara State as he introduced the religion to *Aba Ori Oke*, Ofale in Ekiti in State and notured it by training Muslim men and women.Alhaji Abdus-Salam lived a wonderfully pious life and died after a brief illness in the year 2001, thirty eight years after the incident.

4.1.13 Alhaji Raji Atolagbe Olohunkemi

Alhaji Raji Atolagbe Olohunkemi was born in 1928 to the late Pa Chief Aro Atolagbe, who was the Head of Okesan Ward in Aran-Orin, Irepodun Local Government Area of Kwara State. Allah guided Alhaji Olohunkemi to see the beauty of Islam and without hesitation; he embraced Islam at an early age. There and then, he learnt Qur'an

recitation and rudiments of the religion. He faced a lot of challenges after embracing Islam but he triumphed over all his opponents due to his steadfastness.[49]

By the time young Alhaji Raji embraced Islam, the Muslim community at Aran-Orin then practised the idea of division into groups and Olohunkemi's own group then was Salimanu Group called *Egbe Salimanu*. This practice was to imbue efficiency and activeness and it truly achieved the goals. Wonderfully, *Egbe* Salimanu emerged as one of the most versatile groups that raised the banner of Islam at Aran-Orin in early 1950's. Alhaji Olohunkemi moved to Mefoworade camp via Ile-Ife to establish a cocoa farm. Allah blessed his cocoa farming venture; he performed the holy pilgrimage to Mecca and Madina in 1957 as the first person to do so in Aran-Orin and its environs. This earned him the nickname *Olohunkemi* and *Alhaji Agba* simultaneously. The journey took him up to three years as he travelled by land and sea, sometimes trekking. Many thought he was already dead before he returned. His return after successfully performing *hajj* was colourfully celebrated by all and sundry – Muslims, Christians and traditionalists - being the first to embark on pilgrimage to the Holy Land.[50] Thus Alhaji Olohunkemi started *da'wah* activities during his cocoa faming days as he is known to be one of those who introduced *Ansarul Islam* Society to Mefoworade camp. The society is today blessed with Arabic schools,a college and primary schools in and around Mefoworade camp.

Observing that the Christian missionary schools around Mefoworade camp were functioning well at the expense of Muslim owned Arabic and Islamic Studies schools, Alhaji Olohunkemi, in company of Alfa Tafsir Adams, a native of Ilorin and Alhaji Jimoh Lambo from Osogbo, visited Shaykh Kamalud-Deen at Ilorin to request for a good teacher to teach in the Arabic school at Mefoworade. When, even with the presence of the

new teacher, parents were still reluctant in sending their children and wards to the Arabic school, they, on Alhaji Olohunkemi's advice, decided to blend the Islamic education with western education. Members of Ansarul Islam at Mefoworade then sent him to meet Alhaji Jamiu Gold, a member of Ansarul Islam to register the school at Ife. The registration process facilitated large enrolment of pupils in the school. The school later started its secondary arm at Mefoworade.[51]

Alhaji Raji Olohunkemi is a staunch adherent of the Islamic faith, known to be steadfast and has a "no nonsense" attitude towards Islamic matters. He is the brain behind the conversion of his brother, Alhaji Musa Raji Atolagbe into Islam from the S.I.M, later ECWA Christian faith. Alhaji Musa is today a Master's Degree holder in Islamic Studies. He has also been instrumental to the conversion into Islam of many other Aran-Orin Muslims. He was also one of the understanding Muslim elders who facilitated the attendance of *Ma'had al-Azhar*, Ilorin for Higher Arabic and Islamic Studies by a cream of Aran-Orin sons who are now great scholars in Islamic studies. [52]

4.1.14 Alhaji Yahyah Yusuf Ekundayo

One of the great contributors to the development of Islam in Yorubaland among Muslims of Igbomina origin is Alhaji Yahyah Yusuf Ekundayo. Born at Ile-Enare Oke-Ejigbo in Ila-Orangun in 1930 to Pa Yusuf Akande, Alhaji Ekundayo did not start receiving Islamic Education from his youth, but he started primary education at Agbeye in 1946 when he lived with his uncle, Mr Titiloye. He stopped at the then standard three as he refused to go with Mr Titiloye any longer because he was trying to convince him to stop practising Islam. He therefore transferred to Local Authority Primary School, Ila-Orangun where he completed his primary education in 1953.[53]

In his pursuit of a greener pasture, Alhaji Ekundayo followed one of his brothers, Alhaji Yusuf, to Lagos in 1957 where he was introduced to the business of selling Arabic and Islamic books. Alhaji Yusuf taught him Arabic Language and Islamic ethics so that the business will be easy for him. Although, Alhaji Ekundayo and his brother traded together successfully in Arabic and Islamic books, the business collapsed during the Arab-Israel war of 1967. This made Alhaji Ekundayo to migrate to Coutonou, Benin Republic where he combined Islamic *da'wah* with photography.

Broad-minded and inquisitive, Alhaji Ekundayo left the Benin Republic and came back to Ila-Orangun where he became the pioneer Imam of Olohunsogo Mosque which was constructed opposite the popular *Igbo Eegun* (Masquerade groove) in Ila. This development posed challenge to Alhaji Ekundayo who then decided to seek more knowledge of Islam by enrolling himself at *Ma'had Al-Azhar* in 1975 not minding his age. On the completion of his course at *Ma'had* in 1978, he went back to Ila-Orangun, his home town in 1978 to start full-time missionary activities. Some of his achievements, in this dimension, include:

- Co-founding the Young Islamic Missionary Association in 1978, which body specialised in *da'wah* and young children training.
- Establishment of an Arabic and Islamic school in Ila-Orangun where pupils are taught up to '*Idaadi* level.
- Introduction of *Jama'at Tabligh* to Ila-Orangun in 1989, the group that spread *da'wah* activities in Ila-Orangun and its environs. The Association's Mosque serves as the headquarters of the *Tabligh Jama'at* in Ila-Orangun till today.

- He was a leading Islamic torch-bearer and one of the ten-member decision-making body of the council of *Alfas* in Ila-Orangun until his death.

He published many books on Islam, particularly on issues relating to Muslim-Christian relations.[54]

4.1.15 Shaykh Hussein Muhammad (Oro)

Alhaji Imam Hussain Muhammed was born at Oro, Irepodun Local Government Area of Kwara State in 1931. He started learning Qur'an recitation with the late Alfa Kuranga, the then *Mufassir* of Oro at a tender age and he completed this at record time. He then proceeded to Lagos for further studies and was handed over to Shaykh Yaqub of Ile Alawo, Ilorin who enrolled him in his school, *Al-Adabiyyah* Arabic School, which he attended between 1946 and 1955.

Alhaji Imam Hussein Muhammad then started *da'wah* (preaching) work among Oro Muslims in Lagos and this lasted till 1961. He attended a certificate course in Arabic and Islamic Studies at the University of Ibadan between 1961 and 1963. He also studied at Administrative Staff College of Nigeria (ASCON). He started his teaching career at *Zumrat-ul-Islamiyah* school, Yaba, Lagos in 1964. He proceeded to Cairo Institute of Mass Communication in 1969 and returned with a Certificate in 1970. On arrival, he joined the services of Federal Radio Corporation of Nigeria (FRCN) (External Services) where he worked for the next twenty years. Between 1970 and 1971, he attended a course in Journalism on translation in Libya.[55] On the demise of Shaykh Ekemode, the pioneer National Missioner of Ansar-ud-Deen Society of Nigeria who was also the producer of Islamic programmes on FRCN, Alhaji Imam Hussain took over the production of Islamic

programmes on Radio Nigeria and he later became the Head of Islamic Religious Service (House Service).[56]

In Lagos, during his pupilage with Shaykh Yaqub Al-Adabiy, his teacher used to direct his students to observe their Jumu'at services at Ansar-ud-Deen mosque where Ekemode was leading. It was from there that they endeavoured to copy and emulate the sonorous voice of Imam Ekemode and God blessed some of them with it, including Alhaji Imam Hussain Muhammad.[57] Alhaji Muhammad used the power of radio to educate the Muslim *ummah* that Western education has no side effect on Islamic system of education and that Western sciences are valuable and are never alien to Islamic values. He borrowed the idea of an Islamic Reformist, *Jamalud-Din Al-Afghani* who fought for Islamic intellectual resurgence and preached against Western domination of our culture by encouraging Muslim youths to embark on meaningful education and watch their dress code rather than emulating western culture.[58] Furthermore, he realized the power of the media which he used judiciously to encourage Muslims in Lagos to have basic Islamic education before they got exposed to other ventures.

Among his propagational activities which tremendously aided the growth and development of Islam in and around Lagos State were organising Islamic programmes such as quiz and Qur'an recitation competitions among students, producing and participating in radio Islamic programmes which really popularized him and waxing of Qur'an recitation of *Suratu-Yaasin*, *Waaqi'ah* and *Ar-Rahman* in Ekemode's tone.[59] Alhaji Muhammad used the society and central Mosque he established along Fatahi Atere Way Papa-Ajao, Mushin Lagos,(an area noted and popular as central market for vehicle spare parts in Lagos) to reform the traders' attitude towards having the fear of Allah in

their business and trades and not to exploit their customers. His cassettes sold like hot cakes due to their full acceptance by Lagos Muslims. It is unbelievable that many got converted into Islam as a result of this release. It in fact, succeeded in stopping a large number of Muslim women from going to Christian crusades for miracles as it made them to realise that there are greater miracles in the Qur'an.[60]

An eloquent preacher, teacher, scholar and broadcaster, Alhaji Hussein facilitated the establishment of many organizations and mosques for the propagation of Islam, the latest being Husseiniyyah Lagos. A vivid demonstration of Shaykh Muhammad's openness and acceptance of western education to be blended with Islamic education is that many of his old students are now Ph.D holders, one of whom is Dr. L. F Oladimeji, a Senior Lecturer at Al-Hikmah University Ilorin.

4.1.16 Late Shaykh Imam Habeeb Mahmud

Shaykh Alhaji Imam Habeeb Amao Mahmud (Omo Orukan) was sent as a blessing to the family of a Muslim merchant, Mallam Mahmud Adigun Omo Orukan, whose long ambition of his first son's becoming an Islamic scholar got fulfilled by the birth of Habeeb Mahmud in 1932. It all happened at Ile Kelebe in Ajase-Ipo, Irepodun Local Government Area of Kwara State. Madam Aishat Abake Mahmud was Shaykh Habeeb's mother. Shaykh Habeeb's first teacher was Shaykh Abdus-Salam Alkali Al-Adabiyy, also a native of Ajase-Ipo. Shaykh Abdus-Salam however handed him over to Alhaji Abdur-Rauf Gidado (late Chief Imam of Naiwar-ud-Deen Society of Nigeria, Bariga Branch), to learn the recitation of the Glorious Qur'an. He travelled far and wide with this man who was then an itinerant scholar and spiritual consultant.[61]

His zeal for knowledge also made him to learn Islamic Jurisprudence, Arabic Grammar, Etymology, Rhetoric and other fields of Arabic and Islamic Studies with Shaykh Ahmad Busaeri. In 1963, he joined the Teachers' College organized by United Arab Republic (U.A.R) at Yaba Lagos and completed the course successfully, obtaining his Grade II Teachers' Certificate in Arabic and Islamic Studies. Although he received no formal Western education, he privately learnt how to speak and write simple English and Yoruba.[62]

Imam Habeeb established *Hasbunallah* Arabic School in Okepopo Area of Lagos Island, in 1948. The school has produced many Muslim giants who have made lofty contributions to the growth and development of Islam in and around Lagos State. Some of his students and disciples are Alhaji Imam Daud Lawal Alonmata (Chief Imam *Zumrat-ul-Mujahidu-Deen* of Nigeria), Imam Nuhu Raji (Chief Imam, *Zumratul-Islamiyyah*) Alhaji Abdul-Lateef Yakub (*Sufi*), (Chief Imam, Owoyemi Mosque, Ajegunle), Late Professor Abdul-Lateef Mobolaji Adetona, Department of Religions and Peace Studies, Lagos State University, Alhaji Abdul-Waheed Etti (a philanthropist), Alhaji Abdul-Lateef Motolani (Business man), Sulaiman Orogbo (Auditor), Alhaji Raheem Badmus Odu (Executive Chairman of Okepopo Quranic School), Hajia Aminat Sadiq, Hamdalah Bakare (Now in the U.S.A) and Alhaji Ibrahim Yusuf Oyo.[63]

His notable contributions to the growth and development of Islam, in particular, at Okepopo area of Lagos Island center on teaching, preaching, spiritual mentoring and counseling. For over three decades, he led regular *Tafsir* sessions at Okepopo and Faji mosques in Lagos Island. Shaykh Habeeb also served as Chief Imam of *Iya n Mecca* central mosque, Olodi Apapa, Ajegunle, Lagos from 1989 until his death in 2006.[64] His

good virtues which endeared him to many people made him to be a well accepted community leader. He served the league of Teachers of Arabic Schools in Lagos in various capacities and it was as a result of his dynamism and pushfulness that the body got registered with the Corporate Affairs Commission (CAC).

It must be emphasized that his contribution to Islam as a Muslim Artist/Broadcaster at the Nigerian Broadcasting Corporation Lagos immediately after independence in 1960 popularized the Shaykh. He was able to use the power of radio to disseminate his views and ideas on proper Islamic education which he considered to be the foundation of an egalitarian society.[65] At the Radio House Ikoyi, he belonged to the Religious Board which was headed and directed by that famous and role model Imam and Broadcaster, Late Shaykh Imam Mustapha Ekemode, the late Chief Missioner and Imam of Ansar-ud-Deen Society of Nigeria, who was succeeded by Shaykh Arazim Alaaya. Other members of the board were Late Shaykh Ali Olukade Al-Adaby, Imam Ibrahim Gidado of Ebute-Metta Central Mosque, Imam Nurud-Deen Babatunde, Late Chief Imam of Ansarud-Deen Ebute-Metta, Late Yushau Dindi of Nawairud-Deen mosque, Late Shaykh Muhammad Oro of *Hussaniyyah* mosque, Late Muhammed Lola Jejewiyyah a very close associate and friend of Shaykh Habeeb, Late Isa Ameen, Chief Imam of Jam'atuI Islamiyyah Society of Nigeria and Late Saka Yusuf, Chief Imam of Aja central mosque.[66]

4.1.17 Late Shaykh Yahya Ayinla Abolaji

One of the Muslim icons who lived and died in the struggle of raising the banner of Islam and who succeeded in making remarkable contributions to the development of Islam was Late Shaykh (Alhaji) Yahya Abolaji. Alhaji Yahya Abolaji was born on 7th

April, 1934 to Muslim parents, Mal. Salami Ajiboye Fakayode and Madam Salamatu Faponle Salami of Ayomumoye Igangu Compound, Omu-Aran.[67] Yahya Abolaji lost his mother at a tender age of less than ten years and this prompted his maternal uncle, Pa Salami Adewoye of Olasankale Compound, Omu-Aran to enroll him as a pupil of Kamalud-Deen Al-Adabiy Centre which later metamorphosised to Muslim Community Primary School. He later attended Shaykh Abdus-Salam Olaniyan's Arabic Centre Omu-Aran where he acquired knowledge in Qur'an, *Hadith*, Arabic, Islamic Theology and History. He later acquired further knowledge at Iwo, Ilorin and Ibadan.[68]

Shaykh Yahya Abolaji's lust for getting educated and educating others made him to establish an Arabic and Theological centre where he taught his pupils how to read and write Arabic in the modern way, Islamic ethics, *Shari'ah*, *Fiqh*, Qur'an and *Tafsir*. Some of his students then included Shaykh Yusuf Abikoye Oyebanji, Alhaji Ganiyu Akanbi Jimoh, Alhaji Amuda Yusuf Otun, Alhaji Azeez Okore, Prince Abdur-Rahman Bisi Yusuf, Alhaji Jimoh, the current Chief Imam of Ipetu Igbomina and Alhaji Ustaz Musa Olawumi Oladosu.[69]

The late Shaykh Yahyah Abolaji had a strong flair for *da'wah* (preaching). He therefore moved from place to place to preach Islam. This assignment took him to places like Onigbodogi (Ife, Osun State), Owena, Ondo State, Lagos, Oko, Idofin and Oro-Ago to mention but a few. His preaching activities and active involvement in *da'wah* activities influenced the Kwara State Government to sponsor him along with Shaykh Abdur-Raheem Ameenullahi Abata (*Oniwaasi Agbaye*) and Skaykh Khidir Salahud-Deen Apaokagi on an over-seas religious mission in 1981. They visited countries such as France, United Kingdom, Egypt, Saudi-Arabia and Morocco.[70]

As a community leader, Yahya Abolaji displayed high prowess in using his vast knowledge in Qur'an and hadith to settle disputes among disagreeing personalities and communities. He played a leading role in establishing Ansaruul-Islam College, Omu Aran. He also ventured into farming and business before becoming a contactor in 1974, supplying food to many schools in Omu-Aran and its environs. His philanthropic nature made him to bag many Islamic chieftancy titles some of which include *Alakoso Adini* Ansarul Islam Society of Nigeria National headquarters, Chairman, Igbomina/Ekiti Muslim Council, Vice-Chairman (Central Zone), Ansarul Islam Society of Nigeria and Chief Missioner, Omu-Aran Muslim Community.[71]

4.1.18 Alhaji Ahmad Mofolohunso

Born at Ghatta, near Idofian in Ifelodun Local Government Area of Kwara State, in 1937, Alhaji Ahmad Mofolohunso had his early Islamic education with Alhaji Eleture from 1955 to 1960. He received further education from Alhaji Ali Okeya at No3, Olusi Street, Lagos.

Alhaji Mofolohunso contributed tremendously to the development of Islam in Yorubaland through selfless dissemination of knowledge as a teacher and preacher, especially around Arepo area of Lagos. Indeed, the rate at which he changed the lives of the youth of that area positively cannot be qualified. Most of such youth attended *Adabiyyah* Arabic School, Arepo area, Lagos where he taught them and instilled in them the fear of God. After several years of meritorious service to Islam in Lagos, he returned to his home town Ghatta, where he has since been appointed as the Chief Imam.[72]

4.1.19 Alhaji Jamiu Kewuyemi Ayeniromo (Ila)

The biography of this highly celebrated Islamic scholar, preacher and educator, Shaykh Alhaji Jamiu Kewuyemi Ayeniromo presents him as a man who has weathered through strong and rough experiences and had had encounters with Christians, traditionalists and, especially, syncretic Muslims. Born into a pagan family, around 1939, of Pa Aworinde Olu in Obanihare's compound, Oke-Ede, Ila of Orangun, Jamiu's grand-father was a celebrated oracle worshipper, deeply involved in many idols' worshipping His father, Aworinde was therefore given good orientation in idolatrous acts. However, Aworinde, Jamiu's father, was lucky to have been converted into Islam through the influence of a close friend. He swiftly sought his father's permission to join the new-found faith-Islam, and the old man consented, as he saw Muslims (whom his son was joining) as people of good morals, with decent dressing. Jamiu's father there and then changed his name to Kasumu Imorinde and started practising the tenets of Islam. He was formerly engaged in palm wine tapping and farming, but had to drop palm wine tapping for farming alone as soon as he was made to know that palm wine tapping was un-Islamic.[73]

It was in this state of being converted to become a practising Muslim that Jamiu was born as the first child of Pa Kasumu Imorinde by his first wife .Jamiu's education was to start at Ansarud-Deen primary school, Ila-Orangun, when his father enrolled him as a pioneer pupil, but soon left to satisfy his high appetite for pure Qur'anic and Islamic education. He therefore enrolled with one Mallam Salihu for Qur'anic and Islamic education at Idi-Ogun, a village in Ifelodun Local Government of Kwara State where his father was farming. After learning with this first teacher for four years, the man died and Jamiu was taken to another Mallam named Gidadoja, a friend to his father, at Marafa where he spent only one year. He was then given to a Fulani man called Sa'ad at Idi-

Ogun. He faced a lot of hardship and mal-treatment with this Fulani teacher, but his ambition made him to persevere. He trekked up to eight kilometers to a village called Areegun to sell shea-butter and other things for his Mallam's wives. At a point, he was made to share the same bed with a leprosy patient (the Mallam's brother) with whom he even ate together from the same plate. All these, he accommodated and tolerated. He was later taken to the then Chief Imam of Ila Orangun, Alhaji Muhammad Busari Kolawole, father of the late Chief Imam, Alhaji Uthman Kolawole. The Chief Imam however instantly transferred Kewuyemi to his brother, Mallam Afolabi Kolawole, for proper attention and teaching.[74]

After spending some years with the Chief Imam's brother, Kewuyemi tried to convince his father that he needed to go to Ibadan for further Islamic education as his teacher, Afolabi Kolawole, could not take him beyond Qur'anic recitation. In Ibadan, he studied with Alfa Abdul-Ganiy Ota who saw him well grounded in *Tafsir*, *Fiqh* and other aspects of Islamic education. With Alfa Abdul-Ganiy Ota, Kewuyemi trained for about seven years. Before long, he had gathered up to nine students of his own, all of who were indigenes of Ila-Orangun, namely: Abdul Azeez Mukadam of Olootu Compound, Abdur-Raheem Oloponda of Oloponda Compound, Zakariyau Oloramemidinloja of Afijio Compound, Zakariyau Adua of Arisekeye Compound, Jamiu Bebedi of Alakere Compound, Nasirud-Deen Adebayo of Obanihare Compound, Abdul-Azeez Ayegbami of Agada Compound, Jamiu Ejemu of Ejemu's Compound and Abdul-Hammed Kolawole of Alakeke Compound.[75] Thus, Kewuyemi became a well baked Islamic scholar who then started to utilize his knowledge as soon as he completed his education to a convincing level.

The first task Alhaji Jamiu gave himself was to fight syncretism among the so-called Muslims. One of the popular poetical songs he composed against it runs thus:

'Emi o ni ki elegungun mase egungun o

Mio ni k oloro masoro o

Imole to n ba won see ni ota Olohun'

Meaning:

> I neither stand in the way of the masqueraders nor of the Oro cultists; but the Muslims who partake in them are the enemies of God.[76]

Again, he went vehemently against the evil practices of the traditional worships such as human ritual killings, illegal curfews and restriction of people's movement during their festivals. The whole town became so troubled that on-lookers would feel that the whole Ila Orangun people were traditionists. An insider, and close observer in the community once sent words of commendation to Alhaji Jamiu Ayeniromo thus:

> The present time is a period of safety and compared with the lawless past when death-threats and restlessness were what the celebration of the idols would offer. Children at the time of the celebration of egungun cult, especially on the 17th day of the celebration and *eleton* ritual procession, should not be heard crying. There shouldn't be smoke from any home and people were deprived of free movement and would compulsorily contribute in cash and kind towards the consolidation of the festivals, irrespective of being Muslims or Christians. Women and young men would be compelled to follow egungun masqueraders about and young spinsters were forcefully initiated into ewe (young girls' cult).[77]

Ayeniromo's encounter with traditionists and cultists moved him to Lagos, where in many areas like Ijora, Badia, Ketu and other places, whenever and wherever members

of any idol or cult group attacked him, he won. He was, on many occasions, taken to court after being arrested by the police, but he triumphed on all such occasions.[78]

Socially and religiously, Kewuyemi also contributed remarkably to the lives of the Muslim *Ummah* in Ila Orangun and in Lagos, to where he travelled intermittently. He frequently honoured invitations to conduct *Nikkah*, burial, *walimatul-Qur'an*, *maulid*, house warming and conversion into Islam ceremonies on many occasions, which he did to the happiness and satisfaction of the celebrants. He was the founder of the *ZumratulMu'min* in Ila Local Government, which he brought from Ibadan. The society expanded like wild fire as all Kewuyemi's students automatically became members. The society has got to her credit, since 1987, a *Jumu'at* mosque, under the Imamship of Alfa Abdul Hammed Kolawole Elemese (Alias Imodara). Certainly, *Zummatul Mu'miniina* under the able leadership of Kewuyemi has been instrumental to the strong entrenchment of the Islamic faith in Ila-Orangun and the entire Ila Local Government.[79] Remarkably, Jamiu's special victory in winning converts to Islam became the talk of the town. Notable among his early converts were Abdul-Hameed Adefila (formerly a Christian who was impressed by Kewuyemi's preaching and free distribution of copies of Qur'an), Shittu Abegunde Obanihare (former Aworo Osin), Gbadamosi Odoogbin (former leader of Ogbin cult in Ila-Orangun), Baba Kola (former *Ilari*), Muhammed Ajeigbe (former Elegun Sango Ila), Sesan Ejijogbo and Alhaja Isa Asabi (Alias Iyawo Anabi).[80]

His ability to get people easily converted started in July, 1966, when Ila-Orangun Christians invited one Reverend Fawole to come and tango with Kewuyemi on comparative religious preaching for some days. The Reverend gentleman started while Jamiu listened and watched without uttering a word. However, when Jamiu started asking

Fawole questions, he (Fawole) could not answer such questions. Thereafter, Kewuyemi used biblical and Qur'anic evidences to explain to the crowd's understanding and amazement. This incident made the Muslims within the crowd to burst into a song thus: "*A se Fawole ko mo wee, ba'ada hamuda*" meaning: "So, Fawole is unlettered, thanks to God!" Fawole and his group vacated the scene in disgrace and with humiliation. It is on record that it was Kewuyemi's preaching on comparative religion that brought him in contact with late Abdul Azeez Ajagbemokeferi.[81]

Apart from the indelible impact made by Jamiu Kewuyemi on the religious life of people of Ila-Orangun and its suburbs, his influence in enhancing Islamic and Qur'anic learning and scholarship within the area of his birth place cannot be overemphasized. He has produced many sound scholars from his schools which started as a local Qur'anic School under trees' shade infront of his house, but which later became a more organized one. It is noteworthy to say that a large number of his former students have established their own independent schools and have become teachers and seasoned preachers in their respective places of living. Below is a list of some of such successful graduates of Kewuyemi's school:

S/N	**NAME**	**PLACE OF LIVING**
1	Zakariyah Olola	Ondo, in Ondo State
2	Abdul-Azeez Ayegbemi	Ila-Orangun, Osun State
3	Ibrahim Adebayo	Alapere, Lagos, Lagos State
4	Aminu Alapata	Fufuu, Kwara State
5	Sulayman Agbesinga	Ketu, Lagos, Lagos State
6	Yushau Arikewusola	Isanlu-Isin, Kwara State
7	Yusuf Arikewuyo	Omu-Aran, Kwara State
8	Salahu-Deen Akewusaye	Ibadan, Oyo State

9	Abdur-Rauf Imodara	Oro, Kwara State
10	Abdur-Raheem Olowotuntun	Ilorin, Kwara State
11	Abdulazeez Muqadam	Ila-Orangun, Osun State
12	Abdul-Hameed Imodara	Ila-Orangun, Osun State, now the Chief Imam of Zumratul-Mu'minin, Ila-Orangun
13	Abdul-Ganiy Iree	Ondo, Ondo State
14	Nasrud-Deen Adebayo	Ila-Orangun Osun State, now the Grand Mufty of Zumratul-Mu'minin, Ila-Orangun
15	Said Bello	Manafii, Togo
16	Jamiu Opeyemi	Ila-Orangun, Osun State
17	Abdul-Azeez Odoode	Ila-Orangun, Osun State
18	Abdul-Ganiy Iree	Iree, Osun State
19	Ibrahim Oniyanju	Ila-Orangun, Osun State
20	Abdur-Raheem Akewusola	Ila-Orangun, Osun State
21	Yusuf Ayegbami	Ila-Orangun, Osun State
22	Asimiyu Abiodun Raji	Ila-Orangun, Osun State
23	Abdul-Ganiy Oloponda	Ila-Orangun, Osun State
24	Abdur-Raheem Oloore	Ila-Orangun, Osun State

From the above list of Kewuyemi's ex-students, it can be concluded that he has made remarkable contributions to the development of Islamic learning in Yorubaland, and even beyond the nation's boundaries.[82]

4.1.20 Alhaji Muhammed Nurud-Deen Alowonle Balogun

Alhaji Alowonle was born at Oke-Ode in 1940. He started acquiring Islamic education at *Madrasatur Rahmat* situated at No 14 Hallway Street, Oke-Arin in 1958. He went to learn further with Shaykh Muhammad Gbongilola at Tairu Eko mosque. He later enrolled at Jejewiyyah Arabic School at Renli Cinema Offin Road, Lagos in 1961 for further Arabic and Islamic Knowledge.[83]

Shaykh Balogun, an accomplished teacher and lover of knowledge, founded his own Arabic school-*Al-Afial* Arabic and Islamic school, Lagos, after many years of teaching and preaching all about many places in Lagos Island. He was appointed *Mufassir* of Lalita Mosque in recognition of his vision and mastery of Qur'anic exegesis. It is known about him that even at his old age, he still engaged in teaching and preaching and he still carried out his *Tafsir* sessions during the month of Ramadan. He is said to be following the footsteps of his teacher and mentor, Shaykh Thani Jeje. He is also known to be as kind and humble as Shaykh Jeje, serving as a role model for the Muslim community. His contributions to the development of Islam may be said to centre on *da'wah* and teaching. Many non-Igbomina Muslims have therefore drunk from his wealth of knowledge displayed during his *Tafsir* and *da'awah* activities.[84]

4.1.21 Late Shaykh Aminullahi Ibrahim

Shaykh Aminullahi Ibrahim was born in 1940 to late Alhaj Ibrahim Alaga of Alale's Compound in Iludun-Oro, Irepodun Local Government Area of Kwara State. Little Aminullahi was handed over by his father to one Alfa Abdus-Salam for his early Qur'anic education. He went further from there to another teacher – Alfa Adam Oju Oro. After learning with Alfa Adam for about two and a half years, he proceeded to the then Muslim Community Arabic School from where he completed his Qur'anic learning under the close supervision of Alfa Zubair. He enrolled at *Markaz T'alim 'Arabi Wal Islami*, Agege founded by Late Shaykh Adam Abdullahi Al-Ilori in 1965. After his first year at Agege, he gained admission on scholarship to Islamic University, Medina, Saudi Arabia in 1966. It was from this University that he bagged his first degree in Arabic and Islamic Studies.[85]

He wrote and published many Arabic pamphlets to educate younger Muslims. Apart from this, he carried out *da'wah* activities in many areas, especially at Isale-Oja Ilorin, during Ramadan. He as well, served as the Principal of Muhyid-Deen College of Arabic and Islamic Studies for over twenty-four years before he was appointed the Chief Imam of Iludun-Oro in 1990 and this position he held until his demise.He was an active member of International Islam Relief Organization (I.I.R.O).

Shaykh Aminullahi was a versatile Qur'an reciter who mastered all the rules of *Tajwid* governing the recitation of the Qur'an. This explains why he served as the first Qur'an reciter to Shaykh Adam Al-Ilori during his preachings. He was appointed as one of the national judges by the Centre for Islamic Studies, Usmanu Dan-Fodiyo University, Sokoto for the National Quranic Recitation Competition for many years.[86]

4.1.22 Shaykh Ali Okeya

Shaykh Ali was born in the early 1940's at Okeya in Irepodun Local Government Area of Kwara State. He started Qur'anic studies at a tender age, in his home town, Okeya. He however moved to Lagos for further knowledge where he met with two other Alis (his name sake). The first was Ali Idumota Onitolotolo, a real Lagosian and the second was Ali Olukade who was a 50-50 (Lagos –Ilorin) respectively. That Shaykh Ali Okeya was also brought to the lime light and became popular in Lagos where the first two Alis were already on stage, suggests that he was also knowledgeable, brave and fearless.[87]

His lust for knowledge saw him to the University of Ibadan, where he was admitted for a certificate course in Arabic and Islamic Studies. From there, he got exposed to western education.Shaykh Ali Okeya contributed to the development of Islam by establishing traditional Arabic schools in Lagos. He was a renowned *Mujahid* who

fearlessly fought with traditionists and was a famous preacher and very popular with his sonorous voice.

Shaykh Ali was an erudite Islamic scholar, a brave and eloquent preacher, a versatile teacher of Arabic and Islamic Studies, and a strong member of *Zumrat –ul-Muminiina*. He was a charistmatic *Sufist* of the *Tijaniyyah* order who had a strong influence over the members of his community in Lagos and all his disciples. Due to his bravery and fearlessness in tackling issues, he earned his community's enmity and this was one of the factors that led to his early death.[88]

4.1.23 Shaykh Abdur-Rahman Muhammadu-l-Awwal Owolabi (a.k.a. Kewuniyi)

On 3rd September, 1945, Shaykh Abdur-Rahman Muhammadu-l-Awwal Owolabi was born at Lagos, to the family of Alhaji Muhammad-ul-Awwal Owolabi of Ile Iyalode and Hajia Asmau Owolabi of Ile Ajia both from Igbaja, in Ifelodun L.G.A. of Kwara State. What informed his being named Abdur-Rahman was that his father was reading a chapter of the Qur'an titled *Surat-ur-Ar-Rahman* when the news of the birth of a bouncing baby-boy by his wife came to him.Shaykh Abdur-Rahman received his early Qur'anic and Islamic education from many tutors among whom were Shaykh Muhammad Jamiu Offin in Lagos and later Shaykh Sulayman Akanbi Muhammad Tahir Iseyin at Akoka Lagos, who initiated him to Sufism of the *Qadriyyah Sufi* Order in 1963.[89] Furthermore, he enrolled at Shaykh Kamalud-Deen's *Ma'had Al-Azhar* in Ilorin where he was exposed to such advanced subjects like *Mantiqi, Balagha, 'Ulumul-Qur'an, Nahwu, Sarfu, Hadith* and others. He completed '*Idadi* in 1969. After this, he still went ahead to learn different courses from various teachers such as Shaykh Abubakar Agbarigidoma, Shaykh Muhammad Sa'adullah, Shaykh Muhammad Yaqub Tajul-Mu'min, Shaykh Abdul-

Wahab Zakariyyah, Shaykh Muhammad Salih Ekonsoro and Shaykh Ahmad Rufai Nda Salati. He returned to Lagos in 1974.

Shaykh Abdur-Rahman's contributions to the development of Islam centred around two phenomena: *da'wah* and education. He started his *da'wah* activities in 1965 after he delivered his first public lecture at Igbaja Jumu'at mosque. Thence, his name spread widely within Igbaja and its environs. He proceeded to Lagos in 1969 where he continued his *da'wah* activities at Akorede Area of Lagos. He went to Idumagbo for same on Thursdays and Fridays. Within a short time, his name spread widely within Idumagbo, Itire, Akorede and neighbouring areas. With all these, he did not allow *da'wah* activities to elude his people at his Igbaja home, as he went home at close intervals of time to deliver public (open air) lectures. A wonderful thing about his lectures is the sonorous voice which he used to render Qur'anic quotation, blending his speeches with *waka* (poetry) songs to pass his messages home more conveniently. He also produced his *da'wah* messages in records and cassettes thereby making his messages to spread far beyond his imagination. One of his *waka* songs where he explained the ordinance of Allah on mankind goes thus:

Ara eba mi gbo nasia mi
Mo tun gbe omiran dee
Haji Ramani Owolabi x2
Ara eba mi gbo nasia mi
Mon tu Qur'ani fun yin
Lona ti molero to le wulo fun yin
Mon tu Hadisi fun yin lona to le wulo fun yin
Eni ti ko feran Oluwa mi ko le gbo nasia Owolabi
Qur'ani so fun yin wipe:-

"يَا أَيُّهَا الَّذِينَ آمَنُوْا قُوْا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَئِكَةٌ غِلاَظٌ شِدَاد لاَيَعْصُونَ اللهَ مَا أَمَرَهُم وَيَفْعَلُونَ مَا يُؤْمَرُوْنَ"

Qurani nfi ye wa wipe eko mo lesin lati kekere
Omo de na nwo iya re eni ko gbon
Obi lo komo ni wa ti ko daa
Obi ngbe omo re lo si pati
Obin ran omo re loti
Obi nta ludo ati tete
Omo n wo ran awon iwa ti ko dara
Obi nran omo re s'ale lati kekere
Iwa to kopi lati odo obi re ni!
Omo dagba tan omo ko wulo lawujo
Omo dagba tan on mun gbo
Omo dagba tan omo nparo
Ema se bo mo Obi eni x2
Ema se bo mo wi Obi lofa aiwulo lawujo
Ema se bo mo wio obi e nio
Ko se wulo lawujo obi lo ko mo bi won sen paro
Omo dagba tan omu ole mo' ro
Ema se bo mo wi Obi e nioo 2

Meaning:

People help me to listen to my sermon
I have brought a new one again
Haji Rahmani Owolabix2
Help me to listen to my sermon
I'm translating the Qur'an for you
In the way I feel it can be useful for you
I'm also translating Hadith in the same way

Qur'an teaches us to teach our children religion from infancy
A child is looking at his mother; you look at him as if he is not wise
It's the parent who teaches the child, bad manner
A parent who carries his child to parties
A parent who sends his child to buy alcohol
A parent who plays Ludo game and lottery
The child is witness in all these bad practices
From manners learnt from his parents
A child grows to be useless to the society
The child grows to become Indian hemp smoker
The child grows to become a liar

Don't blame the child; it's the parents who caused him to be useless.

In the area of education, he started by teaching people in front of his house in Igbaja. He later built a school he named *Mashad-ul-'Ulum al-'Arabiyyah wal Islamiyyah* in 1971 in Lagos. The school's name was later changed to *Ma'had Tabliigh Da'watul-Islamiyyah li dirasatil 'Arabiyyah wal Islamiyyah*. The distinguishing factor about the school was that it had administrative blocks and students' hostels with a main library. In 1977 a branch of the school was opened in Igbaja, his home town.[90]

Lastly, to forge greater unity among Muslims, some of his old students in 1980 came together to form an Islamic Association which they named *Jama'atu Shiyatul Islamiyyah Bi Naijiriyyah*. The Association aimed at uniting Muslims spreading Islamic knowledge and helping the poor and needy. Some of his past students and followers include: Alhaji Yunus Ya'qub Salaud deen (Current Chief Imam of Igbaja), Alhaji Sulayman Salahud-Deen Abbas (Current *Mufassir* of Igbaja), Alhaji Yunus Muhammad Juma'h (Founder of *Markaz Wajus*, Lagos), Alhaji Yunus Ibrahim (Current Chief Imam of Ibukun Oluwa Mosque, Lagos), and Uztaz Abdul-Ganiyy Idris. It is disheartening to note that his '*Ilmiyyah* School, *Ma'had Tabligh Da'watul Islamiyyah li dirasatil 'Arabiyyah wal-Islamiyyah* at Igbaja is no more in existence for lack of monitoring and supervision.

4.1.24 Shaykh Abdul Wahab Zubair Al-Ghamawiy

The founder of *Zawiyyah Sofwatul Islam* and *Sofwatud-Dirasatul 'Arabiyyah Wal Islamiyyah*, Shaykh Abdul Wahab Zubair Al-Ghamawiy was born in the year 1947 in Ganmo, Ifelodun Local Government Area of Kwara State. He was exposed to both Islamic and Western Education. While he was enrolled at Government School between

1965 and 1970, he had his Qur'anic education and other religious knowledge under his father and other teachers of his, like Shaykh Omohiya and Imam Busayri bn Ahmad Al-Gahamawi. He also attended *Madarasatu Misbahud-Deen* in 1966 after which he proceeded to *Darul 'Uluum*, Ilorin where he completed his '*Iidadiyyah* in 1974. He also got admitted into *Markaz Ta'lim Al-.'Arabiyyah* for *Tawjihi* in 1975 and graduated with distinction in 1977.[91]

Having noticed his prospects and bright future, his Shaykh, Adam Abdullahi Al-Ilory, sought the permission of his father, Magaji Zubair Naibi, to retain him as one of the tutors at Markaz. This.his father obliged to and he became one of the teachers and remained there throughout the life of Shaykh Adam and beyond his death in 1992. He remained at Markaz till he established his own school in 1997 after having founded his own *Zawiyyah* in 1985. Shaykh Al-Ghamawy attended quite a number of conferences with Shaykh Adam in Cairo and other places, among which was the Imamship training at Al-Azhar Cairo in 1975 and 1988.

Shaykh Al-Ghamawy is a *Sufi*, the knowledge he gained from his Shaykh before he later became a *Muridi* under Shaykh As-Sadiq Al-Miskin Billahi. The proceed of his *Sufism* was the establishment of *Zawiyyah Sofwatul Islam*, the offshoot of which was *Sofwatu Dirasat Al-'Arabiyyah Al-Islamiyyah* established in 1977 which turned out its first set of graduands in 2001 for *'ldadiyyah* and 2004 for *Thanawiyyah*.

Shaykh Al-Ghamanny, as a prolific writer, has many works to his credit. Among them are:

1. *At-Tariqah al-Aloriyah*
2. *Aradu al-Ilory*
3. *Balijat al-Tullab wa tuhfat al-Qur'an*
4. *Asrarul Balagah*

5. *Falsafatul Taqdim wat Ta'khir*

Shaykh Al-Ghamawy was close to his teacher during his stay at Markaz and was made the Administrative Secretary of the school. His foundation of *Sofwatu Dirasat al-'Arabiyyah wal-Islamiyyah* was targeted at stamping out illiteracy and ignorance among Muslims as his own contribution to the society. This he meant to achieve through spreading of Islamic orientation and prevention of ideology that can endanger development.[92]

4.1.25 Shaykh Zubair Jeje Arowolo

Born at Oko-Ode in Ifelodun Local Government Area of Kwara, Shaykh Zubair Arowolo had his primary education at his home town, Oko-Ode. After this, he went to Lagos and enrolled at *Tijaniyyah* Islamic School for his Arabic and Islamic education. His contribution to Islamic education in Lagos was mainly on teaching as he taught in many Arabic schools before he founded his own which he named Zubair Arabic and Islamic School at St. John Street, Idumota in the heart of Lagos.He was later appointed as *Mufassir* of Idumota mosque in Lagos, where he touched many lives positively. He was one of the prominent Muslim leaders in Oko-Ode.[93]

4.1.26 Shaykh Yahya Musa Agboola

Shaykh Yahya Musa Agboola was born in Idofian in 1949. At school age, he attended Catholic School Idofian, but he later moved to Lagos, where he started learning typing and shorthand before travelling to Kano to join *Madrasatus Shamsiyyah*. Shaykh Agboola studied briefly under Shaykh Many Many in Lagos before he later joined the

famous *Markazut-T'alim li 'Arabiyyah wal Islamiyyah*, Agege in 1967, from where he passed out in 1972. He also attended Benghazi University, Libya and returned to Nigeria in 1979.[94]

His contribution to the development of Islam started in 1980 when he started teaching old and young pupils in his house which he called *Madrasat-ul-Baytii* (Home School). It was this small arrangement by Shaykh Musa that (with Allah's blessing) metamorphosed to *Madrasat-ul-'Ilimiyyah wa Nizamiyyah.* The school had two segments:'*Idaadiyyah* (beginners) and *Thanaawiyyah* (Secondary). Both segments have started producing scholars of sound knowledge since 1987 and 1990 respectively. The school has produced about six hundred students who are presently performing well in educational and propagational aspects of Islamic development in Lagos and other parts of Yorubaland.[95]

At the time of compiling the materials for this project, committed and highly disciplined Shaykh Musa was met, deeply training over eighty students in the art of Friday (*Jum'at*) service deliveries in Arabic and Yoruba Languages. Shaykh Agboola's School has branches such as *Darul-Ghina wal Falaah* at Orile, *Darul Bayanu* at *Ajangbadi* and *Madrasat-ul-Firdaws* at Igando, all in Lagos State.In recognition of his contributions to Islam in Lagos State, *Al-Hujaj* International appointed Shaykh Musa as *Amir-ul-Hajj* for many years. The love of his Alma mata and his teacher/mentor, Shaykh Adam Abdullahi Al-Ilori, has made Agboola to be a very strong member of Markaz Old Students' body. He was the Secretary General of *Niqabatul markaziyiin* and he is presently Chairman of the Lagos Branch of the Association. A *Da'ii* and *wa'izul-Akabar*, who combined *ta'lim* with *da'wah*. He had numerous disciples in Lagos, Egba, Ijebu,

Awori and Egun areas of Lagos and Ogun States. He was principally noticed for public preaching in Amukoko and other parts of Lagos.[96]

4.1.27 Late Jimoh Oniwere

Another Jihadist is Jimoh Were, who was born in Oke-Aba, in Isin Local Government Area of Kwara State, to the royal family, popularly called Ile-Oba. Although, Jimoh Were was neither literate in Western nor Islamic education, he was a solidly devoted Muslim. As soon as he became an adult, he moved to Omifunfun near Ile-Ife in Osun State for greener pasture. At Omifunfun, he formed an Islamic entertainment group which he named Jimoh Were group. This group used to perform during the nights of Ramadan under his leadership. One of the members of his Were group was Idris Olaiya who later joined the musician, Raji Owonikoko.[97]

Jimoh Were's contribution to Islamic development was on the premise of using his group's songs to supplement the ones of those who stood firmly behind Shaykh Bello Ahmad, the Chief Imam when he was building the historical Quantitative Mosque. Here is an excerpt from his *was:*

> *Were odun yi champion lotun je. Mo sere lo sii 'Badan, mo lo gbo ohun ti won nwi, Oyinbo fa ina si be gege bi ilu oba, Apoti man soro motun rohun wi ni 'le, Ajagun tin belaye Ajagun tin be lorun Seidinaa Umar lo jagun fun Muhama wa.*
>
> This year's *were* is champion. I went to Ibadan to play. To listen to what they are saying, white men electrified the place like London, a box (radio) was talking and I have report to make. We have soldiers here in the world as we have in the heaven. Caliph Umar was the one who fought for our Prophet (Muhammad).

His songs really enticed non-Muslims who joined his group in pruning the uniform they used to mark the end of Ramadan. He triumphed over all those that opposed him and eventually succeeded in bringing many converts into Islam.

4.1.28 Shaykh Muhammad Saeed Ibrahim Olawumi

Popularly called Baba L'Orile, Shaykh Saeed Ibrahim Olawumi was born at Owodeokuta in Ifelodun Local Government Area of Kwara State in 1950. After his primary education, he got admission into *Darul-'Ulum* in Ilorin, from where he obtained his '*Idaadi* certificate in 1974. Thenceforth, he worked as a teacher for a short time at *Madrasatut Tahadhiibul-Islamiyyah*, where Alhaji Shuaib Abdus-Salam, the current Imam of Maraba in Ilorin, was one of his students.[99]

Shaykh Olawumi took up another teaching appointment with *Da'rul-Tahdhiib ul 'Arabi wal-Islami* at Lawanson, Lagos in 1975 where he worked for some time before proceeding to the famous Markaz Agege to bag his *Thanawiyyah* certificate, which he completed in 1981. Later, he established his own school *Darul Irshad wal-Is'aad*, at Orile, Lagos.[99] His school, *Darul Irshaad* has produced over one thousand scholars who have, for many years, been performing in Lagos and other Yoruba cities and towns, while some have established their own Arabic and Islamic Studies Schools, some of which are affiliated to their Alma mater- Daarul *Irshaad*. This Shaykh's contribution to the development of Islam in Yorubaland may be said to centre on *da'wah* (public preaching) and education. He was also the Imam of his mosque where he led hundreds of worshippers and conducted *Tafsir-ul-Qur'an* during the month of Ramadan. Many students gained a lot of Qur'anic knowledge through regular attendance of his *Tafsir*

sessions. It is a known fact that *Darul-Irshad* could be ranked second to *Markaz* Agege in terms of large number of branches.[100]

Among his disciples who established branches of *Darul Irshad* are: Shaykh Abdul –Ganiy Tanimola who owns *Madrasatur – Rashadal 'illmiyyah* Mosafejo, Lagos, Shaykh Abdur – Rahman Al-Oyanwi who established *Madrasatul – 'Arabiyyah*, Ajegunle, Lagos, Shaykh Hannafi Ahmed al Mubarak, proprietor of *Madrasatun Nuh Sa'datul Islamiyyah*, Badia- Ijora Lagos, Shaykh Tajud-Deen Ilyas Abdul Kareem who established *Darul-Irshad Murtadahiyyah* at *Alakia* in Ibadan, Shaykh Abdur Rafi, Muhammad Babatunde founded *Madrasatul Arfaqhal Islamiyah* Alapere while Ketu branch is located at Kuruju and Abuja branch named as *Darul'adwal Maraaji*.

Shaykh Ibrahim authored many books written in Arabic. Among his popular publications are: *Sadaful Awaliy*, *Al-A'aziyyah*, *At-Talibiyyah*, and *Al Mahatuzatul Layriyyah*. The theme of his public preaching centered on proper upbringing of Muslim children and the importance of Qur'anic education, which he considered to be the cornerstone of success in life.[101]

4.1.29 Late Shaykh Rauf Jimoh Ariyibi

Shaykh Rauf Jimoh Ariyibi was born at Ajase-Ipo. Attaining the age of maturity, he moved to Lagos where he enrolled as a pupil of Jama'at- Islamiyyah primary school in Lagos Island. After graduating with First School Leaving Certificate, he went to *Markaz* at Agege where he obtained *Thanawiyya* (secondary) certificate in 1981. He started contributing to the development of Islam by organizing Arabic and Islamic lessons for the wards and children of his neighbours at the corridor of his residence. As a result of the

great lust that Shaykh Ariyibi had for teaching Islamic ethics among youth and impacting knowledge in them, he established his own Arabic Institute of Nigeria at Bamigbose Area in Lagos Island. He was said to have been the first person to introduce and organize Qur'an recitation competition in Lagos Island.[102] This stimulated the youth and made them to develop interest in organizing similar Qur'an memorization and recitation ceremonies, spreading the idea to other parts of Lagos State.

Shaykh Ariyibi was appointed the *Mufassir* of Opeloyeru mosque at Odunfa Area in Lagos Island from where numerous Yoruba traders gained a lot of knowledge. His high prowess in Qur'anic exegesis made the management of *Mashaa'Allah* Mosque, Olosun to also appoint him as their *Mufassir*. A lot of Yoruba Muslims drank from his wealth of knowledge demonstrated during *Tafsir* sessions in those Mosques. As a great Muslim scholar, highly endowed with knowledge and who did not hesistate to share his knowledge with his followers, Shaykh Ariyibi can rightly be counted as one of the true sons of Igbominaland who have made a lot of impact as regards Arabic and Islamic scholarship in Lagos.[103]

4.1.30 Shaykh Abdul-Ganiy Sulayman Tanimola

Shaykh Abdul-Ganiy Sulaiman Tanimola was born in Omupo in 1951 to Mallam Sulaiman Ibrahim. He obtained his primary education from Community Primary School, Omupo between 1956 and 1958. He started acquiring Islamic education with Shaykh Bello Fowomole and Shaykh Yusuf Mogaji and from them, he started practising *Sufism*. He later enrolled with *Darul-Irsahaad Wal Is'aad* under the control of Shaykh

Muhammad-ul-Sa'eed Ibrahim Olawumi and he graduated in 1983 with Junior Secondary School Certificate in Arabic and Islamic Studies.[104]

With the permission of his teacher, he established his own school known as *Madrasat Al-Irshadul-Ijahiyyah* in the year 1983. People from various walks of life such as traders, artisans, young ones and adults' thronged to the school for sound Islamic knowledge. The school produced its first set of graduates in 1989. Both Junior Secondary School and Senior Secondary Students graduated in 1992.[105] To add colour and glamour to the Islamic learning at the school, the school started conducting *Jum'at* prayers in 1990 with the proprietor, Shaykh Abdul-Ganiy himself leading the sermons delivered in Arabic and interpreted in Yoruba by one of his students. He registered the school as an Islamic Foundation with the Corporate Affairs Commission (CAC) in Abuja in 2004. In 2006, the Adult Education Section of the school was restored.[106]

Another Secondary School emanated from Shaykh Abdul-Ganiy in Lagos in 2007, with aid from Al-Alzhar Shariif University in Misra, Egypt. The secondary school soon got approved by the Lagos State Ministry of Education in 2010.[107]

4.1.31 Alhaji Isa Adebayo

Alhaji Isa Adebayo was born at Owode, Oke-Ode in Ifelodun Local Government Area of Kwara State. He studied to obtain the *Tawjihi* certificate at Abdus-Salam Bamidele Islamic Institute, Amigun Ibadan, Oyo State in 1972. After his graduation, he taught in some Arabic schools before establishing his own school, *Mubarakah* Arabic Institute at Brazilian Olosun, Lagos Island where he brought up a large number of teachers and preachers.

The recognition of his high prowess and mastery of Quranic exegesis made him to be appointed as *Mufassir* of Brazilian Olosun Mosque, Lagos where numerous Muslims are drinking from his wealth of knowledge and experience. He is still very actively engaged in the dissemination of knowledge especially through his preaching activities.[108]

4.1.32 Shaykh Yakub Makanjuola (ESIS)

A true born of Omupo in Ifelodun Local Government area of Kwara State, Shaykh Yaqub Makanjuola (ESIS) had his primary education at Omupo.He then proceeded to Lagos where he enrolled at the popular *Markaz* at Agege under the tutelage of Shaykh Adam Abdullahi Al-Ilori. After graduating from *Markaz* with *Thanawiyah* (secondary) certificate, he taught in many Arabic schools, touching the lives of many young pupils from Egba, Ijebu and Awori at Olumogburo Area of Lagos Island.[109]

He later established his own *Markaz Islamiyyah* Arabic School where he contributed tremendously to Arabic and Islamic learning. Apart from his contribution to education of the youth, he was a strong member of the Union of Arabic Teachers of Nigeria, an organisation formed about six decades ago. As a result of his noted activities and contributions towards the progress of the Union, he was elected as the Chairman of the Union between 1991 and 1993 for Olowogbowo zone.[110]

4.1.33 Late Badmus Yaqeen Olusola

Popularly called Pebore, Late Alhaji Badmus Olusola was born at Ila-Orangun, in Osun State in 1952. He attended Orire Ogedegbe Primary School, Ilesa in Osun State for his primary education. Thereafter, Shaykh Badmus went to *Ma'had Azhar* in Ilorin from where he obtained '*Idadi* certificate. He was also at Al-kharasi Arabic Secondary School

from where he obtained his School Certificate. He later got admission into Madinah Universiy where he bagged his Bachelor of Arts degree.[111]

Shaykh Badmus made a lot of remarkable contributions to the development of Islam, the most outstanding among which was his preachings on belief in the unitary existence of God, free from associating partners with Him in any form. This singular ideology popularized him among the Yoruba in Lagos and gave him the nick name *Pebore,* a Yoruba word meaning "eradicate idol worship". He founded *Nurul Yakeen* Arabic and Islamic Studies School which is now playing great roles in the development of Islamic learning in Lagos.[112] He was known to have delivered many lectures and participated in many symposia. He was also an active member of the Union of Arabic Teachers of Nigeria and he became the President of the association between 2004 and 2009. Many of his disciples are now found in Lagos and Ila-Orangun, his home town. In recognition of his hardwork, honesty and strong commitment to the welfare of Muslims, Alhaji Badmus won the prize for the honest man of Hajj pilgrims in Lagos in year 2004.[113]

4.1.34 Alhaji Abdul-Hakeem Lawal

Another Igbomina Muslim scholar in Lagos, who has contributed notably to the development of Islam in Yorubaland, is Alhaji Abdul-Hakeem Lawal from Koko in Omupo District of Ifelodun Local Government. Born in Lagos in 1966, Alhaj Lawal attended Ansarud-deen Primary School, and later Dolphin High School, both in Lagos. He then proceeded to Jejewiyyah Arabic School, also in Lagos before he went for his

degree programme in Islamic Studies in Lagos State University and he is a doctoral student of the same University.[114]

Alhaji Lawal then embarked on the teaching and preaching of Islamic ethics to disseminate knowledge about Islam to many other people. His love for preaching made him to be elected as the pioneer President of Jejewiyyah Muslim Association. He later founded his own association named IKHWAN, a Muslim Youth body with the aim and objective of preventing Muslim Youth from straying away from the path of Islam. He is also an active member of the Union of Arabic Teachers of Nigeria, where he met his teacher, Shaykh Arikewuyo.[115]

4.1.35 Alhaji Mustapha Babatunde Balogun

Born on 23rd March, 1962 to Muslim parents at Igbaja, Ifelodun LGA, Kwara State, Alhaji Mustapha Balogun was enrolled at the village Arabic support school at a tender age. However, since his parents moved to Lagos for business activities, he was taken along and enrolled at *Zumratul-Islamiyyah* Primary School where he obtained his first school leaving certificate in 1974. After successful completion of primary education, young Mustapha was admitted into Okeya High School where he had his secondary education obtaining the Senior School Certificate in 1990.He enrolled at Lagos Central Mosque Vocational Institute and obtained a certificate in Information Technology in 2001. Determined to acquire further knowledge, Alhaji Balogun gained admission into Lagos State University, Ojoo and from there he successfully obtained Bachelor of Arts degree in History and International Studies in 2022.

The life of this middle-aged man can safely be described as one determined to propagate Islam as he has been serving in numerous capacities such as Co-ordinating Administrative Secretary, Public Relations Officer, Vice President, or at least active in one Islamic Organisation or another from 1986 to date, especially in Lagos State. He has been recognized as a seasoned *Jihadist* of the millennium as he stood firm on many occasions in the defence of the course of Islam and the Muslim *Ummah*. The organizations where he has served the course of Islam such as the National Council of Muslim Youth Organisations (NACOMYO), Islamic Echo, Muslim Media Watch Group, Da'wah Coordination Council of Nigeria, (DCCN), to mention a few, are forces to reckon with, when talking of Islamic propagation in Lagos State. He is indeed one of the educated Igbomina Muslims who have contributed to the spread of Islam in Yorubaland.[116]

It is noteworthy to state that despite all the discussed scholars produced by the Igbomina Muslim Commnuities, none of them could boast of any standard Arabic school in their area. Since the time when Alhaji Adam Adeyiola established his *Ma'sharud-Deen* Arabic School which was converted to primary school between 1945 and 1947, Igbomina communities have no surviving standard Arabic school. Those established at Oke Ode, Ajase, Igbaja, Oro and Omupo are either dead or nose-diving.

4.2 The Contributions of Igbomina Muslim Philanthropists to the Development of Islam in Yorubaland

Muslim Philanthropists in the area of building schools, employing and paying teachers, sponsoring indigent Muslim children's education etc, also rose in Igbominaland and their actions could be likened to those of Queen Zubayda,[117] Fatima al-Fihriyya,[118]

Nana Asma'[119] of Nigeria etc, who helped the cause of Islamic development in their time.Philanthropy simply signifies acts done for the welfare of mankind. Every religion has philanthropic components. In Islam, encouragement and directions are given in the Qur'an to make acts of charity obligatory. The Qur'an says:

وَلَـٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّـهِ...وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ...

…But righteous is the one who…who give away wealth out of love for Him to the near of kin and the orphan and the needy and the wayfarer and those who ask and to set slaves free… (2:177).

Also in Q30:8 Allah says:

فَآتِ ذَاالْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّـهِ ۖ وَأُولَـٰئِكَ هُمُ الْمُفْلِحُونَ

Give the near of kin his due and to the needy and the wayfarer, this is the best for those who desire Allah's pleasure (Q30:38).

The Prophet (S.A.W) in many of his words expressed the importance of philanthropy. He said:

"لا تدخلون الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا"
(صحيح مسلم: كتاب الإيمان)

You shall not enter paradise until you have faith; and you cannot attain faith, until you love one another.

(الرَّاحمُونَ يَرحمُهُم الرّحمنُ ارْحَموا مَنْ في الأرض يرحمْكُم من في السَّماءِ)
(سنن أبي داود – كِتَاب الْأَدَبِ)

God will be compassionate to him who has compassion towards others.Have compassion on those who are on the earth and He who is in heaven will have compassion on you.[120]

The above teachings encouraged the Muslim Philanthropists in Igbominaland to engage in charitable activities hoping for reward in the hereafter. It is on this premise that all the under- discussed philanthropists spent their wealth on the establishment of educational

institutions, assisting indigent students, and uplifting the banner of Islam through sponsoring of Islamic programmes and societies within their communities and Yorubaland at large.

4.2.1 Late Alhaji Bello Agboola Atidade

Born in 1908 to the family of Pa Chief Taiwo who later became the *Asanlu* of Arandun and Madam Olakoke, young Alhaji Bello started learning carpentry which he gained mastery of before long. He practised the occupation for some years before swiching over to Aso Oke business, for which he settled in a shop at Omu-Aran.[121] Having traded in Aso Oke successfully, Alhaji Bello Agboola moved to Osogbo where he was selling assorted textile materials in a shop at Station Road. Simultaneously, he operated another shop where he sold items like table salt and building materials such as cement, nails, iron rods, and roofing sheets. His record of success in selling building materials made him to be appointed by Patterson and Zhochonis (PZ) as a major factory distributor.[122]

Alhaji Atidade was also a seasoned and popular transporter who had a fleet of commercial vehicles, all of which had the inscriptions: "*Ati dade Kinihun Ko seyin Eledumare*" written on them. As an Islamic philanthropist, Alhaji Atidade made lofty and remarkable contributions to the development of Islam in and around Arandun, his home town, and Osogbo, his major business base. He was the first Muslim to perform the holy pilgrimage to Makkah and Madinah in Arandun, Irepodun L.G.A. He spearheaded and spent heavily on the establishment and building of Arandun Muslim Community Primary School.He was also one of the brains behind the establishment and funding of Arandun

Grammar School, which has been responsible for the secondary education of many Muslim Youth in Arandun. He was a community leader to whom puzzling issues were referred for easy resolution. [123]

At Osogbo, Alhaji Atidade was the one who first built Otakiti mosque where he was installed the Balogun Adini. He was also later conferred the same Balogun Adini chieftancy title at Osogbo central Mosque. He doubled, as well, as the Balogun of Arandun town and Balogun Adini of Arandun Muslim Community. He was responsible for the hajj performance of many male and female Muslims. This great philanthropist died after a brief illness in 1992.[124]

4.2.2 Late Alhaji Abdul Qadir Ojomu

Alhaji Abdul-Qadir Ojomu was born into the Muslim family of Alufa Sule Ojomu in the year 1911. He was given early Qur'anic education, and after attaining the age of maturity, he trained as a farmer. He became a successful farmer and later became a successful businessman of great repute. Alhaji Ojomu was one of the brains behind the establishment of Ajase-Ipo Comprehensive High school as he single-handedly built a block of eight classrooms and one hostel. He also stood as a giant in the resuscitation of Muslim Council College, Babanloma when it was about to be closed down due to poor funding and low enrolment of students.[125]

Apart from the above notable contributions to public schools, he personally built a very big Mosque in his home town, Ajase-Ipo and a standard Arabic and Islamic Higher Institute which he made free as students collected uniforms and text books free-of-charge and did not pay any school fees. Alhaji Ojomu was also in the forefront in the efforts at

constructing the old Ajase-Ipo central mosque in 1948. Although he partnered in the building of educational institutions in his home town and state, he also established an Arabic school in Lagos. He had many housing estates in Ajase-Ipo, Ilorin, Shao and Lagos. In one of his estates in Ilorin, Kwara State, he built a big Arabic School which he made tuition free with students obtaining '*Idaadi* and *Thanaawi* certificates there.[126]

In 1989, he was awarded the chieftancy title of Baba Isale Adini by the Igbomina/Ekiti Muslim Council. It was said that Late Ojomu used to host *Tafsir* session every year in Lagos. This *Tafsir* used to attract people from all parts of Lagos who trooped to his residence in 44, Agege Motor Road beside Catholic Church, Mushin Oloisa Bus Stop, Lagos, not only to drink from the wealth of knowledge of Islam of the exegete, but also to get their share of *Iftaar* materials distributed as gifts by the host. He died in January 2003 at a ripe age of ninety-two.[127]

4.2.3 Alhaji Sule Olaiya Ilala

Alhaji Sule Olaiya, a reckoned transporter and exporter was born in the late 1920s at Isale Ilala Compound, in Ilala, Irepodun Local Government of Kwara State to the family of Olodo whose father was identified as the first person to introduce Islam to the ancient town, Ilala.[128] With his little knowledge of Islamic acts of worship, Alhaji Sule developed strong acumen for trading at an early age; he therefore migrated from home to Lagos where he took unto biro pen selling and distribution to big companies, government agencies and highly placed personalities. Within a short period, he became popular, famous and rich. One quality or striking feature of him is that he was ever-ready to rise to any challenge facing Islam and was soon in the forefront in this course and community development.

Alhaji Olaiya's transparent display of philantropism can be illustrated with the scenario of Jama'at Nasril Islam College, Babanloma. This college, which was then the only secondary school owned by the Muslim Community in Kwara State was at the verge of collapse as students were leaving in large numbers due to an outbreak of guinea worms. Then Jama'at Nasril Islam Society, the proprietors, went to Lagos and called a meeting of Igbomina Muslims at Shaykh Abdul Qadir Ojomu's Shop at Oke Arin, Lagos Island. At the meeting, it was resolved that any Muslim community which was ready to host the relocation of the school should pay a sum of 81,000 pounds and have the school relocated to their town for safety of the staff and students. Ilala Muslim Community then pledged to pay the said amount for the school to be relocated to Ilala from Babanloma. The money was sole handedly paid by this great Muslim philanthropist (Alhaji Olaiya), but as the proprietors attempted to relocate the school, their move was prevented by a son of Babanloma, Mr. (later Professor) Albert Ogunsola, who was then a Director at Kwara State Ministry of Education. He contended, in a position paper which he presented, that instead of relocating the school from his community, the Government should rather try to assist Babanloma Community to eradicate the guinea worm epidemy.

However, it became impossible for Jama'at Nasril Islam College of refund the money to Ilala Muslim Community because it had already been expended in defraying the school's debts and other needs. This made Ilala Muslim Community to re-strategise to build their own school which they named Oyelagbawo Grammar School (Oyelagbawo, meaning "the elders adopt foresightedness in their affairs"). They hence decided never to have any agreement with any other Association again. Alhaji Sule Olaiya, apart from spear-heading the school project stood firm in funding many Islamic projects. He

sponsored indigent students, built mosques and carried out a good number of other philanthropic activities.[129]

4.2.4 Alhaji Abdul-Azeez Adefila Ajiboye

Alhaji Abdul-Azeez Adefila Ajiboye was born to non-Muslm parents at Aran-Orin in Irepodun Local Government Area of Kwara State around 1927. He later embraced Islam as a religion of his choice and his parents did not reject the action.Alhaji Ajiboye did not receive Western or Islamic education formally, but through determination and self effort, he could read, write and speak English partially. At maturity, he took to farming, his father's occupation. He later diversified to become a washer-man (i.e drycleaner). He became a successful washer man and after practicing this occupation for some years, he took to textile trading, in Osogbo.After some years, he was able to convince his mother to embrace Islam. The old woman accepted Islam and became a bonafide member of the female wing (*Alasalatu*) of Aran-Orin Muslim Community. [130]

A seasoned and highly celebrated philanthropist of the millennium, Alhaj Ajiboye has been the brain behind the success of numerous traders, especially those of Aran-Orin origin. Indeed, he has performed a rare feat in the area of assisting people in business. This has earned him the nickname *Amowomara* (one who spends freely for relatives and well wishers). With Alhaji Ajiboye's wealth, he has assisted many indigent students and also contributed remarkably to the propagation and spread of Islam in and around Aran-Orin and Ibadan, the current seat of his business.[131]

As the National Grand Patron of the Young Muslims' Association of Nigeria (YMAN) with head quarters in Aran-Orin, he generously spends to keep this association

floating and donated Puplic Address System and its engines fixed on a Volkswagen (*Danfo*) bus of the body in 1983. Also, as the Chairman of Aran-Orin Muslim Community, he singularly roofed the old Jumu'at Mosque with corrugated roofing sheets, after removing the thatched roof. He was in the frontline of donors to the bulding of the new Central Mosque and he is still contributing heavily to its maintenance till date.[132] He has assisted Igbomina/ Ekiti Muslim Council financially on many occasions. In 1989, he was turbaned as Alaranse Adini of Igbomina/ Ekiti by the Council and recently as Asiwaju of Aran-Orin by the Alaran of Aran-Orin. He is not only a philanthropist, but also a community leader, a kind-hearted, pious and lover of youths.

4.2.5 Late (Chief) Salman Owolewa

On 4th march, 1927, a star was born into the Omu-Aran family of Pa Uthman Owolewa, a devout Muslim who was among the strong pillars responsible for erecting the first mosque in Omu-Aran. Alhaji Salman Owolewa's mother was a non-Muslim, but converted to Islam as soon as he married Pa Uthman Owolewa. Alhaji (Chief) Salman Owolewa therefore grew up in an Islamic environment.[133] As an obedient son giving full loyalty and submission to his dear father, Chief Salman started farming with his father. After working for his father for some years, he learnt driving and became a commercial driver, simultaneously operating a bakery in Bacita. After some years, he travelled to Ghana. He established iron rods manufacturing factories in Lagos, and Ilorin, and a roofing sheets factory at Omu-Aran, his home town.

Notably, Chief Salman spear-headed the building of the present ultra-modern central mosque in Omu-Aran and saw it to completion, with huge sums of money donated by him and collected by him from others. He was known to be interested in getting Muslim children to be well educated in western and Islamic education. He was therefore one of the brains behind the building of Muslim Community Primary School, Omu-Aran. He donated largely to the fund-raising of Arabic schools and until his death; he was a National Patron to Young Muslims' Association of Nigeria. His spirit of pilanthropism, coupled with his love for the progress of Muslims and Islam, made him to receive many chieftaincy titles – traditional and Islamic. Such titles include Petu Mayegun of Omu-Aran, Baba Adini of Bacita and Seriki Adini of Igbomina/Ekiti.[134]

4.2.6 Alhaji Abdul-Karim Aremu

Born around 1927 to Alhaji Kolawole, who was the then Balogun of Omupo Muslim Community, Alhaji A.K Aremu (as he was popularly referred to) started learning Qur'an, Arabic and Islamic Studies for many years after which he learnt driving and became a commercial driver. This he did for a substantial number of years and later became a motor dealer. As a philanthropist, Alhaji A. K. Aremu has sponsored many male and female Muslims on pilgrimage to Makkah and Madinah. Apart from motor dealership, he had sawmills both in Ilorin and Omupo which were well functioning.

Apart from building a big mosque within his housing estate at Omupo, he built an Arabic school, each in Ilorin and Omupo. In addition to the various religious and traditional chieftancy titles he bagged, such as Balogun Adini, Ajiroba and Majekobaje, he was honored with the Islamic title of *Jangunmolu Adini* of Igbomina/Ekiti in 1989 by

the Igbomina/Ekiti Muslim Council.Late Alhaji A.K. Aremu was the first Muslim Philarthropist to take a giant stride of donating a Toyota Panel Van to the Kwara State Area Unit of the Muslim Students' Society of Nigeria in 1979.[135]

4.2.7 Chief Abdus-Salam Ayinla (Iwo)

About eight decades ago, another noteworthy Islamic giant, Philantropist and Jihadist was born to the Muslim family of Pa Suleiman of Iwo–Isin, in Isin Local Government area of Kwara State. He is Alhaji (Chief) Abdus-Salam Ayinla. Young Alhaji Abdus-Salam started Qur'anic education early with Alfa Popoola of Aba-Ijesa via Ile-Ife, Osun State. After having a good mastery of Qur'anic recitation, he ventured into business investment by establishing a bread bakery which became so successful that he was nick-named *Salami oni buredi* (meaning Abdas-Salam, the bread maker).He later joined *Jama'at Nasril Islam* Society of Nigeria and *Hijrah Ummatu Islamiyyah* and has become a strong financier of Kwara State branch of the body.[136]

Alhaji Ayinla's contributions to the growth of Islam as a philanthropist and Jihadist continued, as his movement to Lagos to further his business received God's blessings. He became the financier of many Islamic organizations in Lagos and at Iwo-Isin, his home town. After acquiring some additional knowledge in Islam and the Bible, he ventured into comparative religion and he started to do *da'wah* work simultaneously with his business. His knowledge and prowess in comparative religion started growing wonderfully, even as his age increased. He performed wonderfully to the admiration of people. His love for Islam made him to build big mosques at Ebute Ero, in Lagos, Tanke in Ilorin and in Iwo-Isin. He also undertook the payment of salaries of teachers of Arabic and Islamic Studies

at Oke-Oyi Isin and other places in order to give Muslim children sound Islamic knowledge from their youth.[137]

Furthermore, Alhaji Abdus-Salam tackled traditionalists (*Alawo*) in their rendezvous at Abete, Badia, Lagos to the extent that he converted many of them into Islam, after many encounters. Their shrines were turned into mosques; Iya Abiye converted to *Iya Adini* while *Apena* turned to *Balogun Adini* respectively. As a philanthropist, Alhaji Ayinla has sponsored many Muslims freely on *Hajj* and '*Umrah*. He has also sponsored some indigent students in secondary and tertiary institutions. His deep sense of commitment to Islamic activities made Muslims in Isin Local Government Area of Kwara State to give him the honourary Chieftaincy title *Jagunmolu Adini* of Isin land. With his wealth, he sponsored many Islamic projects such as conferences, workshops and seminars. His annual Ramadan *Tafsir* hosted in his house has benefited many Muslims far and wide in Lagos and its environs.[138]

4.2.8 Oredola Okeya

Oredola Okeya is a name shared by two prominent sons of Okeya Ipo in Irepodun Local Government Area of Kwara State. They are Alhaji Amodu Adesaanu Adio and AlhajiYusuf Alabi Amolegbe. Alhaji Adio hailed from Ada compound while Alhaji Amolegbe hailed from Atoboniju compound. The duos were childhood friends and, as God designed their lives, they grew to love each other dearly and were blessed by God to become rich. Since they did everything together, they ran the same business together.[139] One important thing of striking surprise is that they both loved Islam dearly and they displayed this love with their wealth and philanthropism to assist the advancement of Islam in Yorubaland in the following ways:

- They ensured qualitative Islamic and western education for Muslim children in Okeya and Lagos (where they lived) by spearheading the establishment of Arabic, Primary and Secondary Schools;
- they facilitated a quick rise in the population of students in Okeya High School by bringing children of their neighbours and business associates in Lagos, who hailed from Ijebu, Egba and other parts of the West;
- They used their wealth and philanthropism to spearhead and/or support community projects. The exceptional role they displayed during the establishment of Okeya High School was that they were responsible for over half of the buildings initially erected on the school compound;
- They assisted indigent students by paying their school fees and supplying them free uniforms and textbooks;
- The major parts (more than half) of their houses in Okeya were left for accommodating Okeya High School teachers free-of-charge;
- Salaries of teachers of the Muslim Community's Arabic School, Primary School and Okeya High School (pending government grant-aiding) were paid by them;
- They were popular in the various Muslim communities in Lagos for using their wealth to promote people's welfare;
- They also esblished a big farm that popularized their town, Okeya.

Unfortunately, one of them, Alhaji Amodu Adio died years ago. It was after his demise that his partner, Alhaji Yusuf Amolegbe, was given the Chieftaincy titles of Asiwaju of Okeya-Ipo and Baba Adini of Okeya.[140]

4.2.9 Alhaji (Chief) Dr. Abdul-Raheem Oladimeji (OFR)

Among notable personalities of Igbomina origin, who have lent great assistance to the growth and development of Islam in Yorubaland, is Alhaji (Chief) Dr. Abdul-Raheem Oladimeji, OFR, a native of Igbaja, in Ifelodun Local Government Area of Kwara State. Alhaji (Chief) Dr. Abdul-Raheem Oladimeji was born on 8th June, 1938 to Malam Yusuf Oladimeji and Madam Hawau Oladimeji at Ile – loke compound, Baale Quarters, Igbaja, Kwara State.[141]

Chief Abdul-Raheem Oladimeji started his early life as a houseboy and later a trading apprentice with various people. This is because before attaining ten years of age, he had lost both parents, hence he could not receive any formal education. The little Yoruba, Arabic and English he speaks and writes today were acquired through self efforts and determination. He, indeed, had a very challenging beginning. However, the hardworking, dedicated and determined young Oladimeji did not submit to the whims and caprices of life not yet smiling at him. On the contrary, he forged ahead and after years of apprenticeship, became an entrepreneur himself. He started carrying out his own business in Lagos. He combined trading with some other craft works which he later found not lucrative.[142]

His march to stardom began in the 1960s when he was appointed as one of the contractors to the Nigerian Army in 1967 in the area of supplies and transportation. From here, he developed interest in and ventured into contract business. Having succeeded in winning some contracts with both the Kwara State Government and Federal Government, Chief Oladimeji, due to his sincerity and good performance, became a big contractor in the building industry. At the end, he became the successful owner of many companies which have risen to glorious stages, some of which are: Alhaji Raimi Oladimeji & Sons

Ltd dealing in importation and distribution of fire–arms and ammunition; Universal Chemical & Explosives Co. Ltd dealing in the importation and production of chemical and explosive products, Dynaco (Nig.) Co. Ltd established for mining and processing precious stones, R. A. Oladimeji Agriculture Ltd involved in large scale commercial agriculture, food processing, poultry farming, livestock production and fishing, Alhaji Rabi Allahu & Sons Ltd building and electrical engineering contractors.[143]

As his business enterprises were growing and developing, Alhaji (Chief) Dr. Abdul-Raheem Oladimeji invited his business associates in France to the foundation stone laying of a factory in Adewole Estate Ilorin in 1994. To the amazement and surprise of all, this noble Islamic Philanthropist, whose mind had been occupied with thought about *da'wah* and promotion of Islamic education, had to plead with his business associates to return to France as the land meant for the factory had been turned into a site for Abdur-Raheem Oladimeji Education Centre for Arabic and Islamic Studies, Ilorin, to be established in place of the factory. One of the laudable programmes initiated and organised annually by the centre was a *da'wah* Programme (Arabic and Islamic Studies Vacation course) with the support and active involvement of some members of the World Assembly of Muslim Youth (WAMY). The *da'wah* Programme was held regularly at the centre for over a decade.[144] The programme featured events such as training leaders, Qur'an recitation competitions among students and reorientation of students who always

attended the programme in large numbers. This programme was solely financed by Chief Oladimeji.

The great philanthropist, Chief Oladimeji, has contributed to the development of Islamic religious projects which he financed in part or in whole. Such include:

- ₦3million worth University of Ilorin Jumu'at Mosque built in the mini campus in 1992;
- Millions of Naira donated in cash towards the completion of Ilorin city central mosque ;
- Sponsorship of Islamic programmes in both the print and electronic media in Ilorin and Lagos;
- Appreciable donations towards the building of Oke-Onigbin Jumu'at mosque;
- Generous cash donations to NASFAT Islamic Organisation for her religious activities;
- Cash donation to Qareeb Islamic organization for her *da'wah* programmes;
- Sponsorship of *da'wah* activities of other Muslim organizations;
- Cash contribution towards the completion of Abuja National mosque.
- Cash donations towards the renovation of Iyamoye Central mosque in Kogi State.
- Donations towards the completion of Auchi Central Mosque,
- Cash donations towards the construction of Islamic Cultural Centre, Ede, Osun State;
- Donation towards the completion of Ila-Orangun (Osun State) Central Mosque;
- Cash donations towards the building of Aran-Orin Central Mosque;

- Contribution towards the renovation of Ijomu-Oro Central Mosque; and
- Cash donations at various times, towards the building or renovation of the Central Mosques of the following cummunities: Omu-Aran, Ijagbo, Igbo-Nla, Ejigbo (Lagos State), Ilorin, Osi (Ekiti), Agunjin; Ilora (Oyo State), Ilobu (Osun State), Ora, Sanmora, Erijiyan Ekiti (Ekiti State), Omupo, Agbeku, Isanlu-Isin, Ojoku, Oke-Ode, Igbaja, Mosudo, etc.[145]

He has made noteworthy contributions towards vital projects embarked upon by Ansarul-Islam Society of Nigeria in Ilorin and Lagos. Apart from his financial support to *Quareeb* Isamic Society's activities, Chief Oladimeji has also impacted positively on NASFAT (Kwara Chapter) in terms of *da'wah* activities. Al-Hikmah University, founded by Alhaji (Chief) Oladimeji too, is not left out. He also built a befitting ultra-modern Mosque on the main campus of the university.[146]

Ahaji (Chief) Dr. Abdul-Raheem Oladimeji's conviction that it was better to establish educational institutions to improve the lots of the youth in Arabic and Islamic Studies powered by his spiritual instinct and personal interest in educational development, and the admonition of his friends who were Arabic and Islamic Studies teachers, made him to set up a school Management Committee headed by late Dr N.I. Raji of the University of Ilorin to serve as "Pathfinder" for his educational ambition. The committee met and resolved to establish Abdlr-Raheem Oladimeji Islamic Foundation to serve as the forum for implementing Chief Oladimeji's educational agenda.[147]Abdul-Raheem Oladimeji Islamic Foundation (AROIF) started operation in earnest and decided to start with the Abdul-Raheem Oladimeji Educational Islamic Centre, Ilorin which took off in

August 1995 with boarding facilities and with students and lecturers drawn from Nigeria and foreign countries, in order to give it an international status.[148]

The rapid development of Abdul-Raheem Oladimeji Educational Islamic Centre, Ilorin made the School Management to apply to Ahmadu Bello University Zaria for affiliation of the Centre's programmes in October 1998. By December, 1998, the application was granted and the Centre's name was changed to College of Higher Education and Islamic Sciences, Ilorin on 23rd March, 2001. This was however facilitated through the unrelenting support of the indefatigable proprietor, Alhaji (Chief) Dr. Abdul-Raheem Oladimeji.[149] Courses offered were up-graded and academic activities went on smoothly. Graduates of the College gained direct entry to run degree programmes in Nigerian Universities. Many of them even secured admission for degree programmes with scholarship awards in foreign universities such as Islamic University, Niamey, Niger Republic, The King Saud University, the University of Medina, Saudi Arabia as well as the International Islamic University in Khartum, Sudan.

Abdul-Raheem Oladimeji Educational Islamic centre metamorphosed for the second time to become Al-Hikmah University as the operating license was issued on 7th January, 2005, thus becoming the first Islamic faith based private University in Nigeria. Al-Hikmah University commenced academic activities in October, 2005, taking off with a student population of seventy (70) in three (3) colleges viz: Natural Sciences, Management Sciences and The Humanities.

Alhaji (Chief) Dr. Abdul-Raheem Oladimeji's unceasing crave to promote youth education made him to think in the line of creating an affiliate institution to serve as a

stepping-stone for WASC holders with deficiencies to enable them enter into Universities of their choice. After setting up an Implementation Committee, the Igbaja community graciously released the whole vast piece of land accommodating Muslim Secondary Commercial College (MUSECO) Igbaja to Chief Oladimeji to serve as the campus of Al-Hikmah University to run degree programmes in Education. The campus also hosts the Abdul-Raheem College of Advanced Studies (ACAS), which, having registered with CAC and Kwara State Ministry of Tertiary Education, took off in 2013. The focus is for graduates of ACAS to proceed (on direct entry) for their degrees in various disciplines at Al-Hikmah or other universities.[150]

The personality of (Chief) Dr. Abdul-Raheem Oladimeji OFR can be described as one that is deeply in love with development. He has therefore played tremendous roles in developing the lives of people in all their ramifications, be it socially, educationally, economically and, even religiously. The role he has played in peoples' socio-economic development has earned him numerous chieftaincy titles, too many to mention, but the following are the most prominent ones: Jagunmolu of Igbominaland, Arogundade of Lagos, Lagos State, Bobagunwa of Ayetoro-Gbede, Kogi State, Asiwaju of Ireseland, Otun Balogun of Okuku, Osun State Bajulaye of Okun-Owa, Ijebu, Ogun State, and Bashorun of Iloro-Ekiti, Ekiti State.

His contributions to religious activities have also earned him many religious titles some of which include Giwa Adini of Nawair-ud-Deen Society of Nigeria, Ebute-Metta Branch, Lagos, Mogaji Adini of Ansarul-Islam Society of Nigeria, Aare Musulumi of Igbomina/ Ekitiland, Aare Muslumi of Ilaro-Ejigbo, Osun State, Baba Isale Adini of YOUMBAS, Kwara State, Baba Adini of NASFAT, Kwara State and Baba Adini of Oka

– Akoko, Ondo State. By and large, Chief Oladimeji is a renowned contributor to the development of Islam in Yorubaland and beyond.[151]

4.2.10 Late Shaykh Qamarud- Deen Buari (Alago)

Shaykh Qamarud-Deen, who combined philantropism with scholaship and who was infact, a scholar per excellence, popularly called Kamarud-Deen by friends and associates, was born into the family of Late Alhaj Lawal at Buari, in Irepodun Local Government of Kwara State. After the father's death, Abdus-Salam, his father's younger brother, took good care of Shaykh Buari. He started Qur'anic education from home at a young age. Shaykh Qamarud-Deen Buari's first teacher was Alfa Zubayru Araro a.k.a *Baba Ni sale Eko* who was one of the three first set of students of Shaykh Yusuf Agbaji, popularly referred to as *Baba* '*Lagbaji*. He later moved to Lagos where he first studied under Shaykh Muhammad Kamalud Deen Al Adabiy at Onala Lagos. Later, he moved to Alfa Isale Eko, an accomplished member of *Zumurat-ul-Muminin.* After acquiring adequate Qur'anic and Islamic education, Shaykh Qamarud-Deen started preaching in Lagos between 1955 and 1965.[152]

Despite his deep involvement in Islamic education and preaching activities, Shaykh Qamarud-Deen, as usual with the business-mindedness of Igbomina people, joined his people in trading and soon became a successful businessman, ordering wall clocks and wrist watches from London and America. His business received a boost during and after the Nigerian civil war, particularly in the early 1970s as his products became 'hot cakes' in the Eastern region, banking on the originality of his imported products. Shaykh Buhari's love for Islamic learning and *Sufi* practices promoted him to study under Shaykh Ahmad Tijani, a contemporary of Shaykh Awelenje, Busari Arikewuyo and

Shaykh Umar Agbaji. Shaykh Buari loved his teacher dearly and he spent heavily for the upkeep and maintenance of his school to the extent that Shaykh Ahmad Tijani confirmed publicly that he was enough as a disciple due to his unparalleled generosity.[153]

Shaykh Qamarud-Deen was generous to the needy and the poor. It was said that he was so wealthy that he forgot that he had a huge deposit with the Nigeria – Arab Bank, which the authorities of the bank had to remind him of it. He then set up an Advisory Committee to guide him on how best to disburse the huge amount. Based on the advice of the committee, he decided to re-build his village, Buari, which he turned into a mini-city by providing magnificent modern buildings, schools, college, factories, market, mosque and infrastructural facilities like pipe-borne water with boreholes and electricity.[154]

As a result of his generosity, Qamarud-Deen Buari became a close associate of people of high repute like Alfa Idogo, for whom he spent heavily in assisting his preaching and scholarly ventures. Alfa Idogo also became close to Shaykh Qamarud-Deen and paid him many visits. Shaykh Ibrahim Niyas, reciprocating his visit, gave Shaykh Qamarud-Deen the fame of being the first person to bring Al-Kaolakhi to Nigeria in the early 70's. He has also spent very heavily to finance *Sufi* activities. Shaykh Qamarud-Deen's quest for knowledge led him to discover the *Tafsir* venue of Shaykh Adam Abdullahi Al-Ilori at Markaz Agege which he attended regularly during Ramadan. According to Hajia Safurat Jimoh, Shaykh Adam declared that he was close to Qamarud-Deen because of his wealth of knowledge added to his philanthropism. Put together, his philanthropism and contribution to the development of Islam and general well-being of humanity could be appreciated in his great contributions to the development of Islamic learning centres and promotion of many Islamic projects in Lagos. He also contributed to

the socio-economic development of Kwara State by setting up factories and market places. He equally established four primary schools and a Secondary School at Buari, his home town.

At the rebuilding of Markaz Mosque at Agege, four minarets were designed for it and built. Each of the minarets was named by Shaykh Adam after his lovers and followers. The first was named after an acclaimed altruistic and benevolent philanthropist, late Mashood Kashimawo Olawale Abiola, the second was after Alhaj Umaru Saro of Ilorin while the third and foruth were named after Qamarud-Deen Buari and Barrister Dabiri of Dabiri family of Lagos respectively. Alhaji Qamarud-Deen was nicknamed *As-Sa'at (Alaago)* by Shaykh Adam while his family members were very close to Markaz to the extent that Ali, the first son of the family, was made to study at Markaz. He is today a very sound Islamic scholar.[155]

4.2.11 Alhaj Jimoh Adigun Alaga Igboowu

Alhaj Jimoh Adigun, popularly known as Alaga lgboowu (chairman of lgboowu) was born to Alhaji Zubair, the late chief Imam of lgboowu, Idofian district of lfelodun Local Government Area in Kwara State. He was a Lagos business-man, very philanthropic, pious, generous and kind. As a philantropist, he was active in several social and religious endeavors. He was a businessman who generously gave away wealth and love for the welfare of mankind.[156]

He was one of the popular donors who have contributed both intensively and extensively to the progress and development of different Islamic Societies in Nigeria, especially AnsarAl-lslam and Muhyid-Deen Societies of Nigeria. It was during his life the

Ansarul-Islam Secondary School was established at lgboowu. Alhaji Jimoh Adigun, the former Chairman of Igboowu, is no doubt one of the pillars and icons of Islamic philanthropy among Igbomina descendants of Ifelodun Local Government Area in Kwara State.[157]

4.2.12 Alhaji Abdur Rahman Salahud-Deen

Alhaji AbdurRahman Salahud-Deen (Olowu), a native of Olayaju, along lgboowu - Idofian road, of Ifelodun Local Government, Kwara State was another Lagos based businessman who was known for his charitable efforts towards the development of Islam and humanity. He tremendously devoted and dedicated his wealth and life to the propagation of Islam and Islamic Societies in Nigeria, especially Ansarul-Islam Society of Nigeria. Late Alhaji Abdur Rahman also contributed to the humanitarian efforts and the development of his community. His love for Ansarul-Islam cannot be measured. He used to sponsor series of Islamic programmes in Lagos and beyond.[158]

4.2.13 Alhaji Abdul-Gafar Olanrewaju

Born in 1944 at Babanla, in Ifelodun Local Government Area of Kwara State, to a Muslim family Alhaji Abdul-Gafar Olanrewaju, a devout Muslim. He started his Qur'anic education at a young age after doing a little farming and trading. He got his Arabic and Islamic Studies education at Madrasat Jamiyyah Nai'mat, Kaduna. After obtaining adequate knowledge, the urge grew in Abdul-Gafar to disseminate knowledge to others. He therefore established a big Arabic School in his hometown, Babanla. He has great interest in Islamic propagational activities. This has made him to stand firmly in support of all Muslim Associations. Little wonder, he was made the Grand patron of Muslim

Youth Association in Kaduna. He sponsored some Muslims on pilgrimage to Makkah and Madinah.

His Islamic philanthropism led him to spear-head the building of Oreke-Babanla Central mosque from the beginning to completion. He was one of the principal financiers of Government Secondary School, Babanla and was responsible for the sinking of a borehole in the school, which put to rest, finally, the perenial problem of water scarcity in the school compound. During the time of construction of Igbomina/Ekiti Muslim Council Secretariat in Omupo, he was one of the philanthropic Muslims who made meaningful donations that saw the project to completion. In 1989, the Council conferred on him the chieftaincy title of Akeweje Adini (Youth Leader in Islam) of Igbomina/Ekiti land.[159]

4.2.14 Hajia Rafat Oladunni Lawal

It was well over seventy years ago when a personality who could best be described as a female Jihadist, Hajia Rafat Oladunni Lawal, was born at Oke-Ode, in Ifelodun Local Government Area of Kwara State, to the family of Late Pa Jimoh Olukose (a carpenter) of Olukose Compound, Oke-Ode and Late Alhaja Zinat Ajoke Ojulari. Young Hajia Rafat started her primary education at Olowogbowo Primary School, Apongbon, Lagos Island which she completed in 1956. She then started business training with her mother and obtained good training before establishing her own business on a small scale. Her business efforts were fastly blessed by God and, within a short span of time, her business became so big that in 1970, she floated a company called RAFATOLA (Nig.) Limited

dealing in merchandise and property development coupled with importation of consumable goods.[160]

An Islamic philanthropist to the core, Hajia Oladuni Lawal impacted on the growth and development of Islam by utilizing her wealth in the following notable areas:

- Major contributor to the erection of structures of Igbomina/Ekiti Muslim Council Secretariat Omupo in the late 1970's;
- Highest donor toward the building of Oke-Ode ultra-modern Mosque;
- Sponsorship of educative and entertaining Islamic programmes on radio and television during the month of Ramadan in Kwara and Lagos States respectively;
- Establishment of Ansar-ud- Deen Society, Oke-Ode Branch, in 1996;
- Principal financier of the establishment of Ansar-ud-Deen Primary School in Oke-Ode in the 1980s and
- Making generous donations to the poverty-ridden individuals who have the courage to ask for her assistance in Lagos and its environs.[162]

All the above, done by Hajia Lawal without being influenced by tribal or racial inclination, made her to become beloved and popular among Muslim Communities in Lagos, her business base and in and around Oke-Ode her home town and in Kwara State at large. As a result, she has earned many chieftaincy titles among which are: Yeye Oba of Oke-Ode land, Iyalaje Muslumi of Igbomina/Ekiti andLife patroness of Muslim Students Society of Nigeria (Kwara Area Unit).[162]

4.2.15 Alhaji Yusuf Amuda Oyeniyan

Alhaji Yusuf Atanda Oyeniyan was born in 1947 at Odoofa compound, Oke-Ejigbo area in Ila Orangun, Osun State. His father, Pa Bello Oyeniyan sent him to an Arabic school at a tender age, to receive early Islamic education. After having basic knowledge in Islam, he left the school and ventured into petty trading which God blessed to become a big business.[163]

As a Muslim philanthropist, Alhaji Oyeniyan is credited with the following activities:

- Sponsoring the education of indigent students of within and outside Ila-Oragun, his hometown in primary, secondary and tertiary institutions.
- Awarding prizes to excelling students in Arabic language at the Osun State College of Education, Ila-Orangun.
- Donation of 6 plots of land to the *Markaz Tarbiyyatul-Islamiyyah* (Islamic Education Centre), Ila-Orangun.
- Facilitating the clearance and subsequent distribution of Islamic book materials sent from Saudi Arabia to students of Osun State College of Education, Ila Orangun;
- Establishing and funding Oyeniyan Islamic Foundation to assist education of Muslim children.
- Making remarkable impact in Lagos by supporting indigent Muslim students and sponsoring and supporting *da'wah* activities and other Islamic programmes.[164]

His immense contributions to Islam in Ila-Orangun and beyond was recognized by the Muslim community of the town in the honourary chieftaincy title of Baba Adinni of Ila

Local Government conferred on him by the Muslim Community in collaboration with the League of Imams and Alfas of Ila Orangun.

4.2.16 Shaykh Alhaji Mustapha Uthman Araokanmi

Born at Share in 1954 to the duo of Mallam Muhammad Abubakar and Halimat Ayoka, and the only surviving son of his parents, Shaykh Mustapha started Qur'anic education very early in his life and was distinct among his collegues. After his primary education, he attended Mahad Al-Azhar, Ilorin, and later gained admission into Kano State School of Legal Studies (Kano) from where he bagged a Diploma certificate in Shari'ah and civil laws. With this, he was employed at Kwara State Shari'ah Court of Appeal and was posted to Lokoja as an Assistant Court Registrar.[165]

Alhaji Mustapha Uthman Araokanmi took a new appointment as an Islamic Studies teacher at the Kwara State Education Management Board and was posted to Government Secondary School, Olooru in Moro Local Government Area, and later to Lafiagi Secondary School. Before his early death in 1988, he established an Arabic School in Share in 1984 which started with about ninety students, many of whom are today well groomed Islamists. Some of them are Idris of Omaro Compound, Share who is now the proprietor of An-Nur Arabic School, Share, Zubair Onireke, the founder of Nurul-Islam society, Share and Zulkharnayn Adeleye, founder of Ridwanullahi Society, Share. He was also, until his death, the Chief Imam of Olujide Mosque Share, while he was the *Mufassir* of Share from 1986 to 1988 when he died.[166]

4.2.17 Alhaji Ismail Olayimika Olawuyi

The family of Late Alhaj Yusuf Popoola Olawuyi and Hajia Rahmat Olawuyi was blessed at Arandun in Irepodun Local Government Area of Kwara State with a philanthropist of high reputate in 1965. This is no other personality than that young Alhaji Ismail Olayimika Olawuyi who started to practice his piety-driven philanthropy as soon as he became an independent income earner. Alhaj Ismail started his primary education at a tender age at Arandun, his home town, where he was opportuned to blend Western Education with some Arabic and Islamic learning. His pursuit of further education took him to Jama'at Nasril Islam Secondary School Owu-Isin, and later to Ansarul Islam Secondary School, Ilorin.[167]

After his secondary education, he went to Lagos to learn trading and so became an apprentice under a popular business man called Alhaji Raji Adeoye Olaoye, who hailed from the same town with him. After learning tyre trading with Alhaji Olaoye between 1990 and 1994, Ismail got his freedom and started trading on his own. His business efforts were abundantly blessed by Allah and he became rich within a few years. Hajji Ismail however diversified by venturing into other businesses.

Apart from his membership of the Young Muslims' Association of Nigeria and Jama'at Ahlus-Sunnah where he has been a front-line active *jihadist*, Alhaji Ismail has made memorable contributions towards the development of Islam in Yorubaland. He solely established an Arabic and Islamic school at his 52, Docemo Street, Idumota, Lagos business premises where he employed eight teachers and an Imam. The school presently has over one hundred and fifty pupils. He also single-handedly built a big mosque at Okota Area, Lagos where hundreds of worshipers observe their daily prayers. The Imam employed for this mosque is resident therein and is paid by this young philanthropist. Not

this alone, he has voluntarily sponsored numerous indigent Muslim children, many of who have become highly educated men and women in Islamic ethics and are found promoting the Islamic faith in Yorubaland. Alhaji Ismail has donated generously to mosque building projects of many communities, especially in Lagos and Kwara States.He has also financed many Islamic projects such as conferences, workshops and seminars.[168]

Notes and References

1. R.I. Adebayo, "The 'Ulama's Apprehension on Women's Participation in Politics in Nigeria", (A paper presented at the 7th Al-Jami'ah Forum and Conference on Religious Authority, Piety and Activism: 'Ulama in Contemporary Muslim Societies held at Yogyakarta – Indonesia, 2014) 5.

2. Alhaji Kewuyemi revealed these names to me during my discussion with him at his Oke Ede residence Ila Orangun on 17/8/2016. The list is also contained in Jimoh Lasisi's Long Essay, 89 and 90.

3. An interview with Abdulrazaq Raji (72 years) an Islamists and the Khalifah of Late Alhaji Muhammad Raji Obaloja at Ila Orangun on 17/8/2016.

4. Interview with Abdulrazaq Raji, on 17/8/2016

5. This was revealed in an interview with Ismail Ahmad Alalaye (45 years), an Islamic scholar and the son of the late Shaykh at his residence, Ketu, Lagos on 13/09/2015.

6. Interview with Ismail Ahmad Alalaye on 13/09/2015

7. "Iwe Atoka Esin Islam ni Ile Igbomina/Ekiti". (A Publication of Kwara Muslim Council Igbomina Ekiti Branch 1989).

8. An interview with Alhaji Issa Olabola (1010) (76 years) at Omu-Aran Central Mosque on 26/11/2016

9. Programme of 50 years (Golden Jubilee) Anniversary and conferment of Merit Award by Union of Arabic Teachers of Nigeria: Jama't Islamiyyah Mosque, Lagos Island (April 2010) 12.

10. Programme of 50 years (Golden Jubilee), 12

11. K.O Paramole, "Alhaji Shaykh Muhammad Thani Jeje: The Man and His School", (An Unpublished Long Essay in the Department of Religions and Philosophy, Lagos State University, Ojo 1992).

12. Paramole, "Alhaji Shaykh Muhammad Thani Jeje", 11.

13. Paramole quoted this during his discussion with the Shaykh himself.

14. Adenigba Fatai Atanda is a close associate of members of Jejewiyyah group and a lecturer at Al-Hikmah University, Ilorin

15. Interview with K.O Paramole in his office on 17/1/2017

16. Abdur-Razaq Muslihud-Deen, *Toeing the Path of Courteous @ www.independing.com* assessed of 9th January 2017

17. Paramole, "Alhaji Shaykh Muhammad Thani Jeje", 58

18. Ibrahim Salahud-Deen, *Itan Igbesi Aye Alhaji Salahud deen Yaqub*, (Ilorin: Albarka Islamic Centre, (2006), 4

19. Salahud-Deen; *Itan Igbesi Aye*, 4.

20. Salahud-Deen; *Itan Igbesi Aye* , 7

21. Salahud-Deen; *Itan Igbesi Aye* , 5

22. Salahud-Deen; *Itan Igbesi Aye* , 9

23. An interview with Alhaji Abdur Razaq Oro (68 years), Chief Imam of Age mosque, Oro. He was one of the first set of the school in 1967. Interviewed on 9/12/2015

24. This is contained in the *Qasidah* written by Abdurrazaq Oro, a member of Alumni of the school, written to eulogize his teacher and mentor.

25. Interview with Razaq Oro on 9/10/2015

26. This was revealed during my interview with Alhaji Azeez Adeniyi (68 years), the Administrative Secretary of Kwara Muslim Council, Igbomina/Ekiti Branch on 18/8/2015

27. Interview with Azeez Adeniyi on 15/5/2015

28. An interview with Engineer Jamiu Afolayan, the first son of Late Chief Raji and the M.D. of Niger River Basin, at his Niger River Basin office on 3/4/2016.

29. Interview with Abdulrazaq Raji, on 18/8/2016

30. An interview with Uthman Alabi Hassan (72 years) an Educationist and retired principal. He is a native of Ijomu Oro and member of the Muslim community at his Sango residence Ilorin, on 7/3/2016.

31. Interview with Abdul Rafii' Asekun Ayegbami (46 years) the *Kalifah* of Shaykh Asekun at Ile Alodologba, Ijomu-Oro on 15/10/2015.

32. An interview with *Kalifah* of Shaykh Asekun, on 15/10/2015

33. An interview with Alhaji S.B Kadiri (78 years) a retired Educationists and General Secretary of Igbomina/Ekiti Muslim Council, at his Oke-Ola, Oro residence on 3/4/2015

34. This was confirmed by late Abdus-Salam Awayewaserere a member of Igbomina-Ekiti, Muslim Council during the Fidau Prayer for late Abdus-Salam Atunde in 1999.

35. An interview with Alhaji Sule Madandola, (77 years) The Education Secretary, Igbomina/Ekiti Muslim Council at Ijara-Isin on 8/4/2015.

36. Interview with S.B Kadiri on 8/4/2015

37. Alhaji Azeez Adeniyi 3/4/2015

38. An interview with Professor Sulayman Jamiu (65 years) The Deputy Vice Chancellor (Administration) Kwara State University, Malete he is the son of Late Shaykh Jamiu Eesa at his KWASU Office on 10/9/2016.

39. All these were highlighted by Professor Jamiu during my interview with him at his KWASU Office on 10/9/2016.

40. This was made known by Alhaji Muhammad Ibrahim Oro during a personal interview with him at Oro on 14/6/2016

41. This was the song the Shaykh sang that popularized him; Alhaji Y.K Jimoh of Al-Hikmah University also confirmed this.

42. Interview with Muhammad Ibrahim, on 14/6/2016

43. Salahud-Deen, *Itan Igbesi Aye* , 21

44. M.M. Raji, "Arabic and Islamic Learning in Igbominaland" (M.A project submitted to the Department of Arabic and Islamic Studies, University of Ibadan, Ibadan 1990).

45. Raji, "Arabic and Islamic Learning in Igbominaland", 46

46. An interview with Surveyor Abdul Kareem Abdus-Salam, (61 years) the eldest son of late Awayewaserere at Ilota compound Aran-Orin, on 11/12/2016.

47. Interview with Abdur-Razaq Abdus-Salam, Deputy Director at Voice of Nigeria, one of the surviving children of late Awayewaserere at his Lagos Office, on 19/10/2016.

48. Y.A. Bamigboye, "Antagonism against Islamic Text: Aran-Orin History, a Case Study", (A paper presented at the 33rd Annual National Conference of NATAIS, held at Sokoto, 2013) 11.

49. An interview with Alhaji Raji (Alhaji Agba) (91 years) at Aro Compound, Aran-Orin on 3/8/2015.

50. Interview with Alhaji Raji Olohunkemi on 3/8/2015.

51. An interview with Alhaji M.M.Raji (A younger brother to Alhaji Raji Olohunkemi). He facilitated the conversion of M.M. Raji to Islam and sponsored him to study Arabic and Islamic Studies at Al-Ma'had Al-Azhari, Ilorin between 1965 and 1970. M.M. Raji retired as a Chief Lecturer at College of Education Oro. I interviewed him at his Oro station on 4/8/2015.

52. *Iwe Atoka Esin Islam*, 19.

53. An interview with Alhaji Raji Obaloja (71 years) at his Ila-Orangun residence on 18/10/2015

54. Interview with Alhaji Raji Obaloja on 18/10/2015

55. This was revealed during an interview with Alhaji Hussain himself at his central mosque, Fatai Atere way, Mushin, Lagos on 18/10/2016.

56. Interview with Hussaini Muhammad on 18/10/2016.

57. Hussaein Muhammad, *The Development of Islam in* Oro (Lagos: Sabel Bussiness Enterprise 2005), 17.

58. An Interview with Alhaji S.B Kadir, (78 years) a retired educationist at his Oke Ola, Oro residence on 29/10/2016.

59. Interview Imam Hussein on 18/10/2016

60. This was revealed by the Chief Imam of Age Central Mosque, Oro during an interview session with Abdur-Razaq Imam who is an indigene of Oro but grew up in Lagos and he is one of the admirers of Shaykh Muhammad; on 23/10/2016.

61. This was revealed by one of his products, Dr Lateef Oladimeji, A Senior Lecturer at Al-Hikmah University, Ilorin, on 25/10/2016

62. This was revealed by M.B Mahamud himself when I met him at his school teaching and disseminating Knowledge to young children at his Late father's traditional Qur'anic school at Oke Popo, Lagos on 18/10/2016.

63. In an interview with Hajia Oladimeji; one of the surviving children of the Late Shaykh, she is the Deputy National President of Nigeria Association of Women Journalists (NAWOJ) on 13th January 2017 at her Tanke residence, Ilorin.

64. Programme of 50 years (Golden Jubilee) (2010) 15

65. Interview with Mahamud on 18/10/2016.

66. Interview with Hajia Oladimeji on 13/1/2017

67. Interview with Issa Olabola on 26/11/2016

68. Interview with Issa Olabola on 26/11/2016

69. Interview with Issa Olabola on 26/11/2016

70. This was described to me by Barrister. Abdul-Ghaniyy Abidoye (61 years) at his Ilaro compound Omu-Aran on 26/11/2016 Abioye 26/11/2016

71. Interview with Abidoye on 26/11/2016

72. Interview with Muslim Babatunde Mahmud, on 18/10/2016.

73. All these were revealed to me by Alhaji Chief Abdul Azeez Adeniyi (68 years) a very strong member of Omu Aran Muslim Community at Omu-Aran Central Mosque on 26/11/2016 Also, in an An interview with Shaykh Jamiu Ayeniromo confirmed this at his Oke Ede residence Ila Orangun on 17/8/2016

74. An interview with Shaykh Jamiu Ayeniromo at his Oke Ede residence Ila Orangun on 17/8/2016

75. Interview with Shaykh Jamiu on 17/8/2016

76. Interview with Shaykh Jamiu on 17/8/2016

77. Alhaji Jamiu Adewoye; The *Mufassir* of Ora- Igbomina a close and lover of Shaykh Ayeniromo rendered these songs in one of my discussions with him at his Oke Afin residence, Ora-Igbomina on 17/7/2016

78. L.A Jimoh, "The impact of Alhaji Jamiu Kewuyemi Ayeniromo on the people of Ila LGA of Osun State" (Long Essay of the Department of Religions, University of Ilorin, Ilorin 1997) 47-48

79. Interview with Adewoye on 17/7/2016

80. Jimoh, "The impact of Alhaji Jamiu Kewuyemi Ayeniromo …53

81. Jimoh, "The impact ofAlhaji Jamiu Kewuyemi Ayeniromo …62

82. Jimoh, "The impact of Alhaji Jamiu Kewuyemi Ayeniromo …,78

83. An interview with Razaq Raji, 17/08/2016.

84. Programme of 50 years (Golden Jubilee) (2010), 18.

85. This was revealed in an interview with Sheriff, (39 years) a son to the Shaykh who is a lecturer at College of Education Ilorin, on 30/09/2016

86. Interview with Sheriff on 30/09/2016

87. An interview with Salman Bamidele Bello (69 years) an indigene of Okeya-Ipo, he witnessed Shaykh Ali's activities in Lagos Island in the 60s. He revealed this to me at Okeya-Ipo on 3/08/2015

88. Interview with Salman Bello on 3/08/2015.

89. Abas Nuraini Sukanmi, "The Contribution of Shaykh Abdur-Rahman Muhammadul-Awal Owolabi to the Development of Arabic Language in Igbaja Township", (A Long Essay Submited to University of Ado-Ekiti, 2004), 19

90. This was captured from one of his memorable preachings recorded in V.C.D.

91. This was extacted from his Curriculum Vitae written in Arabic

92. Extracted from his Curriculum vitae

93. Programme of 50 years (Golden Jubilee) (2010), 23

94. Dr. Yusuf Kolawole Jimoh, who is from Ilala a neighbouring close town to Okeya-Ipo; spent his childhood in Lagos Island and witnessed the Shaykh's activities in Lagos; he corroborated Saliman's submission at his office on 4/08/2015

95. All these were revealed to me during my visit to Shaykh Agboola's school by *Ustathul-Awwal* (Senior Tutor) Abdul Ganiyy Yaqub (56 years) at his *Madrasatul 'Ilimiyyah wan-Nizamiyyah,* Amukoko, Lagos, on 22/10/2016

96. Interview with Abdul Ghaniyy Yaqub on 22/10/2016

97. This story was narrated by Ali Bello, the Imam and Senior Lecturer at College of Education Oro at his Office on 13/06/2016.

98. An interview with Ibrahim Saiid Olawumi, the Khalifah of Late Shaykh Olawumi during my visit to *Darul* Irshaad Wal *Is'ad*, Orile, Lagos on 18/20/2016

99. Interview with Ibrahim Olawumi on 19/10/2016

100. This was the opinion of Khalifah Olawumi during my interview with him at Orile Lagos on 19/10/2016.

101. Interview with Ibrahim Olawumi on 19/10/2016

102. Programme of 50 years (Golden Jubilee) (2010), 10

103. This was the opinion of Dr. Y.K Jimoh who knew Late Shaykh Ariyibi quite well. He described this to me at his Al-Hikmah University Office, Ilorin 10/1/2017

104. *Al-Afkar,* An Islamic Intellectual Magazine produced by *Darul-Irshad wal-Isad* of Nigeria (2016). 8. Also, in programme of Golden Jubilee (2010) 14.

105. In an interview with Shaykh AbdulGhaniyy Tanimola (66 years) during my visit to his school, *Madrasat Al-Irshadul-Ijaliyyah,* Mosafejo, Lagos on 20/10/2016

106 Interview with Shaykh Tanimola on 20/12/2016

107 Interview with Shaykh Tanimola on 20/12/2016

108 Programme of of 50 years (Golden Jubilee) (2010).

109 Programme of of 50 years (Golden Jubilee) (2010), 23

110 Programme of of 50 years (Golden Jubilee) (2010), 23

111 Programme of 50 years (Golden Jubilee) (2010), 10

112 Programme of 50 years (Golden Jubilee) (2010), 10

113 This was the submission of Shaykh Razaq Raji Obaloja at his Ila-Orangun residence, on 17/08/2016.

114 Programme of 50 years (Golden Jubilee) (2010), 21 and confirmed by Muslim Babatunde Mahmud, on 18/10/2016.

115 Programme of 50 years (Golden Jubilee) (2010), 21 and confirmed by Muslim Babatunde Mahmud, on 18/10/2016.

116. These pieces of information were captured in his curriculum vitae

.

117 Zubayda was the wife of Caliph Harun Ar-Rasheed of the Abbasid dynasty. She contributed largely to public works such as building wells and guest houses on the major routes that pilgrims took to Makkah. Online source at http://www.dawn.com/news/697795

118 Founder of the oldest degree -granting University in the world; Al Qarawiyyin University from 10th – 12th century. It started as a mosque and later developed to University. She devoted her wealth to pious work that benefitted the community. Online source at http://www.dawn.com/news/697795

119. A Princess, Poet and Teacher, fluent in Arabic, Fulfulde and Hausa. She used her money to form a group of female teachers. Through it, she educated poor women in her area in the region. She eventually became the rally point for African women. Online source at http://www.dawn.com/news/697795

120. http://www.dawn.com/news/697795

121. An interview with Abdur Rahaman Bello Agboola Atidade (61 years) one of the surviving children of Alhaji Bello Atanda Agboola at his Olorunsogo Gaa-Akanbi Area Ilorin on 23/12/2016

122. Interview with Abdur Rahaman on 23/12/2016

123. *Iwe Atoka Esin Islam,* 13

124. Interview with Abdur Rahman on 23/12/2016

125. *Iwe Atoka Esin Islam,* 21

126 An interview with Lateef Suleiman (49 years) an Islamic scholar from Ajase and also a relation of late Ojomu at the Imam's house, Ajase on 23/11/2016

127. Late Alhaji Abdul Ganiyy Afolayan recounted his experience during fund raising journeys for Aran-Orin Central Mosque at one of our discussions on 1/3/2017.

128. An Interview with Safurat Olateju Jimoh (67 years) at her Dosemo residence, Lagos on 09/10/2015.

129. Interview with Safurat Olateju Jimoh on 09/10/2015

130. An interview with Hajia Muslimat Sani (55 years), An Industrialist and Educationist at her Gbagi Shop, Ibadan on 9/8/2016

131. Interview with Muslimat Sanni on 19/8/2016

132. *Iwe Atoka Esin Islam,* 14

133. An interview with Abdul Hameed Funsho Salahu, (64 years) a close relation of late Owolewa, and one time General Mamager of Owolewa Steel Industry, Ilorin, on 19/12/2016

134. Interview with Funsho Salau on 19/12/2016

135. This was disclosed to me by Uthman Abolarin (64 years), who was the Kwara State Area Unit who recieved the key of a Toyota Panel Vancar donated by Alhaji Aremu to the Kwara State Area Unit of Muslim Students' Society of Nigeria in 1979.

136. Shaykh Abdul Fatahi Bismillahi (59 years) the Chief Imam of Iwo-Isin who could be described as right hand man of Alhaji Ayinla, disclosed this to me at Iwo Central Mosque, on 8/5/2016.

137. Interview with Chief Imam of Iwo, on 8/5/2016

138. Interview with Chief Imam of Iwo, on 8/5/2016.

139. S.M.O. Oyedibu, *The Treasure Okeya-Ipo in Focus*, (Lagos: Samelo Press, 2010), 144.

140. This was confirmed by Salman Bamidele Bello, who is an indegine of Okeya, during my discussion with him at his Jo'oro residence, Ilorin, on 19/04/2017

141. An interview with Chief Abdur Raheem Oladimeji, the Jagunmolu of Igbominaland and the proprietor of Al-Hikmah University, Ilorin at his Al-Hikmah University Office, Ilorin, on 28/9/2016

142. Interview with Abdur Raheem Oladimeji on 28/9/2016

143. A.Y.O Raji and R.K Omoloso, *Giant Stride of a Rare Philanthropist; a Brief History of Alhaji Chief Dr. Abdur-Raheem Oladimeji*, (Ilorin: Mery Production, 2015), 21

144. Raji and Omoloso, *Giant Stride of a Rare Philanthropist*, 50

145. An interview with Hajia Rasheedat Oladimeji wife of Chief Oladimeji; and the Registrar of Al-Hikmah University, Ilorin at her Office, on 16/1/2017

146. Sheriff Olanrewaju, "The Contribution of Alhaji Chief Abdur-Raheem Oladimeji to the Growth of Islam in Kwara State", (An Unpublished Long Essay in the Department of Islamic Studies, College of the Humanities, Al-Hikmah University, Ilorin, 2011), 30.

147. Interview with Hajia Dr. Rashedat Oladimeji on 16/1/2017

148. Sheriff Olarewaju: , 21

149. Interview with Hajia Rasheedat Oladimeji on 16/1/2017

150. Raji and Omoloso, *Giant Stride of a Rare Philanthropist*, 50

151. Raji and Omoloso, *Giant Stride of a Rare Philanthropist*, 57

152 An interview with Hajia Olateju Safurat Jimoh (68 years), she narrated the activities of the late Shaykh who was her uncle, at her No 25, Akure Street residence Adewole, Ilorin on 4/2/2017.

153. Dr. Y.K. Jimoh, revealed these to me during an interview at his office on 4/2/2017.

154. Interview with Hajia Jimoh, on 4/2/2017.

155. Interview with Dr. Y.K. Jimoh, on 4/2/2017.

156. Interview with Tajudeen Adewuyi Jimoh (63 years) He is a member of Alagba family of Igbowu interviewed at 17A Cemetery Street, Ebute Metal Lagos on 13/09/2015.

157. Interview with Adewuyi Jimoh on 13/09/2015.

158. Interview with Mr. Lateef Abdur Rahaman (24 years).The son of the Alhaji Rahman Olowu at Cementry Street Lagos on 13/09/2015. He is presently a student at the Department of Information Technology, Kwara State University, Malete.

159. *Iwe Atoka Esin Islam*, 19.

160. An interview with Hajia Rafat Oladunni (74 years) at her Police Road, residence in Ilorin She is based in Lagos but she comes home on regular basis, on 17/1/2017

161. Interview with Rafat Oladunni, on 17/1/2017

162. Interview with Murtala, the Principal, FOMWAN College and *Naibul*-Imam of Oke-Ode at Oke-Ode Central Mosque on 18/12/2016

163. B.A. Adebayo, "Causes and Effects of the Proliferation of Muslim Honourary Chieftaincy Titles in Ila-Orangun, Osun State". (M.A. Dissertation, of the Department of Religions, University of Ilorin, 2016) 63

164. Adebayo, "Causes and Effects", 64

165. An interview with Alhaji Ibrahim Orilowo, the Chief Imam of Ansarud-Deen, Share, who is also Deputy Registrar Shari'ah Court of Appeal, Ilorin, on 19/3/2017.

166. Interview with Ibrahim Orilowo, on 19/3/2017

167. This was revealed by Ismail (51 years) himself during an interview with him at his Okota, Mile 12 residence, Lagos on 09/10/2016.

168. Interview with Ismail Olawuyi on 09/10/2015

CHAPTER FIVE

NOTABLE IGBOMINA SUFIS, SPIRITUALISTS, IMAMS AND MODERN SCHOLARS AND THEIR CONTRIBUTIONS TO ISLAM IN YORUBALAND

This chapter attempts to discuss the efforts of some Igbomina Muslims on the development of Islam in Yorubaland in the areas of Sufism, Imamship, spirituality and modern scholarship. These will be discussed under the following sub-headings:

- Contributions of Igbomina *sufi*-members to Islamic development in Yorubaland.
- Contributions of Igbomina Muslim Imams to the development of Islam in Yorubaland

- Contributions of Igbomina Modern Muslim Scholars to the development of Islam in Yorubaland.

5.1 Igbomina Muslims in the Spheres of Sufism and Spirituality

Some members of *Tariqah or Sufi* bodies who are of Igbomina origin have really contributed and are still contributing, through their *sufi* groups, to the development of Islam in Yorubaland. Renowned Igbomina *Sufi* practitioners were examined and the following among them are found worthy of distinctive discussion:

5.1.1 Shaykh Abdus-Salaam Akosile

Born at the close of 19th century to the family of Late Pa Sanni Akosile of Olukotun Compound Oro, is Shaykh Abdus-Salam Akosile, one of the unforgettable contributors to Islamic development in Yorubaland. Shaykh Akosile received his early Qur'anic education from an Islamic cleric, Late Alfa Kuranga. Since then, he started following his teacher on preaching outings around Isale Eko, Lagos. He did some preaching on his own whenever he visited Oro, his home town at that time. He continued his Arabic and Qur'anic education along with his friends and colleagues. He then came across important personalities such as Late Alfa Aminu Babaita, Late Shaykh Muhammad Kamalud-Deen Al-Adabiy, Late Khidr Apaokagi and the son of Alfa Taju'l Adab-Alfa Musa, who in fact was his closest friend. His initiation into Sufism came when he came across Late Shaykh Umar Falke, a renowned spiritual figure from Kano who actually effected his initiation in the early 1940s. It was Shaykh Umar Falke who later introduced Shaykh Abdus-Salam to the famous Shaykh Ibrahim Niyass in Kaolakh (Senegal) along with Late *Muqadam* Muhammad-ul-Awwal and *Muqadam* Abdus-Salaam Oye (both from Omupo).

In search of knowledge of *Tassawuf*, Shaykh Akosile travelled to Kaolakh many times. His serious commitment to his Shaykh granted him recognition by Shaykh Falke. He successfully established a father-son relationship with Shaykh Ibrahim Niyyas. It was through his influence that Shaykh Niyyas visited Oro in the 1960s. There, he offered prayers for the growth and development of the town. [1]

After some years of experience in Sufism, Shaykh Akosile started his own Zawiyyah at Inobiri Brazilian Mosque, 1, Inobiri Street before moving to Oluwole Mosque, Lagos where his Zawiyyah became pronounced with followers across Nigeria. A notice of demolition of the entire Oluwole area in Lagos was served by Lagos State Government in 1973. This made the Zawiyyah to be moved to No. 54, Aro Street, Ebute Ero, Isale Eko with the assistance of Alhaji Muhammed Obale, Alhaji Yusuf Amuda Bello Alaga, Sanusi Balogun and Abdul Ganiyy Balogun who facilitated the movement of the Zawiyyah through Alhaji Abdur Rauf Aromire of Aromire family of Lagos. As a sign of total commitment, Shaykh Akosile surrendered the gift he inherited from Shaykh Eba from Nupe land *Salatu Daimiin* to Shaykh Ulama Falke to lead him properly, not minding his age, background and position among the then Ulama' within the Isale Eko territory and particularly as a leading scholar of Islam of Igbomina extraction. On account of his total loyalty and submission to Shaykh Falke, he was given a Certificate of Recognition on Amaanah before introducing him to the Grand Shaykh of Islam, Alhaji Ibrahim Niyass, along with Shaykh Khalifat Muhammad-ul-Awwal Oshodi, Shaykh Abdus-Salam Oye Omupo and Shaykh Yusuf Alago. All the above mentioned jointly visited Madinah Kaolakh in Senegal in 1957 with Shaykh Umar Falke who also authorized them to visit and travel to Kaolakh on their own from that date. Before visiting

his Oro home town, Shaykh Ibrahim Niyass visited Shaykh Akosile in Lagos several times. Shaykh Ibrahim Niyass publicly announced Shaykh Akosile as the Khalifah of Shaykh Ibrahim Niyass at Onala Playing ground, Princess Street, Isale Gangan, Lagos Island. [2]

It is on record that since he arrived Lagos three years before the enthronement of the then Oba Eleko Esugbayi, he lived the major part of his life in Lagos Island. He had two buildings at Badia, Ijora, Lagos along Church Street and Akosile Street respectively. He even has a storey building in his home town. Despite this, he lived in rented apartments. There, he never owed rent nor victimized any of his landlords but used to pay his rent as at when due. The simple life of Shaykh Abdus-Salam Akosile made him to relate with many people who served him as Imams, *Muadhinuna*, *Muqaddamun*, *Mufassirun* etc. Among those who served as *Imam Ratibi* were Alhaji Mukhtar (Ajase Ipo), Alhaji Baba Ajase, Mukadam Alhaji Oba (Nupe), Mukadam Alhaji \Salahud-Deen Isola (Oke-Ode) and Alhaji Olodan. The *Muadhins* were Alhaj Salahud- Deen Isola, Alfaa Fasaasi, Mukadam Abdur-Razaq Arije (Ibudo Agin, Asa, Ilorin). The Muqaddamun include: Muqaddam Alhaji Yahya Ibrahim, Muqaddam Alhaji Oba, Muqaddam Jamiu Ogbomoso, Muqaddam Sulaiman Ajase, Muqaddam AbdurRafii' Okewumi, Muqaddam Tijani Muiz Adio, Muqaddam Abdur-Rahman Akosile, Muqaddam Abdul-Hakeem Ajakaye and Muqaddam Tijani Olaoye. The *Mufassirun are* Shaykh Alhaji Abdus-Salam Okeya, Shaykh Isa Oloda and Alhaji Jamiu Marafa.[3] It is important to place it on record that he travelled with Shaykh Niyass to Ebiraland (Okene) during the burial rites of Alhaji Malik Attah. He also accompanied Shaykh Niyass to Afikpo in Igboland, the home town of Shaykh Ibrahim Nwagun when the man embraced Islam in 1966.

Furthermore, it was revealed that Shaykh Akosile practiced Sufism to its letters, as he distanced himself from worldly needs. As a blessed person, he could afford worldly materials such as cars or vehicles. In fact, his *Muridis* and his children were blessed enough to buy him cars, even, his present *Khalifah,* Muhammad Al-Amin Adedoyin Akosile, who was then highly placed as a civil servant and worked at the Supreme Army Headquarters directly under Late General Babatunde Idiagbon, offered to buy a car for his father (Shaykh Akosile) but the man refused. Eventually, however, his *Muridis* were able to provide him cars before his demise in 2013.

5.1.2 Shaykh Muhammad-ul Awwal Ayinla Otolorin

One of the Igbomina Islamic sages who have contributed immeasurable to the growth and development of Islam in Igbominaland and indeed, to the development of Islam and its learning in Yorubaland, was As-Shaykh (Alhaji) Muhammad ul-Awwal Ayinla Otolorin. As-Shaykh Muhammad-ul Awwal Ayinla Otolorin was born into the happy non-Muslim family of Pa Abdullahi Bello and Madam Aisha Bello as they later accepted Islam and was so named. His birth coincided with the time Islam had not become popular as the few Muslims in the towered maltreated and persecuted to the extent that some of them were expelled from their homes by their kins that were still in their traditional religions.[4]

Born in April, 1926, Muhammad-ul Awwal started his education with Alhaji Salahu Aniyalana of Nana compound since he was about six years old. With Alhaji Salahu, he studied Qur‘an, *Hadith* and *fiqh*. Because his father died soon after this time, he left Omupo for Lagos with his teacher in 1933. After spending ten full years with his first teacher, Alhaji Salahud-Deen Aniyanla, Shaykh Muhammad-ul Awwal joined the

school of Alufa Aminu Babaita for further Islamic knowledge. When Aminu Babaita died, he studied with Shaykh Falik- Kano, a Hausa teacher. He then enrolled with Alhaji Umar Imam Agbaji where he was a contemporary of Shaykh Adam Al-Ilory. He later went to Shaykh Ibrahim Niyas Kaolakh's School in Senegal in 1951 and graduated in 1953.[5]

Shaykh Muhammad-ul Awwal started *da'wah* activities in Omupo, his home town where he occasionally travelled to for the purpose of assisting the efforts of Nana Ariludokun, the woman whom history has credited with the introduction of Islam to the town. With him, the old woman was able to win some converts into Islam, while he (Muhammad-ul Awwal) destroyed all the idols in his father's compound. Shaykh Muhammad-ul Awwal engaged in petty trading to assist in financing his education, but was advised by Shaykh Ibrahim Niyas to concentrate only on spiritual uplift. He later converted his shop, where he taught some of his students, to a mini mosque and classroom. Later, in 1945, he established an Islamic organization named *Khoudamul Islam* (servants of Islam) for preaching Islam to unbelievers and enlightening Muslims. On the instruction of Shaykh Ibrahim Niyyas, he also established another Islamic organization called *Ithad Ansarul Faedhot Tijanniyah* (Association of *Tijanniyyah* helpers of Nigeria) in 1966.[6]

Otolorin was a teacher of repute. His love for teaching others started early in his life as he was noted to be teaching his mates while learning in the school of Shaykh Salahud Deen Aniyalana. On his return from Shaykh Ibrahim Niyyas School in Senegal, after graduation in 1953, he settled down in Lagos. The first task he embarked upon after settling down was standardization of his school, *Khoudamul* Islam Institute of Arabic and

Islamic Studies, Oshodi, Lagos. The school was actually established in 1945 for teaching basic Arabic, Qur'anic and Islamic studies. It was raised to the status of a higher institution for the award of Diploma certificate and affiliated to Lagos State University.[7] Down in his home town, Omupo, Shaykh Muhammad-ul Awwal established Shaykh Muhammad-ul Awwal International Institute of Arabic and Islamic Studies (nursery/ primary school). The school was given a forty-two sitter bus for conveyance of staff and students. Other schools established by him include Paramount Awwal International School at Jakande Estate, (Phase 3) Lagos Island and *Itihad* Nursery / Primary School, Sango Otta in Ogun State.[8]

According to Abdul-Fatai, Shaykh Muhammad-ul Awwal, towards the end of his life, tried to establish a tutorial class called *Durusu'l Awwaliyyah or Awwaliyyah* class for the teaching of *fiqh* (Islamic jurisprudence) and *Tafsir* (interpretation of the Qur'an). Among his early students were Shaykh Uthman Ajao (Ojolem), Shaykh Ibrahim Abbas, Shaykh Uthman, Ilorin, Shaykh (Dr) Murtadha Al-Busairi and Shaykh Muhammad Rabiu Abdul Malik Adebayo.

To add 'spice' to his duty of spreading Islamic learning, Shaykh 'Awwal went further to write and publish Islamic texts which were sold, and are still being sold, and distributed far and wide till today, to educate and enlighten members of the Muslim community all over Nigeria. Some of his popular publications include: *Mufahimu Tijaniyyah, Tanwiru-l-'A Busaeri, Al-Arakat at-Tijanniyah fii Nigeria, Tahamulat-l-Qur'aniyyah, Fiqhu-l- Zakat, Fiqhu-l-Iris, Al-Istiqamah fil-Islam, Asbaabu wadat li-ummat-l-Islamiyyah. Tashihul-Hajj wal 'umrah, Al-nazul-kabir,* and *Al-Duratul-Baithohu*.

One of his styles of contributing to Islamic development was *da'wah* (preaching) activities. He was a celebrated preacher who organized regular Ramadan lectures. Besides, Shaykh's *da'wah* activities have taken him out of Nigeria on many occasions. In 1988 and 1991, he was invited to deliver Ramadan lectures in Morocco by King Hassan II of Morocco. He was known to have travelled to many other places like Togo, Benin Republic, Sierra-Leone, Niger, Ghana, Guinea, Mauritania, Senegal etc. for *da'wah* purpose.[9]

As Imam, Shaykh Muhammad-ul Awwal was an outstanding leader; he indeed used his Imamship to promote brotherhood, unity and the spirit of understanding among his followers. Apart from being a successful businessman, Hajj travelling agent and author of many publications, it is important to shed some light on the role played by Shaykh Muhammad ul Awwal Otolorin as a member of the *Tijaniyyah* order, indeed the founder, coordinator and spiritual head of the largest *Sufi* congregation in Lagos during his life time. One very spectacular deed of this Shaykh was his choice of some days, months, and sometimes years for seclusion and prayers which he started in the early 1950s. He was actually initiated into the *Tijaniyyah* group in 1947 by Shaykh Balarabe inside Ali Oloko's mosque in Lagos. He later got connected to Maolana Shaykh Ibrahim Niyas and Shaykh Muhammad Jamiu Shamsud-Deen Bulala by one of his teachers, Mallam Umar Falake, also of Kano origin and the three of them became close and intimate friends.[10] Shaykh Muhammad-ul Awwal initiated many Muslims to the sect and had many of his followers (*Muridis*) in foreign countries like the United States of America, Britain and other European countries. He was well known and accepted as a true spiritual leader in Morocco. In fact, there was a standing order from the Moroccan

government that Moroccan Ambassadors to Nigeria must pay homage to Shaykh Awwal after reporting to the Nigerian president.[11]

Another cornerstone achievement of Shaykh Muhammad-ul Awwal Ayinla Otolorin is the annual *Mawlid Nabiyy* programme organized at Omupo, his home town, which draws hundreds of participants from all the states of the federation. Despite his death, the *Mawlid* celebration continues annually. The celebration which lasts for about three days, serves as a forum for teaching people about Islam. There is never a year that the congregation on attendance is less than hundreds of thousand devotees and this often causes hectic traffic problems around Omupo for the three consecutive days.

Shaykh Awwal was so highly honoured and respected in the *Tijaniyyah* order that he had a large number of followers and students among whom were Shaykh Abubakar Akolade (Baba l'Apapa), Shaykh Umar Junaid (Baba ni Mushin), Shaykh Jamiu Hassan (Baba l'Agege), Shaykh Uthman Ajao (Baba l'Eko), Shaykh Sadiq Ilobu (Baba ni Ilobu), Shaykh Muhyid-Deen Ologuntere (Baba ni 'Sholo), Shaykh Abdul-Fatah Alagbeje (Baba ni Ifo), Shaykh Hamzat Baba Ologun (Baba n'Surulere), Shaykh Najimd-Deen Ilobu (Baba l' Oshodi) and Shaykh Mudathir Shittu (Baba ni Gbagada).[12]

Above all, the Shaykh was popular for some mystical acts or happenings around him. He was said to have converted over two thousand non-Muslims into Islam in 1951 at Omupo, his home town. He also engaged in dialogue with a Christian friend of his and eventually won him into Islam after a logical explanation. Also, he healed the long-standing ailment of a staunch Christian and got him converted to Islam. The appearance of rainbow to vindicate Shaykh's earlier prediction during the year 2002 edition of his

popular annual *Mawlid Nabiyyi* was considered one of the *mu'jizah* of the Shaykh. He was also said to have sighted an accident which happened to one Yusuf (his disciple) at a place far away from where he was holding a meeting with a lamentation ending with *Alhamduillilah.* This was later confirmed by a man who met them at the meeting venue.[13]

On a final note, Shaykh Awwal's contribution to the development of Islam in Yorubaland through his *Sufi* activities in Lagos was his establishment of *Zawiyyah* in and around Lagos in about nine zones and each zone is headed by a *Muqaddam*. He authored twelve books and made contributions in magazines and journals on different aspects of Sufism, *Zakat* and other tenets of Islam.[14]

5.1.3 Shaykh Alhaji Ibrahim Idowu Alakoniyi

The forefather of Shaykh Alakoniyi hailed from Edidi, in Kwara State. They migrated to Ila-Orangun with an idol they were then worshipping called "*Alakoniyi*". This made their compound in Ila-Orangun to be named Alake Compound, which name it bears till today. So, Alhaji Alakoniyi was born at Ila-Orangun to non-Muslim parents of Pa. Oyewumi Ige and Mrs. Adelonpe Ajiun Ige in 1933. However, he later accepted and embraced Islam. He also convinced his mother to accept Islam. She was then re-named Halimat.[15]

Although Alakoniyi did not receive any formal education, he travelled far and wide to seek Islamic Knowledge. He began his Qur'anic Studies with Alfa Raji Aromoye between 1957 and 1958. He also went to Idanre Ondo State, where he worked as a barber and was simultaneously learning the Qur'an. From there, he proceeded to Ibadan for further knowledge from Alfa Sulaiman Sapati, a native of Ilorin. The man took him through

learning the whole Qur'an for seven years between 1960 and 1967. After acquiring adequate knowledge of the Qur'an, he felt obliged to teach others and his first step was to establish his own Qur'anic centre in Ibadan in the late 60s. Abdul-Karim of Abobade compound, Ibadan was one of his students.[16] After being initiated into the *Tijaniyyah* group in 1961 by one Abdur-Rahman Gatta from Ilorin, he went for further knowledge at *Khaolakh* in Senegal in 1972 where he spent up to two months and learnt a lot from that leading Shaykh in the group, Shaykh Ibrahim Niyyas. He later returned to Ila-Orangun to establish his own Qur'anic School.[17]

Shaykh Alakoniyi has contributed immensely to the development of Islam in Yorubaland. Even with his old age, he still teaches scholars while many devotees still go to him for spiritual consultations. A brilliant and intelligent individual, Shaykh Ibrahim is endowed with different crafts and trades without being taught.[18] Alhaji Ibrahim Alakoniyi became very close to Late Shaykh Muhammad-ul-Awwal Omupo and he is today the *Khalifat* of the *Tijaniyyah* group in Ila-Orangun and Osun State in general. Through his influence, many Ila-Orangun Muslims do attend the Annual *Mawlid Nabiyy* of Shaykh Muhammad-ul-Awwal at Omupo. The Ila-Orangun Branch of the *Tijaniyyah* group has a Primary School and a Secondary School established in 1995 and 2005 respectively where western and Islamic education are imparted to the students.

5.1.4 Shaykh Yusuf Akorede Abikoye (*Al-Falaky*)

Born at Omu-Aran in 1938, Shaykh Yusuf Akorede obtained early Islamic education from Alfa Jeje of Ajase-Ipo at Oke Popo in Lagos. On completion of one-third of the Qur'an (i.e twenty *hizbu*), he was taken to his home town, Omu-Aran, to continue

his Qur'anic learning with late Alhaji Yahya Abolaji. He returned to Lagos in 1958, when his elder brother went on *hajj*, and enrolled at the *Madrasat* of Alhaji Ali Okeya at Isale Eko. It was from there that he got initiated into Sufism and became a *Muridi*.[19]

In 1959, Shaykh Yusuf enrolled at Shaykh Muhammad Kamalud-Deen's *Madrasat Adabiyyah* at Onala Isale Gangan, Lagos Island. While there, he slept in the Jumu'at mosque paying ten shillings and six pence for the *Madrasat*. When he became unable to pay the *Madrasat's* fee, he went to late Shaykh Muhammad Awwal Omupo, who rendered an unforgettable assistance. He did not only teach Shaykh Yusuf but also rendered financial assistance to him like a father. After operating a shop at Bamigbose where the Shaykh also practised knitting for some years, he went to Ile-Ife cocoa farming area (Oko Ife) in 1966 to start *da'wah* activities. He later took up a teaching appointment with late Shaykh Muhammadul Awwal in Lagos and served with him for some years.[20]

Shaykh Yusuf later lived with Shaykh Bulala Offa learning in-depth of Sufism. One cardinal/singular achievement of Shaykh Yusuf which makes his name unforgettable among the names of those who have contributed to the development of Islam in Yorubaland is his founding of *Misbau Faedat Tijaniyyah* Society, with its headquarters in Lagos. Some of the branches of the body, still in existence today, are in Oyingbo, Ebute Metta, Omu-Aran, Ijan-Otun, Juromo, Ayetoro Ogun State, Ikola, Mile 12, Abule Ado, Cotonou, Iron Market, Eputu Ajah, Bakade, Jakande, Bwari Abuja, Dutse, Garam Niger State, Ado Awaye, Oyo and Ilorin.[21]

5.1.5 Alhaji Abdul Azeez Balogun

Alhaji Balogun is one of the Islamic scholars who propagated Islam through spiritual dimension. He was one of the products of the early Qur'anic School in Ila who further their studies elsewhere in Nigeria and in the Arab world like Cairo, Malaysia, Makkah and Madina. Alhaji Balogun attended *Ma'hadul Azhari*, Ilorin under the tutelage of late Shaykh Muhammad Kamalud-Deen Al Adabiy and completed his '*Idaadi* programme in 1968 before proceeding to Cairo to further his studies. On his return, he taught in the school of his brother in Ila. He combined *Ta'lim* with *da'wah* activities, preaching openly and praying fervently for Muslims who needed spiritual assistance. He later left Ilahis home town for Ketu, Lagos where he stayed to establish his own school and combined teaching with publication of Islamic books in Arabic and Yoruba languages.[22]

He engaged himself in spiritual activities where many non- Muslims went to him for one assistance or the other. Through this, many embraced Islam in return. He promoted his scholarship through writing which he used to publicize the name of Ila, particularly through his popular prayer book called "*Al Ghayatul al Maqsuud."* This book is very popular and highly recognized by nearly all *Imams* in Yorubaland and throughout the federation because the book is being used for spiritual matters. Other publications by him include *Iwe Aniyan, Imo lo Ladinni, Akoni lesin,* and *Kitabu Tuhfatu Imam Ratibi.*[23]

These *Sufi* and spiritual leaders discussed above contributed immensely to the growth and development of Islamic faith in Yorubaland. This is because they were widely and seriously accepted as spiritual leaders who can solve their socio-economic and spiritual problems and challenges. Some of them have followers, disciples and students all over Yorubaland. Some even have followers in Nigeria, America, Britain, European

countries and Africa. Beside, their attendance of *Zawiyyahs* where congregational supplications are held weekly and in the evenings couple with spiritual and glad tidings stopped a larger number of Muslim women from going to Christian crusade for miracles, visiting herbalists etc as it made them to realize that there are, indeed, greater miracles in the Qur'an for the Muslims.

5.1.6 Alhaja Silifat Afelele

Hajia Afelele, an indigene of Oro in Irepodun Local Government of Kwara State, was born in Ilorin around 1954. In search of Islamic knowledge and education, she travelled far and near, living with many teachers of high integrity. Her deep interest in Sufism made her to come to Oke-Ola Oro about twenty years ago to establish a strong *Tijaniyyah* group and a Qur'anic Centre for children (mainly female), many products of which are great Islamic scholars today. She also organised a forum for female adults to learn Islamic Studies at Oke-Ola Oro.[24]

She is fond of organising Islamic enlightenment programmes for female Muslims in and around Oro town and she is a coordinator of many women *Asalatu* groups where women are taught about the dos and don'ts of Islam. Above all, Hajia Silfatu Afelele is a renowned spiritual leader in Oro land and she has utilized her spiritual powers to solve many problems facing helpless female Muslims coming to her for assistance from different parts of Nigeria.[25]

5.2 Igbomina Muslims in the Spheres of Imamship

Igbomina Muslim Communities produced some Imams who have and are still contributing to the development of Islam nationwide, in diaspora and in Yorubaland in particular. Some of them are discussed hereunder.

5.2.1 Late Imam Bello Oladipo Oyedun Olarinde

Born at Omu-Aran, headquarters of Irepodun Local Government Area of Kwara State in 1897, to the non-Muslim family of Late Prince Oyedun Olarinde, was another giant titan who left indelible marks on the sand of time. Late Shaykh Bello Oladipo was born into a royal family where *Ifa* oracle was popularly worshipped. Luckily the young Bello Oladipo who was not comfortable with his people's act of traditional worship took sojourn in villages outside his hometown and got converted into Islam as he was wondering about in search of a cleaner faith.[26]

His urge for further acquisition of Islamic religious knowledge moved him to Ilorin and Oshogbo and he got himself well groomed in Qur'anic recitation and Islamic Jurisprudence. His pursuit of Islamic knowledge made him to marry lately in 1933. He later took to kola nut merchandising. This he did profitably for some years until 1942 when a fire accident affected his kola-nut business and he suffered a great loss. He then decided to join the British Royal Air force. While with the Air force Battalion as the Chief Imam in Indian and Burma where he received Military training, he took part in training Muslim Military contingents in elementary Qur'anic lessons and Islamic propagation and from there he was able to win up to three converts into Islam.

Shaykh Bello was discharged from the Air Force in 1946 after the 2nd World War. He then took fully to Islamic propagation, moving from one village to another. Having settled first at Oke-Ila, he later moved to Ila-Orangun from where he reached out to many

other towns and cities in Yorubaland for *da'wah* activities. He was instrumental to the conversion of many people to Islam and among his early converts and pupils was the first Chief Imam of Aran-Orin, Late Imam Salahud-Deen Bamikole .

He later moved to Lagos where he lived and continued his *da'wah* work for many years. On the death of the then Chief Imam of Omu-Aran (Imam Salami Arilewo), in 1964, he was invited home and was appointed Chief Imam of Omu-Aran in 1965 by the Omu-Aran Muslim Community. He was removed by the then Olomu, Oba Suleiman Durotoye who considered the appointment of Chief Imam as a royal responsibility and discretion as being done in Ilorin. However, he was finally installed as the Chief Imam by the Muslim Community under the supervision of Ilorin in June 1965. This made him to further his *da'wah* efforts as he still visited neighbouring villages in Oro-Ago, Isin and Omu-Aran districts where he had many disciples. This strong-spirited Jihadist and Islamic giant later died on 3rd November, 2001 at the age of 104 years.[27]

5.2.2 Late Imam Shaykh Ahmad Bello Anihunlewe

Popularly called Baba Hamidu (father of Hamidu) by all and sundry, Shaykh Ahmad Bello was born in the 19th century to a popular leader of *Sango* worshippers of Anihunlewe's family of Ohun compound, Ijara-Isin. Since Shaykh Ahmad Bello had no faith in the *sango* being worshiped by his father, he refused to join him and so he traveled far and wide to the North, South and West to acquire Qur'anic and Islamic knowledge, after embracing Islam. He was popularly called Alhaji Agba (the eldest Alhaji) by his people.[28] He rendered spiritual healing to many people from far and near such as Ikirun, Ibadan, Oyo, Isin, Ekiti and Ondo States. He was the first Muslim who boldly gave his

daughter out in marriage to a fellow Muslim without taking a kobo as local dowry.[29] He played significant roles in Mosque building and administration at a place called Omifunfun near his cocoa farm near Ile-Ife. He was responsible for building the first mosque in this place. Before the construction of this Mosque, the Muslims in Omifunfun used to trek to *Ago* Isanlu to observe their prayers. They therefore requested for the construction of their own Mosque for proximity and safety reasons. It was Shaykh Ahmad Bello who facilitated the building of a separate Mosque at Omifunfun despite the antagonism of the Christians, Pa Doherty family and some Muslims who did not support the establishment of the Mosque. To serve as a remembrance of the Shaykh, the mosque was renamed Aduagba Baba Hamidu mosque Omifunfun, even after the sage left Ile-Ife to live in Ijara-Isin, his home town. The mosque serves as the central mosque in the area encompassing *Tasoro*, Ago-Isanlu, Ago Iwo, *Ago* Ijara, *Ago* Iji, Ago Oke-Onigbin, all from Kwara State and some other Yoruba areas such as Osun, Oyo, Ondo and Ekiti States.[30]

5.2.3 Late Imam Oseni Oladimeji

Late Alhaji Imam Oseni Oladimeji was born around 1907 in Oko-Ode in Ifelodun Local Government Area of Kwara State. After becoming an adult, he got married, but instead of taking to farming with his father, he decided to move to Lagos and started an apprenticeship of wholesaling, assembling and repairing bicycles with supervision. After some years of apprenticeship, Alhaji Oladimeji obtained freedom from his boss and established his own venture and had apprentices under him. One remarkable thing about

him was that, along his business, he engaged himself in Islamic learning and Qur'anic recitation, *Fiqh* and *Tafsir*. He had acquired the rudimentary knowledge from his father, Late Attahir Lawal, who was the pioneer *Naibul Imam* (Deputy Chief Imam) of Oko-Ode and one of the pioneer Muslims in the town. Alhaji Oseni Oladimeji took Alhaji Aliyu Okeya as his teacher.[31]

Between 1956 and 1962, Alhaji Oladimeji used to attend *da'wah* (public preaching session) at Onala Square in Lagos Island, especially during the month of Ramadan, in the company of his elder brother, Alhaji Aileru. Alhaji Oladimeji gradually started participating in the Ramadan lectures and later began to gather his own group. After establishing his own group, he established his own shop at Idumagbo Avenue for the assembly, sales and repair of bicycles.

In 1958, one Alhaji Alade, who loved Alhaji Oladimeji for his sound knowledge of Qur'an, invited him to shift his shop to Somolu, so that he could be conveniently leading prayers at his (Alhaji Alade's) house. Later, this man gave Alhaji Oladimeji a plot of land at Okesuna Street, near Alade market, in Somolu to build his own Mosque. Thus Oluwalogbon Mosque was single-handedly built by Alhaji Oseni Oladimeji in the early 1960 s with Plywood and Zinc aluminum only, with donations from friends and well-wishers. He started leading prayers in the Mosque and after about seven years, he re-built the mosque with blocks, concrete and corrugated roofing sheets.[32]

As a lover of education, Alhaji Oladimeji got his thirst of establishing a school quenched through his Mosque, for at Oluwalogbon Mosque, he employed teachers to teach at his own Arabic classes established by him with the aim of producing scholars

who will later take over Islamic propagation from him and other old ones. In order to attract parents, Alhaji Oladimeji made the Arabic classes free in remembrance of the dead Muslims. His dreams could be said to have become realized as some of the products of his Arabic classes later went to other higher Arabic schools such as *Markaz* at Agege and have become more highly qualified. Examples of such graduates are Alfa Abdur-Razaq, Alfa Hassan and Alfa Tajud-Deen.[33]

Alhaji Oladimeji took interest in the propagation of Islam. He spent heavily in the promotion of Islam by supplying food to school pupils and widows weekly, annual *Ramadan iftaar* (food for breaking fast) at his Mosque, sponsorship of indigent pupils to renowned Islamic Schools, donation of free loaves of bread at his bakery located at Amosun Street, Somolu on Fridays, etc. He realized the importance of balancing children education (i.e acquiring both Islamic and western education) so, he ensured that all his children acquired both and he encouraged all parents to do same. One of the outcomes of this good stand is one of his children – Dr. Abdul-Lateef Oladimeji who is now a Senior Lecturer at Al-Hikmah University, Ilorin.[34]

Another remarkable dimension of Alhaji Oseni Oladimeji's Islamic propagational efforts was his pioneer membership of *Zumuratul Hujjaaj*. This is a very prominent Muslim organisation established in the mid-60s by male and female just-returned pilgrims who decided to form an association to create a platform for propagating Islam as soon as they returned from *hajj*. The association carried out many Islamic activities such as seminars for Muslim scholars, *Mawlid Nabbiy* celebration, annual Qur'an recitation competition and *Lailat-ul-Qadri* during the month of Ramadan. Alhaji Oseni Oladimeji played a leading role in establishing an Arabic and Islamic institute at Bajulaye, Lagos in

the mid ‘70’s. He donated heavily and was actively involved in the effort at getting the school registered. Infact, all his children passed through the school, including Dr. Abdul-Lateef Oladimeji. The said school has now grown to a Diploma awarding institution and is registered with Lagos State Ministry of Education. Alhaji Oseni Oladimeji was the *Oluomo Kewu* (Head of Arabic School Pupils) between 1977 and 1986 and in 1987, he was appointed chairman of the mission Board of *Zumurat-ul-Hujjaaj*, a position he held until his death in 2007.

Alhaji Oseni Oladimeji was a prominent leader at Somolu Central Mosque. In fact, the present Somolu Central Mosque at Durosimi Street was started in the late ‘70’s with a nine-member Committee, to which he was Vice Chairman. He was appointed the Chairman, Council of Imams for Somolu District in the 1980 s and was later turbaned as the *Alatunse Adini* of the central mosque in 1990.[35]

5.2.4 Late Imam Muhammad Jamiu Dasitolohun Otuyo

Alhaji Muhammad Jamiu Otuyo was born at Omupo in 1910. He had Qur’an education at an early age at Omupo. Alhaji Otuyo however moved to Lagos around 1935 to start trading, as a wholesaler, in confectionaries. While trading, his interest in Islamic studies made him to seek further knowledge from his teacher, Shaykh Busari Arikewuyo.[36]

He was to build a mosque at Kirikiri, Wema road, Lagos .He was also a front-line contributor to the building of the new ultra-modern Omupo central mosque. His central mosque in Lagos houses an Arabic and Islamic Studies school where children and adults are taught the rudiment of Islam along with western education. For effective co-ordination, the school is managed by a graduate of Imam University, Mauritania, Abdul-Qadri Jamiu Otuyo. A large number of Yoruba people from Egba, Ijebu, Ondo etc were well known in Shaykh Otuyo's mosque and quite many people have benefited from him in terms of knowledge, social welfare and assistance in educating indigent students and he was a renowned lover of scholarship.[37]

Shaykh Otuyo has a large number of disciples and he had close relationship with eminent Muslim dignitaries including Alufa Babaita, Shaykh Yahya Ataragba, Alfa Jeje and Thani Jeje. Shaykh Otuyo was happily married with children and his children became highly educated. Among them are Dr. Ibrahim Otuyo of Al-Hikmah University, Ilorin and a medical doctor practicing in London, Dr. Mustapha Otuyo. Shaykh Otuyo died on 31st December 1995.[38]

5.2.5 Late Imam Abdur-Rahman Eesaba

Late Mallam Abdur-Rahman Eesaba was born at Owu-Isin in 1915 to one Pa Akolade Eesaba and Madam Zainab. Mal. Abdur-Rahman started working with his father as a farmer at Owu-Isin until 1941 when he travelled to Lagos and spent seven years. In 1948, he went to Omifunfun (via Ile-Ife) where he cultivated cocoa plantation farm. While practicing cocoa farming, Mal. Eesaba started learning the Qur'an with one Alfa Yusuf Teru of ile Olusin, Ijara-Isin\ and pursued and furthered his Islamic education at

Ma'had Al-Azhar, Ilorin with Shaykh Muhammad Kamalud-Deen *Al-Adabiyy* where he stayed for upwards of fourteen years.[39]

After acquiring adequate Islamic education, he started teaching Islamic Studies at Jama'at Nasril Islam Primary School, Owu-Isin in 1970. He worked until 1997 when he retired voluntarily. At Jama'at Nasril Islam Primary School, Owu-Isin, Mall. Eesaba made a lot of impact as many notable personalities from about seven different surrounding villages passed through him. His pupils really enjoyed drinking from this wealth of experience due to his personality as an embodiment of patience and tolerance. He faced the enemies of Islam squarely and was fond of using *Surat-ul-Ikhlas* (Qur'an Chapter 114) for preaching to traditional rulers (*Obas*). Oba Olowu challenged and invited him to his palace to stop saying that there is only one God, but Mallam Eesaba insisted echoing the oneness of God, using the same chapter of the Qur'an. At a time, he was declared a security risk and whisked away to Ilorin police station on account of his insistence that masquerading should stop at Owu-Isin and that all should believe in the Supremacy and existence of One God. He survived all threats and challenges. Eventually, Mallam Abdur-Rahman Eesaba was installed the Chief Imam of Owu-Isin on 14th February, 1986, a position he held efficiently until he died on 4th May, 2005.[40]

5.2.6 Alhaji Imam Salahud-Deen Afolagboye Abolarin

Born around 1925 to non-Muslim parents at Ilota compound, Aran-Orin, Alhaji Imam Salahud-Deen Abolarin started his early life as a traditional religious practitioner and he started learning the art of farming and hunting with his father, Pa Abolarin, who, due to his great prowess in hunting, was nick-named *Ode Loju Janna*, (meaning the hunter in the midst of fierce animals).

As he grew, Alhaji Imam Salahud-Deen Abolarin started showing interest in the Islamic religion and he started associating with Muslim faithfuls. At a tender age, he embraced Islam and, in addition to his traditional name, Afolagboye, named himself Salahud-Deen. In the bid of not remaining ignorant of his new faith, he went as far as to Rore, a nearby village, to learn Qur'anic recitation under late Mallam Usman Akintunde. He later moved to Owode Camp via Ile-Ife Osun State, where he started a cocoa farm. At Owode, he studied the Qur'an under Alfa Yellow, a native of Oro-Ago in Ifelodun Local Government Area of Kwara State. He also learnt the rudiments of the Islamic religion which empowered him into being a true practicing Muslim. After some years, he was chosen to be leading the Muslims in a section of Owode Camp in daily prayers and *Taraawih* prayers during Ramadan.[41]

Imam Abolarin later moved to start another new cocoa farm at Gbajewolu Camp via Ile-Oluji Ondo State in 1959. There, he was made the Imam of the mosque established by him and other few adherents of Islam. Alhaji Abolarin, having become an outstanding Muslim, preached the religion of Islam to Muslims and non-Muslims. Through this, he was able to win some converts into Islam. He performed the holy pilgrimage to Makkah and Madinah in 1982. He intentionally showcased the beauty of Islam through his *hajj* performance as both the preparatory and welcome ceremonies were made to be very elaborate and colorful. Many other rich Muslims decided to emulate him and, since then, indigenous Aran-Orin and Gbajewolu Muslim males and females have been performing *hajj* in large numbers. The search for additional wealth pushed Imam Salahud-Deen Abolarin to move to Ibadan to open and operate a textile shop in 1975. However, in 1987,

he was invited home and turbaned as the Chief Imam of Aran-Orin, precisely on Friday 18th December, 1987.[42]

Apart from being a God-made Jihadist, he has been deeply involved in *da'wah* activities through his membership of *Egbe Saliman*, a versatile group of Aran-Orin Muslim Community. The legacies he left at Owode and Gbajewo respectively, cannot be forgotten as the mosques he established are still making meaningful impacts. He is known to have taught many people the art of Qur'an recitation, including his late brother and close associate, Alhaji Abdus-Salam Awayewaserere.[43]

5.2.7 Imam Yusuf Adewole Oluwalolowo

Alhaji Yusuf Adewole, popularly called, "Oluwalolowo", was born at Iji-Isin, in Isin Local Government Area of Kwara State about ninety years ago. Unfortunately, he lost his parents at a tender age, so his elder brother, Mallam Salahud-Deen Jato, handed him over to a teacher, Alfa Ahmad Atoyebi Opeloyeru, a native of Oke-Ode. He stayed with this man for over forty years learning the Qur'an, Arabic and Islamic Studies.[44]

Alhaji Adewole commenced the task of contributing to the development of Islam by establishing his own *Madrasa* at Elegbata in Lagos Island which he later transferred to Nawair-ud-Deen society, where he served as an Arabic teacher. He also taught at *Ahmadiyyah* Primary School in Lagos Island before being appointed as Chief Imam of Nawair-ud-Deen Mosque, Elegbata. He delivered Friday sermons regularly there for over forty years with the co-operation of the Muslim Community members, especially one Gborigilola, around Lagos.[45] He was responsible for the training of many scholars within and around Lagos, who are now his disciples. They include Alhaji Nurud-Deen from Ora in Ifelodun Local Government Area of Kwara State, Alhaji Hussain Igbasa Amori, Alhaji

Ahmad Omupo and Alhaji Yahya Omosola from Iji-Isin. He decided to return to Iji-Isin, his home town on the grounds of old age and he is now carrying on his *da'wah* activities in and around his home place.[46]

5.2.8 Late Imam Abdul-Qadri Oloruntele

Born in the early 1940s to the family of Alfa Jimoh Oloruntele and Mrs. Aishat Oloruntele, Late Alhaji Abdul-Qadir Oloruntele acquired Islamic education informally from his father who was the second Chief Imam of Arandun. After having a good mastery of the Qur'an, Abdul-Qadir Oloruntele went further by travelling far and wide in search of Islamic education.[47]

As soon as Alhaji Oloruntele acquired adequate Islamic knowledge, he settled at Arandun, his home town and established a Qur'anic School in his father's house from where many eminent Islamic scholars were produced, one of whom is the present Chief Imam of Arandun, Alhaji Abdul-Ganiy Olaoye. Also, Alhaji Abdul-Ganiy Oloruntele, who is Oloruntele's son, is a product of the school and he is now in London after serving for many years as a Senior Lecturer at the Kwara State College of Education, Ilorin. The school was sustained until he died in 2010. It was disbanded because of lack of personnel to steer its affairs.[48]

Apart from his private Qur'anic School, Oloruntele was one of the brains behind the establishment of the Muslim Community Primary School, Arandun. He was the Chairman of the school's Management team and he contributed greatly towards the development of Islam. He also served as *Mufassir* of Arandun for many years. Distinctively, Alhaji Oloruntele was a lover of youths who also stood firmly in support of

Muslim youth programmes. He was one of the fathers who stood firmly behind the Arandun Branch of Young Muslims' Association of Nigeria.[49]

5.2.9 Late Imam Ismail Olohungbebe

Late Alhaji Ismail Oyeyipo Olohungbebe, the late Chief Missioner of Ansarud-Deen, Kaduna, was born into the family of Pa Tiamiyu Agbo-Ola of Oponda Compound, Aran-Orin around 1945. Pa Tiamiyu (Olohungbebe's father) was then a non-Muslim, but he embraced Islam after Olohungbebe's birth. Olohungbebe's mother, late Madam Asiawu also embraced Islam with her husband. Young Ismail Olohungbebe started primary education at Catholic Primary School, Aran-Orin, but could not stay there to complete his education because of the threat by the Catholic Mission to force him to embrace Christianity. He eventually went from Aran-Orin to Omu-Aran, then to Oro Muslim Community Primary School where he eventually completed his primary education.[50]

Olohungbebe's father wanted to satisfy his son's lust for Arabic and Islamic education, so he decided to enroll Alhaji Ismail at *Ma'had Al-Azhari* Arabic and Islamic Higher Institute under the tutelage of Shaykh Kamalud-Deen AlAdabi in 1963. Olohungbebe's stay at *Mah'ad Al-Azhari* attracted more students like Alhaji Salahud-Deen Jamiu (Current Chief Missioner, Ansar-ud-Deen society of Nigeria, Kaduna Branch), Alhaji Musa Raji Atolagbe, Late Yusuf Ibrahim, Abdur Raheem Bello, Ilyas Olanipekun and Alhaji Yusuf Bamigboye. Olohungbebe formed them into Aran-Orin Arabic Students' Union, which later metamorphosed into Young Muslims' Association in 1967 in order to accommodate young Muslims in Western education secondary schools. The Association continued to wax stronger and stronger under the leadership of Late

Alhaji Ismail Olohungbebe, and before long, it had achieved a lot in the aspects of facilitating the coming together of Muslim youth as well as modernizing *da'wah* activities in and around the town. As Muslim youths in surrounding villages got wind of this Association, they formed branches in their places. Thus in 1980, a meeting held at Aran-Orin resolved to form a national body, with of the name Young Muslims' Association of Nigeria with headquarters at Aran-Orin and the motto of "Towards Islamizing All." Since then, Annual National Conferences have been held between 23rd to 27th December each year in various states.[51]

Alhaji Olohungbebe's contributions to the development of Islam centered around the youth, but he had, by and large, influenced the development of Islam among the baby group-YMAN had been the strong link between the youths and the old Muslim youths in Igbominaland, then in Kwara State, and some states of Nigeria. In the area of education, he worked for many years as teacher, headmaster and principal of Ansar-ud-Deen Society (Kaduna Branch) schools. Apart from his activities in YMAN, he rose to the position of Chief Missioner of the Ansar-ud-Deen society, Kaduna Branch, and before his death in 1999, he established his own private Arabic school in Kaduna. In short, it may be safely concluded that Olohungbebe lived his life for the development of Islam and Muslims.[52]

5.2.10 Imam Salahud-Deen Folagboye Jamiu

Born at Aran-Orin around 1945, Alhaji Salahud-Deen Folagboye Jamiu came to life through the duo of Late Pa Jamiu Oyinloye and Late madam Muniirat Jamiu, the late

Iya Sunna of Aran-Orin. Alhaji Salahud-Deen started Arabic and secular education in 1953 at the village Community School. After graduating in 1961, he went to Osogbo to work as a shopkeeper for his cousin, Alhaji Azeez Ajiboye.

In pursuit of further education, young Alhaji Salahud-Deen left his cousin's business for Al-Ma'had al-Azhar Arabic and Islamic Higher Institute Ilorin in 1964, completing the course with 'Idadi certificate in 1969. Having acquired such knowledge, he started to impact upon the Muslim Ummah for Islamic development in the following ways:

- He taught Arabic and Islamic studies at Jama'at ud deen Islam, Makera, Kaduna and also served as their missioner from 1970-1971
- Worked also as a teacher at Omupo Arabic school, 1971-1972
- Teaching of Arabic and Islamic Studies at Igbaja Muslim Community Primary School in 1975
- Teaching of Arabic and Islamic Studies at Ansarud-Deen Arabic school, Kaduna where he rose to the post of Headmaster in 1984
- He was appointed as Chief Missioner of Ansarud-Deen Society Kaduna in 1999 following the demise of Alhaji Ismail Olahungbebe. This enabled him to throw light into many hearts, especially the Yoruba community in Kaduna. To crown it all, he was unanimously chosen and turbaned as the deputy Chief Imam of the Yoruba Community in Kaduna State in December, 2015, which indeed has added feather to his wing of *da'wah* for Islamic development.[53]

5.2.11 Imam Abdul Qadir Salahud-Deen

Born at Aran-Orin in Irepodun Local Government Area of Kwara State, Imam Abdul-Qadir started Qur'anic education with his father, the late chief Imam of Aran-Orin, at a tender age. He attended Local Schools' Management Board primary school Aran-Orin from 1968 to 1973 for his primary education. Imam Abdul Qadir moved to Lagos where he entered the famous Arabic and Islamic Training Centre, Markaz, Agege, Lagos in 1974. He graduated in 1981 and later entered the Kwara State College of Education, Ilorin for a Diploma course in the teaching of Arabic and Islamic Studies, which he finished in 1988. After working for about two years, Imam Abdul Qadir went to Libya where, after four years, he bagged a BSc (Ed) degree in Psychology and Education in 1994. Still interested in higher education, this young Imam enrolled at the University of Ilorin for a Master degree in Arabic which he successfully completed in year 2008. As a student and undergraduate, Imam Abdul Qadir was an award and prize winner. He has attended several conferences, seminars and workshops on issues of Islamic interest.[54]

Imam Abdul Qadir's major contributions to the development of Islam are reflected in his dissemination of Islamic knowledge at various levels and his *da'wah* activities. He was a teacher of Arabic and Islamic studies at Government Day Secondary School, Airport, Ilorin in 1996. He also taught at College of Arabic and Islamic Studies, Oro in 1997. As an undergraduate in Libya, he taught at *Al-khulid* Primary and Junior Secondary School, Libya in 1990.

He also taught at *Ibadullah* Arabic and Islamic School Orile, Lagos and IMAN Nursery and Primary School, Ilorin between 1982 and 1989. He joined Kwara State College of Education, Ilorin as an Assistant lecturer in 1998 and has risen through the ranks to the position of Principal Lecturer since 2014 in the same College. He is a

member of relevant professional learned bodies and has held several positions of responsibility in various sections of Kwara State College of Education.[55]

He has held and he is still holding many missionary positions in various Islamic and social groups. He is today the Chief Imam of Oseni Olanrewaju mosque, Ilorin where his powerfully rendered sermons have been beneficial to a large number of open-minded and truth-seeking Muslims. He is also one of the missionaries of Young Muslim's Association of Nigeria. He is also the representative of Alfas at the society of *Omo Ibile Igbomina*. In his missionary position, Imam Abdul Qadir has touched the lives of many Muslims, such as widows, orphans, indigent students, marriage partners etc. through the Islamic welfare projects of his Olanrewaju Mosque. He is indeed an embodiment of assistance to needy Muslims.

5.3 Igbomina Islamic Modern Scholars

In the submission of Nasiru as cited by Adebayo, modern scholars refer to virtually the opposite of traditional scholars, for, they in addition to having sound knowledge of Qur'an, *hadith* and Islamic sciences as that of the traditional ones, they have sound knowledge of the western education, speak English fluently, using cutleries to eat and use electronic gadgets, they take pictures and photographs.[56] As such, modern Muslim scholars are those who after attending *Ilmiyyah* schools (i.e. modern Arabic scholars blended with western education) enrolled in advanced Arabic higher institutes at *Ibtidaai*'(preparatory), '*Idaadi* (Junior Secondary) and *Thanaawi/ Tawjihi* (Senior Secondary) levels for further Arabic and Islamic learning. This led them to obtain certificates that facilitated their admission into universities at home (Nigeria) and abroad.

Many of them today are PhD holders and authorities in different Islamic disciplines. Some of them are discussed in the ensuing sections.

5.3.1 Alhaji (Dr.) Yusuf Kolawole Jimoh

Born on 15th October, 1944 to the family of Late Alfa Jimoh of Ilala in Irepodun Local Government of Kwara State, Yusuf Kolawole Jimoh started Qur'anic education with his father at a very tender age. He proceeded to *Markaz* Arabic Training Centre Agege for his certificate course in Arabic and Islamic Studies, a course he completed in 1962. His love for education made him to read privately and bagged A and B grades in Islamic Studies and Arabic respectively in GCE Advanced level. He also had a distinction at Bayero University College, Kano in Diploma in Arabic, Hausa and Islamic Studies in 1976. Alhaji Yusuf Kolawole Jimoh also bagged a B.A. degree in Arabic Language and Literature with Second Class Upper Division at Ahmadu Bello University, Zaria in 1979. This he bagged along with a Graduate Certificate in Education. He also bagged a Master degree in Arabic and Islamic Studies from the University of Ibadan in 1984, and a doctorate (PhD) in Islamic Studies from University of Ilorin in the year 2006.[57]

Alhaji Y. K. Jimoh, as he is popularly addressed, started contributing to the development of Islam right from his youth as he started working as a teacher of Arabic and Islamic Studies at Arabic Training Centre, Agege (his alma mater) between 1963 and 1969. Coming down home, he was posted to teach Islamic Studies at Lokoja Teachers' College between 1976 and 1977. He did his NYSC at the University of Ibadan in the 1979/80 service year, as a lecturer in the Department of Arabic and Islamic Studies. He got employed as a lecturer of Islamic Studies at Kwara State College of Technology (now

Kwara State Polytechnic) in 1980 and rose through the ranks to the position of Lecturer I and Head of Islamic Studies Unit between 1989 and 1991. This period, he started doing part-time lecturing at University of Ilorin, but got fully employed as an Assistant Lecturer at University of Ilorin in 1991. There, he rose to the post of Lecturer I in 1998 until he retired voluntarily due to age limit, in 2009. He then takes up a contract employment with Al-Hikmah University as Senior Lecturer in Islamic Studies and has served as Head of Department of Islamic Studies in the College of Humanities of the University.[58]

Dr. Y. K. Jimoh has successfully supervised over forty undergraduate long essays and over twenty postgraduate M.A dissertations. He has attended many conferences, seminars and workshops where he presented papers. He equally published widely in local and international journals. He has served in many committees at University of Ilorin and Al-Hikmah University.

He has also held many public positions of responsibility, within his local home community, with Kwara State Government and University of Ilorin. He served as Deputy Chief Imam of University of Ilorin between 1996 and 2009 when he retired. The peak of Dr. Y.K. Jimoh's contribution to the development of Islam is his presentation as Chief *Mufassir* at the Annual Ramadan *Tafsir* organized by the Islamic Welfare Foundation at Taiwo Road, Ilorin Secretariat. This *Tafsir,* which started in 1993, has made a lot of impacts on the lives of Muslims.[59]

5.3.2 Jamiu Olawepo Adewoye

Born to the royal family of Pa Salahu-Deen Adewoye of Oke Afin compound, Ora-Igbomina in Osun State, on 21st August, 1946 is another giant Islamic scholar of note, Alhaji Jamiu Adewoye. Young` Jamiu attended Ajapin Qur'anic and Theological

Schools, Ilorin between 1952 and 1959. He later enrolled at the Ma'had Al-Azhar Institute of Arabic and Islamic Studies, Ilorin where he received standard Arabic and Islamic Studies coaching between 1965 and 1969.[60]

Further, Alhaji Jamiu did a Diploma programme at Abdullahi Bayero College /Ahmadu Bello University, Kano between 1976 and 1979. This qualified him for admission into University of Ilorin in 1979, where he obtained Bachelor degree in Arabic Language and Literature in 1982, and later a postgraduate Diploma in Education (P.G.D.E) from 1990 to 1992 from the same University of Ilorin.

Alhaji Jamiu has served as a teacher of Arabic and Islamic Studies in many places and capacities. He did his NYSC as an Arabic teacher at Erin-Ile Secondary School, Erin-Ile in Kwara State. He then taught at Secondary Commercial School Inisa, then Akinorun Grammar School, Ikirun and at Onaolapo Memorial High school where he rose to the position of principal Grade I. In the field of *da'wah*, Alhaji Adewoye, as a versatile Islamic propagator, has served as Chief Missionary to the Young Muslim Association of Nigeria (YMAN) for many years, Chief Missionary of Opeloyeru Mosque, Ikirun, President Osun North-East Chapter of Ansarul-Islam Society of Nigeria, and member, Osun State Muslim Pilgrims Welfare Board. He is currently the Chief *Mufassir* of Ora-Igbomina.

Alhaji Jamiu Adewoye has been a prominent member of YMAN and his name must be written in gold when we talk of expansion of the association. History has it that it was at the time he was Chairman, Expansion Task Force of the association, that most of its branches in Osun, Ekiti, Kwara and Oyo States were founded.[61]

5.3.3 Professor Sulaiman Muhammad Jamiu

Born on 3rd March, 1950 to the Muslim family of Pa Jamiu Eesa of Share in Ifelodun Local Government Area of Kwara State, Professor Sulaiman Jamiu started learning Qur'an recitation at his early age with a local Mallam working for the Muslim Community. He was sent to Ibadan in 1959 where he was enrolled at Baptist school for his primary education. After completing his primary education in 1964, young Sulaiman proceeded to Arabic Institute of Nigeria Ibadan in 1965 coming out in 1969 with a certificate (at distinction level) in Arabic and Islamic Studies. This qualified him to gain admission for a pre-degree course in 1976 at Bayero University, Kano in 1976 which he finished in 1978. He proceeded to a degree programme in Islamic Studies between 1978 and 1981. He had his Master's degree in Islamic Studies in the same University between 1984 and 1986. He started his PhD in Islamic Studies in 1989 and completed it in 1996 at the same Bayero University.[62]

Professor Jamiu has won (from 1988 to date) up to twenty- one academic honours which enable him to serve in various academic positions in Bayero University and Kwara State University respectively. He is an active member of several professional bodies. His track of disseminating Islamic knowledge began in 1970 when he worked as a teacher of Islamic Studies at High School, Ado-Ekiti, in the then Ondo State. He was also a teacher of Islamic Studies at Women Arabic Teachers' College, Maiduguri where he had his NYSC programme in 1981/1982. In 1982, he was employed to lecture Islamic Studies at Bayero University, Kano as a Graduate Assistant. Jamiu rose through the ranks of academic pursuit to become an Associate Professor in 1999, and a Professor in the year 2003. He served as a visiting Professor at Kogi State University from 2009 to 2011 and, after his sabbatical leave at Kwara State University, he was given a substantive

appointment on 18th June, 2012 when he was appointed as Coordinator to the Vice Chancellor (Administration). By his position, he was the chairman, Governing Council to College of Arabic and Islamic Legal Studies, Ilorin. He has also rendered a lot of useful services to his community at Share in Ifelodun Local Government Area of Kwara State. He is credited with many publications in national and international journals. He has equally attended many learned conferences, seminars and workshops, nationally and internationally. He is now the Deputy Vice-Chancellor (Academic), Kwara State University. He is also the 2017 *Amirul Hajj* for Kwara State, in recognition of his selfless contributions to Islam[63]

5.3.4 Alhaji Musa Muhammad Raji (a.k.a. MM)

Another noteworthy contributor to the development of Islam in Yorubaland who is equally of Igbomina origin is Alhaji Musa Muhammad Raji. Alhaji Musa was born at Aran-Orin in Irepodun Local Government Area of Kwara State in 1950, to a non-Muslim High Chief, Chief Atolagbe Aro of Ile Aro, Aran-Orin. He did not receive Islamic education at an early age because of his non-Muslim parental background. He was convinced to embrace Islam by his half-brother, Alhaji Muhammad Raji Olohunkemi who also encouraged him to proceed to *Ma'had* after his primary education. Accordingly, Alhaji Muhammad Raji changed his name from John to Musa and proceeded to *Ma'had* for a Higher Certificate in Arabic and Islamic Studies which he bagged successfully in 1970. He attended Community School, Aran-Orin between 1956 and 1962 and *Ma'had Al-Azhar* Arabic Institute between 1965 and 1970.[64]

Being a lover of education, Alhaji Musa went further to the University of Ibadan for a certificate course in Islamic Studies in the 1973/74 session. He then proceeded to

Kaduna where he worked as a teacher and Headmaster at Nawairud-Deen Arabic School, Kaduna from 1974 to 1976. He was encouraged to go further by friends and associates who appreciated his brilliance. He therefore went to Bayero University, Kano for a pre-degree, and then a degree course in Islamic Studies between 1976 and 1980. In addition, he bagged a Master's degree in Islamic Studies from the University of Ibadan in 1989. He took up an appointment as a lecturer at Kwara State College of Education, Oro in 1980 and rose through the ranks to the position of chief lecturer before he retired voluntarily. He was appointed as external moderator, Islamic Studies, at College of Education, Okene and College of Education, Ilorin in 2006. He also served as a member of the Governing Board of College of Arabic and Islamic Studies, Oro between 1997 and 1999. Alhaji Musa also served as a member of the Governing Council, College of Arabic and Islamic Legal Studies (CAILS), Ilorin between 2004 and 2006.

In community service, Alhaji Musa was elected and served as Secretary to Aran-Orin Progressive Union between 1991 and 2000. He rose to the elevated position of National Chairman, Aran-Orin Progressive Union in 2004. Since the death of Alhaji Ismail Olohungbebe in 1999, he has become the Life President of the Aran-Orin Branch of Young Muslim Association of Nigeria (YMAN). In the area of academic reserve, Alhaji Musa wrote his degree and master's dissertations on Islam in Aran-Orin and Islam in Igbominaland respectively. He also runs a multi-dimensional business at Oro in Kwara where a number of youths are gainfully engaged.[65]

5.3.5 Late Hon. Justice Abdul-Kareem Olanrewaju Abdullahi

Born to Muslim parents, Late Mallam Muhammad Sanni and Late Madam Fatimah Sanni at Ayetoro Compound, Oro-Ago in Ifelodun Local Government Area of

Kwara State on 31st December, 1954, and little Abdul-Kareem started his primary education at the Old S.I.M. (Sudan Interior Mission), now E.C.W.A. Primary School Oro-Ago in 1959 and obtained the First School Leaving Certificate in 1964.

His father's love for Islamic education made him to enroll the young man at Darul-Ulum Arabic School Ilorin in 1965 and he graduated in 1968 with the Junior Arabic Certificate. He later proceeded to the famous Markaz Arabic Training Centre, Agege in Lagos State for further studies and obtained *Tawjihi* certificate from there in 1972. His urge to acquire western education made him to attend Bukola Islamic High School Ibadan for the West African School Certificate which he obtained successfully in 1978.

Late Justice Abdullahi started contributing to the development of Islam in Yorubaland by working as a staff of Centre for Orientals Studies in the University of Ibadan in 1978 and 1979. It was there that the pioneer Grand Khadi of Kwara State, Hon. Justice AbdulKadir Orire discovered him and picked him up to work at Kwara State Shari'ah Court of Appeal as Assistant Registrar in January 1980. He was from there granted study leave with pay to read Arabic and Islamic Law in the School for Arabic and Islamic Legal Studies Kano from where he obtained a Diploma Certificate in *Shari'ah* and Common Law. Ambitious Abdul-Kareem, to increase his relevance as a Shari'ah Court staff, proceeded to Bayero University Kano and obtained the L.L.B in Combined Law and was called to the Nigerian Bar in 1999.

He was thereafter appointed as an Area Court Judge in 1989 from where he rose to the position of Hon. Judge of Upper Area Court. Lucky Abdul-Kareem was appointed as a Hon. Khadi of the Kwara State Shari'ah Court of Appeal in January 1994.

As an Hon. Judge of Shari'ah Court and considering his home background from a place that can be described as an Islamic oasis, Late Abdul-Kareem ventured seriously into *da'wah*, the peak of which was the spearheading of the establishment of Muhyid-Deen College in 1994 which name was changed to Muslim College Oke-Oro, Oro-Ago for Muslim children from Oroland and all its surrounding settlements to obtain secondary education without religious molestation. Apart from being one of the prime founding fathers of the school, which still exists and is even waxing stronger, Late Abdul-Kareem played a prominent role in paying staff salaries and incurring other expenses on the school for many years until his death after a protracted illness on 27th March, 2011.[66]

5.3.6 Justice Abdur-Rahim Akangbe Ibrahim

Another Islamic scholar worthy of discussion is Justice Abdur Rahim Ibrahim, a judge of Kwara State Shari'ah Court of Appeal, Ilorin. Born at Oro-Ago in Ifelodun Local Government Area of Kwara State in the early fifties, young Abdur Rahim started early Qur'anic and Islamic education at a tender age before he started primary education at ECWA N/A School, Oro-Ago in 1962. After completing his primary education in 1967, he attended Darul-'Uluum Arabic and Islamic School, Isale-Koto, Ilorin between 1968 and 1972 to obtain Higher Arabic and Islamic Certificate. Determined to gain advanced knowledge, he went to Muhyid-Deen College of Arabic and Islamic Studies, Kulende, Ilorin in the 1978/1979 session and obtained the intermediate certificate in Arabic and Islamic Studies. He later attended the institute of Arabic and Islamic studies, Iraq between 1979 and 1982 for the Senior Secondary Certificate in Arabic and Islamic Studies. Finally, Justice Ibrahim later obtained a B.A degree in Shari'ah Law and Islamic Sciences in 1986 from the University of Baghdad, Iraq.[67]

Justice Abdur-Raheem's contributions to Islamic development have centered on education and *da'wah* activities which may be summed up as follows:

- Teaching of Arabic and Islamic ethics at various levels in various institutions like Olla school of Arabic and Islamic Studies, Muslim Community Primary School, Oke-Onigbin, and Command Secondary School, Ipaja, Lagos.
- Working in various positions at Kwara State Shar'iah Court of Appeal and rising through the ranks from 1990 to date, until he rose to the esteemed position of a *Qadi* (Judge) in 2014.

Alhaji Abdur Raheem has attended up to thirteen workshops and seminars in various aspects of the judiciary. As a cool-headed and reliable personality, he has served, and is still serving in various positions of responsibility at work, in his home town, Oro-Ago and in various Muslim organizations to which he belongs. He is currently the Chairman of the Elders' Forum of Young Muslim Association of Nigeria (YMAN).[68]

5.3.7 Abdul-Lateef Bolaji Sayuti

Mallam Abdul-Lateef Bolaji Sayuti was born at Ganmo in Ifelodun L.G.A on 12th May, 1956. He started his Islamic education at M.D. Arabic and Islamic School, Ganmo in 1967 and obtained the Junior Certificate in Arabic and Islamic Studies in 1973. He proceeded to Markaz Arabic Training Centre, Agege, Lagos State in 1973 from where he obtained the Tawjihi Senior Secondary Certificate in Arabic and Islamic Studies in 1977. Abdul-Lateef did not stop there but continued his education at Bayero University Kano in 1981 and obtained a B.A. degree in Arabic in 1984, topping it with a Masters degree in Arabic in the University of Ilorin in 1991. His contributions to the development of Islam is manifested in his teaching of the Arabic Language and Islamic ethics at

various secondary school levels in Auchi, Edo State during his NYSC and at Arabic Teachers' College Jebba between 1986 and 1988. He also performed well as a spiritual leader as he was appointed and served well as the Imam and President of Muslim Corpers in the old Bendel State during his service period. He was also the Editor-in-Chief of the Muslim corpers quarterly magazine. He also taught Arabic and Islamic Studies at Misbahud-deen Arabic and Islamic School Ganmo where he rose to the position of Principal. He is presently working at the University of Ilorin as the Principal Registrar.[69]

5.3.8 His Royal Highness (HRH) Oba Abdul Azeez Agboola

On the 25th Day of June 1959, Abdul Azeez Agboola was born at Alapo Oba Idera Compound, Agbeku, in Ifelodun Local Government Area of Kwara State. He had his early Qur'anic and primary education after which he proceeded to the Ma'had Al-Azhar Arabic and Islamic Higher Institute, Ilorin between 1971 and 1975. He then proceeded to Obbo-Ayegunle Teachers' College in 1978 and obtained there the Teacher Grade Two certificate in 1982. Zealous and promising Abdul Azeez would not stop there; he was admitted to the University of Ilorin for a B.A (Hons) degree in Islamic Studies, which he successfully bagged in 1989. He also had his Master's programme in year 2000 and is presently pursuing his Ph.D. programme at the same University.[70]

HRH Oba Abdul-Azeez Agboola's obvious contributions to Islamic development can be grouped into four: education, Community Service, *da'wah* and academic research. To the field of education, his contribution has been through teaching at all levels of primary, secondary and tertiary. Between 1975 and today, Oba Agboola has taught in two primary Schools, five secondary schools and at the University of Ilorin where he lectures courses in the Comparative Religious unit of the Department of Religions.

His God-given eloquence in speech, wisdom of handling issues and amiable relationship with all and Sundry have made him to be pushed forward to render various community services ranging from secretary-ship of Agbeku Muslim Community, Agbeku Muslim Youth Association, leadership of Youth Associations and Membership of Students Society. His meritorious services in these associations extolled his golden leadership virtues that made the whole of Agbeku Community to be impressed, and in year 2005, he became the Oba of Agbeku thereby joining the fold of Ifelodun L.G.A's Council of Traditional Rulers. He is also a member of the Governing Council of Gavel School of Preliminary and Advanced Studies, Odo-Eku in Isin LGA of Kwara State.

Oba Agboola, as a researcher, has written many published papers in national and international Journals. Above all, this personality cannot be fully discussed without mentioning his mythological and eloquent manner of delivering lectures at Islamic gathering like conferences, workshops and public lectures. He is a prominent member of Igbomina/Ekiti Muslim Forum. Oba Agboola's hobby is preaching which endears him to many Agbeku and non Agbeku Muslims.[71]

5.3.9 Alhaji Surajud-Deen Bakare (USA)

Alhaj Surajud-Deen Bakare was born at Igbaja in Ifelodun Local government of Kwara State in 1959. His parents enrolled him at a Local Arabic and Qur'anic School in Igbaja at a tender age and he successfully completed learning how to recite the Qur'an. Young Surajud deen thereafter moved to Lagos and joined Zumratul-Islamiyah School, Lagos Island. He worked as a teacher at Ijebu-Ode for about a year. His urge for further education made him to travel out to Saudi Arabia where he successfully completed his degree programme in 1987. On his return from his degree programme in Saudi Arabia, he

started his National Youth Service (NYSC) programme at Dodan Barrack, Lagos where he served as one of the coordinators of Islamic Affairs and interpreters of foreign languages into local languages.[72]

Alhaji Surajud-Deen, moved by his high inclination towards *da'wah,* decided to take Islamic propagation to Nigerians, especially Yoruba in the Diaspora. Little wonder why his movement from Nigeria to New York, in the United States of America in 1991 was not only for economic purpose but it had a brilliant propagation undertone. He, after taking an initial job of Security Officer for a few months, joined the Nigerian Association as Deputy Imam. After working for the Nigerian Muslim Community for three years, he decided to establish his own mosque. This gave birth to *Masjidu Babus-**Salam*** at Neptune Avenue in Brooklyn, New York in 1993. This was done to enable him carry out *da'wah* more freely and elaborately. He started to disseminate Islamic knowledge to Muslim children of Yoruba origin and of other nationals such as Bangladesh, Pakistan and Arabs.

Furthermore, Alhaji Bakare started to intensify his preaching by organizing public lectures at intervals of time and he delivered sermons on findings in three languages – Arabic, English and Yoruba. He later formed *Alasalatu* (prayer groups) for male and female Muslims, who conducted their group activities on Sunday mornings. He was also frequently officiating at Muslim social functions like naming ceremonies, house-warming, wedding and funeral rites. He thence became deeply involved in Muslims' group activities and added counseling on marriages, child upbringing and peacemaking among Muslim groups, especially females.

Another cornerstone contribution to the development of Islam is his effort in joining hands with some fellow Muslims to form an umbrella body to write all Nigerian

Muslims, under the umbrella name of Regional Council of Nigeria Muslims, which comprised of Nigerian Muslims in New York, New Jersey and Connecticut. The competent organizations merged into one single body were *Ibaadur-Rahman, Babus-Salam* Brooklyn, *Masjid Rahmatullahi*, Stalen Island, and *Imole Adini* Nurud-Deen Islamic Organization. As a result of geographical locations and internal rifts, mosques formerly broke away from one another and were not united. Formation of the Regional Council of Nigerian Muslims was aimed at uniting the Muslims and Islamic scholars in the United States of America. One of the Igbomina Muslims, prominent among Nigerians, either serving as Imams or Missioners, is Alhaji Yusuf Olaleye who is based in Washington DC. He was said to have been in the US since early 70s, took part in the formation and establishment of *Masjidu Al Mu'mini* at Houston, Texas and is an architect of the formation of National Council of Muslim Mission in United State of America. Others are Alhaji Abdul Fattah Abodunrin from Oke-Ode, Luqman Abodunrin and Alhaji Qasim Atanda.

At the time of compiling this research, about fifty (50) children have graduated from Ba'abu Salam Qur'anic School and have performed *Walimatu-l Qur'an*. Alhaji Bakare together with other Yoruba Muslim scholars successfully formed the National Council of Nigerian Muslims in the United States of America. This body holds her annual convention between 21st and 27th December tagged "Summer Youth Convention" with the aim of diverting the attention of Muslim Youth from Christian festivities around that time.[73]

5.3.10 Dr. Ibrahim Jamiu Otuyo

Born at Omupo in Ifelodun Local Government Area of Kwara State on 21st May, 1960, Dr. Ibrahim Otuyo had his primary education at-Muslim Community Primary School, Omupo between 1967 and 1972. He then proceeded to the popular *Markaz*-Arabic and Islamic Training Centre, Agege, Lagos State from where he obtained the '*Idaadi* (intermediate) certificate in 1977. He then gained admission to Riyadh Scientific (Religious) Institution, Riyadh, Saudi Arabia for his secondary education between 1979 and 1982. He bagged a bachelor's degree in Islamic law in 1986 from Imam University, Riyadh, Saudi Arabia. He later obtained a Master's degree in comparative Islamic jurisprudence from the same Imam University, Riyadh, Saudi Arabia in 1989, and also his PhD in comparative Islamic Jurisprudence from the same university in 1995. He went further to obtain many certificates of proficiency in spoken English in London between 1999 and 2005.[74]

During Dr. Otuyo's education, he excelled at many levels that made him to win many scholarships as best overall student, even at PhD level. He is an active member of many professional bodies relevant to his discipline. His lucid deliverance of speeches during prayer sessions has made him to serve as Imam in many mosques nationally. He has played a significant role in enlightening members of the Muslim '*Ummah* through his publication of academic articles and books in national and international journals. He has as well successfully supervised over forty undergraduates' long essays and over six masters' degree essays. He has also published over five books internationally, two articles in international journal, seventeen articles in national journals and many in the making. Dr. Otuyo's deep interest in research has made him to be involved in up to seven research exercises. In short, he is, indeed, one of the assets employed by the Nigerian Muslim

Ummah at home and while outside the country. He was a very resourceful personality who has attended more than thirty-five national and international conferences.

Dr. Otuyo has held many positions of responsibilities within and outside academic communities. He is currently the Head of Department of Islamic Studies of Al-Hikmah University, Ilorin. Dr. Otuyo has to his credit a lot of achievements in community services in the United Kingdom as a preacher between 1999 and 2006, teaching and monitoring memorization of Al-Qur'an in UK, and supervising of *Hajj* and *Umrah* operations from the United Kingdom to Saudi Arabia and has delivered series of lectures during his visits to America, France, Ireland, Mauritania, Ghana, Togo and Saudi Arabia. He has also done same in various cities in Nigeria. Dr. Otuyo served as counselor to many Islamic organisations and was the Chief Imam who conducted Jumu'ah services and daily prayers as well *Mufassirul Qur'an* during Ramadan periods while he was in the United States of America.[75]

5.3.11 Abddul-Lateef Sulaiman

Shaykh Abdul-Lateef Sulayman was born in Ajase-Ipo in 1960. While learning the Qur'an at Shaykh Ali Olukade's house along Shyllon Street, Ilupeju, Lagos at his early age, he was also attending Shamsud-Deen Islamic School, Surulere Lagos for his primary education. He later attended Arabic and Islamic Advanced School Omupo, where he obtained a teaching certificate.[76] He had his first working experience at Arabic and Islamic College, Badiya, Lagos, after which he transferred himself to Yakubu Abioro Islamic School, Ipokia in Ogun State from where he went to Eko Boys' High School Idi-Oro, Lagos as the first Islamic Studies teacher in the School. To satisfy his appetite for

further education, he went to Kwara State College of Education, Oro where he obtained the National Certificate in education (N.C.E). While at College of Education Oro, he served in various positions in the Muslim Students' Society of Nigeria (MSSN) among which were Missionary, Oro Area council, Vice President Oro Area council; Editor M.S.S College of Education, Oro Branch, Deputy Missionary, M.S.S.N Kwara Area Unit and Member, National *da'wah* Directorate of M.S.S.N. He was also Member, Nigerian delegate to world Islamic Call Society, Libya in 1986, 1989, 1990, 1991, 1994 and 1996.[77]

He also served as a member of the Nigerian delegation to Iran in 2006 and Nigeria delegation to the United Arab Emirate (UAE) in year 2011.As-shaykh Abdul-Lateef later had his BA.ED and MA.ED degrees in Islamic Studies at the University of Lagos. He later had his P.G.D.E in Islamic Political Studies from Libya and he is presently a PhD (Islamic Studies) student at Olabisi Onabanjo University, Ago-Iwoye.

He has the following publications to his credit to date: *The Educational Theory of Ibn Khalil, The role of Ulamah in The Society, Early Muslim political philosophers, Perspectives in Islamic Education, Foundation of Islamic politics, The Muslim Scientist, Ten Islamic Lights and Classical Arabic (Book One)*[78]

5.3.12 Alhaji Shittu J. Abdur- Rafii'

Alhaji Shittu Abdul-Rafii' was born in Ganmo on 1st January, 1960. After receiving early Qur'anic and Islamic education at Ganmo, his home town, through the efforts of his late father, Alhaji Abdul-Rafi'i, he entered the famous Ma'had Al-Alzhar Institute of Arabic and Islamic Studies in 1977 and graduated with the *Thanawiyat*

(Secondary) certificate in 1982. He passed out in flying colour as he was the best graduating student from the school that year.[79]

Abdul-Rafii's lust for further education coupled with his academic excellence won him scholarship admission into Al-Azhar University Cairo in 1982 for a B.A degree in Arabic and Islamic studies, which he concluded successfully in 1987. He later added a Master degree in Arabic at University of Ilorin in the year 2008, and later a postgraduate Diploma in Education (PDGE) from the same University. He also attended an Islamic literature and *da'wah* trainings at the Nigerian office of *Al-Muntadah Islammiy Riyadh* in Kano in 1995 and also a one month training course for teachers of Arabic and Islamic Studies at the World Assembly of Muslim Youth (WAMY), Lagos Nigeria office. He has also many academic distinctions and honours in *da'wah* activities and he is a member of many National and International Islamic bodies.

Alhaji Abdul-Rafii's education and training in *da'wah* has been utilized in the following notable areas:

- Teaching of Arabic and Islamic Studies in various secondary and tertiary institutions from 1989 to date.
- Serving efficiently as Chief Imam of Taj'ul Adab Central Mosque, Abayawo Ilorin since 1989 to date, and as National Missionary of *Al-Adabiyatul* Kamaliyyah since 2006 to date.
- Featuring Islamic preachers on Radio Kwara and Harmony FM Idofian from 1989 to date.

- Originating the establishment of an Islamic organization named *Kutlatul Alamil Islamiyy* at Ganmo in Kwara State. The organization alone has the following successfully executed programs to her credit:
  - Seminar for returnees into Islam in Ilorin in 1998.
  - Refresher courses for Arabic teachers in Ilorin in 1998 and 1999
  - Monthly supplication and soul purification programmes for Muslims at Ganmo for the past eleven years.
  - Establishment of *Masjidu Nabiyullah* Luqman at Ganmo, his home town, where hundreds of worshippers, within and outside, assemble to offer their *Jum'at* prayer weekly.
  - Establishment of an Islamic Nursery and Primary School at Ganmo in 2009.
  - Zakat coordination and distribution.
  - Assisting patients in hospitals.
  - Free distribution of food items to fasting Muslims to break their fast, during Ramadan.
  - Free distribution of cows and rams during the *Eidul Kabir* festivals.
  - Hosting of a 2 – day free medical workshop in Ganmo in 2009 on chronic diseases with free medical examinations and drugs.

Indeed, through the above listed programmers, he has contributed to Islamic development in the areas of education, *da'wah* and medical care.[80]

5.2.13 Mallam Nasirud-Deen Adejuma (Dubai)

Mallam Nasirud-Deen Adejuma was born to Pa Jimoh Adeoye in 1961 in Lagos. He is a native of Sanmora in Irepodun Local Government Area of Kwara State. Little Nasirud-Deen received primary education from 1967 to 1970 at Catholic Primary School, Lagos Island and LSB School Sanmora, 1971-1975. He later attended the famous Arabic and Islamic Advanced School, Omupo from 1976 to 1978. He entered Markaz, Agege, Lagos in 1979 and graduated with a Higher Certificate in Arabic and Islamic studies in 1984. With a strong drive to go further, Nasirud-Deen sought admission into Bayero University from where he obtained a Diploma Certificate in Islamic Law in 1985.[81]

He then went back to Lagos to work as an Instructor with Islamic Education Trust (IET) in 1986. While serving at IET's Crescent N/Primary School, he gained a scholarship to Al-Ain Islamic Institute, United Arab Emirate to Study Arabic Translation from 1989 to 1994. He eventually graduated in 1997 and added another certificate in Arabic Studies at Al-Dawru Al-Azhar University in 1990. Nasirud-Deen established the. Air Cargo Clearing and Forwarding Company in Deira, Dubai in 1998, and has been the Managing Director of the Company since then.[82]

5.3.14 Dr. Abdul Ganiyy Bamidele Adeoye

Another modern Islamic Scholar was born on 28th February 1961 to the Adeoye family at Eniafe Compound, Iludun, Oro in Kwara State. He is Dr. Abdul-Ganiyy Adeoye, the current Head of the Department of Educational Psychology and Counseling, Kwara State College of Education Oro. Young Adeoye attended Qur'anic school at an early age. At the age of seven, he joined primary school and finished in 1974. He further proceeded to Jebba Teachers' College between 1975 and 1980 for his Grade two Teachers' Certificate. He got admitted into school of basic studies, Kwara Polytechnic for

his A'Level IJMB program. He went to Lagos State University for his B.A Ed (Islamic Studies) where he bagged Second Class Upper honors in 1988.[83]

Adeoye's thirst for further studies made him to register for his Masters' degree program at University of Ilorin in the field of Guidance and Counseling and another Masters' degree in Islamic Studies in the same University of Ilorin in 1993 and 1999 respectively. He also had his third degree from the same University in 2009. The contributions of this highly educated young man to the development of Islam in Yorubaland have mainly been in education as he has passed through all the stages of teaching from Primary, Secondary, HSC and College of Education where he started lecturing since 1992 till date.

During his teaching and lecturing carriers, he has held numerous positions of responsibility within and outside his teaching institution as he served as National Secretary General and later President of Young Muslims' Association of Nigeria, and also some other Muslim Youth bodies. As an academic, Dr. Adeoye has authored many journals of national and international status and has published twenty two articles. Due to his contribution to welfare and socio economic development of his community, he was honoured with the chieftaincy title of Akeweje of Oroland.[84]

5.3.15 Yunusa Muhammad Jamiu (Basorun)

He was born in Share, Ifelodun Local Government Area, Kwara State in 1962. He acquired his elementary Arabic and Islamic Studies in Share. He briefly attended traditional ᶜ*limi* school at Ile Olujide Centre, established by Imam Ibrahim and carried on

by his son, lmam Alhaji Hussain Ibraheem. He attended Community Local School Board (L.S.B.), also known as Native Authority School (N.A.), for his primary education between 1970 and 1975. He opted to further his knowledge in Arabic and Islamic Studies despite huge pressure from his teachers to join a secondary school where he could enhance his western knowledge. He joined Institute of Arabic and Islamic Studies, Lokoja in 1977 and completed a course equivalent to Grade Two Arabic and Islamic Studies in 1981. He sat for admission examination into three year diploma course in Arabic, Hausa and Islamic Studies at Bayero University, Kano and this qualified him for admission in 1982. Yunusa completed the course with credit in 1985. He was admitted for degree course in Arabic in the same 1985 and completed his Bachelor of Arts (Hons) with upper second class in 1988. He did his mandatory national service in Sokoto between 1988 and 1989 after which he went to University of Ibadan for his Master of Arts degree in 1992 and finished in 1995. He has successfully defended his PhD Thesis in Arabic Language and literature from the University of Ilorin.[85]

Yunusa taught Islamic Religious Knowledge at Shayo Primary School, Shaare between 1981 and 1982 and also taught briefly in a primary school in Ikosin in Ilere district of Ifelodun Local Government, Kwara State in 1990. He joined the services of Kwara State Teaching Service Commission in November 1990 and worked at Ansarul Islam Grammar School, Ijomu Oro, Government Day Secondary School Alegongo, Temidire and Government Secondary School, Share from where he joined the Kwara State University, Malete in 2010. Yunusa wrote a book titled *al Barizakh al*^{c} *Ulama' Share* published in 1999. He has other publications in local and international journals written in both Arabic and English languages. He has also attended many academic

conferences, home and abroad. He is currently the state secretary of the Nigeria Association of Teachers of Arabic and Islamic Studies, Kwara State chapter.[86]

5.3.16 Dr. Rafiu Ibrahim Adebayo

Dr. Adebayo was born at Ila-Orangun over five decades ago though originally from Offa. Young Rafiu Adebayo started to learn Qur'an recitation at a tender age due to his parents' love of children education. On completion of Qur'anic education and his *walimat* (graduation) and primary education, he was sent to the famous Arabic Institute of Nigeria, Elekuro, Ibadan in 1981. He graduated with a certificate in Advanced Arabic Studies in 1984. This however, was after he finished his secondary education at Ila Grammar School, Ila–Orangun between 1976 and 1981. He went to the Oyo State (now Osun State) Ila-Orangun College of Education where he bagged his N.C.E in Islamic Studies and History in 1987. Dr. Adebayo's interest in education made him to seek admission to do a degree course in Islamic Studies Education at the University of Ilorin, a degree which he bagged successfully in flying colours in 1990. He registered for his Master's degree and finished in 1995. By the year 2003, Adebayo bagged his doctorate degree in Islamic Studies from the University of Ilorin. Dr. Adebayo started as a lecturer at Osun State College of Education, Ila Orangun in 1993. He really made a remarkable impact on the academic and moral lives of the students of that school as he worked diligently there until December, 2005 when he left to join the services of the University of Ilorin as a Lecturer in the Department of Religions. Mention should be made of the fact that Adebayo won prizes and laurels as the best student in the School of Arts and Social Sciences as well as the best student in Islamic Studies in the Department of Islamic Studies, at the College of Education due to his academic excellences.[87]

He has been a hardworking research fellow, as he has to his credit over one hundred publications in local, national and international outlets. He has attended more than forty National and International conferences and has supervised many undergraduate and postgraduate research works and about five doctoral theses.[88] Dr. Adebayo's humility and receptiveness have made him to be accepted by his colleagues in the academic and in the community where he lives. As a result, he has been chosen to serve, and he is still serving, in many capacities at departmental and faculty levels in the University and in communities where he has ever lived among people.

He is an astute Lecturer who is interested in research, attended many training programmes and a member of many learned professional societies. Dr. Adebayo is one of the Islamists in the academic that are most frequently invited for public lectures from far and near.

His prowess in continuous research has lifted him to the level of an Associate Professor within the short time after his PhD. In addition, he is, to say the least, a prolific writer. Dr. Adebayo's name will forever remain indelible in the history of Ila-Orangun as the facilitator of Al-Huda group of schools, one of the largest educational establishments in the town today, whose products have become useful materials in various walks of life in Yorubaland, especially in Osun State. He served as the President of Muhyid-Deen Islamic Society of Nigeria, in Ila-Orangun for many years and as well as the coordinator of Ila-Orangun branch of NACOMYO for many years.[89]

5.3.17 Dr. Abdul-Lateef Oladimeji

An indigene of Oko-Ode in Ifelodun Local Government Area of Kwara State, Dr. Abdul-Lateef Oladimeji was born at Somolu Lagos on 2nd February, 1963. He received his early Qur'anic education from his father and thereafter attended Oko-Ode L.S.M.B. School from 1969 to 1975 for his primary education. He proceeded to Lagos Secondary Commercial for his secondary school education and later gained admission to the University of Ilorin for his Bachelor of Arts degree in Islamic Studies which he completed in 1987. He had his Master's programme in Islamic Studies and PhD. in the same field at the University of Ilorin. His love for education made him to bag another Master's degree in Mass Communications. One could therefore describe him as a polymath, obtaining two master's degrees, then a Postgraduate Diploma in Education (PGDE). All the while, he was displaying the traits of an Islamic propagator imbibed from his father, even as a student because he was not only an active member of the Muslim Students' Society of Nigeria (M.S.S.N) throughout his pursuit of education, he was in the executive and did a lot in ensuring that Muslim students were not denied their rights.[90]

Dr. Abdul-lateef Oladimeji's giant strides in Islamic propagation may be summed up thus:

- Active participation in the Muslim students' Society of whichever educational institution he attended as he even served as executive member.
- Delivery of numerous lectures, contributing to symposia on salient Islamic issues at seminars, conferences and workshops of Islamic organizations.
- Contributing to the sponsorship of indigent students (like his late father) whenever called upon.

- Initiating and supporting educative Islamic programmes that are vital for the society.
- Forwarding Muslims' grievances to appropriate quarters and standing in the fore-front of defending Muslims' rights.
- Writing explanatory materials to educate people about misconceptions about Islam in local, national and international journals. He has over forty of such to his credit.

Dr. Oladimeji has held many positions of responsibilities within the academia for he was one time Head of Department (HOD) at College of Education Oro and Al-Hikmah University, Ilorin. In recognition of his contribution to the development of Islam within and outside Igbominaland, his birth origin, Dr. Abdul Lateef was appointed as the Executive Secretary, Kwara State Muslim Pilgrims' Welfare Board between 1995 and 1998. He was also the National General Secretary of Egbe Omo Igbomina. Lateef is blessed with a sonorous voice which he uses to recite Qur'an and *Madhun-Nabiyy* to add value in Islamic gatherings and ceremonies.[91]

5.3.18 Dr. Shaykh Luqman Jimoh

Born on 2nd September, 1964 in Oke Ile Alufa in Igbaja district of Ifelodun Local Government of Kwara State, Dr. Luqman Jimoh started learning Qur'anic recitation, locally, at a very tender age until the end of his primary education. He later obtained a Grade II Teachers' Certificate from Muslim Teachers College, Ikotun, Lagos State in 1982. He then enrolled for his B.A. (Hons) in Arabic at University of Ilorin and successfully completed the course in 1988. His lust for education influenced him to pursue his Master of Arabic and Islamic Studies degree at the University of Ibadan, coming out in flying colours in 1995. He later enrolled in Lagos State University Ojoo for

a Ph.D. in Islamic Studies which he successfully completed in year 2007. He won honours and awards of distinction during his first degree programme. In fact, he won the award of the best graduating student from the Department of Religions, University of Ilorin. He was also a University scholar.[92]

In the area of academic research, he has written three research works for his first, second and third degrees. He has made a good number of publications which include six books and monographs, three chapters in books of reading (written alone) and two jointly written. Dr. Jimoh has written twenty-two articles published in learned (national and international) journals, and one co-authored. He has edited two works and has submitted for publication, three write-ups. At the time of writing this research work, he still has an on-going research work titled: A survey of the attitudinal disposition of Muslims in Ilorin metropolis to sickle cell disease".[93]

Dr. Jimoh is an active member of several learned societies and holds key posts in departmental and faculty committees. Outside the university, he also belongs to many socio-religious bodies and functions as an executive or active member. He is an astute Lecturer, researcher and prolific writer who has attended many national and international conferences, workshops and seminars. His impact is always well felt in any place where he has served, even temporarily; a vivid example and living testimony being his sabbatical leave at Nasarawa State University. His contribution as coordinator of Qur'an Recitation Competition in Lagos State is also a mentionable worthy contribution to Islamic development. He taught Lagos competitors the art of Qur'an recitation (*Tajwid*) on which he even wrote a published text.[94] He is currently the head of Department of Religions, History and Heritage Studies, Kwara State University, Malete.

5.3.19 Dr. Abdul-Fatah Bolaji Adisa (USA)

Dr. Abdul-Fatah Bolaji Adisa was born to the Muslim family of Late Shaykh Isiaka Adisa Bello and Alhaja Halimat Ahmad of Elerinjare, Ifelodun LGA of Kwara State on 5th January, 1964. The religiously conscious parents quickly enrolled him at the village Arabic school to start learning Qur'an recitation and rudiments of the Islamic faith. Little Abdul-Fatah attended *Zumuratu-Islamiyyah* Primary School Idolumo, Lagos for his primary education between 1970 and 1976. He later attended Omupo Grammar School between 1978 and 1983 for his secondary education. His deep interest in religious studies made him to attend part-time vacation classes in Arabic and Islamic studies at *Madrasatur-Rashaad Al Ilahiyyah*, Mosafejo, Lagos from 1976 to 1986.[95] He enrolled at the then Kwara State College of Technology (now Kwara Poly) for his Higher School Certificate (HSC) which he obtained in 1985. While there, he was an active member of the Muslim Students' Society of Nigeria (MSSN). In further pursuit of Islamic knowledge, he entered *Ma'hadu Ansar-ud-deen*, Isolo, Lagos, for Diploma programme in 1987. He also studied under Shaykh Thaoban Abdullahi Al-Ilory for tutoring in Arabic and Islamic sciences.[96]

Abdul-Fatah entered the University of Ibadan in 1987 and graduated with a B.Sc (Hons) degree in Physiotherapy in 1991. Having his NYSC programme at the National Orthopedic Hospital, Dala, Kano State, he worked with the hospital for some years. He secured employment with Schwab Rehab Hospital Chicago, USA in 1995. While in the U.S.A., Dr. Abdul-Fatah has assisted and is still assisting the cause of Islamic development in the following ways:

- Delivering speeches, lectures and moral talks to schools and University hospitals' Muslim patients.
- Serving as Executive member of Muslim Associations for the propagation of Islam.
- Pursuing further studies in Applied Islamic sciences at American University for Islamic sciences, Alexandra, Virginia, U.S.A.
- Serving as Imam, deputy or acting Imam in many Universities and/or Muslim bodies.
- Teaching Arabic and Islamic ethics to Muslim youth on Saturdays and Sundays.
- Founding of Islamic organizations for dissemination of Islamic knowledge and ethics.[97]

5.3.20 Alhaji Abdul Ganiy Oloruntele

Born at Arandun, in Irepodun LGA of Kwara State in 1965 is another Igbomina Muslim modern scholar, Alhaji Abdul-Ganiy Oloruntele. Young Abdul Ganiy started Quranic and basic Islamic education under the tutelage of his father, Alhaji Abdul-Qadir Oloruntele (the late Chief Imam of Arandun). He later started his primary education at Muslim Community School, Arandun in 1971. After successfully completing his primary education in 1977 he entered Muhyid-Deen College of Arabic and Islamic Studies, Idi-Orombo, Ilorin in 1978. In 1980, he gained admission into Arabic Teachers' College Jebba in 1980, bagging his Grade II Teachers certificate in 1985. Anxious to receive further education, he went to Ansar-ud-Deen Institute of Arabic and Islamic Studies, Isolo, Lagos for a year certificate course between 1985 and 1986. Thereafter, Abdul Ganiy entered Kwara State College of Education, Ilorin in 1986 and graduated with the

National Certificate in Education (NCE) in 1989. At the College of Education, he was the Deputy Student Imam as well as Secretary General of Kwara State branch of the Young Muslims' Association of Nigeria (YMAN)[98]

Oloruntele did not stop there, but went further to gain admission into Bayero University, Kano in 1989 for a Bachelor of Arts (Combined honours) in Arabic and Islamic Studies. At Bayero University, he was a member of many committees of the Muslim Students' Society of Nigeria. During his National Service at Akure in Ondo State, he was the leader and Imam of Olufowobi mosque, Ijapo Estate, Akure. Abdul Ganiy joined Kwara State College of Education, Ilorin first as Part time and later full time Lecturer in 1995. There, he was the Deputy Imam and was a part-time Lecturer at Kwara State College of Arabic and Islamic Legal Studies and The Nigerian Army School of Education Sobi, Barracks, Ilorin. Abdul Ganiy left Nigeria for the United Kingdom in 2006 to further his education and for greener pasture. In addition to his meritorious services to the growth and development of Islam in Nigeria, he taught as a teacher at various levels.[99] Oloruntele's sojourn in the United Kingdom centered on education, *da'wah* and Islamic developmental activities, especially among Nigerians.

Between 2008 and 2009, he was among the active Muslim students at the University of Birmingham, giving enlightenments to other international Muslim students. Also, between 2012—2014, despite his schedules at his Ganitele Investment UK, he was able to officiate religious programmes among the Yoruba and some Ghanaian Muslims in Birmingham. He has been serving as a spiritual guide to some African Muslims (Nigerians, Ghanians and Gambians), tackling their questions and confusions on various aspects of Islam. In order to make Muslim children feel the positive impacts of the two

'*Eids* and be proud of their Islamic faith in a Christian land, in conjunction with a brother, Taofeeq Kareem, he established and usually host Muslim families during each '*Eid*, until recent time when it becomes a rotational event among some families in Birmingham. Also In 2012, he was selected by government to be a member of the jurors, to decide judgments on civil and criminal cases in one of the highest law courts in the United Kingdom, Queen Elizabeth II Crown Court in Birmingham. Responding to Plato's medical philosophy that it is a great error to treat human body by physicians and separate the soul from human body, the British government recognises the treatment of the patients' souls in addition to body treatment. This led to the establishment of chaplaincy departments in most of their hospitals.

At present, he is one of the visiting Muslim chaplains (Imams) at the University of Birmingham Teaching Hospital (Queen Elizabeth Hospital), Birmingham. His roles, in conjunction with other Imams, include: providing spiritual and psychological supports to relevant staff and patients, visiting the Muslim patients, supplying and reciting relevant healing *du'ā'*(supplication), giving consoling and relieving admonitions, leading the Muslim staff and patients in daily *ṣalawāt*-daily obligatory prayers in the hospital mosque, as well as *Jum'āt* prayers. Abdul Ganiyy the former Director of Gani-Tele Investment UK, and presently, an independent European Union General Data Protection Consultant (EU GDPR Consultant).[100]

5.3.21 Dr. Tajud-Deen Yusuf

Tajud-Deen Yusuf is a native of Abudu-Olateju town, Idofian district, Ifelodun, Kwara State. He attended L.G.E.A Primary School, Oko-Ode and later proceeded to Muhyid-Deen College of Arabic and Islamic Studies, Kulende in Ilorin where he obtained Junior and Senior Arabic and Islamic Studies certificates. He was retained as Arabic teacher in the school in the late 1990 after completing his *thanaawiyyah* studies. He taught there until 1995 when he gained admission into Islamic University in Madinah, Saudi Arabia. He obtained an M.A in Teaching Arabic and foreign language from American University in Cairo and PhD Arabic from International Islamic University in Malaysia.[101]

Before taking up his position as a lecturer of Arabic at the Kwara State University, Malete, Kwara State in January 2011, Dr. Tajud-Deen had served as a Research fellow at the American University in Cairo, Egypt in 2006. He also worked as instructor in the Arabic studies class in Arabic Language Institute of the same University. He was an intern in Arabic Translation Service Unit, United Nations Headquarters, New York City, in the United State of America (8/2008-01/2009). He is a member of both National Association of Teachers of Arabic and Islamic Studies (NATAIS) and National Association of Teachers of Arabic Language and Literature (NATALL). His research interests include Arabic Linguistics, Language pedagogy, second language acquisition, contrastive /error analysis and Sociolinguistics.[102]

5.3.22 Mallam Adenigba Sikiru Atanda

Mallam Adenigba Sikiru Atanda was born in Ifelodun LGA of Kwara State on 18th June, 1967. He received early Qur'anic primary and secondary education before he finally got admission into Lagos State University which he attended from 1998 to 1999 for a Diploma Certificate in Arabic and Islamic Studies. He gained admission into Lagos State University for a degree programme in Islamic Studies and he successfully bagged a B.A (Hons) in 2005. His lust for higher education moved him to pursue a Master's degree, also in Islamic Studies in the same University and he completed this in year 2010. Mallam Adenigba has defended his Ph.D thesis in Islamic Studies also in Lagos State University.[103]

He made his contributions to the development of Islam when he started working as a part-time lecturer at Adeniran Ogunsanya College of Education, Lagos. In the area of *da'wah*, Mallam Adenigba is not found wanting. He served as the Missionary of *Nawair-ud-Deen* Society of Nigeria Lagos Branch for thirteen years (1996-2009) and became the Chief Missionary of *Jam'iyyat Da'watul Islamiyyah*, Lagos since 2009 to date. He has attended many national and international Islamic conferences where he presented papers. He is currently a lecturer at Al-Hikmah University, Ilorin.[104]

5.3.23 Hajia Falilat Adenike Kelani

Hajia Falilat Adenike Kelani was born on 8th August, 1970 in Igbaja, Ifelodun Local Government Area of Kwara State. She attended Jama'at Nasril Islam Primary School, Igbaja between 1977 and 1982 for her primary education. For further Islamic education, she proceeded to *Ma'had Tableeg Da'watul Islamiyyah,* Igbaja in 1984 and bagged her '*Idaadiyat* certificate in Arabic and Islamic Studies in 1991. She proceeded to Arabic Teachers' College Jebba from where she obtained her Grade II Arabic Teachers

Certificate in 1994. The industrious Falilat gained admission into Lagos State University in 1999 for a Diploma Certificate in Arabic and Islamic Studies which she successfully completed in year 2000. Falilat did not stop there, but continued to pursue further education by entering Lagos State University for a B.A. (Ed) degree in Islamic studies, which she bagged in year 2010.[105]

Hajia Kelani worked as a teacher in four different schools in Igbaja and Lagos from 1994 to 2001. She got employed as a teacher at Maryland School Complex Ikeja, Lagos in 2001 and has been teaching Islamic Studies there to date. She became an examiner to WAEC and NECO in 2011 and 2012 respectively. She has attended up to ten Islamic conferences nationally and internationally and a member of several professional and *Alasalatu* bodies where she continues her *da'wah* activities[106]

5.3.24 Dr. Abdul Wahab Muhammad Jamiu Elesin

On 2nd May, 1972, a child was born into the family of Pa Muhammad Jamiu Elesin at Bayero, Ifelodun Local Government Area /of Kwara State. He is Abdul Wahab, now a senior lecturer at Nasarawa State University, Keffi. He had his G.C.E O' level in 1989, Certificate of Secondary Education, Islamic University of Medina, Saudi Arabia in 1993, L.L.B. (Shari'ah/Islamic law, 2001), Ph.D. (Shari'ah /Islamic Law, 2008), Post–Graduate Diploma in Education, 2013, and presently undergoing the call-to–bar course at the Nigeria Law School, Abuja campus. He has acquired many professional qualifications in computer literacy. It is pertinent to remark that Dr. Elesin was in the first-class grade in his first degree and won prizes as the best graduating student and also in the Master's and Ph.D. programmes, all at the Islamic University in Madinah. He has held, and is still holding, a number of administrative posts at Nasarawa State University, Keffi. [107]

Dr. Elesin has been lecturing many courses in Islamic law, comparative religion, Qur'an and Research methods. In the area of research, he is a seasoned researcher who has published widely in national and international journals. He has also attended many national and international conferences where he presented papers in Arabic and English languages. He is a member of several professional learned bodies Dr. Elesin is a preacher who discusses contemporary issues from Islamic perspectives on radio and television.[108]

5.3.25 Yusuf Owolabi Qasim

On 8th September, 1972, another Islamic scholar, who became a great contributor to Islamic development in Yorubaland was born into the Igbomina town of Agbeku in Ifelodun Local Government Area of Kwara State. He is Yusuf Owolabi Qasim, a PhD student of Islamic Studies. He attended *Darul-'Ulum,* Isale Koto, Ilorin between 1985 and 1991 after which he proceeded to *Markaz Ta'lim al Arabi al-Islami*, Agege between 1991 and 1994. He had his B.A (Ed) in Islamic Studies from University of Uyo in 2006 and M.A in Islamic Studies from the University of Ibadan in year 2014. Apart from his degree and Master Degree's dissertations, he has articles for publication in national and international journals.

His contributions to Islamic development center on spreading the message of Islam through teaching. He has worked as a teacher of Arabic and Islamic Studies in up to six various Arabic and Islamic Schools and secular secondary schools for many years and he is still teaching in a Junior Secondary School today. Qasim is a prolific writer. Among his published books in Arabic are a 430-page book on Arabic morphology titled *As-Sarf al-Basit* and another one on Arabic Syntax titled *An-Nahwul-Basit*, a 200 page book.

5.3.26 Dr. Tajud-Deen Adebayo

Dr. Tajud-Deen Adebayo is another modern Islamic scholar of Igbomina origin, born in Ila-Orangun on 22nd December 1972. After receiving Qur'anic education at home for a few years, he started Primary and Secondary education which he passed out in flying colours. Anxious and progressive Tajud-Deen, in pursuant of higher education sought for admission to study Arabic and was admitted to University of Ilorin in 1994, bagging his B.A Arabic in 1997 with Second Class Upper Division. He later went to University of Ibadan for his Masters' and Ph.D degrees completing them in 2000 and 2009 respectively. [110]

Dr. Adebayo's contributions to the development of Islam in Yorubaland center on education as he served as teacher, instructor, tutor and Lecturer at various levels of education. He has also facilitated many Islamic intellectual lectures, discussions and symposia on different topics, both in public and through electronic media during the month of Ramadan and other Islamic programmes organized by different Islamic organizations in many Yoruba towns of Osun, Ogun, Oyo and Lagos states. He has also taught Arabic language to the willing adults. As an active member of The Muslim Congress of Nigeria (TMC), Dr. Adebayo is known for his sincerity, diligence and an accomplished *da'wah* facilitator.

Dr. Adebayo has been working as a programme staff at Voice of Nigeria, supervising and coordinating foreign languages where he had anchored many Islamic programmes since 2004. Here, he has risen to the position of Assistant Director Programmes, supervising both Arabic and French services. Apart from having held numerous positions of responsibility in the public and community service at large, Dr. Adebayo has written many academic papers in journals and has participated in many

professional training courses, conferences and seminars many of where he has presented papers.

Notes and References

1. An interview with Akosile (61), a retired Central Bank Manager and one of the surviving children of late Akosile at his Ita-Alamu, Ilorin residence, on 7/4/2017

2. Jimoh Abiodun Mukaila, *Islam in Oro. The Journey So Far*, (Oro: Fadilullahi Prints 2011), 37.

3. Interview with Tijani Akosile on 7/4/2017.

4. An interview with Alhaja Hamdalat bint Awwal (62) she is the daughter of the Late Shaykh at her Taiwo Road, Ilorin residence on 5/11/2016.

5. Interview with Hajia Hamdalat on 5/11/2016

6. Abdul Azeez Abdul Fatai, "The Biography of Shaykh Muhammed Awwal Ayinla Otolorin and His Contribution to the Development of Islam" (An Unpublished Long Essay in the Department of Islamic Studies, Al-Hikmah University, Ilorin (2010), 47
7. Interview with Hamdalat on 5/11/2016

8. Interview with Hamdalat on 5/11/2016

9. Rufai, *Shaykh Mohammad Lawal*, 58

10. R.A. Lasisi, "The Impact of the Interaction between Culture and Islam on the Development of Islam in Igbominaland in the Twentieth Century", (An Unpublished PhD Thesis in the Department of History and International Studies, University of Ilorin, Ilorin (2015), 128
11. Lasisi, "The Impact of the Interaction", 128

12. Rufai, *Shaykh Mohammad Lawal*, 49

13. Interview with Hamdalat on 5/11/2016

14. Rufai, *Shaykh Mohammad Lawal*, 52

15. Abdul Fatai, "The Biography of Shaykh Muhammad, 33.

16. Lasisi, "The Impact of the Interaction" , 129

17. An interview with Shaykh Jamiu Ayeniromo (78) at his Oke-Ede residence, Ila Orangun on 17/5/2016
18. Interview with Alhaji Abdur-Razaq Raji (72) the Khalifa of Shaykh Raji Obaloja at his residence Ila-Orangun on 17/8/2016
19. All these are contained in the programme of *Mawlid Nabbiyy,* Turbaning and Award of Excellence Ceremony Organised by the Misbau Faedot Tijaniyat of Nigeria held on 30/12/2016.

20. Interview conducted with Abdul Ghaniyy Olohunyo (56) a retired teacher and close follower of Shaykh Yusuf. He revealed this to me at Al-Furqan Mosque Omu-Aran, on 26/2/2017.
21. Interview with Olohunyo, on 26/2/2017.

22. R. Ibrahim Adebayo, "The Historical Development and Challenges of Islam in Ila-Orangun, Nigeria." *International Journal of Islam and Muslim Societies, vol* 5, No 1 (June 2015), 12.
23. Adebayo, "The Historical Development", 12
24. I collected this information from Alhaji Agbabiaka (78 years), At Oro Central Mosque, on 8/7/2016.
25. This was the submission of Alhaji Y.S. Ariyo (79 years), a member of Jama'at Narsul-Islam, also at Oro Central Mosque, on 8/7/2016.
26. An Interview with Abdul Azeez Olawuyi (58) the at his MUSECO office, Igbaja on 14/10/2016
27. All these information were revealed by Azeez Olawuyi on 14/10/2016

28. An interview with Alhaji Ali Bello (55) the son of the Late Shaykh

29. One of the essential factors to authenticate and solidify the consummation of marriage is Dowry which is confirming rate to be given by husband to his wife either publicly during the consummation or privately. It could be money or any material or an action. But being that Islam and Muslims were new at that time, to encourage one another, the few Muslim parents resolved to offer their daughters to interested husbands who may be one of their friends' son, students or disciples for free or even the father could offer to pay the dowry himself as a mark of propagating Islam.
30. All these were revealed to me by Ali Bello on 6/4/2015

31. An interview with Dr. L.F Oladimeji (54) son of the late Imam and a Senior Lecturer at Al-Hikmah University, Ilorin.

32. Interview with Dr. Oladimeji on 26/11/2016
33. All these were revealed to me during my interview with Alhaji Yusuf, M.K. younger brother to the Late Imam at No 33, Jilo Street, Ikale Surulere, Lagos on 20/10/2016
34. An interview with Alhaji Kuranga Aweda (88) a brother to Late Imam at his residence No 6 Aroloya Street, Lagos on 20/10/2016
35. An interview with Alhaja Sidikatu, Bello daughter of Late Imam, a trader, at 20, St. John Street, Ebute Metta, Lagos on 20/10/2016.
36. An interview with Dr. Ibrahim Otuyo (57) the son of the Late Imam and the head of Department of Islamic Studies Al-Hikmah University, Ilorin at his Office on 13/2/2016
37. Dr. Imam Semiu Arikewuyo (57) of Kwara State University Malete, revealed this to me at his Oloje Housing Estate residence on 17/12/2016

38. An interview with Dr. Ibrahim Otuyo, the son of Late Alhaji Otuyo at his Al-Hikmah University Office Ilorin on 18/12/2016.
39. An interview with Alhaji Nasir Ibrahim on (56) an indigene of Owu-Isin and Permanent Secretary, Bureau of Statistics, Governor's Office, Ilorin at his Office on 13/11/2016
40. All these information were collected from Alhaji Nasiru Ibrahim, on 13/11/2016.
41. An interview with Imam Salahud-Deen Abolarin (92) himself at Ilota Compound, Aran-Orin on 9/10/2016.
42. These were revealed to me by his first son Alhaji Uthman Abolarin (64), a retired Director of Marketing at Kwara State Television Service, Ilorin at his Gold House, Ogidi, Ilorin, on 9/10/2016.
43. Interview with Uthman Abolarin, on 9/10/2016
44. An interview with Alhaji Yusuf Olohunlolowo (88) or his hometown Iji-Isin on 15/11/2016
45. This was confirmed by Alhaji Yusuf himself on 15/11/2016
46. Interview with Yusuf Oluwalolowo on 15/11/2016
47. An interview with Alhaji Uthman Oyedepo (72) a strong member of Ibgomina/Ekiti Muslim Council and an Islamic scholar, at his Imoji compound, Arandun on 8/9/2016
48. Interview with Uthman Oyedepo on 8/9/2016
49. Interview with Uthman Oyedepo on 8/9/2016
50. An interview with Uthman Abolarin (63) an uncle to Late Imam Ismail at his Ilota residence, Aran-Orin on 3/8/2016
51. An interview with Imam Salahud-Deen Jamiu (73) The Chief Imam of Ansar -ud Deen Society, Kaduna, immediate junior of Late Olohungbebe at Ma'had al-Azhar Ilorin, at Ile-Edemo, Aran-Orin on 9/9/2016
52. Interview with Uthman Abolarin on 3/8/2016
53. An interview with Alhaji Salahud-Deen himself at Ansarud-Deen Central Mosque, Abeokuta street, Kaduna on 21/02/2016
54. An interview with Imam Abdul Qadir Salahud-Deen revealed this information to me at his Olarewaju Mosque, Ilorin on 7/10/2016.
55. Interview with Imam Salahud-Deen, on 7/10/2016, and it is also contained in his Curriculum Vitae.
56. R.I. Adebayo, "The 'Ulama's Apprehension on Women's Participation in Politics in Nigeria". (A paper presented at the 7th Al-Jami'ah Forum and Conference on Religious Authority, Piety and Activism: Ulama in Contemporary Muslim Societies held at Yogyakarta – Indonesia, 2014) 6.

57. An interview with Dr. Y.K. Jimoh at his residence, No 25, Akure Street, Adewole, Ilorin, on 4/4/2016.

58. This information was captured in his both Arabic and English Curriculum Vitae.

59. These are the opinions of Dr. Aliu Badmus, the Proprietor of Iqra Schools, who is a very strong member of Islamic Welfare Foundation, Ilorin. He described Dr. Y.K. "as our own *Say'id al-Qutub"*. Many members of the Foundation such as Yusuf Ali (S.A.N), Professor Wahab Egbewole, Pharmacist Lateef Ajiboye, etc commented that the *Tafsiir* of Dr. Y.K. is full of wisdom because he relates issues in the Qur'an to contemporary occurrences.
60. My interview with Alhaji Jamiu at Oke Afin Compound, Ora-Igbomina, on 7/3/2015.
61. My discussion with Adewoye at Onaolapo Grammar School, Ikirun, where he retired as Principal on 20/09/2016.
62. Professor Jamiu is the 1st Igbomina Muslim Modern Scholar to attain Professorial Chair in the field of Islamic Studies. This information was revealed during an interview with him on 7/10/2017.
63. All these are captured and contained in Jamiu's Curriculum Vitae. This writer attests to the submitted information. Right from or even before his undergraduate days, he has been known to be ambitious because he will not accept any appellation than "Professor"
64. An interview with Mr. Raji at his Alelagba residence, Oro, on 14/8/2015.
65. Hajia Simbiat Abolarin corroborated the above information. She was one of his ex-students at Oro College of Education.
66. All these are captured and contained in Late Hon. Justice Abdul-Kareem's Curriculum Vitae.
67. My interview with Justice Abdur-Rahim at his Chamber, Shari'ah Court of Appeal, Ilorin, on 10/1/2017.

68. The information was captured in his Curriculum Vitae.
69. The information given is captured in his Curriculum Vitae.
70. I met HRH at his palace at Agbeku Ifelodun Local Government on 17/1/2017 where this information was revealed to me.
71. This was revealed during our discussion in the department revealed the information on 28/4/2017.
72. An interview with Alhaji Surajud-Deen himself at Masjidu Babus-Salam, Nuptune Avenue Brooklyn, New York, U.S.A. on 7/7/2017Texas on 27/5/2016.
73. Interview with Alhaji Surajud-Deen on 27/5/2016.

74. An interview with Dr. Otuyo at his Al-Hikmah Office on 16/1/2017
75. This information was retrieved from his personal curriculum vitae

76. Personal interview with Lateef Sulyman at his Airport Road residence, Ilorin on 13/12/2016.

77. Interview with Lateef Sulyman on 13/12/2015.

78. Interview with Lateef Sulyman on 13/12/2015.

79. All these information were retrieved from Shittu Abdur-Rafii's curriculum Vitae.

80. He revealed these during our discussion at his KWASU office on 17/1/2017

81. Mallam Nasir sent in all these to me through Email, on 9/3/2017.
82. Lateef Sulayman a close associate of Nasir informed me about Nasir's contribution to the development of Islam among Yoruba Muslims in Dubai, through organizing series of lectures, symposia and discussions at his Ajase-Ipo, Ile Imam, on 19/3/2017
83. All these were captured in his Curriculum Vitae
84. Captured in Dr. Adeoye's Curriculum Vitae
85. All these information were retrieved from Yunusa Bashorun's curriculum Vitae.

86. This was revealed during our discussion at his KWASU office
87. This information is contained in the curriculum vitae of Dr. Adebayo.
88. This was the opinion of Professor Hashir Abdul Salam who was the Head of Department of Religions at the time of conducting this interview at the H.O.D's Office, University of Ilorin, on 16/3/2016.
89. All these are contained in his curriculum vitae.
90. These were revealed by Dr. Lateef Oladimeji at his Al-Hikmah University Office, Ilorin on 4/1/2017

91. All these information were retrieved from Dr. Lateef Oladimeji's curriculum Vitae.

92. Dr. Luqman Jimoh stated these to me at his KWASU Office, Malete, on 8/9/2016.

93. All these are contained in his curriculum vitae.
94. This is the observation of this writer; I worked closely with him at Kwara State University, Malete.
95. I met Dr. Adisa at *Masijidul-Mu'mineen*, Houston, Texas, United States of America as the Guest Speaker at the *Walimatu Hifzul Qur'an* of Prince Abdullahi Adedolapo Alani Abolarin, my younger brother's son. At 12, Abdullahi memorized the entire Qur'an and some other Yoruba boys and girls such as Toyyib Gbolahan Habeebullahi, Roheda Adebola Adewumi, Imam Abeke Oganlana, Teslimah Gbemisola Habeebullah and some others. I was amused to

note that Dr. Adisa is one of the Igbomina Muslim Scholars. This is because he delivered a very fascinating lecture.

96. I captured these in his curriculum vitae.

97. An interview with Alhaji Adisa, on 27/5/2016.

98. All these were captured in his Curriculum Vitae

99. Ganiy Oloruntele was interviewed via Skype Video Chat on 20/10/2017

100. Interviewed through Skype Video Chat 20/10/2017

101. All these information were retrieved from Tajud-Deen's curriculum Vitae.

102. All these information were retrieved from Tajud-Deen's curriculum Vitae.
103. Mr. Adenigba explained his educational journey and his commitment to Islam during my interview with him at his Al-Hikmah University Office, Ilorin, on 13/3/2017.
104. Interview with Fatai Adenigba, on 13/3/2017.
105. She revealed these to me during my interview with her at her Mushin residence, Lagos on 23/10/2016.
106. Interview with Mrs. Kelani, on 23/10/2016.
107. Dr. Elesin is an Igbonmina Muslim scholar who teaches at Nasarawa State University, Keffi. This information is contained in his curriculum vitae.
108. All these are captured from his curriculum vitae.

109. This information is contained in his curriculum vitae.
110. All these were disclosed during an interview with Dr, Tajud-Deen in his Lagos Office
20/10/2016

CHAPTER SIX

CONCLUSION

This chapter presents a summary of the whole work, highlights the findings, showcases the contributions to learning, makes recommendations for better achievement in the area of Islamic development and gives suggestions for further research into the topic.

6.1 Summary

This research delved into the indelible impacts of Igbomina Muslims on the development of Islam in Yorubaland. It started by delving into the historical settlement of Igbomina people within the economic and social milieu. It examined the way and manner by which Islam penetrated Igbominaland, discussing the architects of its propagation and factors that accelerated the growth of Islam and the challenges faced by the propagators and early adherents of the faith. Among the architects of the growth of Islam in Igbominaland were the *Zumratul-Mu'miniin* scholars popularly called the *Makondoro*. They propagated Islam through serious *da'wah* activities which they took from one town to the other and through serious engagements with the traditional believers who did not want the light of Islam to shine by threatening early Muslim converts with charms and evil spirits. These scholars held tenaciously to some religious teachings like wearing of veil by women, growing of beards by men and putting on big turbans. They also established Qur'anic schools in their domains.

Prior to this, some Ilorin Islamic scholars, having penetrated Igbominaland, served as *Imams* in *Ratibi* and Central Mosques, *Mufassirun* (Qur'an exegetes) and proprietors of Qur'anic schools. The research displayed the enormous roles played by Lagos-based Ilorin Islamic scholars to the development of Islam in Igbominaland. These scholars had chosen Lagos as their second home since the city has been regarded as the base of their business. These two groups of architects (*Makondoro* and Ilorin Islamic scholars) made a

great impact on the Lagos-based Igbomina Muslims as they influenced a good number of them to venture into Islamic learning and scholarship.[1]

The work also focused on the role of Muslim organizations in improving Islamic learning in Igbominaland and how Muslim communities triumphed over the strong challenges directed at them by non-Muslims, especially in the early days of Islamic faith in that area. The giant strides of Muslim communities, vis-à-vis the tough time they had in surmounting the oppressive opposition of non-Muslims, especially when they started establishing schools for western education, were also reflected. Non-Muslim groups and/or personalities attempted to prevent government registration/recognition of such schools and maneuvered those jointly established into non-Muslim schools by changing the proprietorship from community to mission schools, even where Muslims made larger donations to the schools' projects. They also beat the opposition on the bottlenecks they introduced on the inclusion of Arabic and Islamic studies in the curricula of schools that were even government grant-aided.[2]

Also, the thesis examined the contribution of individual Igbomina Muslims to the development of Islam within and outside their own soil, particularly in Lagos and the expanse of Yorubaland generally. These came in form of *Jihadists* using their *da'wah* (propagation) talents in their own different styles like *were* (songs), radio preaching programmes, open air preaching, records' waxing etc. Traditional Islamic scholars disseminated Islamic knowledge to every nook and cranny of Yorubaland and beyond through their disciples who lived in those places.

Individual Muslim philanthropists are the rich Igbomina Muslim businessmen who spent their wealth in the propagation of Islam by way of building schools, sponsoring the education of indigent Muslim children, sponsoring Islamic programmes and building mosques. While Imams lead Muslim groups in prayers either in *ratibi* or *Jum'at* mosques, modern Muslims scholars blend Islamic with Western education, understanding the fact that Western education does not necessarily reduce Islamic faith from Muslim children. They started the Islamization of their knowledge and exposed Muslims to every aspect of knowledge, be it science, philosophy, economics, business or humanities. They succeeded in changing the parochial mindset of Muslims that no field should be studied other than Islamic knowledge. The *Sufi*, either *Tijaniyah*, *Qadiriyyah* or whichever groups, contributed to the spiritual uplift of their followers.

Eventually, modern Islamic scholars who were initially hardly given recognition since a large number of them started in local Qur'anic schools, later found themselves in various tertiary institutions pursing various courses and writing, publishing and delivering academic papers in Yorubaland and other parts of the world. A large number of them today work in universities and other tertiary institutions as lecturers and holding various offices with their PhDs and other professional qualifications.

6.2 Findings and Contribution to Knowledge

It has been discovered in this study that early Igbomina Muslims suffered a lot of opposition and oppression in their bid to spread the tentacles of the Islamic faith as they were fewer in number than the non-Muslims who confronted them with all sorts of power. However, borrowing a leaf from Prophet Muhammad's (SAW) attitude to the challenges he faced, they stood firm in their faith and mission, not allowing the opposition to

discourage them. Also, established is the fact that Igbomina Muslims were moving to Lagos, not only for business, as a good number of them got to Lagos and decided to improve upon their Islamic knowledge to empower themselves for spreading the message of Islam. Vivid examples of such personalities include Shaykh Muhammad Thani Daud Jeje of Oke-Ode, Alhaji Imam Hussein Muhammad (Oro), Shaykh Yahya Musa Agboola (Idofian), Shaykh Imam Habeeb Mahmud (Ajase-Ipo), Shaykh Muhammad Saheed Ibrahim Olawumi (Owode Okuta) and a host of others too numerous to mention.[3]

These Igbomina Muslims had, among them, *Imams* and *Musfassirun* who used their mosques and/or Islamic centers for the propagation of Islam through *da'wah* activities like open air lectures (*Waasii*), *Tafsir* (Qur'an Exegesis) sessions, conferences and seminars where Muslims, especially youths, are camped for days. There were also the strong and fearless *Jihadists*, who, though with limited knowledge, were strongly determined and boldly confronted traditionalists even at their shrines. Good examples of such people, whose activities are still fresh in memory, are Shaykh Mustapha Eleleture and Ali Okeya who visited traditional worshippers' shrines during their festivals and confronted them to stop doing the wrong act of worship, Alhaji Abdus Salam Ayinla (Iwo) who converted a shrine in Lagos to a mosque and late Alhaji Abdus-Salam Awayewasere (Aran-Orin) who triumphed after a nasty encounter with a masquerade around 1963.[4] Others include Late Mustapha Atunde Lambe (Oro), who led his group to request the government to pay the Arabic teachers posted to teach in schools and got their request granted. Some of the Igbomina Muslims spread Islam in their cocoa farm settlements. Examples include the incumbent Chief Imam of Aran-Orin, Imam Salahud-Deen Abolarin at Owode Oko-Ife and Gbajewolu camp Ile-Oluji, Late Abdur Rahman

Eesaba (Late Chief Imam of Owu-Isin) at Omifunfun, Ile-Ife, Alhaji Yusuf Adewole Olohunlolowo of Iji Isin at Ile-Ife, before transferring to Lagos and Ahmad Bello Anihunlewe (Ijara-Isin) who built a mosque at Omifunfun in Ile-Ife.

The propagation styles of Igbomina Muslims actually varied. There were those who carried out *da'wah* activities by anchoring Islamic programmes on radio and television. Some use music for propagation, like Late Kewuniyi (Igbaja) who waxed several records, preaching through a brand of songs called *waka*, and Alhaji Imam Hussein Muhammad (Oro) who waxed records to recite the Qur'an with melodious voice. Modern Igbomina Islamic scholars have successfully disproved the age long wrong belief that people cannot progress in life with only Arabic and Islamic knowledge. This has been vindicated by the fact that a large number of them (Modern Igbomina Islamic scholars) have risen from grass to grace to become reputable men in the society confirming the saying of Allah that:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ (القصص:٥)

> And, We wish to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. (Q28:5)

The *Sufis* among Igbomina Muslim scholars also occupy important positions in the development of Islam in Yorubaland. Prominent and worthy of mention among them are Shaykh Awwal Khalifah Omupo, Shaykh Ibrahim Idowu Alakoniyi (Ila-Orangun) and Ash-Shaykh Akosile (Oro), to mention only a few. Indeed, Omupo has become a highly celebrated name among Kwarans and even among Nigerians through the popular Annual *Mawlid Nabiyy* (Birthday of the Holy Prophet Muhammad S.A.W) celebration that

Khalifah Lawal instituted, which attracts a large crowd of people from far and near places in Nigeria and abroad annually. The *Mawlid Nabiyy* celebration has become a big annual Islamic carnival from where participants believe that their prayers could be answered.[5]

Among the findings in this research is that Igbomina Muslim philanthropists really displayed a high sense of generosity as they spent their money in various dimensions to propagate Islam. Prominent among them were Abdul Kareem Oteniara (Esie) who utilized his wealth in single-handedly building mosques and supporting Muslim communities in building mosques and schools. Late Abdul-Kadir Ojomu (Ajase-Ipo) who built many mosques and schools at Ajase-Ipo his home town, Lagos and Ilorin Kwara State and Alhaji (Chief) Abdus-Salam Ayinla (Iwo) who has been spending heavily on Islamic projects such as mosques and school buildings, sponsoring indigent Muslim children. Also, the renowned philanthropist Alhaji (Chief) Dr. Abdul- Raheem Oladimeji, OFR, the Jagunmolu of Igbominaland and Arogundade of Lagos has gone to the extent of establishing a university, Al-Hikmah University, Ilorin.[6]

The research also discovered that there is no known association of Igbomina Muslim philanthropists. The assistance they have been rendering to Islamic propagation has been on individual capacity and discretion. Also, these Muslim philanthropists, due to lack of association for team work, have not thought it necessary to address the issue of provision of health services to the people with their wealth.

It is sadly noted that *Madaaris* schools established by the Igbomina Muslims within and outside their domains are not well monitored to engender good performance and standard practices. Living testimonies of such schools include Advanced College of

Arabic and Islamic Studies, Omupo which had been closed down even before the proprietor's death. Also, the College of Arabic and Islamic Studies established by Oro Muslim community died out of poor attention of the founders.

It was also discovered that despite the efforts of Islamic preachers like Late Yusuf Dayiro of Aala-Isin who packed away images of some idols in some Igbomina villages, coupled with the *da'wah* activities of Ilorin and Nupe scholars who assisted in showing the light of Islam to the land, traditional practices and festivals are still found in most parts of Igbominaland such as Omu-Aran where Alaata and Egungun festivals still feature prominently, Sango worshipping is still prominent in Omugo in Oro-Ago district, while worship of Esie image still continues unabated in Esie. Indeed, egungun festival still dominates majority of Igbomina towns and villages. In short, syncretism still persists among Muslims in the land.

Muslim traditional rulers were also observed not to be playing any distinctive roles in the propagation of the Islamic faith as some of them still support traditional worshippers even against the Muslims. There was a case in Ila-Orangun where the immediate past Orangun of Ila threw his weight behind the masqueraders when there was a clash between them and the Muslim community. The current Orangun, who is a Muslim, equally supported the traditionalists who attacked the Muslims at the front of Ila Central Mosque on the eve of the 2017 Ileya festival. The Oba was said to have demonstrated his support for the traditionalists to the extent that he refused to attend the *Eid* praying ground. It is also observed that up till now, curfew is being imposed in many Igbomina towns whenever traditional festivals are on-going.

Furthermore, some prominent Muslim authors who h written about history of Islam in Nigeria like Professors Abdur Rahman Doi and T.G.O. Gbadamosi have not done enough justice to Igbominaland in their works, despite that Igbominaland, as an important region in Northern Yorubaland calls for research so as to bring to limelight the notable achievements the people of the region had made and are still making in the development of Islam in Nigeria and in many other countries of the world. As comprehensive as their works were, they remained silent on Islam in Igbominaland. This vacuum has been fixed by this research.

The study therefore revealed that contrary to the general belief that Igbomina people are only known for business and commercial activities, Igbomina Muslims as *Sufi* scholars, philanthropists, spiritualists, Imams, *Mufassirun* and modern Islamic scholars living in various parts of Yorubaland have contributed immeasurably to the development of Islam in their various domains.

Finally, this study has contributed to knowledge in the area of documenting names and activities of great Igbomina scholars, philanthropists, spiritual leaders and jihadists in Yorubaland whose activities and contributions to development of Islam in Yorubaland would have been lost in transit and will not be known to many people, if not for this effort.

6.3 Recommendations

From the foregoing, the following recommendations are put forth;

- Igbomina Islamic scholars should not relent in their efforts at disseminating Islamic knowledge throughout the nooks and crannies of Yorubaland and beyond.

This becomes imperative because it is observed that traditional festivals and practices still persist in most of the towns and villages. Intensification of *da'wah* efforts becomes necessary in the attempt to wipe out syncretic practices among Muslims.

- Igbomina Muslim philanthropists must form themselves into associations and work together, bringing heads together to exchange ideas and opinions. In this way they will reap the fruits of teamwork and a synergy of combined efforts that will inform better results.
- The philanthropists should focus their attention on projects that will match with the pace of development needed to sustain a model society in the face of increasing anti-social and sacrilegious practices. Areas that have been left untouched such as the provision of health services like health centers and hospitals could then come for consideration.
- Thorough and effective monitoring and supervision of schools at home and outside their domains need to be given greater attention so that such schools would not be allowed to die due to poor supervision.
- Muslim traditional rulers need to wake from their slumber and rise to the protection of members of the Muslim community, prevent traditionalists from attacking or harassing the Islamic faithful as they have inalienable rights to practice their religion without hindrance or disturbance.
- Other researchers could take the sub-groups of Igbomina Muslims discussed in this work such as, Imams, scholars, philanthropists and *sufis*, one by one, for

deeper study and examination in order to reveal, into greater details, specific contributions of these sub-groups to the development of Islam in Yorubaland.

Notes and References

1. This was the opinion of both Alhaji S.B Kadiri and U.T Balogun on the growth and development of Islam in Igbominaland during my interview with them at the Oke Ola Residence, Oro on 18/6/2015.

2. I. O. Oloyede, "Missionary Proprietorship of Post-Primary Institution in Kwara State: Its implication for the Educational Development of the State" in I.A.B Balogun *et al* (eds) *The Place of religion in the Development of Nigeria*: Ilorin: Department of Religions, University of Ilorin (1988) 42.

3. This was revealed to me during an interview with Alh. Hussain Muhammad Oro at his Central Mosque, Fatai Atere Way, Mushin, Lagos on 18/10/2016.

4. Y.A. Bamigboye, "Antagonism against Islamic Text: Aran-Orin History, A Case Study", *(*A Paper Presented at the 33rd Annual National Conference of National Association of Teachers of Arabic and Islamic Studies held at Sokoto, 2013).

5. R.A. Lasisi, "The Impact of the Interaction Between Culture and Islam on the Development of Islam in Igbominaland in the Twentieth Century",(An Unpublished PhD Thesis submitted to the Department History and International Studies, University of Ilorin, 2015), 128.

6. A. O.Y. Raji and R.K Omoloso, "Giant Strides of A Rare Philanthropist; A brief History of Alhaji (Chief) Dr Abdul Raheem Oladimeji",(A Publication of Al-Hikmah University, Ilorin 2015) 117&132.

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3	Late Abdul Ganiyy Afolayan	Nigeria Deposit Insurance, Lagos	General Manager
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5	AbdurRaheem Atidade	Atidade House, Arandun	Business Tycoon
6	Abdur-Rahman Lateef	Cementary Street, Ebute Metta, Lagos	Student
7	Alfa Abdurahim Asekun	Ijomu Oro	Islamic Cleric
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13	Alhaji Abdul Ganiyy Yaqub	Madrasat Ilimiyyah Wa Nizamiyah, Amukoko, Lagos	Senior Teacher/Proprietor
14	Alhaji Abdul Kareem Abdus Salam	Digital Horizon, Port-Harcourt	Surveyor
15	Alhaji Abdur Razaq Raji	Ile Obaloja Ila-Orangun	Islamic Cleric/Proprietor
16	Alhaji Abolarin Uthman	Ilota Compound Aran-Orin	Information Officer, Al-Hikmah University, Ilorin
17	Alhaji Ali Bello	College of Education, Oro	Chief Imam/Lecturer
18	Alhaji Azeez Adeniyi	Muslim Council Secretariat, Omupo	Administrative Secretary
19	Alhaji Bamidele Bello	Jooro Residence, Ilorin	Rtd Banker
20	Alhaji Ibrahim Maijindad i	AIS Secretariat Okekere, Ilorin	Administrative Secretary
21	Alhaji Ibrahim Nassir	Bureau of Statistics, Governor's Office, Ilorin	Permanent Secretary

22	Alhaji Ibrahim Oriolowo	Shariah Court of Appeal ,Ilorin	Registrar/Imam
23	Alhaji Ishaq Salahu	Ansarud-Deen Mosque, Taiwo, Ilorin	Chairman, Ansarud-Deen Society, Ilorin Branch
24	Alhaji Ismail Mahmud Alalaye Al-Bayan Yaa Mujeeb	Araromi, Iwo Street, Ikosi, Ketu, Lagos	Islamic Cleric/Proprietor
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		Kaduna	
32	Alhaji Sulayman Ajase Ipo	Central Mosque Ajase-Ipo	Chief Imam/Proprietor
33	Alhaji Sule Madandola	Odo-Ijara compound Ijara-Isin	Retired Principal/Pioneer Member of Igbomina Ekiti Muslim Council
34	Alhaji Surajud-Deen Bakare	Masjid Babs-Salam, Neptune Avenue, Brooklyn, New York, USA	Chief Imam/Islamic Cleric and Proprietor
35	Alhaji U.T Balogun	Oke-Ola, Oro	Rtd Educationist
36	Alhaji Uthman Alabi Hassan	Ijomu Oro Central Mosque	Rtd Principal and Islamic Scholar
37	Alhaji Uthman Oyedepo	Imoji compound , Arandun	Rtd Educationist
38	Alhaji Y.S Ariyo	Oro Central Mosque	Rtd Civil Servant
39	Alhaji Yusuf Olohunlolowo	Ile Imam, Ijara Isin	Chief Imam/ Islamic Teacher
40	Late Alhaji Yusuf Popoola	Oke-‘San compound, Arandun	Farmer and Islamic scholar
41	Amuda Olota	Oro Central Mosque	Rtd Civil Servant

42	Barrister Abdul Ganiyy Abidoye	Ilaro Compound, Omu-Aran	Legal Practitioner/Jihadist
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48	Dr. Aliu Badmus	Iqra College, Ilorin	Proprietor
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60	HRH Oba Yaqub Babalola	Elesie's Palace, Esie	Traditional ruler/Philanthropist
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62	Imam AddulQadir Salahud-Deen	Olanrewaju Central Mosque	Lecturer/ Imam
63	Imam Fatai Bismillah	Iwo Central Mosque	Chief Imam/Islamic Teacher
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65	Imam Salahud-Deen Abolarin	Ilota compound Aran-Orin	Chief Imam
66	Justice AbdurRaheem Ibrahim	Shariah Court of Appeal	Qadi (Judge)
67	Abdul Lateef Usman	Agege, Lagos	Islamic Cleric A PhD Student
68	Muslim .B Mahmud	Okepopo Central Mosque, Lagos	Teacher/ Islamist
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74	Prof. Sulayman Jamiu	Kwara State University, Malete	Professor of Islamic Studies and Deputy Vice Chancellor
75	Prof. Wahab O. Egbewole	University of Ilorin	Lawyer/ Professor of Law

76	Professor Hashir Abdus-Salam	Dept of Religions, University of Ilorin	Professor of Islamic Studies/Director, Center of Affliated Institutions
77	Shaykh Ganiyy Tanimola	Madrasat Al-Irshad, Mosafejo Lagos	Proprietor
78	Shaykh Jamiu Ayeniromo	Oke Ede Compound, Ila-Orangun	An Islamic Cleric and Leader of *ZumuratulMu'minina*
79	Simbiatu Abolarin	Ilota compound, Aran-Orin	Assistant Head Mistress
80	Sulyman Lateef	Ile-Lemamu, Ajase-Ipo	Islamic scholar
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APPENDIX 1

1. ABATO-ORO
2. ABAYAN
3. ADANLA
4. ADELAKUN
5. ADIO
6. ADEBU
7. AFIN ILE-IRE
8. AFIN-ORO
9. ADIGUN
10. AGBAMU
11. AGBEE
12. AGBELE
13. AGBONDA
14. AJENGBE
15. AGBEKU
16. AGBEOLA-ORO
17. AGUNJIN
18. AGO PANLE
19. AJASE-IPO
20. AJEGUNLE
21. AJIA
22. AJOKO
23. AJILETE
24. ARAROMI-IPO
25. ARAROMI
26. AYEKALE
27. AHUN
28. ALABE
29. ALABE-OJA
30. ALADDE
31. ALAGBEDE
32. ALAKA
33. ATANDA
34. ALAKUKO
35. AIREKE-ORA
36. ALLA
37. ALLA
38. ATIRAN
39. ALASORO
40. ALOMILAYA
41. ALEGONGO-INU
42. AMOYO
43. AMODU
44. APATA KAJOLA
45. AMORI
46. ATORI
47. AJIBOWO
48. AYEJA
49. APA-OJA
50. AROWO
51. AWORO
52. AROBAYE
53. AMODU ASUGBOLU
54. ARANDUN
55. ASUNGBOLU
56. ASEPADE
57. ASUNGBALE
58. ARAN-ORIN
59. ARUGBO
60. AROLA
61. ARUGBO
62. AROLA
63. ALASO DUDU
64. BABANLOMO
65. BABANLA
66. BADA
67. BALOGUN-OJA
68. BALOGUN ETIOYI
69. BASANYAN
70. BASANYAN-ILE
71. BANKOLE
72. BUDO-ESU
73. BOFAJE
74. BAYERO
75. BODE-ORO
76. BEREE
77. BUARI
78. BUDO-ARE
79. BUDO-IDOWU
80. BOLORUNDURO
81. DUROSOTO
82. DESENI
83. EDIDI
84. EBAMIYO
85. EGII-OYO-PO
86. EKUDAJI
87. ELERINJARE
88. ESINNIYI
89. EGUDU
90. EGUDU
91. ELEYIN
92. ERI-ALAJI
93. ELEYELE
94. ESIE
95. GANMO
96. GBAGEDE
97. IDERA
98. IBARE
99. IDOBA ARAROMI
100 IDIGBA
101 IDOFIAN
100. IDO-ORO
101. IPETU
102. IGBAJA
103. IGBESI
104. IGBO-ELEMI
105. IGONLA
106. IGBO-OWU
107. IGBO-AGBON
108. IJAN
109. IJARA-ISIN
110. IJI-ISIN
111. IJOMU-ORO
112. IKOSIN
113. ILALA
114. ILUDUN-ORO
115. ILUPEJU
116. IRABON
117. IRAPA
118. ISANLU-ISIN
119. ITA-OLOWO
120. IWO
121. IEO-ODO-ORE
122. ISHOLA JIMBA-OJA
123. KABBA DOGARI
124. KABBA KAJOLA
125. KAJOLA
126. KABBA OWODE
127. KAJOLA-ISIN
128. KERE AJE
129. KAOJI
130. KOKO

131. KUDU OWODE
132. LABAJU
133. LAKANLA
134. LABAKA
135. LABAKA-IDERA
136. MAGBON
137. MANASARA
138. MOLOKO
139. MEMUDU
140. MOSUDO
141. OBA
142. OBIN
143. ODO EKU
144. ODO ORE
145. OFARESE
146. OKE ABA
147. OKE AYO
148. OKE ODE
149. OKE DABA
150. OKE ONIGBIN
151. OKE OYAN
152. OKE OYI - ISIN
153. OKERIMI ORO
154. OKEYA IPO
155. OKO
156. OKO ODE
157. OGELE ILE ALFA
158. OLAYAJU
159. OLAINKA
160. OLLAA
161. OLOKE
162. OLORUNSOGO ORO
163. OMI ARO
164. OMU ARAN
165. OMIDO
166. ONILA OKE
167. OYATE
168. OLOTU
169. ODE OLUGBO
170. OLUFAYO
171. ORUA
172. OLOMIDE
173. OLOTU
174. OWODUNNI
175. OWOYALE
176. ONILA
177. OKE OFA
178. OJOMU
179. OKUTA OKE
180. OLOKIN OLOMI-OJA
181. ONIGBONGBO
182. OLOGOMO
183. OLAYEMI
184. OLOWONIJERE
185. OGBERE
186. ODUNADE
187. OLAOKUN
188. ONIJO
189. OROKI OJA
190. OBADARE
191. OGBA
192. OOBALOYAN
193. OMUGO
194. OMUPO
195. OPONDA
196. ORA
197. ORE
198. OJA KISHIN
199. OREKE
200. OREKE OKE IGBO
201. ORO
202. OKEOLA ORO
203. ORO AGO
204. OWA KAJOLA
205. OWA ONIRE
206. OWODE OFARO
207. OWU ISIN
208. OYATEDO
209. OLOMODA
210. OKEYA AGBAMU
211. PAMO
212. PATAKO
213. PIDAN
214. RORE
215. SABAJA
216. SANMORA
217. SAGBE
218. SHARE
219. SIE ORO
220. SULU
221. WANDE
222. WERE
223. YARU
224. DEFONU
225. JAGBORI
226. AGO FEMU ADELAKUN
227. ELEGA
228. AGIDIRIGBI
229. GAA OKANLA
230. FALOKUN OJA
231. APADO
232. OLORUNJARE
233. OJA KISHI

OSUN STATE

234. ILA ORANGUN
235. ORA IGBOMINA
236. OKE ILA ORANGUN
237. AJABA
241ALAGBEDE/ALARASA FAJE
242 ALADIYE

APPENDIX II

THE ORIGIN OF ISLAM IN SOME IGBOMINA TOWNS AND VILLAGES

S/No.	Town/Village	Name of person who introduced Islam	Origin/Source	Year
1.	Rore	Alfa BakareOgunnide	Epe (Ogun State)	1864
2.	Ipetu-Igbomina	Alfa LawalIbidunni	Ilorin	1926
3.	Olla	Alfa JimohBalogunAdini	Ibadan	1923
4.	Oko	Alh. AbdulQadriAkodun	Ibadan	1926
5.	Isanlu-Isin	Alfa Yusuf	Olodun	1899
6.	Ijara-Isin	Alfa AminuOwolabi	Owu-Isin	1923
7.	Iwo	Sheikh Dotia	Ilorin	1920
8.	Alla	Imam Sanni	Ijebu-Ode	1916
9.	Edidi	Mal. Lutia	Ilorin	1906
10.	Owu-Isin	Alfa SanniMeejida	Ilorin	1914
11.	Oke-Aba	Alh. Ibrahim Owolabi	Owu-Isin	1926
12.	Odo-Eku	MallamOseni	Ilorin	1922
13.	Iwo Odo Ore	Alfa Aliyyu	Ilorin	1919
14.	Oba	Alfa Lawal	Lagos	1923
15.	Kajola-Alla	Alfa Salami	Owu-Isin	1918
16.	Iji-Isin	Alfa Abdus-Salam IgiOwo	Owu-Isin	1914
17.	Ijomu-Oro	Alfa KadiriMomoloso	Ilorin	1918
18.	IsaleImole Oro	ImamuShuaibu	Ilorin	1899
19.	Okeola Oro	Alfa Yusuf		
20.	Ido Oro	Alfa Yusuf	Ilorin	1920
21.	Olorunsogo Oro	Alfa Alamu	Ilorin	1925

22.	Sie Oro	Alfa Muh' JamiuApara		
23.	Babanloma	Alfa Abubakar	Shaare	1905
24.	Shaare Junction	Alfa AbdullahiOlatunji	Shaare	1957
25.	Ora	Alfa AbdulQadri	Ilorin	1829
26.	MagbonOra	Alfa Ore	Ilorin	1926
27.	DeseniOra	Alfa Usman	Shaare	1909
28.	Manasara	Alfa Rufai	Budo-Edun	1911
29.	AraromiOja	Alfa Muhammad Ayanda	Ilorin	1880
30.	Oke Ayo	Alfa AbodunrinAlabi	Ilorin	1927
31.	AirekeOra	Alfa Usman	Ilorin	1929
32.	ItaOlowo	Alfa Jimoh Baba Yakub	Ora	1939
33.	Isiaka	Alfa Gbadamosi	Olodan	1889
34.	Budo Ali	Alfa Muhammad Ali	Ilorin	1919
35.	Adigun	Alfa Jimoh	-	1927
36.	Oke-Odo	Alfa Yusuf	Ilorin	1939
37.	Olayemi	Alfa Amodu	Ilorin	1939
38.	OpeladeGaa	Mallam Ibrahim Akanbi	Sokoto	1926
39.	Agbadeyemi	Alfa Ibrahim	Sokoto	1908
40.	Adigun Baale I	Alfa Kadiri	Ilorin	1911
41.	Adigun Baale II	Alfa Memudu	Ilorin	1939
42.	Kajola	Alfa Memudu	Ilorin	1939
43.	Sananikoro	Alfa Belgore	Ilorin	1939
44.	Igboofe	Alfa Musa	Ilorin	1938
45.	BuhariBaale	Alfa BuhariAkano	Ora	1950
46.	Arugbo	Alfa Saliu	Ilorin	1886

47.	Koko	Alfa Abdul Umar Atanda	Ilorin	
48.	Okanle	Alfa Muhammad Ore	Ilorin	
49.	Moloko	Alfa Lawal	Ilorin	
50.	Amodu	Alfa Ahmed	Ilorin	
51.	Asungbolu	Alfa JimohOluwole	Omupo	
52.	Obaloyan	Alfa Abdul AmoduTunde	Ilorin	
53.	Irapa	Alfa AliuBabalola	Ilorin	
54.	Basanyi	Alfa Raji	Ilorin	
55.	Sulu	Alfa Muhammad Ajape	Ilorin	
56.	Alufa	Alfa UsmanMofolaku	Ilorin	
57.	Atanda	Alfa Ojo	Ilorin	
58.	Ndaliu	Alhaji Ibrahim	Ilorin	
59.	Arugbo	Alfa Saliu	Ilorin	1886
60.	Layaju	Alfa Bakare	Ilorin	1917
61.	Yaaru	Alfa Arikewusola	Ilorin	1889
62.	Kunmi	Alfa Usman	Ilorin	1981
63.	Adanla	Alfa Abubakar	Igbaja	1890
64.	Offa Rese	Alfa Yusuf	Ilorin	-
65.	Osin	Alfa Buraimo	Oyo	1909
66.	Onijo	Alfa Usman	Ilorin	1902
67.	Masudo	Alfa Lekule	Ilorin	1889
68.	Atiran	Alfa Sanni	Ile Apa	1889
69.	Durosooto	Alfa Muhammad Lawal	Ilorin	1887
70.	IbareAjegunle	Alfa Abdus-Salami	Ilorin	1909
71.	Gboloko	Alfa Tukuru	Ilorin	1887

72.	Ogba	Alfa Bello	Otan	1889
73.	Ajibowo	Alfa Muhammad Lawal	Ilorin	1909
74.	Apareke	Alfa Yusuf	Ilorin	1889
75.	BubuOgbe	Alfa Abdulkadiri	Ilorin	1919
76.	B'Olorunduro	Alfa Maliki	Ilorin	1883
77.	Kajola	Alfa Alabi	Ilorin	1888
78.	Ajegunle	Alfa Aminu	Ilorin	1883
79.	Ibare	Alfa Gidado	Ilorin	1890
80.	Budoloke	Alfa Gidado	Ilorin	1890
81.	LabakaOja	Alfa Usman	Ila-Orangun	1928
82.	Sagbe	Alfa Usman	Ilorin	1928
83.	Omiaro	Alfa Muhammad Jamiu	Ilorin	1926
84.	Alade	Alfa Ibrahim Giwa	Lagos	1920
85.	OkutaOko	Alfa Ibrahim	Ilorin	1880
86.	Eleyele	Alfa JimohKobaope	Ilorin	1929
87.	Eri Alhaji	Alhaj	Ilorin	1924
88.	Bankole	Alfa Isola	Famole	1959
89.	Ologomo	Alfa JimohAjao	Ilorin	1939
90.	Onigbongbo	Alfa Adamu	Lafiagi	1930
91.	Bonfaje	OkoIyaOlobi	Ilorin	1929
92.	Adebu	Alfa Yusuf Mogaji	Ilorin	1890
93.	Omugo	Alfa Yusuf	-	1920
94.	OkeOwa	Alfa Yusuf Arekojo	Irabin	1924
95.	OkeDaba	Alfa Sanni	Lagos	1887
96.	Ganmo	Alfa Ismaila Oku-Oye	Ilorin	1909

97.	Agunjin	Alfa Bayero	Ilorin	1905
98.	Babanla	Alfa Akasa	Ilorin	1858
99.	OwodeOfaro	Alfa Gamba	Olodan	1909
100.	OwaOnire	Alfa Muhammad	OkeOyan	1949
101.	OwaKajola	Alfa Ibrahim Ajikukale	OkeOyan	1889
102.	OkeOyan	Alfa Yusuf	Olodan	1879
103.	Alabe	Bale Afeju	Olodan	1865
104.	Idera	Oba Ahmadu Ibitoye	Olodan	1909
105.	Affin	Alfa Muhammad Olayinka	Olodan	1938
106.	Budo Idowu	Alfa Suleman Aremu	Ilorin	1940
107.	Oreke Oke Igbo	Alfa Abubakar	Ilorin	1939
108.	Idiya	Alfa AbdulRahman	Ilorin	1939
109.	Aireke	Alfa Akasa	Ilorin	1889
117.	Ganmu	Alfa Jibril Ibrahim	Lafiagi	1930

Source: *Iwe Atoka Esin Islam ni Ile Igbomina/Ekiti, Ipinle Kwara Direction of Islam in Igbomina/Ekiti Area of Kwara State; 1989:23-31.*