



**SHAYKH ADAM  
ABDULLAHI AL-ILORY**

*in the*

# **Tableau *of* Immortality**

**Volume II**

*Edited by:*

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## 11

ISLAMIC EDUCATION IN NIGERIA AND AL-ILORY:  
THE LANGUAGE QUESTION AND THE CHALLENGES AHEAD*Mahfouz A. Adedimeji***Introduction**

Despite the existential challenges it has faced, right from its Golden Era over fourteen centuries ago, till the present time, Islam has always managed to wax stronger as it still commands the highest level of numerical growth in the world. A religion whose adherents constituted 12% of the world population against Christianity, which had 27%, in 1900 – long before the decapitation of Muslims during the World War I, the annihilation of millions of them in Palestine and the Middle East after the World War II, the emasculation of additional number during the invasion of Afghanistan and the war between Iran and Iraq as well as the pogrom wrought upon them in Europe, the symbolism of which lies in Kosovo and Bosnia Herzegovina – Muslim population grew to 19% in 2000 while Christian population stood at 30%. Muslims became 21% and 23% of the world population in 2005 and 2010 respectively while Christians reduced in number to 29% and 28% during the period (i.e. 2005 and 2010). It was estimated that in 2015 when the world population would be 7,858,000,000 both Muslims and Christians would constitute 26% of the global population each while by 2020, Christians will remain 26% and shrink further to 25% by 2025 while the Muslim population, however, will increase to 27% in 2020 and 30% in 2015.<sup>1</sup>

The increasing number of Islamic faithful even in areas where the severest hostility and harassment are launched against Islam is due to the divine nature of Islam and the efforts of scholars and preachers who continue to promote, project and disseminate its message against all odds through the pristine Islamic education system. Islam is the fastest growing religion in the world and is the second largest religion in USA (3.7% Muslim), United Kingdom (4% Muslim) Canada (2% Muslim), France (7% Muslim) and Germany (3.5% Muslim). Contrary to the impression held by many, the Arabs constitute a minority in the world population of Muslims, constituting just 18% while non-Arabs are 82%. Africans constitute 20% of the world Muslim population and “there are altogether 241 million Muslims in Sub-Saharan Africa, making up about 15% of the world’s Muslim population”, according to the October 2009 report of the Pew Forum on Religion and Public Life<sup>2</sup>. Muslims are 78 million in Nigeria, constituting 5% of the global Muslim population, and 50% of the Nigerian population; the remaining 50% distributed between Christians and traditional religionists.<sup>3</sup>

The sizeable number of Muslims in Nigeria was not borne out of historical accident. It was rather based on the sacrifice, commitment, struggle and dedication of the various generations of Muslim scholars and preachers who worked assiduously to illuminate the path of millions and guide them to the Straight Path. As a matter of fact, as submitted recently by Osuntokun<sup>4</sup>, it is Islam that brought civilization to Nigeria through Borno. From Ummu Jilmi who first embraced Islam in modern day Nigeria and inculcated its values in his children such that as Kings of Kanem, they bore the torch through which others took the light to the efforts of scholars such as Shaykh Adam Abdullah Al-Ilory and others who have followed their path with varying levels of competence and commitment, Islam has not always been short of those who are dedicated to its cause.

This paper is intended to periscope the development of Islamic education in Nigeria, overview the role of Shaykh Al-Ilory, highlight the language question and the Arabic language situation and identify some current challenges facing the Muslim *ummah* as well as chart the way forward against the backdrop of the global dynamics and cataclysmic changes that the world is witnessing. The paper begins by addressing the types of education, tracing the history of Islamic education to its early times in the country and concludes on a note of optimism that committed Muslims would continue to pass the banner of the religion, high aloft, to their successive generations, despite the challenges currently ensnaring Islam and its adherents.

### Types of Education

Education has been defined by various scholars across times and climes. It is to Fafunwa "the aggregate of all the processes by which a child or a young adult develops the abilities, attitudes and other forms of behavior which are of positive value to the society in which he lives"<sup>5</sup>. Fafunwa adds further that education is "a process for transmitting culture in terms of continuity and growth and for disseminating knowledge either to ensure social control or to guarantee national direction of the society or both"<sup>6</sup>. While Moore<sup>7</sup> conceives education as the sum-total of a person's experience, Aghenta<sup>8</sup> considers it as the process of transmitting culture from parents to children, what happens to us between life and death. On his part, Jimoh defines the concept as "all activities and experiences put together to assist the all-round development of the student as an individual and as a member of the society."<sup>9</sup> Ultimately, education is seen as the dynamic process of developing an individual's potentials through the activation of the three h's: the head, the heart and the hands in the service of humanity.<sup>10</sup>

In Nigeria, a colonial contraption of about 250 ethnic groups and over 500 languages, as well as other African societies, education has three

different hues: Traditional, informal, semi-formal and traditional education is m without writing. The semi entails the absence of c though writing was invol approach that involves paraphernalia of modern.

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Modern education oriented education, which of other people like the A whose civilization Mus through which people are ideas and ideals, tailored modern coast negro, a intelligent native"<sup>14</sup>. Pa especially in the Nort employment in the gover on the native administrat sufficient knowledge of V of traders, etc., from the c

### What is Islamic Educati

From the backgr construes education as "a mental and spiritual tra background for the conce

different hues: Traditional, Islamic and Western which can be viewed as informal, semi-formal and formal educational systems. By informal system, traditional education is meant to be a process of inculcating skills and culture without writing. The semi-formal system that characterised Islamic education entails the absence of curriculum and a systematised school programme though writing was involved. The formal educational system is the Western approach that involves a school system, with curriculum and other paraphernalia of modern, formalised education.

Traditional education in Nigeria consisted of an informal process through which a society evolves an "Omoluabi" (a complete gentleman), or in the words of Fafunwa, "an individual who is honest, respectable, skilled, cooperative and conforms to the social order of the day"<sup>11</sup>. The given aspects of this traditional education or its "seven cardinal goals" are:

1. To develop the child's latent and physical skills
2. To develop character
3. To inculcate respect for elders and those in position of authority
4. To develop intellectual skills
5. To acquire specific vocational training and develop a healthy attitude towards honest labour
6. To develop a sense of belonging and to participate actively in family and community affair and
7. To understand, appreciate and promote the cultural heritage of the community at large.<sup>12</sup>

Modern education, referred to as "Western education", or Western-oriented education, which is "nothing but a conglomeration of the heritages of other people like the Arabs, the Romans, the Persians and the Greeks, to whose civilization Muslims contributed largely,"<sup>13</sup> is the formal system through which people are indoctrinated with the European philosophy of life, ideas and ideals, tailored to achieve, as found in 1909 by Hans Vischer, "the modern coast negro, a lamentable tragedy fully realized by the more intelligent native"<sup>14</sup>. Part of the principles of this education in Nigeria, especially in the North, among others, include "to supply men for employment in the government", "to produce men who will be able to carry on the native administration in the spirit of the government"; and "to impart sufficient knowledge of Western ideas to enable the native to meet the influx of traders, etc., from the coast with the advent of railway, on equal terms"<sup>15</sup>.

#### **What is Islamic Education?**

From the background of his Islamic experience, Imam Abu Hanifah construes education as "a process of self discipline which involves physical, mental and spiritual training of man"<sup>16</sup>. This definition served as the background for the conception of education as a phenomenon concerned with

the cognitive, affective and psycho-motor domains of learning or the head (symbolizing the intellectual faculties which include knowledge, understanding, application, analysis, synthesis, and evaluation), the heart (relating to affective faculties of social and personality characteristics such as values, attitudes, interests, adjustments, habits, perception, social relations and beliefs) and the hands (representing the psycho-motor and neuro-physiological faculties appertaining to skills acquired in manipulation, following specific procedures and body movements.)<sup>17</sup>

In his *Educational Theory: A Quranic Outlook*, Abdullah posits that Islamic education means "the balanced growth of the total personality of man through the training of man's spirit, intellect, rational self and bodily senses".<sup>18</sup> The author adds further that the goal of Islamic education is "to help build up the individual who will act as Allah's Khalifa or at least put him on the path that leads to such an end"<sup>19</sup>. In other words, education in Islam is meant to facilitate "the balanced growth of the total personality of man, through the training of man's spirit, intellect, rational self, feelings and bodily senses".<sup>20</sup>

The spirit of education advocated by Islam is that which leads to the evolution of a Total Man or a Balanced Personality. This is why it is a "way of life that embraces most decisively all the manifold aspects of human existence - spiritual and material, moral and physical, emotional and intellectual, personal and social. It is the conflux of this world and the next, the meeting point of the body, the mind and the soul where the three unite to form as single reality, the basis of which is a real, living consciousness of God."<sup>21</sup> It is this consciousness of God that serves as the ultimate aim of the Islamic philosophy of education through which the recipient attains inner tranquility, personal satisfaction and social harmony.

According to Imam Al-Ghazali, education or knowledge is pursued by three categories of people. There is one who seeks knowledge as a provision of the life to come, acquiring it with the intention of using it to attain the pleasure of Allah here and in the hereafter while there is one who seeks knowledge for its material purpose as a meal ticket, a means of attaining power, influence and wealth though the person is conscious of his weaknesses before Allah. The last one is he who seeks knowledge to boast of his influence and pride himself over others. Al-Ghazali added that whoever belongs to the first category is safe, that everyone in the second category should repent and be guided aright while anyone that belongs to the third category is doomed.<sup>22</sup>

When the European proponents of modern or formal education wished to dominate Muslims and render them powerless and backward, the immediate target was the education system. The three ways by which Islamic education was sabotaged in Muslim societies as noted by G.H.

Johnson are: 1, through the through which Islamic and cu spiritual vacuum by allowing providing alternative education future leadership.<sup>23</sup>

#### Islam and Islamic Education

Islam, which first reached eighth century, the date that accepted by Umme Jilmi (10 scholar, Hamed Muhammad Dunama I (1097-1150), also Islamic knowledge, practising time Dunama II (1221-59) ass made with Tunisia such that in the country.<sup>25</sup> Contacts were ab of the Muslim world such th scholarship, a college was ab Kanem Borgu region. By th become a centre of Islamic lea soon established further diplom the Chief Scribe of the Kanem fourteenth century had become

A new capital of the N'gazaragamu by 'Ali bin Dun (1503) in the late fourteenth c about Islam and visited the Ch about its legal system, the act until during the reign of Mai K well documented by Ahmad b Many madaaris or Islamic sch civilisation flourished.

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Johnson are: 1, through the neglect of the traditional educational system through which Islamic and cultural values became weakened; 2, creating a spiritual vacuum by allowing such traditional roots to wither away; and 3, providing alternative education for a tiny minority that was teleguided for future leadership.<sup>23</sup>

#### Islam and Islamic Education in Nigeria

Islam, which first reached the savannah region of West Africa in the eighth century, the date that the history of West Africa began, was first accepted by Umme Jilmi (1097-1150), who accepted faith from the great scholar, Hamed Muhammad Mani.<sup>24</sup> When Umme Jilmi died, his son, Dunama I (1097-1150), also continued on the path of his father by pursuing Islamic knowledge, practising the faith and embarking on pilgrimage. By the time Dunama II (1221-59) assumed the throne, contacts were already being made with Tunisia such that in 1257, an embassy of Kanem was opened in the country.<sup>25</sup> Contacts were also made around the same time with other parts of the Muslim world such that in Cairo, which was the centre of Islamic scholarship, a college was already established for the scholars from the Kanem Borgu region. By the end of the thirteenth century, Kanem had become a centre of Islamic learning which attracted teachers from Mali and soon established further diplomatic relations. As evidenced by the letter of the Chief Scribe of the Kanem court in 1392, the scholars of Kanem by the fourteenth century had become versatile in classical Arabic language.<sup>26</sup>

A new capital of the Kanuri empire was established in Bornu at Ngazargamu by 'Ali bin Dunama, otherwise known as 'Ali' Ghazi (1476-1513) in the late fourteenth century. Though 'Ali Ghazi was passionate about Islam and visited the Chief Imam, 'Umar Masaramba, to learn more about its legal system, the actual Islamisation of Bornu did not take place until during the reign of Mai Idris Alooma (1570-1602), whose history was well documented by Ahmad bin Furtuwa, a leading scholar of the period. Many *madaaris* or Islamic schools were established at the time as Islamic civilisation flourished.

It was around the same fourteenth century that traders and scholars brought Islam to Hausaland. Some forty Wangarawa traders are believed to introduce Islam to Kano during the reign of Ali Yaji (1349-1385). During this period, the offices of the Imam, Muezzin and Qadi were created and qualified people were appointed to occupy them. The reigns of Yaqub (1452-63) and Muhammad Rumfa (1463-99) witnessed a substantial development of Islam and Muslim scholars were attracted from Timbuktu to preach and teach Islam. Muhammad Rumfa commissioned the Muslim scholar and theologian, Al-Maghili, to write a book on Islamic government when the scholar visited Kano in the fifteenth century. The book, *The*

*Obligation of Princes*, became very popular and was a reference point for several years.

Katsina itself became a centre of Islamic scholarship with the movement of Al-Maghili there and by the middle of the fifteenth century, it had become a meeting point for scholars from Sankore University, Timbuktu and pilgrims from Mecca. By the seventeenth century, eminent scholars like Muhammadu Dan Masina (d.1667) and Muhammadu Dan Marina (d.1655) had been produced by the city. This pattern of new cultural awakening continued to spread through the Hausaland. Both *Makarantar Allo* or Tablet school and *Makaranta 'ilmi* for elementary and higher education school respectively began to be popular, and the prophetic saying that enjoins learning and teaching the Qur'an made every knowledgeable person a teacher.<sup>27</sup>

The Jihad of Uthman Dan Fodio in 1804 marked a watershed in the annals of Islamic education and civilisation. His reform agenda further institutionalised Islam, reformed its practice and propagated its message further. Though Islam had reached Yorubaland at the close of the eighteenth century, according to Samuel Johnson<sup>28</sup>, a notable historian, with the Qur'an being taught in some parts of the region, the aftermath of the Jihad made Islam and Islamic education to spread further in the Southern part of Nigeria. Some scholars of Islam came to Yorubaland in 1830 through Ilorin from the North, by which time Ilorin itself had become a respectable centre of Islamic learning, and continued to advance the work of Islamic education, propagation and orientation.

Al-Ilory submitted that Shaikh Bakr bin al-Qasim, a native of Ibadan whose father settled in Ilorin, was responsible for laying the foundation of Islamic education in Ibadan. He was made the Imam of Ibadan in 1839.<sup>29</sup> From the three centres of Ilorin, Ibadan and Iwo, Islamic learning diffused to all parts of Yorubaland. Such progress was being made when the Western-oriented education arrived with the advent of colonialism, which introduced a more formal system of education through the establishment of churches and schools. Though initial contacts had been made with Nigeria by Europeans starting from 1480 after which many years of Slave Trade followed, they did not venture much into the hinterland, but rather stayed at the coasts, the actual colonisation of Nigeria began with the British bombardment of Lagos in 1851. The British expelled Kosoko, the then King, and installed Akintoye. By 1861, Lagos was declared a British colony. Other parts of Nigeria were captured one after the other such that by 1900, most of Nigeria, including Hausaland, was effectively under British rule.<sup>30</sup>

The challenge posed by the influx of colonialism as well as its Western-oriented education and the need for reform and modernisation of Arabic/Islamic education were felt around this period. When the Emir of

Kano, Alhaji Abdullahi Bayero's experience made him to set up the School for Arabic Studies in Egypt in 1946 also and in the Arab world, Shaykh Adam Al-Ilory established his *Markaz-u-ta* in 1955. he moved to Agege in 1955.

Through the efforts of Al-Ilory, Arabic knowledge became widespread, especially in Southern Nigeria. Other formal schools devoted to Arabic learning. Al-Ilory devoted his life to the study of Arabic as well as orientation of Muslim leadership, with the establishment of the *Markaz-u-ta* being the mover of its foundation in 1972 till his death in 1992. Mahmud Sawwaf in his report "one of the fine men working in the circles of scholarship in Nigeria) a religious establishment studied...He has a pleasant character."

Though Islam pre-dated Christianity soon became a formidable force of Commerce, Christianity and the *Bullet* combined to exploit the Ilory's approach to Islamic education. The pristine Arabic medium, which was concerned with the fate of the Islamic education of the Western-oriented secular schools. This was the worst and ambivalent at best. As far back as the 1840s that if they would return home as Christians.

As a matter of fact, a 'good' citizen between 1850 and 1860 African by birth British or French others, who were only tolerated.

Kano, Alhaji Abdullahi Bayero, returned from Mecca thus in 1934, his new experience made him to set up a modern school, which was changed in 1947 to the School for Arabic Studies. In the South, after embarking on a journey to Egypt in 1946 also and interacting with leading Muslim scholars in the Arab world, Shaykh Adam Abdullah Al-Ilory returned to Nigeria and established his *Markaz-u- ta'limi' arabi al-Islami* in 1952 in Abeokuta which he moved to Agege in 1955.

Through the efforts of Shaykh Al-Ilory, Islamic education and Arabic knowledge became more attractive than how it was previously especially in Southern Nigeria. Apart from inspiring the establishment of other formal schools devoted to training Arabic and Islamic scholars, Al-Ilory devoted his life to the propagation of Islam, education, training as well as orientation of Muslims through teaching, writing, preaching and leadership, with the establishment of the League of Imams and Alfas and being the mover of its foundation and its Secretary General from inception in 1972 till his death in 1992. His contribution is acknowledged by Shaykh Mahmud Sawwaf in his report to King Faisal when he described al-Ilory as "one of the fine men working for the propagation of Islam. He is well known in the circles of scholarship and Arabic (the world over). He has here (in Nigeria) a religious establishment where Arabic and Islamic Studies are studied...He has a pleasant conduct and he is an erudite man of letters."<sup>31</sup>

Though Islam pre-dated Christianity in Nigeria by over 300 years, Christianity soon became a force to reckon with as a result of the formidable forces of Commerce, Christianity and Colonialism, or Bible, Business and Bullet combined to exploit the African's soul, his goods and his land."<sup>32</sup> Al-Ilory's approach to Islamic education was that it was best delivered through the pristine Arabic medium, in which he was well versed. Other Muslims concerned with the fate of their children who were vulnerable to the de-Islamising education of the missionaries focused on creating Muslim-oriented secular schools. This is because the initial attitude of Muslims to Western-oriented education championed by the missionaries was negative at worst and ambivalent at best. As Fafunwa recounts, "Muslims knew even as far back as the 1840s that if their children went to Christian schools, they would return home as Christians. This was true in theory and in practice."<sup>33</sup>

As a matter of fact,

a 'good' citizen in Nigeria and elsewhere between 1850 and 1860 meant one who was African by blood, Christian by religion and British or French in culture and intellect. All others, who were Muslims, animists, etc., were only tolerated and accommodated.<sup>34</sup>

The approach of the Muslims, therefore, to the pervasive, bludgeoning civilisation being championed by the missionaries, with the political support of the colonialists, was to establish their own Western-oriented schools to rescue their children from the cultural onslaught. The first school established by Muslims was Ahmadiyyah School, Elegbata, Lagos, in 1922 owned by the Ahmadiyyah Mission of Nigeria. Many Muslim organisations, such as Ansar-ud-Deen Society, Zumratul Islamiyah, Nawar-ud-Deen Society, Ahmadiyyah Movement, among others, were also active with a view to providing education to Muslims without stripping them of their religion. The attitude to Christian/Western education changed as a result of the realisation that with a modicum of the famed 3Rs, "one could become a clerk, a teacher, a catechist or a letter writer."<sup>35</sup> According to Fafunwa, Western education was considered because of its "material benefit rather than moral, spiritual or aesthetic benefit, that encouraged a rapid increase in the number of schools in southern Nigeria between 1910 and 1930"<sup>36</sup> and Muslims became active in establishing schools. Typically, "the environment of the School is kept Islamic so that Muslim children could gain a Western education without parents being concerned about Christian proselytizing"<sup>37</sup>

### **The Language Question in Nigeria and Al-Ilory's Theory**

A language question arises whenever there are language problems requiring a solution and there is hardly any country in the world where there is no language question<sup>38</sup>. The language question assumes a critical and controversial dimension in a multilingual country, a typical example of which is Nigeria, with several languages competing for roles when the question is unduly politicised and sentimentalised. As opined by Bamgbose and as the case is in Nigeria, "the crux of the language problem in Africa has therefore, been the pursuit of solutions to language choice in different spheres"<sup>39</sup>.

The linguistic diversity, cultural plurality, ethno-religious rivalry and political dynamics of Nigeria have combined to somehow institutionalise linguistic atrophy. This is why fifty-two years after Independence, the Nigerian linguistic ecology is not consistent with the pattern of development elsewhere in the world (like China, Japan, India, Malaysia, etc.) as indigenous languages are continuously trampled upon by the powerful legacy of the colonial past, the English language. The national debate still appears largely inconclusive and apart from the constitutional recognition of Hausa, Igbo and Yoruba, virtually all Nigerian languages are left in the cold and the attitude to them is akin to that associated with the 'curse of Babel'.

The case of Arabic is particularly worrisome as the greatest victim of linguistic apartheid in Nigeria. Though it is Arabic, according to objective scholars like Osuntokun, that brought "civilization to Nigeria through Islam

as far back as the 7<sup>th</sup> and 8<sup>th</sup> form of intellectual hostility incontrovertibly "a major in language of Western Africa" its own ethnic group in Bor linguists. For instance, it is while Adegbiya<sup>45</sup> stigmatizes Muslims...speaking...Arabic...all its takes to be a fanatic Arabic as a foreign language grouping it with French, German Nigeria while Ogunsiji<sup>47</sup> also English and French. The sch Islam what English is to Chris attitude, which is vehemently is marked by what is called misrepresentation and outright

The language question what Abubakre calls "a strategy and Islam"<sup>49</sup>. Though Arabic more than three centuries and (unlike Arabic, there is no native tongue), it became relegated to the religious domain highlight the official attitude when the National Policy on reported thus<sup>50</sup>:

For smooth and desirable to shall be the and it shall be

Having realised early education for Islam and Arabic of Islam and the promotion of to teach the language, a fact the English, "Arabic Training Cent

Sheikh Adam subject in English various parts of West Africa for will pay partic

as far back as the 7<sup>th</sup> and 8<sup>th</sup> century<sup>40</sup>, the language has suffered the worst form of intellectual hostility and campaign of calumny. Though it is incontrovertibly "a major indigenous African language",<sup>41</sup> "the classical language of Western Africa"<sup>42</sup> and is without doubt a Nigerian language with its own ethnic group in Borno State,<sup>43</sup> it often suffers a lot of denial by linguists. For instance, it is branded a "foreign" language by Agheyisi<sup>44</sup> while Adegbiya<sup>45</sup> stigmatizes it with reference to "Hausa-speaking Muslims...speaking...Arabic...with fanatical zeal" with the implicature that all its takes to be a fanatic is to speak Arabic. Babajide<sup>46</sup> also considers Arabic as a foreign language that "goes with Islamic religion" in Nigeria, grouping it with French, German and Russian that have no native speakers in Nigeria while Ogunsiji<sup>47</sup> also considers it an exoglossic language, like English and French. The scholars failed to acknowledge that Arabic is to Islam what English is to Christianity in Nigeria at least historically and their attitude, which is vehemently mainstreamed in the media and official circles, is marked by what is called "a three-pronged feature of opposition, misrepresentation and outright denial or exclusion."<sup>48</sup>

The language question in Nigeria clearly shows the manifestation of what Abubakre calls "a strategy adopted in turning the tides against Arabic and Islam"<sup>49</sup>. Though Arabic predated English in Nigeria, as earlier said, for more than three centuries and is a Nigerian language in a way English is not (unlike Arabic, there is no ethnic group that speaks English language as a native tongue), it became relegated in the linguistic scheme of things and got narrowed to the religious domain or private use. To worsen the situation and highlight the official attitude to Arabic, French was further elevated above it when the National Policy on Education was revised to accommodate it as reported thus<sup>50</sup>:

For smooth interaction with our neighbours, it is desirable to speak French. Accordingly, French shall be the second official language in Nigeria and it shall be compulsory in schools.

Having realised early the implication of modern/ Western-oriented education for Islam and Arabic, Al-Ilory devoted his life to the propagation of Islam and the promotion of Arabic. His institution was actually established to teach the language, a fact that can be discerned from its official name in English, "Arabic Training Centre". According to Abubakre,

Sheikh Adam refuses to teach any secular subject in English in his school. His disciples in various parts of Yorubaland and other parts of West Africa follow his lead. He fears that pupils will pay particular attention to English and its

allied subjects more than Arabic, the actual discipline that his institution was established to preach.<sup>51</sup>

Shaykh Al-Ilory also devoted his physical and intellectual energy to the promotion of Arabic language and culture such that he became a source of inspiration to millions of people. Assessing the contributions of Shaykh Al-Ilory in this regard, Abubakre submits that:

What is indubitable is the fact that Shaykh Adam Al-Ilory is the greatest contributor to Arabic learning in Nigeria and perhaps the entire West Africa in the twentieth century. Al-Ilory is still the outstanding author who distinguishes himself as a separate class and the most prolific writer of Arabic in modern Nigeria. Shaykh Adam has written on virtually all the subjects of Arabic and Islamic Studies, he has written several works on Arabic literature in Nigeria, where he undertakes an original study of the Nigerian literary connoisseur. Next to this are his education works on the subject of History and Nigerian customs.<sup>52</sup>

However, being a pragmatic and visionary personality, Al-Ilory realised that Islam would suffer in the socio-political context of modern Nigeria without Muslims being equipped with Western education and mastery of English. Apart from training himself to achieve considerable communicative competence in English, through which he read newspapers, consulted and digested historical sources in deepening his insight and research as an author, he advocated a co-ordinate pattern through which Muslims would know both Arabic and English. As a matter of fact, Al-Ilory<sup>53</sup> advocated secular/ Western education for all Muslims with a modicum of Arabic-Islamic education and full Arabic/ Islamic education for some Muslims. His theory of resolving the dilemma confronting Nigerian Muslims is further articulated by Abubakre thus, based on his review of Al-Ilory's views in *al-Islam fi Nijiriya wa Uthman bn Fudi*:

Sheikh Adam draws a clear line of demarcation between secular education which now occupies a focal point, and is recommended as an obligatory duty for all and sundry *fardu 'ayn*. He does not hesitate to make it clear that this secular education has to be obtained in an institution where either English or French is the medium of

instruction. specialize i enjoins the and Islamic an obligatio suffice the kifa'i- if just

The summary of Al-Ilory's language and Islamic knowledge and undertake secular education rudiments of Islam, though well-reasoned opinion of Nigerian Muslims to seek Islamic faith, based on the education received formally

Apart from his studies, their careers as academics and influenced by his students' contribution to the language or secular education. His practice in Yorubaland, has which mounted a stiffer influence of secular education strident voice of Al-Ilory had been echoed trenchantly since education is forbidden") the terrorising Nigeria and used calamitous consequences for would not have arisen.<sup>56</sup>

#### Muslims in Nigeria after Al-

Three years before it happened that would have far years after his death, another first with more impactful effect. November 9, 1989, the Berlin bifurcation of the world power Communism/ the East was flat end of the Cold War era and capitalism. As Friedman reports the event "tipped the balance advocating democratic, conse

instruction. As for those who are expected to specialize in Arabic and its related subjects, he enjoins them to acquire these in Arabic schools and Islamic institutions. He defines their task as an obligatory duty, the scope of which would suffice the whole of the people - *alfardu 'l-kifa'i*- if just some of them would undertake it.<sup>54</sup>

The summary of Al-Ilory's theory, according to Abubakre, on Arabic language and Islamic knowledge is that it compels every Muslim to undertake secular education while "all the Muslims must learn all the rudiments of Islam, though not up to the degree of specialisation"<sup>55</sup>. This well-reasoned opinion of Al-Ilory has catalysed several generations of Nigerian Muslims to seek modern education and retain their roots in the Islamic faith, based on their knowledge of some Arabic and Islamic education received formally or informally.

Apart from his students, many of whom have attained the peaks of their careers as academics and other professionals, those who read him or get influenced by his students have also benefitted tremendously from his contribution to the language question and the appropriate response to modern or secular education. His theory, which apart from now being the standard practice in Yorubaland, has also permeated the northern part of the country, which mounted a stiffer and more determined opposition against the influence of secular education and its de-Islamising attractiveness. If the strident voice of Al-Ilory had reached the North deeper, or similar calls had been echoed trenchantly since then, the problem of *Boko Haram* ("Western education is forbidden") that has become a blood-guzzling monster terrorising Nigeria and used also to counter-terrorise the country, with its calamitous consequences for Muslims, two decades after his departure, would not have arisen.<sup>56</sup>

#### **Muslims in Nigeria after Al-Ilory and the Challenges Ahead**

Three years before the death of Al-Ilory, something phenomenal happened that would have far-reaching implications for the world; and three years after his death, another significant event happened that reinforced the first with more impactful effects on the world especially Muslims. On November 9, 1989, the Berlin Wall, which symbolically represented the bifurcation of the world power hegemony between Capitalism/ the West and Communism/ the East was flattened. The fall of the Berlin Wall implied the end of the Cold War era and the defeat of communism by its arch-rival, capitalism. As Friedman reports from his own perspective as an American, the event "tipped the balance of power across the world toward those advocating democratic, consensual, free-market-oriented governance, and

away from those advocating authoritarian rule with centrally planned economies.<sup>57</sup> In a clear display of sheer triumphalism, Friedman adds that "with the fall of the wall, there was only one system left and everyone had to orient himself or herself to it one way or another" as "there was no Soviet Empire to hide behind anymore or to prop up autocratic regimes in Asia, the Middle East, Africa, or Latin America."<sup>58</sup>

Also, on August 9, 1995, Netscape, a start-up company in Mountain View, California, went public as the first mainstream browser, creating the whole culture of Web browsing for the general public. Though the actual concept of web browsing, called World Wide Web, a system for creating, organising, and linking documents so they could be easily browsed, was credited to the British computer scientist, Tim Berners-Lee, through the website he created in 1991, Netscape marked the beginning of the internet as we now know it. Quickly thereafter, the excitement about document sharing made people to be interested in doing other things on the web and not only documents, words, data and photos also became digitized and were easily transported through the internet to anyone else's computer.<sup>59</sup>

According to Friedman, the rollout of Windows 95 was another catalytic event which reinforced "the dot.com stock bubble" and "this development, in turn, wired the whole world together, and without anyone really planning it, made Bangalore a suburb of Boston"<sup>60</sup>. Stripped of semantics and equivocation, the internet revolutionised the world and the two factors are the first two of the ten that flattened the world to usher in globalization, or to be more appropriate, the Friedmanian globalization 3.0. [with globalization 1.0 (1492-1800) that shrunk the world from a large size to a medium size the linking of the New World and the Old World by Columbus being the first and globalization 2.0 (c1800-2000) when national companies made the world shrink from a medium size to a small size and the current globalization 3.0 (around 2000, still unfolding) the dynamic force of which is the power of individuals to compete and collaborate, irrespective of geographical boundaries and which is shrinking the world from a small size to a tiny size]<sup>61</sup>.

Like other Muslims all over the world, the emergence of a sole super-power that would stop at nothing in creating a New World Order or New World Disorder, the latter of which is more factual and preferable to Benedict Anderson, would affect Muslims in Nigeria, like their counterparts elsewhere<sup>62</sup>. The consequence of the two developments, among others, manifested in the first Gulf War code-named "Operation Desert Storm" and the development also reflected in the ethnic cleansing of Muslims in Bosnia-Herzegovina. The need for a "clash of civilizations" was intellectualised and the invasion of Muslim countries, seductively "safe and open", was advocated to thwart Islamic resurgence and dominate their vast resources.

Muslims feel insecure as the were vociferous against the soon became extremism and murder or elimination and security. Muslims have thus they are only entitled to jungle world.<sup>63</sup>

The developments the engender have warranted the the theory of Al-Ilory already attach equal importance to Western-oriented education. before Muslims in Nigeria and century as Muslims required the type of which is offered a secular education. The survival on secular education and the strong Islamic education with each and every Muslim now Islamic education, the new religion entirely or just retain

While Muslim organisations of Nigeria (MSSN) founded youth subsequent to the before his "greatest associate" founded his *Worship*. Muslims play active roles in addressing the Muslim community with challenges. As Muslims and historical antecedent in which have a balanced educational limited knowledge. By the Muslim schools that will not attainable competence with with challenges to address the Muslim children the founding of several hundred years of life in Islamisation the preponderance of a the (Muslims) have, with each them in the society.

Muslims feel insecure as the rhetoric of fanaticism, used to label those who were vociferous against the injustice being wrought upon their compatriots, soon became extremism and terrorism, each a way of legitimising their murder or elimination and complicating the fragile situation of global security. Muslims have thus become victims of injustice and attacks, where they are only entitled to jungle justice in the kangaroo courts of the unipolar world.<sup>63</sup>

The developments that globalisation and other recent social forces engender have warranted the need for more education and training. Beyond the theory of Al-Ilory already highlighted, Muslims have no option than to attach equal importance to both Islamic/Arabic education and secular/Western-oriented education. The socio-political and cultural challenges before Muslims in Nigeria and beyond are tremendous and surviving the 21<sup>st</sup> century as Muslims requires a judicious blending of sound Islamic education, the type of which is offered in Arabic-medium Islamic schools and standard secular education. The survival of individuals as informed Nigerians depends on secular education and the survival of people as Muslims depends on a strong Islamic education with the two of them considered as *fard 'ayn* on each and every Muslim now. Without placing emphasis on sound Arabic and Islamic education, the new generation of Muslims is at the risk of losing its religion entirely or just retaining it only in name.

While Muslim organisations, especially the Muslim Students Society of Nigeria (MSSN) founded in 1954 to re-awaken the spirit of Islam in the youth subsequent to the time Al-Ilory founded his *Markaz*, and few years before his "greatest associate",<sup>64</sup> Shaykh Ahmad Mahalliy Adedimeji Iwo, founded his *Markaz Shababil Islam* (Islamic Youth Centre, Iwo), continue to play active roles in orientating and educating Muslims for better efficiency, the Muslim community needs to prioritise education as part of the current challenges. As Muslims are disadvantaged educationally as a result of the historical antecedent on which focus had been given, the need of the day is to have a balanced education such that they will not be swayed, as a result of limited knowledge, by the antics of those who want to proselytize them. Muslim schools that will train pupils in Arabic and English languages with admirable competence need to evolve and more educational opportunities, with scholarships to assist the less privileged ones, should be provided for the teeming Muslim children and youths. A good example of this admirable blending of sound Arabic-Islamic and English-secular education has been seen of late in *Innayatullah International Academy* in Iwo, Osun State, under the proprietorship of a robust Islamic scholar and reformer, Dr. Bilal Sirajudeen Asrau, who envisions and spearheads a University of a similar bent in the same city.

Though the expansion of the University education space through the granting of operating license to private and religious bodies has been done beginning from 1999, the pace of the development of Islamic universities is very slow. Within the short time, there are 50 private universities today with only four of them that can be called Muslim in 2012. These are Al-Hikmah University, Ilorin (established in 2005); Umaru Musa Yar'Adua University (established 2005 as Katsina University, Katsina), Crescent University, Abeokuta (established in 2005) and Fountain University (established 2007)<sup>65</sup>. This is a clear indication that Muslims are still lagging behind and no effort should be spared in redressing the situation as a condition in which 92% of private university education slots is under the control of non-Muslims, in a country where Muslims constitute 50%, is seriously disconcerting.

Another area that is in dire need of attention is the media. The Muslim control of media organisations in Nigeria does not portray a different picture from what is applicable to the education category and what is playing out on the world scene. The global scenario in which inactions by a few Muslims are sensationally overblown and blamed on Muslims generally while infractions against them are given media blackout, like the new wave of massacre of Rohingya Muslims in Myanmar,<sup>66</sup> beginning from June, 2012 is alleged to be playing out in some parts of northern Nigeria, with similar media indifference or conspiracy of silence, to the consternation of some people of conscience.<sup>67</sup> With reference to the Boko Haram imbroglio which has introduced a version of terrorism to the country, Haruna<sup>68</sup>, quoting James E. Lukaszewski, describes media coverage of terrorism in Nigeria and the way the media have "chosen to blame virtually every terrorist activity in the land on the sect, or worst still, on Muslims in general."<sup>69</sup> In both electronic and print media, a gross under-representation of Muslims in media practice is evident. There are several newspapers, radio, television and online news platforms operated or owned by non-Muslims but the Muslim influence is passably marginal, where there is at all. Muslims need to invest in the media such that the negative media stereotyping given to them and their religion can be checkmated or corrected.

Moreover, Muslim leaders and philanthropists must take the issue of unemployment with seriousness. There are many Muslim youth withering and wasting away, and therefore vulnerable to negative influences and temptations as a result of unemployment. There are millions of others who are living below their full potentials, including highly educated people, in Islamic or secular systems, because there are no opportunities. Products of the *madaris* are the worst hit and it is a good development that such products have additional windows of further personal development through their affiliations with higher institutions of learning, a case in point being the affiliation of Shaykh Al-Ilory's Markaz, now under the Rectorship of his son

and successor, Shaykh Al-Ilory's leadership has further catapulted the development, to the University level, to increase the level of study and employability. Essentially, these opportunities for Muslims do not constitute danger to themselves

### Education at the Border of Extinction

Without doubt, Muslims are in a dire need of education because without them, the civilization of the world would regress to Robert Briffault, "it is the European civilization would have been but for them, it would not have transcended all previous phases of human development, but backward both at the global and local levels. Manifested at the current level, the Muslims were the first to champion the cause of education when Europe was still in the dark ages, with reference to the fifth century night of barbarism which gave birth to more awful and horrible than the present."

The first world university was established in the Guinness Book of Records (al-Qayrawani) in Fes, Morocco, as the oldest university in the world, and was developed in 859. The list of universities followed by Al-Azhar University in Egypt, and then Nisamiya University in Baghdad. These Muslim universities were followed by the establishment of the first University in Bologna, Italy, and the oldest University in an English-speaking country, called Sorbonne University. The oldest University in an English-speaking country, later followers in Europe and America, generally speaking, and Islamic education is in limbo in the present world.

The future of Islam and the Muslim world needs attention, though it appears that

that the future of Islam and the Muslim world is in a state of demonization and Muslims are being targeted.

and successor, Shaykh Habeebullah Adam Abdullah Al-Ilory, whose leadership has further catapulted the sixty-year old institution to higher levels of development, to the University of Ilorin. Such affiliations would certainly increase the level of students' training and make the graduates more employable. Essentially, there should be a systematised approach to creating opportunities for Muslims in gainful occupations so that they would not constitute danger to themselves and the society.

### Education at the Border of Growing Population

Without doubt, Muslims are the forebears of Western civilisation because without them, the civilisation would not have come to be. According to Robert Briffault, "it is highly probable that for the Arabs, modern European civilization would not have arisen at all; it is absolutely certain that but for them, it would not have assumed the character that has enabled it to transcend all previous phases of evolution."<sup>70</sup> Yet, Muslims appear now to be backward both at the global and the national levels. This decadence is manifested at the current level of education, a rude irony, because Muslims were the first to champion the cause of knowledge and higher education when Europe was still in the dark, or to use the words of Robert Briffault, with reference to the fifth to the tenth century, when "Europe lay sunk in a night of barbarism which grew darker and darker. It was a barbarism far more awful and horrible than that of the primitive savage."<sup>71</sup>

The first world universities today were established by Muslims and the *Guinness Book of Records* acknowledges the University of Al-Karaouine (al-Qayrawani) in Fes, Morocco as the "oldest continuously degree awarding university in the world", a university that started from a mosque and developed in 859. The list of "the oldest universities of the world"<sup>72</sup> is followed by Al-Azhar University, established around of 970-972, in Cairo, Egypt, and then Nisammiya University in the 11<sup>th</sup> century in Baghdad, Iraq. These Muslim universities had been established long before the establishment of the first University in the Western World, the Bologna University, Bologna, Italy, and long before the University of Paris (also called Sorbonne University, established in 1096), Oxford University (the oldest University in an English speaking country founded in 1167)<sup>73</sup> and the later followers in Europe and America came on board. However, Muslim societies, generally speaking, are not as educated as they were in the past as Islamic education is in limbo in many Muslim societies.

The future of Islam is bright when education is given its due attention, though it appears that on the surface

that the future is bleak with the demonization and dehumanization of Islam and Muslims. Seeing is deceiving. It appears

that the enemies of Islam are winning (just as it appeared that the unbelievers had won the battle of Uhud). Seeing is deceiving. It appears that we shall all be cajoled, brainwashed or terrorized out of Islam on account of the vast resources devoted to fighting Islam as an ideology and Muslims as a people. Seeing is deceiving... "then look again and yet again: your sight will return to you in a state of humiliation, worn out" (Q.Mulk: 67:4)"<sup>74</sup>.

However, things are not often as they appear as there is a pattern of growth in number which will be great when matched in terms of education and human development. Being divine and unstoppable, Hye<sup>75</sup> observes that "Islam is the fastest growing religion in the world; every fourth person in the world is a Muslim, 1/3 of the countries in the world (58 out of 189) have over 50% population as Muslims. Islam is the 2<sup>nd</sup> largest religion in US, UK, France, Canada and Germany. Today, there are over 10 million Muslims in the USA. There are over 4,000 mosques in the US and Canada alone and in the year 2015-16, Muslims in the world will be the majority." The 2002 projection of Hye that Muslims would be 23% in 2010 is perfect, even before the year, as The Pew Report of 2009, the highlights of which were published in *The Punch*, showed that "there are 1.57 billion Muslims of all ages living in the world today, representing 23 per cent of an estimated 2009 world population of 6.8 billion". The same source adds that "more than 300 million Muslims, or one-fifth of the world's Muslim population, live in countries where Islam is not the majority religion" and interestingly, there are large numbers of Muslims where they are even minorities: "India, for example, has the third largest population of Muslims worldwide. China has more Muslims than Syria, while Russia is home to more Muslims than Jordan and Libya combined."<sup>76</sup> The world population across religious divides based on a 50-year period is shortened as follows<sup>77</sup>:

Growth based on Last 50 Years*				
(in millions)				
Years				
Item	Change*	2002	2010	2015
Christian	1.00%	2100	2274	2390
Muslim	2.90%	1700	2137	2465
Jew	-0.10%	15	15	15
Hindu	2.10%	820	968	1074
Buddhist	1.20%	370	407	432

Sikh	2.00%
Confucianist	-0.25%
Shintoist	2.10%
Others**	2.10%
World	2.30%
** African, Communist,	

### Conclusion

This paper has contemporary situation suggesting that the world, especially where should be commensurate which today is not desirous commitment of Muslim propagation despite the

The paper examines traditional to the Islamic world brought civilisation Muslims and their efforts championed later by Shari'ah of the twentieth century apartheid championed a system through which a secular-Western educational challenges of the modern world highlights the need to Islamic/Western educational fall of the Berlin Wall and has become flattened.

It is submitted or elsewhere in the world education, the religious investment be made by identifies media and environment with seriousness noting voicelessness due to the evidenced by the Nigerian optimism that despite the at the levels of teaching, of Muslims more than a

Sikh	2.00%	25	29	32
Confucianist	-0.25%	320	314	310
Shintoist	2.10%	70	83	92
Others**	2.10%	800	945	1048
<b>World</b>	<b>2.30%</b>	<b>6220</b>	<b>7171</b>	<b>7858</b>

\*\* African, Communist, non-religious, etc.

### Conclusion

This paper has attempted a broad appraisal of the historical and contemporary situation of Islamic education in Nigeria. With statistics suggesting that the number of Muslims growing in several places in the world, especially where Muslims are a minority, it is argued that the number should be commensurate with the level of educational attainment of Muslims which today is not desirable. This growth is attributed to the unflinching commitment of Muslim scholars to the cause of Islamic education and propagation despite the various challenges.

The paper examines the types of education in Nigeria from the traditional to the Islamic down to the modern-Western and highlights how Islam brought civilisation to Nigeria through the learning of the early Muslims and their efforts in teaching what they knew to others, a cause championed later by Shaykh Adam Al-Ilory beginning from the second half of the twentieth century as it discusses the language question and linguistic apartheid championed against Arabic in modern Nigeria. While advocating a system through which all Muslims would consider both Arabic-Islamic and secular-Western education a desideratum as a way of coping with the challenges of the modern day as Muslims and world citizens, the paper highlights the need to revise the theory of Al-Ilory on Muslims and Islamic/Western education based on the implications of the two events of the fall of the Berlin Wall and the advent of the internet through which the world has become flattened.

It is submitted that the challenges before Muslims either in Nigeria or elsewhere in the world are surmountable if adequate premium is placed on education, the religious and the secular. While canvassing that more investment be made by Muslims in the domain of education, the paper identifies media and employment as critical areas that Muslims have to take with seriousness noting that Muslims have always suffered on account of voicelessness due to their negligible, if not zero, influence in the media as evidenced by the Nigerian situation. The paper concludes on a note of optimism that despite the departure of al-Ilory, who contributed significantly at the levels of teaching, preaching and writing for the education and benefit of Muslims more than any Nigerian or West African, Muslims still have

	Confucianism	Shintoism	Others*	World
Education	6.37%	5.40%	3.01%	4.28%
Religion	5.40%	5.40%	3.01%	4.28%
Other	6.37%	5.40%	3.01%	4.28%

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  57. L. F. Friedman, *The World is Flat: A Brief History of the Twenty-First Century*. (New York: Farrar, Straus and Giroux, 2005)p.49
  58. L. F. Friedman, *The World is Flat*, p.49.
  59. L. F. Friedman, *The World is Flat*, p.56
  60. L. F. Friedman, *The World is Flat*, p.57
  61. M. A. Adedimeji, "The Phenomenology of English in Nigeria and the Challenges of Globalization". In W. Adegbite and Billy Olajide (Eds.) *Reinventing the English Language in Nigeria in the Context of Globalization and Decolonization: Refreed Proceedings of the 23rd Annual Conference of the Nigeria English Studies Association*. (Lagos: Olivetree Publishing Venture for NESAS, 2009) p.39; See L. F. Friedman, *The World is Flat*

62. M. A. Adedimeji, "Muslims and the Dynamics of the New World Disorder", *Al-Bayan*, 2<sup>nd</sup> ed. September, 2003, p.5
63. M. A. Adedimeji, "Jungle Justice and Kangaroo Courts: The Trials of Muslims in a Unipolar World", *Al-Maslaha: Journal of Law and Religion*, Vol. 4., 2007-2008, pp. 198-208.
64. R. D. Abubakre, *The Interplay*, p.414.
65. R. I. Adebayo, "Prospects and Challenges of Private Universities in Nigeria: Focus on Islamic Missions' Universities" In J. Okojie, I. Oloyede and P. Obanya (Eds.) *50 Years of University Education in Nigeria: Evolution, Achievements and Future Directions*. Ilorin and Abuja: University of Ilorin and National Universities Commission. p.195
66. The United Nations identifies the Rohingya as one of the most persecuted minorities in the world. They are also called the Palestinians of Asia. "The Rohingya's freedom of movement is severely restricted and the vast majority of them have effectively been denied Burman (now Myanmar) citizenship. They are also subjected to various forms of extortion and arbitrary taxation; land confiscation; forced eviction and house destruction; and financial restrictions on marriage. Rohingya continue to be used as forced labourers on roads and military camps..." ([www.wikipedia.org](http://www.wikipedia.org))
67. See T. Fagbenle, "Nigeria: gradual descent into the Hades!" *The Punch*, Lagos, July 22, 2012, back page, where the columnist reports Mr. Femi Fani-Kayode, described as a "fiercely loyal (and vociferously so) Christian", as being disturbed so much as to write on his Facebook wall: "The other day, a crowd of Berom Christian youths butchered over 100 Fulani Muslims as they were praying in Jos after which they roasted and ate them. It was filmed. Today, a rocket was fired into an Islamic school in the same Jos and children were targeted for death as they were writing their exams...To those that doubt the authenticity of this video tape, I really do feel sorry for you. Those are, indeed, Berom Christian youths and they are, indeed, eating the flesh of Fulani Muslims that they had earlier slain on the prayer ground during the Eid festival...There was a media blackout on the event. Had it been the other way round and it was the Muslims that had killed and eaten the Christians, we would all have been lamenting and hurling insults against them on this wall and it would have been the headline of every major newspaper in our country and in the world. These double standards must stop."
68. M. Haruna, "The media, civil liberties, Boko Haram and Nigerian nation", *Daily Trust*, Abuja, July 18, 2012, back page/p.56
69. M. Haruna, "The media", p.56
70. See M. A. Kidwai, "Translator's Note" in A. H. A. Nadwi, *Islam and the World*, p.9

71. See Robert Briffault's in A. Nadwi, *Islam and the World* (1983) p.17
72. See "The oldest universities in the world" [www.greenblood.hutug.com](http://www.greenblood.hutug.com) accessed July 26, 2012
73. "The oldest universities in the world"
74. M. A. Adedimeji, *The World of Islam*
75. A. Hye, *Where Do You Stand?*
76. *The Punch*, "Five per cent of the population"
77. A. Hye, *Where Do You Stand?*

71. See Robert Briffault's quote from his *The Making of Humanity* in A. H. A. Nadwi, *Islam and the World* (Lagos: Al-Fathi Islamic Publication, 1983) p.17
72. See "The oldest universities of the world" on [www.greenblood.hubpages.com/The-Oldest-Universities-of-the-World](http://www.greenblood.hubpages.com/The-Oldest-Universities-of-the-World) accessed July 20, 2012.
73. "The oldest universities in the world", [www.greenblood.hubpages.com](http://www.greenblood.hubpages.com).
74. M. A. Adedimeji, *The Webs of Shaitan*, pp.38-39.
75. A. Hye, *Where Do You Stand?*
76. *The Punch*, "Five per cent of world's Muslims live in Nigeria", p.53
77. A. Hye, *Where Do You Stand?*