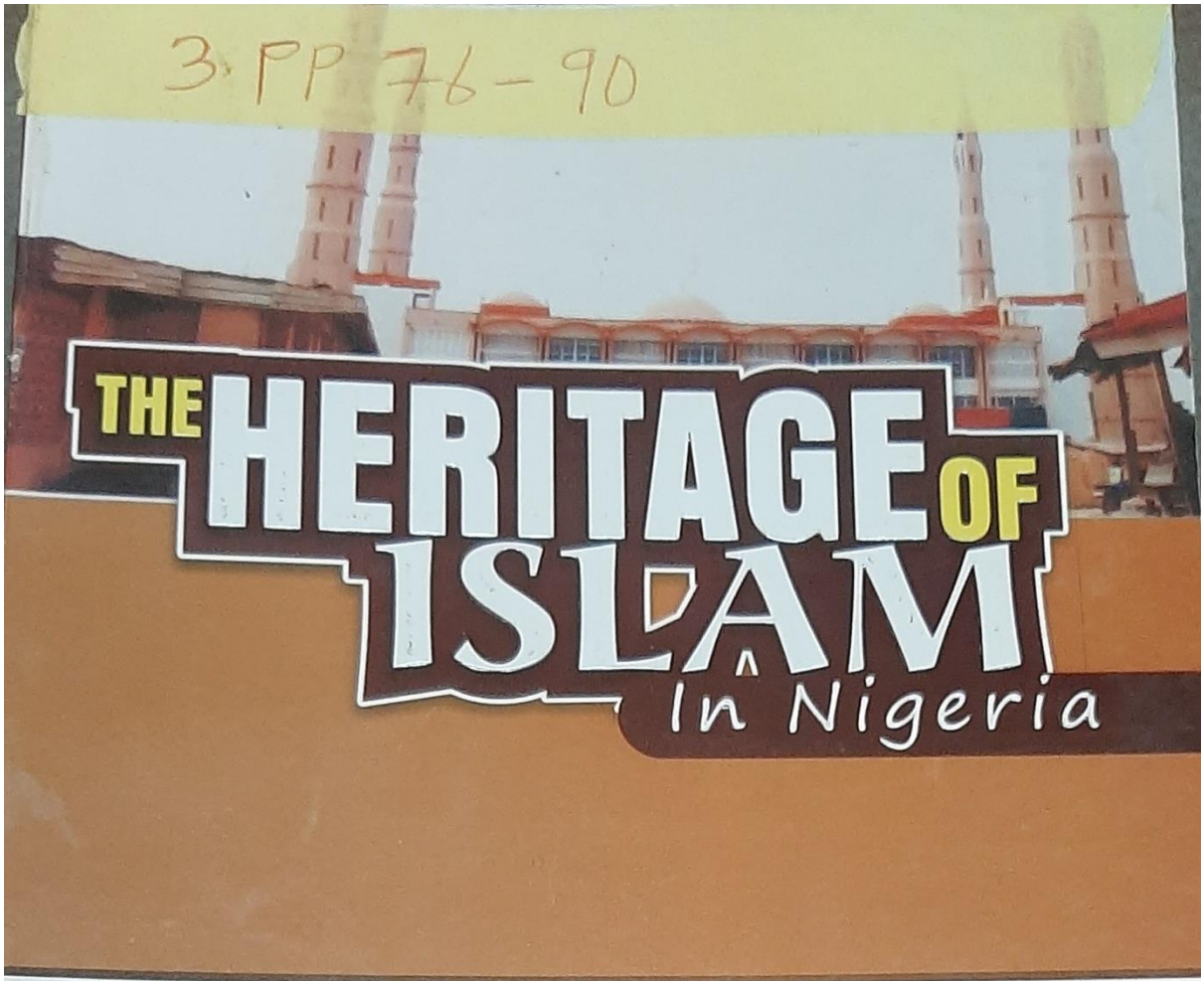
3. PP 76-90



THE HERITAGE OF ISLAM In Nigeria

ESSAYS IN MEMORY OF

DR. DAWOOD ADEKILEKUN TIJANI

1942 - 2006

Edited By

Sulaiman Olawoyin

Muhibbudeen Folarin Adebayo

Zakariyyah Abdulrahim Adebayo

THE HERITAGE OF ISLAM IN NIGERIA



ESSAYS IN MEMORY OF
DR. DAWOOD ADEKILEKUN TIJANI
1942 - 2006

Edited By
Siyan Oyeweso
Mikail Adebisi Folorunsho
Rafiu Ibrahim Adebayo

The Heritage of Islam in Nigeria: Essays in Memory of Dr. Dawood Adekilekun Tijani (1942-2006)

First Published in NOVEMBER, 2016.

COLLEGE OF HUMANITIES AND CULTURE,
OSUN STATE UNIVERSITY, OSOGBO, NIGERIA.

Copyright
All Rights Reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the prior permission of the copyright holder.

NATIONAL LIBRARY OF NIGERIA CATALOGUING –IN-PUBLICATION DATA.

ISBN: 978-978-54703-6-9

Designed and Printed by
MEGAPRESS LTD. 08037194187, 08177777379

DEDICATION

This book is dedicated to the memory of the great Shaykhs and Imams who planted the seeds of Islam in Ede and the academic mentors who provided the intellectual platform for the development of late Dr. Dawood Adekilekun Tijani's religious thought and ideas:

- Timi Abibu Lagunju of Ede (1847-1900)
- Imam Nuh Adekilekun (1848-1902)
- Shaykh Musa Adekilekun (1848-c.1902) and
- Prof. Musa Oladipupo Ajilogba Abdul (M.O.A. Abdul) (1926-1986)

for facilitating Dawood Tijani's admission into the University of Ibadan in 1977 and for playing key role in his appointment as an academic staff in the Department of Arabic and Islamic Studies in 1984, in his capacity as the Head of Department (1983-1986).

FOREWORD

In the name of Allah, the Most Gracious, the Most Merciful.

I consider it a great pleasure and honour to write the FOREWORD to the work titled *The Heritage of Islam in Nigeria: Essays in Memory of Dr Dawood Adekilekun Tijani, 1942-2006.* I had known late Dr Dawood Adekilekun Tijani since 1977 when he enrolled for the Bachelor's Degree in Arabic Language and Literature in the Department of Arabic and Islamic Studies, University of Ibadan till his death in November 2006. I closely monitored his academic progress and his performance as a Student Imam, Deputy Chief Imam whilst I was the Chief Imam and later when he became the substantive Chief Imam of the University of Ibadan Central Mosque.

How time flies! Ten years ago, we lost Dawood Tijani to the cold hands of death. It is therefore appropriate that his colleagues, associates and former students come together to author a commemorative book in his memory. Indeed, late Dr. Dawood Tijani deserves to be honoured for his immense contributions to the training of Arabists and Islamists. He made invaluable contributions to the qualitative development of the University of Ibadan Muslim Community and the Central Mosque Qur`anic Class for Adults.

I am impressed that about twelve of the contributors are his former students at the University of Ibadan. I congratulate them and Dr. Dawood Tijani`s friends, associates and colleagues from other tertiary institutions for honouring our late Chief Imam with a good book.

Evident from Dr. Dawood Tijani`s responses to the challenges he faced as narrated in the various chapter contributions is the fact that Tijani was not a leader in the Walter Bagehot`s sense: "a common man of uncommon abilities". He was in the real sense an uncommon man of uncommon abilities. It was this trait that threw up a man of very humble birth and beginning to an intellectual giant, a polyglot, an Arabist and a scholar without border.

In all my interactions with him as my student and later as colleague, Dr Dawood Tijani proved himself as a worthy ambassador of his extended family, Ile-Imole, Ede and his hometown, Ede and the *Ummah* in Nigeria, at large. He was clearly a man of ideas and high integrity, a scholar of repute, a refined and disciplined family man, and above all, an ideal *Imam*.

The Heritage of Islam in Nigeria written in lucid prose, simple language and fascinating style is highly recommended for use by students of history, social sciences and Arabic and Islamic studies. The book provides a refreshing insight into aspects of history of Islam in a Nigerian community, Imamate Question, Sufism in Yorubaland and the indispensability of Arabic Language as a national resource.

The editors of the book deserve to be praised for the dedication with which they pursued its publication. This is in recognition of the fact that it is often difficult for contributors to meet the deadline set by editors. The selection of topics and contributors also reflects well on the editors that they have carefully selected their contributors.

I congratulate the editors, the contributors and family members of our late Dr. Dawood Ishola Ahmad Adekilekun Tijani on the perpetuation of his good memory of him. Inna li Lahi wa inna ilay Hi raaji'uun. May Allah forgive him his shortcomings and grant him entry into *Al-Jannah Al-Firdaws*.

Dawud Olatokunbo Shittu Noibi, OBE, FIS,
Professor of Islamic Studies,
Executive Secretary,
Muslim Ummah of South West Nigeria.
1 Safar, 1438 AH/ 1st November, 2016.

ACKNOWLEDGMENTS

The Heritage of Islam in Nigeria: Essays in Memory of Dr. Dawood Adekilekun Tijani (1942-2006) is a collection of essays by experts in history and the twin-disciplines of Arabic and Islamic Studies. Dr. Dawood A. Tijani was a Senior Lecturer in the Department of Arabic and Islamic Studies, Faculty of Arts, University of Ibadan. He served the University for twenty-two years (1984-2006). In his life time, he had the opportunity of serving as an Acting Head of Department of Arabic and Islamic Studies (2002-2004) and the Chief Imam of the University of Ibadan Central Mosque (1998 to November 1, 2006). An illustrious son of Ile-Imole, Ede, Dawood Adekilekun Tijani was a heir to a generation of Chief Imams in Ede. Indeed, his great grandfather, Nuh Adekilekun, was the first Chief Imam of Ede, while his grandfather, Zulu Qarnayn Adekilekun was the first *Mufassir* of Ede. He also lived and died as a Chief Imam and as a Sufi scholar and devotee.

A book in memory of a worthy and highly distinguished academic, like any festschrift, must necessarily draw contributions from colleagues, mentees, friends, associates and other scholars in the same and related disciplines who have had cause to interact with the honoree. The collection of scholarly essays here reflects largely the breadth and depth of Dr. Dawood A.A. Tijani's academic engagements, particularly in the field of Arabic literature and its genres, Imamship in the Muslim community, theory, practice and limits of Sufism, and in other professional interests. Consequently, the book draws contributions from seasoned scholars and experts from at least twelve Nigerian Universities, a College of Education and a College of Arabic and Islamic Legal Studies. In particular, we owe immense debts of gratitude to several academic colleagues at the University of Ibadan - Dr. Dawood Tijani's primary constituency; Lagos State University; University of Ilorin; University of Calabar; Obafemi Awolowo University, Ile-Ife; Ekiti State University, Ado-Ekiti; Tai Solarin University of Education, Ijagun, Ogun State; Nasarawa State University, Keffi, Nasarawa State; Ladoke Akintola University of Technology, Ogbomoso; Fountain University, Osogbo; Osun State University, Osogbo; Osun State College of Education, Ilesa and Kwara State College of Arabic and Islamic Legal Studies, Ilorin, Kwara State.

We also acknowledge the role of Professor Dipo Salami, Dr. Waheed Bamigbade, Dr. Akin Akande, all of Obafemi Awolowo University, Ile-Ife; Dr. Rafiu Ibrahim Adebayo of University of Ilorin, Ilorin; Dr. (Mrs.) Adetoun Akinsolu, Dr. (Mrs.) Temitope Balogun, Dr. Rotimi Fasan and Mr. Musibau Sola Lawal, all of Osun State University, Dr. Henry Hunjo of Lagos State University,

for useful editorial assistance. We also appreciate the useful secretarial assistance offered by Messrs Sikiru Yusuf Abiona, Damilare Adekola Omotosho, Hammed Tunde Akano, Olabowale Toluwalope Ademola, Mutiu Olabamiji Lawal and Nureni Lawal. In the course of our fieldwork on the Adekilekun's family, we got great support from Mr. Muslihudeen Tijani, Mr. Kareem Tijani, Dr. Lukman Jumoda and Mrs. Kaothar Ghazal (nee Adekilekun Tijani). Messrs Ayesanmi Owolabi and Omooba Adewale Olayemi were eagle eyes in ensuring that the chapters were properly edited.

The editors extend their appreciation to the Provost of the College of Humanities and Culture, Ikire Campus, Osun State University, Professor Abayomi Kizito Folorunso and the leadership of the College for the encouragement and support for this academic enterprise.

Finally, the editors would also like to thank their families for their love, endurance and support throughout the duration of this project. May the Almighty grant *Al-Jannah Firdaus* to the honouree and grant His immesurable blessings to all the contributors to this commemorative book.

Siyan Oyeweso
Mikail Adebisi Folorunsho
Rafiu Ibrahim Adebayo
November 1, 2016.

CONTENTS

DEDICATION iii
FOREWORD iv
ACKNOWLEDGMENTS vi
LIST OF CONTRIBUTORS xiii
EDITOR'S NOTE xxi

Part 1: From the Beginning...

1. Ede: The Home of Warriors and Land of Dignity– Siyan Oyeweso 2

2. Ede: The City of Islam in Yorubaland – *Siyan Oyeweso & Saheed Amusa* 34

3. Dawood: A Life of Learning, Teaching and Mentoring – *Siyan Oyeweso* 52

4. The Adekilekun Story – Monsuru *Olalekan Muritala and Kareem Tijani* 62

5. The Presiding Chief Imam: Life and Times of Dr. Dawood Ahmad Ishola Adekilekun Tijani --*Monsuru Olalekan, Kareem Tijani & Adekilekun Abdul-Azeez* 76

6. Distinguished Professor Mojeed Olayide Abass, OON: The Story Behind the Glory -- *Ranti Afowowe and Shina Alimi* 91

Part 2: Perspectives on Imamate and Leadership in Islam

7. Imamship in Islam: The Correlates between the Principles and the Practice in Yorubaland of Nigeria -- *Opeloye Muibi Omolayo* 103

8. The Roles of Shaykhs and Imams in the Promotion of Islam in Edeland – *Tosin Akinjobi-Babatunde* 114

9. The Imamate Question in Osun State – *Lateef, Oluwole Abbas* 136

10. From Ismail Balogun to Dawood Adekilekun Tijani: The Growth of University of Ibadan Muslim Community – *Mubarak Ademola Noibi* 162

11. Leadership in Islam -- *Murtadha Aremu Muhibbu-Din* 180

12. Islamic Concept of Leadership -- *Adedimeji Abdul-Hafeez A. A* 193

13. Human Rights in Islam -- *Okon, Etim* 230

Part 3: Viewpoints on Sufi Movement in Nigeria

14. Reconsidering the Tijaniyyah Movement in Nigerian History – *Olaniyi Rasheed Oyewole* 222

15. An Appraisal of Sufism in Selected Works of Dawood Tijani --*Kewuyemi Kareem* 242

16. The Qadiriyyah and Tijaniyyah Sufi Brotherhoods in Nigeria: A Historical Perspective -- *Sulaiman, Kamal-deen Olawale* 262

17. The Sufi Manuscripts of South-Western Nigeria: Possibilities for Classification and Preservation – *Oladiti, Abiodun Akeem* 280

18. Some Sufi Scholars in Yorubaland: A Consideration of their Lives and Works -- *Kehinde Kamorudeen Busari* 310

19. The Historical Evolution and Development of the Tijaniyya and Quadiriyya Brotherhoods in

Ede -- *Musa Adeniyi and Saheed Amusa*.....319

20. *Mawlid* Celebration amongst the *Sufi* Orders in Ilorin, Nigeria --*Abdur-Razzaq Mustapha Balogun Solagberu*.....329

Part 4: Essays in Arabic Studies

21. Arabic Studies in the Nigerian University System: Retrospections, Introspections and Projections – *Amidu Sanni*.....354

22. An Arabist by Choice: An Examination of Selected Contributions of Shaykh Dawood Adekilekun Tijani to Arabic Scholarship in Nigeria – *Mikail Adebisi Folorunsho*.....376

23. Speaking in Tongues: A Review of Dawood Tijani`s Translated and Unpublished Arabic Works – *Omofoyewa Kazeem Adebayo*.....391

24. Styles and Themes in the Arabic Sufi Works of Shaykh Muhammad Al-Awwal of Omupo – *Abdul-Azeez, Rahman Adewale*.....405

25. The Benefit of Learning Arabic Language to the Development of the Society; Nigeria as a Case Study -- *Adeyemi, Kamil Adeleke*.....426

26. Arabic Writings of the `Izdihār Period in Ikirun: Synopses on Selected Writers and their Works – *Mikail Adebisi Folorunsho, Isiaka Lawal & Jamiu Azeez*.....436

Part 5: Essays in Islamic Studies

27. Shaykh Dawood Tijani: An Appraisal of his Contribution to Islamic Scholarship in

Nigeria -- *Makinde AbdulFatah 'Kola*.....446

28. Engendering Religious Tolerance for Nation Building: The View of Dawood Adekilekun Tijani – *Adebayo Rafiu Ibrahim*.....459

29. The Place of Yoruba Ulama in Islamic Jurisprudence: A Review. – *Fatai Owolabi Jamiu*.....472

30. Proposing Socio-Economic Models for Nigerian Security Challenges- A View Point of an Islamist – Adetona *Lateef Mobolaji*.....486

31. Towards Understanding the Role of Alhaji Yisa Akanni Yagboyaju in Nigerian Muslim Youth Organization – *Dhikrullahi Adewale Yagboyaju*.....496

32. Islamic Ethical Teachings on Business Management and Control – *Misbahudeen Olawale Raheemson*.....507

33. Islam and Community Leadership in Contemporary Ede: An Exploration into the Lives of Four Muslim Clerics - *Sikiru Yusuf Abiona*.....520

PART 6: WOMEN STUDIES

34. Strategising Service Society: An Appraisal of FOMWAN in Nigeria *Tunde Decker*.....531

35. Muslim Women Exemplary Leadership: A Biography of Hajia Lateefat Abiodun Giwa, Ameerah of FOMWAN Osun State Chapter, 1998-2002 *Awoyera, Funmilayo Evarista*.....545

PART 7: CONCLUSION

36. The Debt we Owe Dr. Dawood Adekilekun Tijani --
Oladejo Mutiat Titilope.....557

37. Effecctive Utilization of Minbar; An Assesssment of
Dawood Adekilekun Tijani's Imamship at the
University of Ibadan – Lateef Oluwole Abbas.....567

END NOTES.....581
GLOSSARY.....587
BIBLOGRAPHY.....591
APPENDIX 1.....613
APPENDIX 2.....624
APPENDIX 3.....629
APPENDIX 4.....632
INDEX.....635

ABOUT THE CONTRIBUTORS/AUTHORS

- **Abbas, Lateef Oluwole** holds Ph.D. in Islamic Studies from the University of Ibadan. Currently a Senior Lecturer, Dr. L. O Abbas is a widely published scholar with competence in Islamic Studies (Islamic Law and Institutions). He is the author of the *magnus opus: Ideals and Realities of Imamship Practices in Yorubaland of Nigeria.*(2012)

- **Abdul-Azeez, Rahman Adewale,** studied the twin disciplines of Arabic and Islamic Studies at the Universities of Ilorin and Ibadan, Nigeria. He obtained his Ph.D., in 2010 from the University of Ibadan and rose to the position of Chief Lecturer in Arabic Studies in Osun State College of Education, Ilesa Osun State, Nigeria. He has served as the Head of Department of Arabic and Dean, School of Languages. He has published a good number of articles in both local and international journals. His area of interest includes Sufi Literature and Islamic Mysticism.

- **Adebayo, Rafiu Ibrahim** is an Associate Professor in the Department of Religions, University of Ilorin. He specialises in Islamic Thought with special focus on Islamization of knowledge, Muslim-Christian Relations, contemporary Islamic issues, Islamic banking and finance and Islamic philosophy. He was for many years the Kwara/southwest Co-ordinator of the International Institute of Islamic Thought (IIIT) during which he organised several seminars and conferences on contemporary issues as they affected Islam and Muslims. He has also been a resource person for the Nigeria office of the Organization. He belongs to a number of professional associations. He has several publications in reputable international and national journals.

- **Adedimeji, Abdul-Hafeez Adeniyi Ahmad** holds a Ph.D., in Arabic at the Department of Arabic Studies University of Ilorin, Ilorin, Nigeria. He is the Secretary General of the Nigerian Centre for Arabic Research (NCAR) and an active member of the National Association of Teachers of Arabic and Islamic Studies (NATAIS), the professional umbrella body of lecturers of the twin-sister disciplines of Arabic and Islamic Studies. His research interests cover translation from Arabic to English and vice versa, Arabic Literature, History and Dialects of Arabic and Arabic Rhetoric. He is the Chief Imaam of Fountain University, Osogbo, Nigeria. He is currently a Lecturer Grade I and the Head, Department of General Studies.

- **Adekilekun, Azeez** holds an M. A Degree in Arabic Studies from the University of Ilorin, Ilorin, Kwara State. He is currently an Assistant Lecturer in the Department of Arabic Studies, University of Ilorin, Kwara State, Nigeria.

- **Adeniyi, Musa** is a Professor of Islamic Studies in the Department of Religions, Obafemi Awolowo University, Ile-Ife, Nigeria. He is well published in both international and local journals. His area of research and teaching experience are Islamic Studies, Islamic History, Islamic Theology and Islamic Education. His current research interest is the interaction of Islam and Yoruba Culture.

- **Adetona, Lateef Mobolaji** is a Professor of Islamic Studies in the Department of Religions and Peace Studies at the Lagos State University, Ojo, Nigeria. A promising academic, he has published widely in local and international Journals and has also participated in academic conferences in the USA and the United Kingdom. Former Director, Centre for General Studies, Prof. L.M Adetona is currently the Head of Department of Religions and Peace Studies, Lagos State University, Ojo, Nigeria.

- **Adeyemi, Kamil Adeleke** holds a Ph.D.. in Arabic Studies from Ekiti State University, Ado- Ekiti, Nigeria. He is currently a Lecturer Grade I in the Department of Religious Studies, Ekiti State University. His research focus is Applied Linguistics.

- **Afowowe Oluranti** is a Lecturer Grade II in the Department of History and International Studies, Osun State University, Osogbo. He has published a number of articles in learned journals and chapters in book.

- **Akeem, Oladiti** is a Senior Lecturer in History, Department of General Studies, Ladoke Akintola University of Technology, Ogbomosho, Oyo State, Nigeria. He holds a Ph.D.. in African History, University of Ibadan. His area of research experience is Social and Cultural History of Nigeria.

- **Akinjob-Babatunde, Tosin,** is a Lecturer Grade II in the Department of History and International Relations at Elizade University, Ilara-Mokin, Ondo State, Nigeria and a PhD student at the Obafemi Awolowo University, Ile-Ife, Nigeria. She was a member of the 'Knowing Each Other' project in 2012 and is now a Fellow of the SSRC's Next-Generation Social Science in Africa programme. Tosin has published articles and book chapters on gender in contemporary police history and in peace and security studies. She is specifically interested in the history of Nigerian women peacekeepers in the UN peacekeeping operations in Africa.

- **Alimi, Ismail Shina,** teaches History in the Department of History, Obafemi Awolowo University, Ile-Ife. He holds a Doctorate Degree in History from the same university. He is currently a Lecturer Grade II. His articles have appeared in reputable national and international journals.

- **Amusa, Saheed Balogun** is a Lecturer Grade I in the Department of History, Obafemi Awolowo University (OAU), Ile-Ife, Nigeria where he teaches courses in Nigerian and African History. He obtained his Bachelor's degree in History at the Adekunle Ajasin University AkungbaAkoko, Nigeria, in 2005, and a Master and Ph.D. degrees in History at Obafemi Awolowo University, Ile-Ife, Nigeria, in 2010 and 2015 respectively. He is a winner of a 2015 African–German Network of Excellence in Science (AGNES) Grant for Junior Researchers. He is a member of the Historical Society of Nigeria, the International Research Network on AIDS and Religion in Africa (IRNARA) and the International Society for Studies in Oral Traditions. His articles have appeared in reputable national and international journals.

- **Awoyera, Funmilayo Evarista (Mrs)** is a Ph.D. student in the Department of History, Obafemi Awolowo University, Ile-Ife. She has some chapter contributions on Yoruba Women.

- **Azeez Jamiu Adebayo**, is a Lecturer in the Department of Arabic Studies, Osun State College of Education, Ilesa, Osun State, Nigeria. He is currently a doctoral candidate in Arabic Language and Literature in the Department of Arabic and Islamic Studies, University of Ibadan, Nigeria. He has a number of publications to his credit.

- **Busari, Kehinde Kamorudeen,** obtained his Ph.D. in Arabic Literature from the University of Ibadan in 2009. He is a Chief Lecturer in the Department of Arabic Studies, Osun State College of Education, Ilesa, Osun State, Nigeria. He has served as the Head of the Department of Arabic and he is currently the Dean, School of Languages, Osun State College of Education, Ilesa. He has published a good number of articles in both local and international journals. His area of interest includes Sufi Literature and Islamic Mysticism

- **Decker, Tunde.** holds Ph.D. in History and Strategic Studies from the University of Lagos. He is currently a Senior Lecturer in History at the College of Humanities and Culture, Osun State University, Osogbo, Nigeria. He has published scholarly articles in high impact journals. His specialized areas of research include Poverty and Development Studies.

- **Folorunsho, Mikail Adebisi,** is a Senior Lecturer in Arabic Studies in the Department of Languages and Linguistics, Osun State University, Osogbo, Nigeria. He obtained his Ph.D. in Arabic Literature from the University of Ibadan in 2007. He was for many years a lecturer in Arabic Studies in the Department of Arabic, Osun State College of Education, Ilesa. He rose to the peak of his career as a Chief Lecturer in the College, served as Director of Sandwich (Degree and NCE) programmes, Dean of the School of Languages, and Chairman Committee of Deans and Directors of the College before he joined the services of the Osun State University, Osogbo. A wide range of his articles on Arabic and Islamic Studies have appeared in national and international publications. He is on the Editorial Board of the Academic Society for Arabic Language and Literature in Nigeria.

- **Jamiu, Fatai Owolabi,** is a Senior Lecturer in Islamic Studies in the Department of Islamic Studies, Tai Solarin University of Education, Ijagun, Ijebu-Ode. He obtained his Ph.D. in Arabic Literature under the supervision of the Honoree Dr. Dawood Adekilekun Tijani. Dr. Jamiu has published journal articles and book chapters on various aspects of Arabic and Islamic studies.

- **Kareem, Murtala Kewuyemi**, holds a Ph.D. in Arabic Studies from the University of Ibadan, Ibadan, Oyo State, Nigeria. He is a recipient of the Al Rasafi Prize in Arabic and Islamic Studies for the best student in Arabic Language and Islamic Studies (1990), the Prof. MOA Abdul prize for the best student in Islamic Studies (1990) and the Bale Rasheed Adesokan prize for the best student. He is currently a Senior Lecturer in the Department of Arabic and Islamic Studies, University of Ibadan. His teaching and research areas are Islamic Economics, Islamic Banking and Finance and Islamic Law and Theology. He is one of the main authors of Exam Focus (Islamic Studies) and Anti-Corruption Preaching /Teaching Manual for Muslims in Nigeria published by *The Inter-Faith Anti-Corruption Committee (IAAC)* and the Economic and Financial Crimes Commission (EFCC). He is a member of many professional bodies such as The Institute of Chartered Accountants of Nigeria,The Nigerian Economic Society, and The International Association of Islamic Economic System, Leicester, The United Kingdom. He is an 'Arabist', 'Islamist', financial expert, accountant and Islamic economist. He has been teaching the Quran in the University of Ibadan Central Mosque since 1986 free of charge.

- **Lawal, Isiaka Adewale** holds a Ph.D. in Islamic Studies from the University of Ibadan, Ibadan, Nigeria. He is a Chief Lecturer in the Department of Arabic Studies, Osun State College of Education, Ilesa. He

is currently the Head of Department of Arabic Studies of the College. He has a good number of publications to his credit.

- **Makinde,Abdul-Fatah 'Kola,** is a Senior lecturer in the Department of Religious Studies, Obafemi Awolowo University, Ile-Ife, Nigeria. He holds his Ph.D., in Islamic Studies from the premier University of Ibadan, Ibadan, Nigeria. He won the Fellowship Award of the Volkswagen Foundation of the University of Bayreuth, Germany in 2006, and joined the services of the Obafemi Awolowo University, Ile-Ife in 2007. He served as a member of the Osun State Sports Council (1993) and as the Education Secretary of Osogbo Local Government Education Authority (1997 – 1999). Widely published in both national and international journals, he is currently the National Secretary of the Nigeria Association of Teachers of Arabic and Islamic Studies, a professional body of teachers of the two disciplines in primary, secondary and tertiary institutions of learning in Nigeria.

- **Muhibbu-Din, Murtada Aremu,** holds a Ph.D. in Islamic Studies from the University of Ibadan. Former Dean, Faculty of Arts, Lagos State University, Prof. Muhibbu-Din is currently affiliated with the Department of Islamic Studies Nasarawa State University, Keffi, Nasarawa State. His research focus and specialization is on Islamic Theology and Tafsir (Quranic Exegeses).

- **Muritala Monsuru** holds a Ph.D. in History from the University of Ibadan. He is currently a Lecturer Grade I in the Department of History of the same University. He has authored several publications in high impact journals and books. He is a Nigerian Laureate, ABORNE Winter School on Boarder Studies in Africa, Gaston Berger University, Saint Louis, Senegal (2013). He is Cadbury Fellow and Scholar, Department of African Studies and Anthropology, University of Birmingham, United Kingdom, 2015.

- **Noibi, Mubarak Ademola,** is a Senior Lecturer in the Department of Arabic and Islamic Studies, University of Ibadan, Ibadan. He holds a Ph.D. in Islamic Studies. He also obatined his Postgraduate Diploma in Education (PGDE) from the same institution in 2002. Dr Noibi has published several articles and chapters in books in local and international outlets. His areas of interest are Islamic Law and Jurisprudence, and Islamic Banking and Finance.

- **Okon, Etim E** is an Associate Professor in the Department of Religions and Cultural Studies, University of Calabar, Cross River State, Nigeria.

- **Oladejo, Mutiat Titilope (Mrs.)** holds a Ph.D. Degree in History from the University of Ibadan (2004). She is currently a Lecturer Grade II. Her research focus is Women and Gender, an area where she has published several scholarly papers. A member of the Historical Society of Nigeria and African Studies Association of Africa,she is a recipient of the 2016 ACLS- AFLP Postdoctoral Fellowship.

- **Olaniyi Rasheed** holds a Ph.D. Degree in History from Bayero University, Kano, Kano State, Nigeria. He is currently a Senior Lecturer in the Department of History, University of Ibadan. Dr. Olaniyi has several publications in high-indexed Journals and chapter contributions by renowned publishing firms. His research interests cover social and political history of Nigeria.

- **Omofoyewa, Kazeem Adebayo** (Ph.D.) is a Senior Lecturer in the Department of Arabic and Islamic Studies, University of Ibadan, Ibadan. He holds a Ph.D. Degree in Arabic Language and Literature, University of Ibadan (2013). He has published in many Peer reviewed and indexed Academic Journals, including *Al-Fikr*: Journal of Arabic and Islamic Studies, JOAS: Journal of Oriental and African Studies, IOSR: Journal of Humanities and Social Science, SJASS: Scottish Journal of Arts and Scientific Studies and ESJ: European Scientific Journal. His research interest lies in, but not limited to, Arabic and Yoruba Literary/Comparative Studies, Arabic Poetry, Proverbs and Translation.

- **Opeloye, Muhib Omolayo** holds a Ph. D in Arabic Studies from the University of Ilorin. He joined the services of the Obafemi Awolowo University on August 1, 2011. Former Head, Department of Religions, former Dean, Faculty of Arts, Lagos State University, former President of NATAIS and a recipient of DAAD fellowship. Professor Opeloye is a Fellow of the Historical Society of Nigeria (FHSN). His area of specialization is Christian-muslim Relations and Comparative Religions.

- **Oyeweso, Siyan** is a Professor of History at the Osun State University, Osogbo, Nigeria. He holds a Ph.D. in History from the Obafemi Awolowo University, Ile-Ife, and is a former Head of the Department of History and International Studies and Dean, Faculty of Arts, Lagos State University. He has also served as Provost, College of Humanities and Culture, and

Chairman, Committee of Provosts, Deans and Directors at Osun State University, Osogbo, Nigeria. Siyan is a Fellow of the Historical Society of Nigeria (FHSN), member of the Nigerian Academy of Letters and several other professional bodies. Siyan Oyeweso is also a member of the International Board of Trustees of "Knowing Each Other" Project. His areas of research interests include Islam in Yorubaland, Culture and History of Nigeria, Nigeria's intellectual history, Yoruba inter-state warfare and the Nigerian Civil War.

- **Raheemson, Misbahu-Din Olawale,** Raheemson M.O obtained his Ph.D. in Islamic Studies from the University of Ibadan. He is currently an Associate Professor in the Department of Religions and Peace Studies at the Lagos State University, Ojo, Lagos, Nigeria. He is the author of a two -volume book: *Essential of Islamic studies, (2003).* He is also a Co-Editor (with Siyan Oyeweso) of *Actors and Institutions in the Development of Islam in Lagos State* (Ibadan: Matrixcy Books, 2013) He is the Deputy Chief Imam of the Lagos State University Central Mosque since 1985. He is a widely published scholar with several publications in national and international outlets.

- **Sanni Amidu** had his Bachelor and Master's degrees in Arabic and Islamic Studies from the University of Ibadan, Nigeria (1984). As a British Commonwealth Scholar, he completed his Ph.D. at the University of London School of Oriental and African Studies in 1989. His original area of research was Classical Arabic Literature, but has since the few years demonstrated remarkable interest in contemporary subjects on Islamics as they relate to sub-Saharan Africa, specifically Nigeria. His current subjects of interest include Youth and Religious Violence, Radicalism and faith coloured fanaticism, Islamic and folk healing Systems among the Yoruba (Nigeria), Muslim Prayer Groups as Agents of Conversion and Power Accession in Nigeria. Professor Sanni has been a Fellow of the Alexander von Humboldt Foundation (Germany), the Scaliger Institute of the University of Leiden (Netherlands), among others, and has participated in several international conferences in Europe, the Middle East, the Far East, and North America. He is also a former Dean of the Faculty of Arts, Lagos State University, Nigeria.

- **Solagberu, Abdul-Razaq,** Ph.D., is a Chief Lecturer, Department of Islamic Studies, Kwara State College of Arabic and Islamic Legal Studies, Kwara State. His area of research interest and specialization is Sufism.

- **Sulaiman, Kamal-deen Olawale** holds a Ph.D. in Islamic Studies from the Lago-State University Ojo, Lagos, Nigeria. He is a Senior Lecturer in the Department of Religious Studies, Ekiti-State University, Ado-Ekiti, Nigeria. His research interest is in Islamic History and Contemporary Studies. He has published extensively in several peer-reviewed journals.

- **Tijani Folorunso** is a State Counsel in the Ministry of Justice, Osun State, Osogbo, Nigeria. He holds Bachelor and Master of Arts Degrees in Islamic Studies. He also holds L.L.B degree in Law and B.L of the Nigerian Law School.

- **Yagboyaju, Dhikrullah Adewale** holds Ph.D. in Political Science from the University of Ibadan. He is currently a Senior Lecturer in the Department of Political Science in the University of Ibadan. He specializes in Policy Studies and Comparative Politics.

- **Yusuff Sikiru Abiona** is a graduate of History, Obafemi Awolowo University, Ile-Ife. He is currently serving the nation under the National Youth Service Corps Scheme at Igbinedion University, Okada, Edo State. Yusuf is a budding historian with capacity for independent and original research.

CHAPTER FIVE

THE PRESIDING CHIEF IMAM: LIFE AND TIMES OF DR DAWOOD AHMAD ISHOLA ADEKILEKUN TIJANI

By

Monsuru Olalekan Ph.D
Kareem Tijani
&
Abdul-Azeez Adekilekun

Introduction

The life and times of Dr Dawood Ahmad Ishola Adekilekun Tijani is worthy of historiographical discourse on many grounds. Firstly, he was one of the best Chief Imams that ever presided over the Central Mosque at the University of Ibadan. Apart from his Islamic background, he was a successful academic whose profundity and scholarship in the field of Arabic grammar has been described as exemplary by his teachers, colleagues and former students. Besides, his human relations translated to distinct and enduring relationships between the town and gown, most especially the University of Ibadan Muslim Community in particular and the Muslim Community in Ibadanland generally. More importantly, his altruism and financial support for indigent students and the needy is also a significant factor at determining his contribution to scholarship and humanity.

The Life and Career of Dr Dawood Adekilekun Tijani

In the traditional Yoruba society, it was customary for children to grow up within the household alongside several other people, some of whom could be children of their parents' brothers or sisters and possibly servants in the case of a wealthy head of family. The case was not different for Dr. Dawood A. Adekilekun Tijani who was born in 1942 in Ede to the family of the 5th Chief Imam of Edeland, Imam Ahmad Tijani Adekilekun and his mother Late Hajarat Adekilekun. Dawood Ahmad Ishola grew up in a polygamous setting because his father Imam Ahmad Tijani Adekilekun had other wives among of whom were: Madam Ummaani who hailed from Ologun Compound, Ede, Madam Aishat Alaanu of Alaanu Compound, Ede while his last wife was Wulematu of Alukagun Compound, Ede. All his wives were blessed with children. Therefore, Dawood Ahmad Isola grew up in the midst of siblings, step brothers and sisters and step mothers. Their household could be described as an exemplary success of polygamy as typified by the love and care that existed amongst the wives and their children. Such was the affection that when in 1950, Madam Hajarat- the

mother of Dawood died after a brief illness, Dawood and his siblings found succour in their step mothers for motherly care and affection.

Educational Background

The young Dawood started learning Quran in his uncle's school, Shaykh Ahmad Tijani, who was the first to train him the knowledge of reading and writing in Arabic in his Quranic School. Few years later, he joined his uncle, Alhaji Muhammad Jamiu Abdul Qadir, for advanced Arabic studies, where he learnt *Ilimi*. He read and mastered Arabic texts and became exposed to Arabic literature among others.

Dawood Ahmad and his cousin, Dende Ibrahim, who is the current Chief Imam of Ansar-ud-deen Central Mosque, Ede, enrolled and admitted in 1954 at the Young Tajudeen Primary School Ojoro, Ede. Their father's quest for knowledge compelled him to engage private teacher for his children. The efforts of Mr. Amusan, their private teacher, motivated them to excel in the second term examination which they had few weeks to prepare for. This feat earned them double promotions and they completed primary school education within three years. Dawood Ahmad and Dende Ibrahim and one other pupil made distinctions out of the class of thirty-one students during the primary school leaving certificate examination they sat for in 1957. The two could not attend secondary school for fear of conversion to Christianity and partly for lack of financial wherewithal. They both had to work as teachers in their Alma mater. Dawood Adekilekun sat for West African School Certificate Examination both ordinary and advance level in 1975 and passed both with distinctions even without formal secondary school education. This enabled him to secure admission into the University of Ibadan in 1977 where he read Arabic Language and Literature. He distinguished himself among his peers when he obtained B.A Honours certificate with First Class Honours in 1980, Master of Arts Degree in 1982 and Doctor of Philosophy Degree in 1991. He also obtained London Diploma in Journalism in 1991.

Marital Life

Dawood Adekilekun got married and had children: His first wife **Alhaja Nasirat Abegbe** nee Salawu was born in 1944 to Mr. Salawu, son of Lawal Okunade of Alusekere compound, Ede and Madam Radihat from Alajue compound. Both Dawood and Nasirat got married at a modest Nikkah ceremony in 1965 and they were blessed with children. He had other wives in line with the sunnah of the Holy Prophet Muhammad (SAW) and they all bore him many successful children.

Dr Dawood Adekilekun Tijani, no doubt, took after his father in terms of marriage and generosity. Apart from the fact that he had many children, he was generous to his extended family, friends and indigent undergraduate students of

the University of Ibadan. His love for others according to Professor Abdulrahman Oloyede (Current Chief Imam, University of Ibadan Central Mosque), was quintessential. He succinctly described him thus:

> The Late Dr Dawood Adekilekun Tijani was generous to a fault. During his lifetime and his career, especially his Imamship at the University of Ibadan, he sponsored many indigent students whom he trained along with his own children. He fed them, paid their schools fees and was optimally pre-occupied with their welfare. In fact, I personally, have adopted his sayings that help other people's children so that your own children would get helper when one is no more.

Corroborating this fact, Imam Mahmun Muhammed Awwal also opines that Dr Dawood Adekilekun Tijani distanced himself from worldly affairs, and was committed to the happiness of others to the extent that on many occasions, he ate food without meat. He also bought an inexpensive car for his person and family use. Indeed, it was his practice to spend his disposable income on *fisebililahi* and sponsorship of indigent students. It can be seen from the above descriptions of Dr. Dawood Tijani by his colleague and former student that he was a generous and altruistic family man to the core, who was well-loved by all and sundry. He was a great family man with strong commitment to family values. He did not allow his career and Imamship to affect his home.

Teaching and Preaching Vocation

Dawood started teaching Arabic Language and Islamic Studies after primary school. A brilliant and aspiring young man who was always on the lookout for opportunities to cash on, he availed himself of the opportunity to teach in primary school at the completion of his primary school education. Dawood and Dende Ibrahim passed the examination and were employed to teach. Both were alternated between Young Tajudeen Primary School, Ojoro and Agbangudu both in Ede. The two also taught in the Arabic school established by Imam Ahmad Tijani Alabi, the 5th Chief Imam of the Ede and the then Head of the Adekilekun family.

Dawood started manifesting his endowment in the literary composition right from this period. He composed a welcome poem in honour of a visiting Arabic teacher from University of Ibadan, Rasheed Rida (Duhaini), a Lebanese. He also translated one of the William Shakespeare's dramas 'Merchant of Venice' from English to Arabic and same was dramatized by the student of the Arabic school.Young Dawood taught at Ede Muslim Grammar school briefly

before he was admitted at the University of Ibadan in 1977. Dr. Adekilekun served under the NYSC scheme at the Department of Religions, University of Ilorin in 1980. Professor Ishaq Oloyede, former Vice-Chancellor of the University of Ilorin and currently the Secretary General of Supreme Council for Islamic Affairs and Registrar of JAMB and others were then students of the Department.

He taught at Baptist Teacher's College, Ede between 1981 and 1984 before joining the teaching staff of the Department of Arabic and Islamic Studies, University of Ibadan in December 1984, where he later doubled as the Chief Imam of the University Central Mosque for many years. Dr Adekilekun was a member of Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS), Nigerian Association for the Studies of Religious (NASR), Joint Examination Board for Arabic and Islamic Studies (JEBAIS), International Muslim Consultative Forum on HIV/AIDS with headquarters in Kuala Lumpur, Indonesia. He was the Chief Examiner for the West African Examination Council (Arabic) from March 2002 till his death. He served as consultant to the Joint Examination Council for Arabic and Islamic Schools in Oyo State with its head office at the College of Education (Special) Oyo, Oyo State from 1996 till his death. He was also the Chief Imam University of Ibadan and was Acting Head of Arabic and Islamic Studies Department, University of Ibadan between 2002 and December 2004.

Imam Dawood started training as a preacher when he joined his uncle Alhaji Jumadah Abdul Quadir's preaching team at the Ansar-ud-Deen Society, Ede. He was assisting in the lecture session along with his cousin, Alhaji Dende Ibrahim (later to become Chief Imam of Ansar-ud-Deen after the death of Alh. Jumadah). Dr. Dawood also joined Khalifah Muhammad Jamiu preaching session where he recited Quran and other literature. He equally served as translator to visiting scholars especially Sufi who are not Yoruba and who could only speak in Arabic to the Yoruba audience. Some of these visiting Sufi scholars were Shaykh Thanni d. Awwal, a Kano born Tijaniyyah and Shaykh Muhammad Awwal

Dr. Dawood's preaching sojourn at the University of Ibadan started when he was appointed the student Imam at the University of Ibadan where he served for two years. His style of sermon and humility actually paved way for him to become the substantive Chief Imam in spite of his membership of Tijanniya brotherhood. He was formally appointed the Chief Imam in 1996 with Professor Noibi and Professor Nasiru as his immediate predecessors. He continued as the Imam till his death in November, 2006. He recorded remarkable feats as the Chief Imam of University of Ibadan. Indeed, it was during his tenure that Alsunnah Movement sprang up on campus and he was able to accommodate and contain them. In the same vein, the University was grateful to him the way he handled the cult crisis between the Muslim Students Society (MSSN) and the

members of the Eiye Confraternity. He had to his credit over 500 Friday Sermons (Khutbat). Dr. Dawood also nurtured and sustained the Adult Quranic School in the University Central Mosque. The uniqueness of the Quranic class lies in the fact that adults were made to recite the Quran fluently within six months. He also initiated a welfare foundation for the indigent students where lump sum from the money realized during the Jumuah sessions was reserved for the indigent students' welfare.

Evolution of Dawood Adekilekun's Preaching Career

As a young man, Dawood searched for and availed himself many opportunities for improvement of his wealth of knowledge. Thus, he had contacts with and learned immeasurably a lot from notable Islamic scholars and their work during his lifetime. Prominent amongst these motivators are: Shaykh Ibrahim Niyas, Shaykh Muhammed Bello of Ede, Shaykh Thanni Awwal, Shaykh Jamiu Shamsudeen Bulala, Shaykh Kamaldeen Al Adabiyy, Shaykh Adam Abdullahi Al-Ilori. These scholars in impacted greatly on Dawood Adekilekun's world-view.

Dawood Adekilekun became a disciple of Shaykh Ibrahim Niyas when he had contact with Shaykh Thanni Awwal- the representative of Ibrahim Niyas in Nigeria. Initially, he met Thanni Awwal in Lagos but the relationship became solidified when the Shaykh Thanni Awwal visited Ede. Dr Adekilekun became the admirer of Shaykh Ibrahim Niyas and his teachings. In fact, his admiration of this Shaykh manifested in his career when he wrote his Ph.D. thesis on 'Sufism in the Arabic Poem of Shaykh Ibrahim Niyas Al Kaolakhi' which was submitted to the Department of Arabic and Islamic Studies, University of Ibadan, in 1986. He romanced and engaged so many of Ibrahim Niyas works, which manifested greatly on his lifestyle, belief and career. In fact, this partly explains his Sufism and Tijaniyyah Movement that he was respected and renowned for.

Also, Shaykh Jamiu Shamsudeen Bulala was another Sufi personality that Dawood Adekilekun respected so much the inherent potentials to become a successful Sufi. Record has it that Shaykh Bulala met the young Adekilekun in Ede when he visited the town to search for his friend, Muritala. It was sequel to that visit that Dawood established an enduring relationship with the Shaykh, and he visited him from time to time for prayers, counseling, guidance and spiritual assistance.

Shaykh Kamaldeen Al-Adabiyy of Ilorin also impacted on Dawood through his methodology of teaching Arabic language and Islamic studies. Indeed, Shaykh Al-Adabiyy trained two of Dawood Adekilekun's younger brothers - Alhaji Abdul Lateef Adekilekun and Abdul Hammed Adekilekun. He embraced Al-Adabiyy style of teaching in his own approach of educating his students.

In addition, Imam Dawood also was never a direct student of Shaykh Adam Abdullahi Al-Ilori but became a disciple of the great Shaykh through his profound books and by listening to his lectures. His admiration for the Shaykh was evident when he composed a poem to mourn the death of the great scholar in 1996.

Dawood Adekilekun and Lecture Series

There is, therefore, no doubt, that Dawood Adekilekun's exposure to these eminent scholars helped him greatly in his teaching and preaching career. Some of the notable lectures of Imam Adekilekun Dawood include the following, among others:

1. Oyo State Civil Service Week Seminar House of Chief Chamber, Oyo State Secretariat 29th June 2006, he spoke on *Benefit of Rendering Service to Ones Fatherland.*
2. Annual Ramadhan Lecture organized by the Circle of Wisdom Nigeria, Osogbo Branch Osun State, Osogbo City Hall entitled: *Corruption in Nigeria – Islamic Solution.* 25/12/2001
3. Annual Lailatul Qadr, Ile Akede Mosque 4/1/2000 on *Significance of Lailatul Qadr*
4. *Poverty Eradication in Nigeria Islamic Perspective* at Nigerian Law School Auditorium organized by the Abdul Azeez Foundation.
5. *Politics and Politicking in Nigeria from the Viewpoints of Islamic Historiography,* 2/2/2003 at Bodija and Environs Muslim Community, Bodija, Ibadan.
6. *Oneness of Allah and its Significance* at Ososa Central Mosque Ososa via Ijebu-Ode.
7. Annual Ramadan Lecture of Ibadullah Muslim Organisation, 1998 at Ibadan.
8. Turbaning Ceremony of the 10th Imam of Ede, Imam Dhul Qarnayn Elesin Merindinlogun.
9. Walimat Quran of Imam Fuad Adeyemi's Arabic School, FCT. Abuja.
10. Maolid Nabiyy of Arzukna Mosque, Eleyele, Ibadan, held on Saturday 4th October, 2003 where Shaykh Nuru Hakeem was the Guest Speaker.

It is also apt to note that Dr Dawood Adekilekun Tijani was the Moderator in some great debates between scholars of Islam in Yorubaland on knotty issues. These include:

1. ***Funeral Ceremonies in Islam: Cooking and Entertainment of Guest after the Sunnah presented Janazah:*** This debate attracted great men like Shaykh Abdul Baqi Muhammad from Iwo, Shaykh Abdul Wahab, Principal Mahadul Islam

Ibadan, Shaykh Olore Bodija Area Ibadan, Shaykh Abdur Rasheed Adiatullah, Proprietor Shari'ah College, Iwo among others.

2. ***Use of Medicine and Charm: The Islamic View Point:*** Both debates were held at the Oja Oba Central Mosque Ibadan and organized by the National Council of Muslim Youth Organisation (NACOMYO).

The Teacher as a Scholar: Evaluation of Dawood Tijani's Contribution to Primary School Curriculum

Dawood Ahmad taught at the primary school between 1955 and1977. In order to be effective, he wrote a number of works on the primary school curriculum. Some of these works include:

- ***Iwe Esin Islam fun awon Ile-Iwe Alakobere Books I - II.*** The First Edition was published in 1970 and was reprinted in 1971, 1973 and 1975. The First Volume was based on the approved syllabus for Muslim schools on religion for Primary 3 pupils. This volume contains 28 chapters.The Second Volume covers the primary school syllabus for Class 4 while Volumes 3 and 4 focus on the Primary 5 and 6 Primary School Syllabi respectively.

Mallam Dawood A. Tijani also wrote ***Revision Text and Exercise on Islamic Religious Knowledge for Primary Six Pupils*** preparing for the Primary School Leaving Certificate Examination.

Teaching Quranic Education in Academic Community: The Pedagogical Approach of Dawood Tijani

Teaching runs in Dr Dawood Adekilekun's family from Imam Nuh, Shaykh Dhul Qarnayn, Imam Abdul Qadir and Shaykh Ahmad Tijani. Dawood's father. Dawood, like his father, had his own private Arabic school in his residence at Ile-Imole. This school produced many students including Abdul Rafiu Omotosho, the current Principal of Baptist Middle School Ede, Osun State; Abdul Lateef Okunlola a teacher of Islamic studies at a Secondary School in Ekiti State; Barrister Nuraen Okunola, a Principal State Counsel in the Ministry of Justice, Osun State, Late Mallam Ismail Alani Seriki, the Proprietor of Shaykh Institute Okerube, Lagos State, among others. When Dr Dawood joined the academic community of the university, he was engaged in teaching, research and administration. He considered the number of students he had as inadequate for his aspiration. In fact, his encounter with many members of the Muslim Community who came forward to discuss spiritual/family issues with him gave insights into the level of illiteracy in the recitation and understanding of Arabic Language and practice of Islam.

Imam Dawood Adekilekun revived the teaching of Quran to the adults in the University community. History has it that Professor Malik established a similar school in the 1970s where he graduated some set of adult students. He revitalized and repositioned the Quranic class to an enviable position. Dawood Adekilekun`s repositioned the Qurani Adult in several ways viz:

- The programme attracted both the educated elite and non-educated adults who are Muslims. Many of them are now professors, judges and magistrates of the High Court and Magistrate Courts respectively, to Civil Servants at the Federal and State levels. The school attracted also, professionals like Medical Doctors, Journalists and Lawyers.
- The duration of the programme was between six months and nine months after which a Walimah (graduation) ceremony was organized. Thereafter, the fresh graduates were admitted into the fold of Quran reciters.
- Thirdly, the adult programme was used to discuss other aspects of Islam especially passages that are spiritually efficacious. Others who had private discussion with the Chief Imam were guided on the recitation, understanding and spiritual significance of such Quranic chapters as Suratu Yasin, Suratul Mulik, Suratul Kahf, etc. The Adult class was also exposed to the 99 names of Allah and their usage.
- The Adult programme also adopted innovative teaching methodology. The conventional method adopted by many Arabic schools developed in the Baghdad and called Qaidat Bagdadiyah was not used, rather, Imam adopted his own style which can be summarized thus:
- The first week was used to identify the Arabic alphabets and their pronunciation i.e. Alif–Yau.
- The second week was used to teach the students how to join consonants and how the letters change form in the course of joining.
- The third week was dedicated to the teaching of the vowels both long and short vowels and the sound they produce. At this stage, the students would be encouraged to practise joining of letters and putting vowels on them to produce something pronounceable e.g. letter *Kaf* with Fatihat and letter *lam* with Fatihat when repeated twice pronounced is "Kalakala", etc.

Short sentences of the Quran were used to practise and students were given assignment to study more of them at home. By the end of the first month, the students who would have learnt the joining of consonants and the use of vowels to pronounce passages of the Quran would start reading the Quran starting with short passages. Later, they will be guided to recite the Quran from the beginning to the end in the classroom. One student reading after the other while the others follow and the teacher would correct them when mistakes are detected.

The adult Quran School has produced more than one thousand graduands while the Imam was anchoring it and the Walimah which attracted the crème de la crème of the Muslim society was supported by the Muslim philanthropists like the Aare Musulumi, Late Alhaji Azeez Arisekola Alao who also who for many years gave copy of the Quran each to the graduands. Some of the products of the Adult Quranic Schools of Late Dr. Adekilekun are:

- Hon Justice Bolaji Yussuff (now of the Federal Court of Appeal).
- Alhaji Kunle Hamzat, a veteran journalist with Broadcasting Corporation of Oyo State (BCOS) (now deceased)
- Alhaji Azeez O. Oladosu (Baba Bodija) who retired as an insurance magnate.
- Alhaji Balogun of the Polytechnic Ibadan.
- Professor Yinusa Raji of the Department of Physiology, University of Ibadan.
- Dr. Adigun Bunyamin Adebayo.
- Alhaja Adedigba Wasilat Ranti Torera.
- Alhaja Chief Mrs. Bolaji Aderibigbe, the Chief Executive Officer of Bolade Travels, Ibadan.

Establishment of Islamic Trust Fund

Dr. (Imam) D.A. Adekilekun Tijani, Eyitayo Rahman Balogun, Safiudeen G. Olapade, Haliru Olaniyi Oduniyi and Sulaiman Afolabi Ogunlayi were the chief architects for the establishment of the Islamic TrustFund.The TrustFund was conceived of establishing institutions of learning such as training centres for artisans, universities, hospitals, TV and Radio stations. All these were incorporated in the 4-year development plan of the Fund. This was with a view of employing a number of jobless Muslim children unemployed or underemployed. All Muslims were encouraged to subscribe to this fund at the rate of N10.00 per week. Tickets were issued to all contributors for control and accountability purposes. It was also envisaged that muslim members could pay their Zakat and or Zadakat to the fund in any of the state secretariats or its Headquartersby cheque, Bank draft or Postal Order.

Members of the Board of Trustees

During Dr. Dawood Tijani`s lifetime, the Board of Trustees consisted of eminent Nigerian Muslims and philanthropists. Indeed, the Board was chaired by the late Chief Shafi Lawal Edu, the doyen of Chambers of Commerce and godfather of conservation movement in Nigeria.Other members include HRM Oba Sikiru Adetona – The Awujale of Ijebuland, Alhaja Latifat Okunnu, Alhaji Qassim Yayi Akorede, the then Chief Imam of Akure and Chairman, League of Imam and Shaykhs in Yorubaland, Edo and Delta States, Mr. Eyitayo Rahman Balogun,

Alhaji (Dr.) Dawood A. Tijani and Chief Imam of the University of Ibadan Central Mosque and Chairman of the Fund. The Endowed Fund's fundamental thrusts include:

- To halt the maginalisation of Muslims in the Zone (South West).
- To build fund by contribution from Muslims, Zakat, Zadaqat, legacies from Muslim estates and grants from governments.
- To establish Muslim University in the Zone.
- To establish TV/Radio.
- To establish Muslim Hospitals & Health Centres.
- To upgrade Mosques, Imams and Quranic schools and grant the operators assistance both financial and operational.
- To establish Trade Centres for Muslim children roaming the streets.
- To establish boarding secondary schools for the Muslims in each of the participating states.
- To invest in oil palm, tree, cashew plantations and cattle ranches to generate fund for the listed programme above in all the states of the zone and create employment.
- To establish interest-free banks in the zone.
- To train more teachers in Islamic/Arabic studies as Dawah officers, Imams and classrooms teachers in all schools.
- To establish an Islamic village.
- N10.00 donation per week for 1year of 52weeks is N520.00. This multiplied by a Muslim in the zone where we have more than 10 million Muslims in the South West. Therefore, all the projects are realizable. The above was the projection of ISTFUND

Dr. Dawood as a Man of Literature

Dr. Dawood was born into the family of scholars and he was trained by people who cherished scholarship including Chief Imam Ahmad Tijani Alabi and Shaykh Muhammad Jamiu. He therefore built on the solid foundation of his teachers and family members. He started composing poems in emulation of the ones he was taught by Khalifat Jamiu to the admiration of the teacher who encouraged him. His interest in literary writing was further developed when he entered the University of Ibadan and he learnt under many Arab lecturers and many several distinguished scholars such asProfessor M.O.A. Abdul, Professor Isaac Adejoju Ogunbiyi, Prof. Dawud O.Shittu Noibi, Prof. A.B. Balogun, Prrof. Shayyid H. Malik, among others. He started creative writing and poem composition especially in Arabic Language. At his death, in November 2006, he had to his credit many Arabic poemsprominent among which are:

- ***Fawalul Fawakih***: This contains short poems dealing with variety of topics including good manners, fear of Allah, patience, search for knowledge, praise of the Prophet Muhammad (SAW), etc. It was published by Moyanjuola Publisher.
- ***Qasidalu Daliyyah az Zuhdiyyah***:It is a collection of poems of about 92 lines teaching on the vanity of life and encouraging the reader to emulate the pious and religion men. It is also published and available at Moyanjuola Publishers, Ede.
- **Husulul Ma'mul Bi Munajatir Rasul li man Qasadahu baban lil wusul** (An Anthology of Original Poems on Panegyrics of the Holy Prophet of Islam)
- Dr. Adekilekun wrote some poems to mourn the death of some notable Muslim personalities. The poems show the good qualities of these deceased great scholars and urged the livings to emulate them. These include;
  - i. Ritha` on the death of Shaykh Adam Abdullah al-Ilori(1996)
  - ii. Ritha` on the death of Shaykh Ibrahim Niyas al Kawlakh (1993)
  - iii. Ritha` on the death of Yussuf Olayide Lagunju(1986)
  - iv. Ritha` on the death of Khalifah Jamiu Adekilekun (2004)
  - v. Ritha` on the death of Prof. M.O.A. Abdul (1998)
  - vi. Ritha` on the death of Shaykh Sanusi Alaka Muffasir of Ibadan

- Apart from the poems to mourn departed scholars, Imam Dawood also wrote poems to commemorate and document some important social events which happened to him or which he participated in such as:

  i. 77-linepoems to record his experience as member in Election Petition Tribunal on the Governorship and House of Assembly Elections; A record of the progress of Islam in the North Eastern part of Nigeria in the poem. It was written in 1992 at Maiduguri, Borno State Capital.

  ii. 117-line poems to commemorate the workshop organized for the Imams and Alfas in Oyo and Osun States by the Department of Arabic and Islamic Studies and Centre for Islamic Information established by Alhaji Abdur Rasheed Adesokan - the poem on the excesses of the Muslim scholars and youth. It pointsout the weakness of the present-day Muslims and urged the scholars to lead in the reformation of Muslims in Yorubaland.

  iii. 77-line poem to commemorate the performance of some Quran memorizers who performed at the Quran Memorization Competition hosted by University of Ibadan's Department of

Arabic and Islamic Studies and was held at the University Mosque in 1989.

iv. 84-line poems documenting the disastrous fire outbreak that burnt the Department of Arabic and Islamic Studies Building, University of Ibadan. Personal offices of lecturers were burnt including the Departmental library. This poem laments on the monumental loss of books and students' research projects that got burnt in the incidence.

v. 82-line poems to congratulate Imam Mudathir Abdul Salam on his appointment as the Chief Imam of Ibadan in 1988.

vi. 79-linepoems written to congratulate Professor S.H.A. Malik on his appointment to the rank of Professor of Arabic Language, University of Ibadan.

Conclusion

Like all mortals,Shaykh (Dr.) Dawood Ahmed Adekilekun Tijani died in Ibadan on the 1st day of November, 2006 and was survived by wives, children and grand children. He was a loving father, a caring husband, analyst and mystic. His contributions to the propagation of Islam, teaching and scholarship, training and mentoring and others have remained his legacies ten years after his transition.

Notes and References

1. Madam Hajarat was born at Talafia Area, Ede, to Pa Lawal and Madam Rahmatallah.
2. Alhaja Zainab Mopelola married Alhaji Salami of Babanla Pegba family. He begot five children including Abdul Waheed Tokunbo,an Estate Developer based in United Kingdom, Alhaja Mujeedat Abass, Lagos-based business woman in textile, Muslihat also based in United Kingdom, Abdul Majeed, Deputy Superintendent of Police, Muhammed Gazali of the Local Government Service Commission and Waliyyat.
3. Alhaji Abdul Lateef Adekilekun, a graduate of Al-Azhar University, Egypt (1972) where he obtained B.A. Arabic, M.A. University of Ibadan and Post Graduate Diploma in Education from ABU Zaria, is one of the scholars that translated Quran to Yoruba Language. Among Alhaji Abdul Lateef's children are Kamaldeen, Bayelsa State based legal practitioner, Dr. Mubaraq, Ph.D.in Law of the University of Ilorin, Abdul Azeez M.A. Arabic, Lecturer in the Department of Arabic, UNILORIN. He has more than 20 publications to his credit.
4. Alhaji Abdul Hammed Adekilekun who obtained B.A. and M.A. (Hons.) in Islamic Studies from the University of Ibadan has many publications in the academic journals. Among his children are Musliudeen, London based Pharmacist, Engineer Muhammad of the Federal Polytechnic, Ede, Dr Ahmad Tijani Babajide M.B.B.S. LAUTECH and Ph.D. Anatomy OAU, Lecturer with University of Ado Ekiti, Abibullah, a B.Sc. holder based in Kano and Aliyy - both are Medical Doctors, Jamaludeen B.Sc. holder in Agricultural Science, LAUTECH, Ogbomosho.
5. Oral Interview with Alhaji Lateef Adekilekun, 2016.
6. *Ibid.*
7. *Ibid.*
8. *Ibid.*
9. Oral Interview with Alhaja Nusirat, Ojoro, Ede,2016
10. Oral Interview with Alhaja Afsat, Ile Imole Ede, 2016
11. Oral Interview with Alhaja Ammamat Ojoro, Ede,2016
12. Personal observation.
13. Personal observation.
14. Personal observation.
15. Personal observation.
16. Siyan Oyeweso (Ed.)
17. *Ibid.*
18. *Ibid.*
19. *Ibid.*
20. Personal Observation.

21. *Ibid.*
22. *Ibid.*
23. *Ibid.*
24. Personal Interaction with Imam Dawood.
25. *Ibid.*
26. Personal Observation.
27. ISTFUND Bulletin.
28. Zakary Wright, Mukhtar Holland and Abdullah Okene, *Translation of Removal of Confusion Concerning the flood of the Saintly Seal Ahmad Tijani by Shaykh Alhaji Ibrahim b. Alhaji Abdullahi Niasse.*
29. Zakary Wright, *On the Path of the Prophet: Shaykh Ahmad Tijani and Tariqah Muhammadiyyah.*
30. Alhaji Abdul Hammed Sannu was born at Ede to Ilorin born scholar and cleric.
31. Shaykh Sanni Awwal who hailed from Kano was a popular Tijaniyyah master whose evangelism effort covered the whole of Yorubaland, Ghana, Benin Republic, Togo, Ivory Coast, etc. He was a close associate of Shaykh Ibrahim and part of the first team to visit the great Shaykh at Kaolakh.See generally, Awwal Baba Taofiq in *The Icon of the Mystics: Shaykh Ibrahim Niass al Kaolakhy,*Ilorin 2008, p.150
32. Shaykh Abdul Qadir was an Ibadan-based Sufi and Islamic scholar
33. Shaykh Jamiu Shamsudin Bulala was born at Offa, Kwara State. His father was from Ogbomosho while his mother Oyebimpe was a princess of Anlelerin Ruling House, Offa. He read Quran with Alhaji Ismail Jeje of Arogun's Compound before he joined the Arabic School of Alufa Basheer Adangba of Ilorin. He became a great Saint of the Tijaniyyah order celebrated everywhere. He spent a lot of his time in private meditation and his prayers were believed to be efficacious. He died on 5th March 1989. See generally, Uztaz M. Hussain, *The History of Islam in Offa, 1850-1989 (Ilorin:* Oladotun Bisi Printers, 1989), pp.80-81.
34. Personal Interaction with Dr Dawood. Shaykh Bello Muhammad Raji was born in 1927 to Jagun Olukosi family of Ede to Pa Raji Adeoye. He learnt Quran from Shaykh Dhul Qarnayn Gegeloso, Ede and at Ilorin. He also studied with Alfa Shittu Odunade of Odunade Compound, Ede. He was a popular preacher at Opoyeosa Area, Ibadan, Shaykh Adebolu Compound, Ibadan, etc. He became attached to Shaykh Ibrahim Abdullah Niyas through his teacher Shaykh Sanni Awwal. He established Zawiyah and a Central Mosque at his house at New Gbagi Area, Ibadan. See Tosin Akinjobi & Opeyemi Adewumi,"Biography of Shaykh Bello Muhammad Raji" in Siyan Oyeweso (ed.), *Crowns and Turbans in the Promotion of Islam in Osun State: Essays in Honour of HRM Oba Raufu Olayiwola*

Olawale, Adedeji II, Akinrun of Ikirun (Abuja: Mega Press Ltd., 2012), pp.171.

35. Personal communication with Professor Abdulrahman Oloyede, aged 61, Chief Imam, University of Ibadan, on 22 August, 2016 at the Department of Arabic and Islamic Studies, University of Ibadan, Ibadan.
36. Personal communication with Dr. Uthman Ibrahim, aged 46, Senior Lecturer, Department of Arabic and Islamic Studies, University of Ibadan, Ibadan on 22 August, 2016 at the Department of Arabic and Islamic Studies, University of Ibadan.
37. Personal communication with Alhaji Mahmud Muhammed Awwal, the Chief Imam, UCH Central Mosque at University College Central Mosque, Ibadan on 1st September, 2016.