



DĀRUL 'ULŪM

IN THE PERMANENT RECORD OF HISTORY

A Collection of Articles presented to Commemorate the
60th Anniversary of Dārul 'Ulūm, Isalekoto, Ilorin.

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دار العلوم

في سجل التاريخ الخالد

مجموعة مقالات وبحوث لمناسبة العيد الستين لتأسيس مدرسة دار العلوم،
لجبهة العلماء والأئمة، إيلي كوتو، إورن

محرر

الأستاذ الدكتور عبد الغني أجمولا عبد السلام

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ACADEMIC CURRICULUM OF DARUL-ULUM ARABIC SCHOOL AS A USEFUL REPELLENT FOR INDULGENCE IN ECONOMIC AND FINANCIAL CRIMES IN NIGERIA.

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1.0 ABSTRACT

Economic and Financial crimes do portray one of the major challenges being faced by many countries of the world today. The havoc this pattern of crimes wrecks on various affected states almost on daily basis is more than what can be described within a twinkle of an eye. A number of legal and institutional frameworks have been developed to tackle the menace by successive government administrations of various affected nations. However, previous and current unfolding events here and there have reflected the platitude that none so far has played out the role of true magic wind. Thus, interest in some quarters seems to be shifting gradually towards exploring what better paradigms are there available in Shariah to tame the tide of the discomfiting wave of economic and financial crimes.

Darul-Ulum is an age-long Arabic and Islamic school located in Ilorin, Kwara State, Nigeria where, among others, Arabic studies and Islamic law are taught in their pure and comprehensive form to knowledge seekers among the teeming youths and the elderly who enrol thereat from time to time. It is thought pertinent to search through the contents of the academic curriculum of this school as a case study among several other Arabic and Islamic schools in the country. The objective is to see whether the said academic content, being Islamic law tailored, is such that is capable of infusing some anti-graft mentality into the inner minds of the teeming youth who constitute majority of the learners. This paper consequently finds that some branches of learning in the Arabic – Islamic school such as Exegesis (Tafsir), Sayings of the Prophet (SAW) (Hadith), Jurisprudence (Fiqh) and Ethics (Akhlāq) do contain a number of anti-crime dosages which are likely to unconsciously discourage knowledge seekers from espousing the illicit



acts. It is further found that the reward system of Islamic law, which is lacking in the western styled legal peculiarity, is capable of constituting a major reason behind abstinence from the crimes. It is thus recommended that wisdom be drawn from this reward system into the Nigerian criminal law to achieve better result in the anti-graft war in Nigeria and elsewhere.

2.0 INTRODUCTION

Economic and financial crimes are not new to be heard of in Nigeria and in every climate of the world. The platitude is that this collection of crimes is nothing but an aberration which should be rubbished with good riddance. The fact that a number of evolved frameworks in Nigeria and elsewhere to combat the menace have failed to record success stories being expected has called for exploration of other angles and paradigms in an attempt to end the war against the crimes.

Darul-Ulum Arabic and Islamic school in Ilorin, Kwara State, Nigeria is the case study in this paper among many Arabic schools in the country. In this school, just as in similar others, imparted knowledge is such that is capable of driving the youths away from inclination to criminality and all that represents indecency. The idea is maintained in this work as what is required in Nigeria to checkmate the rising wave of economic and financial crimes. To this extent, the writer shall at relevant juncture call for the leaf borrowing from the anti-graft policy of Islamic law being learnt through the curriculum of Darul-Ulum. This seems to have the capacity to improve the less performing crime laws of Nigeria.

The particular branches of knowledge in the academic curriculum of Darul-Ulum are the main thrust of discussion in this treatise. However, it shall be a matter of pertinence to set a prelude by going a bit historical into the discourse of establishment of the school as well as the concept and implications of economic and financial crimes. It is after all this and the treatment of the major thrust that the work shall feature recommendations and conclusion as expected in that order.

3.0 ESTABLISHMENT OF DARUL-ULUM ARABIC SCHOOL

The second missionary endeavour to Nigeria was marked by the advent of the first English-speaking Christian mission in Badagry in September 1842^[1]. Ever before this time, the Portuguese had been the first Europeans to set foot on what is now a part of Nigeria^[2]. Upon percolation of the British



into the area much later, the colonialists paid visit to a number of places including Ilorin, the present capital of Kwara State. Just like their experience in the upper northern area^[3], the British noticed that Islam and Islamic knowledge were well entrenched in Ilorin. As this was to their dismay, they came up with so many pranks and measures to change the situation they met on ground. They later achieved their ambition by establishing missionary schools through which Christianity was spread round the town of Ilorin^[4] and other areas of their interest.

Though the erudite Muslim scholars on ground then tried their possible best to maintain the status quo in the town, the British schools had become so endeared to many young and adult learners that only very few were ready to continue with the Arabic and Islamic education^[5]. Shaykhs Muhammad Belgore Al-Fullani, Waziri Bidda and Ahmad Abubakr Ikokoro were some of the prominent scholars at the time^[6]. Deserving greater recognition among the later scholars were Shaykh Tajul-Adab and Shaykh Muhammad Kamaluddin for the unique role they each played in introducing some aspects of a well standardized system of education (Madrasah Nizamiyyah)^[7].

Arabic education in Ilorin later got its complete fledge of international standard with the introduction of Darul-Ulum in 1963^[8]. Three different categories of personality worked together for the school creation in the year. One of these was the team of the Imams and scholars in the town who noticed fading interest in the acquisition of Arabic and Islamic knowledge and consequently met with the then Emir Zulkarnayn Gambari, of blessed memory, on their suggestion of establishing a pure Arabic school where the dying culture of Arabic schooling could be resuscitated in the town. The Emir agreed with them and then called on Shaykh Adam Abdullahi Al-Ilory (May Allah be pleased with him) to join the league of Imams and scholars of Ilorin on this laudable project^[9].

Al-Ilory had earlier established public Arabic school (Markaz) in Abeokuta in 1952, after which he moved the school to Agege, Lagos in 1955^[10]. The remarkable progress recorded by the late sage in his Agege base of the school must therefore have impressed the Emir to invite the great Shaykh to midwife and pilot the establishment and academic running of the school^[11]. To this extent, Al-Ilory was responsible for constructing the rich and enviable name (Darul-Ulum Li-Jabhatil-Ulamai Wal Aimmah) the school



bears till today^[12]. The credit also goes to him for being the architect of the academic curriculum of Darul-Ulum, same having been drawn from the curriculum of his Markaz at Agege, Lagos^[13]. Not only this, the bulk of the teaching staff members of Darul-Ulum have since inception till now been products of the said glorious Markaz. May Allah grant Al-Ilory and all other stakeholders in the establishment of the school an excellent abode in the paradise (Amin).

4.0 CONCEPT AND IMPLICATIONS OF ECONOMIC AND FINANCIAL CRIME

Economic and financial crimes are really not a new dimension of crimes. They are rather a variant of the entire gamut of crimes which have been in the reckoning of people since antiquity. For instance, in the previous Roman-Dutch law, no difference whatsoever was recognized between felonies and misdemeanours. Every unlawful act punishable back then at the instance of the State was crime^[14].

Simon and Hagan have traced the root of economic and financial crimes in the United States to the countless privileges and perks which politicians of all stripes and at all levels of government conveyed upon themselves in the olden days. Those privileges are said to have contributed to an atmosphere of elitism and arrogance in an environment conducive to the idea that holders of political powers can do no wrong^[15]. According to the same writers, it was from the wide concept of elitism and arrogance than other larger corrupt offences sprang up all under the theme 'white collar deviance. The last of these other larger corrupt offences is said to be economic crime, which has been defined to mean any non-violent, illegal activity that principally involves deceit, misrepresentation, concealment, manipulation, breach of trust, subterfuge or illegal circumvention^[16].

Economic and financial crimes are fast becoming a phenomenon throughout the globe. Though, not a new brand of offences unknown at all hitherto, the increasing wave of civilization and progression in technology has been responsible in recent times for broader and unfamiliar manifestations of this brand of crimes. This has made the ill-effects of economic and financial crimes to be more devastating and unbearable. For instance, the integrity of financial markets is compromised, economic distortions are created while erosion of investor confidence sets in^[17]. Further, international capital flows and exchange rates become volatile due to unanticipated cross border

(Tasawwuf) is to comport one's behaviour within the acceptable connotations of Islam and goodness and to stay away from all that is despicable or ignominious (depravity – razilah) in preference for virtue and decency^[25].

On the curriculum itself, it is good to start by unfolding the tripartite levels of knowledge pursuit in the Arabic school. These are the primary (Ibtidaa'iyyah or Tahdiriyyah) category which lasts for three academic years and the intermediate or junior secondary (I'daadiyyah) level for which a period of four academic years is stipulated. The third and the last stage is the senior secondary school (Tawjihiyyah or Thanawiyyah) stratum which is a three year duration programme like the first category.

Having said the above, it is important to state that completion of the art of Quranic recitation is in many instances the qualification for entry into the first of the three mentioned cadres. Subjects taught at this elementary cadre include Quranic text, Tajwid^[26], Hadith^[27], Elementary Jurisprudence (Fiqh)^[28], Islamic Monotheism (Tawhid)^[29], Prophetic history (Sirah Nabawiyyah)^[30], Poems (Anaashid)^[31] and few others^[32].

In addition to the subjects mentioned above, the I'daadiyyah cadre teaches other subjects such as Mathematics (Hisab)^[33], Ethics (Akhlāq)^[34], Geography^[35], Syntax (Nahw)^[36], Morphology (Sarf)^[37] etc. The earlier mentioned subjects of the Tahdiriyyah level are to be understood as being taught at advanced rate and deeper intensity in the I'daadiyyah category.

As for Tawjihiyyah (Thanawiyyah) programme, this category also teaches some of the stated subjects in the first two levels at much higher depth. A number of new courses are also introduced to learners at this stage. They include Ulum al-Tafsir^[38] i.e. Science of the Exegesis of Al-Qur'an, Ulum al-Hadith^[39] i.e. Science of the Sayings of the Prophet (SAW), Usul al-Fiqh^[40] i.e. Islamic Jurisprudence, Al-Faraaid^[41] i.e. Islamic Law of Inheritance and Ilm al-Nafs^[42] i.e. Psychology. Others are Prosody (Arud)^[43], Rhetoric (Balaghah)^[44], Logic (Mantiq)^[45], Islamic History (Al-Tarikh al-Islamy)^[46], Methodology of Teaching (Turuq al-Tadris)^[47] etc.^[48]

Of all the subjects of learning in the tripartite academic cadres at Darul-Ulum, this paper only selects three subjects from the I'daadiyyah cadre upon which to base its study of the discouraging elements of the Arabic school curriculum for economic and financial crimes. These subjects are Tafsir (Quranic Exegesis), Hadith (Sayings of the Prophet) and Akhlāq (Ethics).



transfers. Money launderers have no legitimate interest in industries used to facilitate their activities and there is rapid movement of funds through the financial system that makes profits and investments unreliable^[18].

The Nigerian Economic and Financial Crimes Act, 2004, was enacted to address a wide range of crimes of which corruption is just a fraction. To this extent, the Act is different from an earlier one (ICPC Act) which is primarily aimed and directed at the fight against corruption in public offices. EFCC Act offers a working definition for the crimes covered by it. It defines the economic and financial crimes as:

The non-violent criminal and illicit activity committed with the objective of earning wealth illegally either individually or in a group or organized manner thereby violating existing legislation governing the economic activities of government and its administration and includes any form of fraud, narcotic drug trafficking, money laundering, embezzlement, bribery, looting and any form of corrupt practices, illegal arms deal, smuggling, human trafficking and child labour, illegal oil bunkering and illegal mining, tax evasion, foreign exchange malpractices including counterfeiting of currency, theft of intellectual property and piracy, open market abuse, dumping of toxic waste and prohibited goods, etc^[19]

The definition in the above quotation seems detailed and comprehensive. Nevertheless, same is viewed as far from being all encompassing. On the first leg, the definition is detailed for its coverage of a manifold of acts which can constitute economic and financial crimes. There is also another direction to the fact of wide coverage of this conception. The provision of the EFCC Act in s.6 (2) (a-f) empowers the economic and financial crimes' commission to enforce the provisions of some other subsidiary legislations relating to economic and financial crimes outside^[20] the EFCC Act. To this extent, Chawki correctly submits that the offences of Advance Fee Fraud and related others may be accommodated as forms of economic and financial crime^[21].

On the other leg, however, the definition seems somehow narrow as it appears to shut the violent aspect of economic and financial crimes outside the spheres of this brand of crime. There exists proclivity for economic and financial misconducts to involve some elements of violence at times.



Whenever this occurs, the present style of construction of the EFCC definition at hand will offer escape shield to perpetrators of such misconducts as the very acts of misconduct will be seen to be ultra vires the ambit of economic and financial crimes. This is serious disservice to the anticipated success of the war against graft in Nigeria. This reason and similar others do constitute serious inhibition against workability of the available legal and institutional frameworks on ground. Need is therefore imminent to look elsewhere for the way out from this problem. It is on this note that the academic curriculum of Darul-Ulum Arabic and Islamic School in Ilorin becomes pertinent to look through as a possible repellent for the graft.

5.0 IMPACT OF THE ACADEMIC CURRICULUM OF DARUL-ULUM

According to the New Penguin English Dictionary, curriculum refers mainly to the courses offered by an educational institution^[22]. By this, the courses of study at the case study Arabic school under reference are what this paper intends to check through and analyze in order to discover the discouraging elements therein for the learners against economic and financial crimes. It will be recalled that this curriculum has earlier been described to be exactly that of Arabic and Islamic Training Centre (Markaz), belonging to the late Al-Allamah Adam Abdullahi Al-Ilory. To this extent, to engage in a discourse of the curriculum of Darul-Ulum is as good as discussing Markaz curriculum.

Before delving into this discussion properly, it is instructive to note that the particular curriculum in mind bears some mystical traits or elements in some aspects of its contents. Al-Fullani^[23] has earlier mentioned this while writing on the improvements introduced by Al-Ilory to the system of Arabic education in Nigeria^[24]. Without doubt, the overall target of the coloration of mysticism in some aspects of the academic curriculum of Markaz (and by extension, Darul-Ulum) is to achieve production of a well cultured and well behaved generations of young and adult learners who shall be found worthy not only in knowledge but also in morals, ethics, conducts and integrity.

The above explains why products of Markaz (and Darul-Ulum) or even any other similar Arabic school are expected to be of pleasant characters and to harbor animosity for vices such as the subject of this paper, economic and financial crimes. This is so because part of the objectives of mysticism



The reason behind the choice of I'daadiyyah subjects is that the cadre is the most often attended among the three categories.

Some students would jump over the elementary (Tamhidiyyah) stage on account of having passed through some foundational knowledge either at home or elsewhere. On the other hand, some other learners will stop at the I'daadiyyah stratum, jettisoning progression to the third stage due to their early desire to start University education or engage in any other venture of life. With this, since the projection is that the discouraging factor of the curriculum will work against economic and financial crimes in a huge number of the products of the school, it follows that the level being most sought after must be made the case study. Having said this, it is appropriate to delve into Tafsir, being the first of the three selected subjects, and discuss how some of its curriculum contents discourage inclination to economic and financial crimes.

THE SUBJECT OF TAFSIR AND ITS ANTI-GRAFT IMPACT

The instructional material for learning this subject at Darul-Ulum is *Al-Burhan Fi Tafsir Juz' Amma*^[49] written by Shaykh Abdul-hamid Bashar^[50]. It contains thirty seven (37) chapters of the Holy Quran beginning from the chapter of The Tidings (Al-Nabai) to the chapter of The People (Al-Nas). Some contents from these chapters such as Al-Nabai^[51], Naziat^[52], Abasa^[53], Takwir^[54], Infitar^[55], al-a'ala^[56] have been found to be relevant to the discourse of discouraging economic and financial crimes in the mentality of young and adult learners.

In the chapter of al-Nabai' for instance, there are about six verses of robust and impressive promises of glad tidings by Allah to the pious. Going by the particulars of these divine promises (which are to be realized on the Day of Judgment), no Muslim will wish to be eluded by the said promissory benefits. However, Allah has, in the concerned chapter, streamlined the beneficiaries only to those who fear Him i.e. Al-Muttaqun. Taqwah, which is the Arabic noun form of the subjective noun (Muttaqun), is God fearingness, godliness, devoutness, piety or religiousness^[57]. The reward system of Islam is a strong factor capable of inculcating in whomever it may concern the high spirit of antipathy and condemnation for grafts act such as economic and financial crimes. To do otherwise is to puncture the piety qualification of the people and then render them not worthy of the divine largesse on the day of accountability.



For the purpose of clarity and precision, the verses of the Qur'an containing these promises are hereinbelow quoted:

As for those who are mindful of God, they shall surely triumph: theirs shall be 'gardens and vineyards, and young maidens of equal age, and overflowing corps. There, they shall not hear any idle talk or any untruth; all this will be a recompense, a gift that will suffice them, from your Lord.^[58]

Apart from the above, the same Quranic chapter under reference also contains serious warnings for the entire universe against infidelity and all other forms of indecency. The relevant passage here describes the tormenting penalty of Allah which is close by for the disobedient class of people who shall, upon seeing the records of their evil deeds on the judgment day, wish to have been ordinary sand which has gotten no punishment to contend with^[59].

In the chapter of the Pluckers (Al-Naziat), God the Almighty speaks of the hell fire waterloo being the final abode of the transgressors and those who are crazy of materialism^[60]. In the same way; He gladdens the heart of the righteous who reject to follow their devilish inner instincts commanding them to commit ungodly acts. To this set of people; their divine promise is entry into the paradise wherein they shall forever abide^[61]. The point being driven home is possibility of both the warning and the glad tidings to play out in the young and adult learners under this curriculum. Thus, they will avoid the indecency which includes entanglement in the commission of economic and financial crimes. Akin to this is the note of ephemeral nature of all pleasures of life (most especially the proceeds of fraud) which sinks into one's memory upon reflecting over another portion of the chapter of Al-Naziat which describes the day of resurrection as being so terrifying and horrific that human being will assure he has only spent just a morning or evening period while on earth^[62].

At times, what burdens the mind of a perpetrator of fraud or any other form of economic crime is the comfort of committing same in the hide where no one catches his glimpse. This illusory feeling of security is badly shattered and neutralized by the content of Quranic chapter of The Clearing Asunder



(Surah al-infitar) where Allay informs that "Surely, there are guidance watching over you, noble recorders who know all that you do"^[63].

Further, the extreme love of wealth by man is categorically mentioned in the Holy Quran^[64]. The clear understanding of Allah's statement that on that day, you (humans) shall be questioned about your wordly favours^[65] is emphatic enough for the pious to shun fraud.

THE SUBJECT OF HADITH AND ITS INFLUENCE AGAINST ECONOMIC CRIME

The book of Hadith in the I'daadiyyah curriculum of Darul-Ulum is the common Arba'in texts of the prophetic sayings compiled by Al-Imam al-Hafiz Muhyiddin Ibn Sharafiddin al-Nawawy al-Shafi'i^[66]. This book of Hadith is taught to the second year students of Darul-Ulum and therein compiled are a number of inferences from the Prophet (SAW) which patently caution man from being over obsessed for wealth accumulation.

One Hadith in this context is Hadith No. 2^[67] in which the message of destiny (Qadar) being the determinant of what becomes of man on earth is stressed. The inference from the Hadith is that man is cautioned against extra pressure efforts (like involvement in graft) to gain wealth willy-nilly. With this, the target is for him to lower his gaze on attaining materialism at all cost. This is more so that the Hadith enjoins cultivation of deep faith in destiny. The relevant portion of this prophetic saying goes thus;

"And do have faith in the destiny; good or bad ..."

Another relevant portion of the collection of Hadith being studied is Hadith No. 4^[68] where the size of one's wealth is said to be one of the four different conditions of man which Allah will decree through His instructions to Angel Jibreel while the foetus is still at an unripe stage in the womb^[69]. The only probable impact this declaration can have on man is that of resignation to youth and disdain for fraudulent means of getting money as the issue of wealth attainment is a pre-determined one.

In another Hadith^[70], the Prophet (SAW) discourages man from espousing filthy means of making money when he says;

Allah the Almighty is certainly pure and He will not accept of anything except what is pure. And Allah orders the faithful the same way He has ordered the messengers, saying; Oh you messengers, eat any of what is pure and do good^[71]



Further, the contents of Hadith Nos. 20^[72] and 21^[73] have different ways of cautioning against indulgence in economic and financial crimes. While the former enjoins social self restrict or shyness, the latter emphasizes the need for uprightness, rectitude and integrity at all times. Going by the former, those who engage in economic crimes are usually the care free class of people in the society who will not think of the opprobrium their illicit acts will bring to them. To this set of people, Hadith No. 20 above is enough a caution. For the latter Hadith, people who are given to graft now know that they are outside the group of the righteous by their fraudulent acts. This knowledge is enough to discourage them from furtherance if they choose to be on the side of rectitude.

THE SUBJECT OF AKHLAQ AND ITS DISCOURAGING EFFECT ON ECONOMIC AND FINANCIAL CRIMES

Shaykh Hafiz Hassan al-Mas'udi^[74] of Cairo, Egypt, was the author of the recommended textbook for the subject of Akhlaq (Ethics) in Darul-Ulum. The book is a two volume book^[75] put together in one. It is taught at the final year of the I'daadiyyah category.

From the concept of ethics given in the book^[76] as rectitude of mind and other sense organs, the role of this subject in shaping the mentality of man against graft is not hard to detect. Akin to this submission is the objective of the subject, also given in the book^[77], as securing what will enable one to gain highest beneficial elevation on the last day.

The textbook under reference also discusses other anti-graft topics such as good morals, abstinence from embezzlement or perfidy, honouring trust and modesty or continence from other people's belongings. On good morals, the need for man to avoid denting acts is emphasized^[78] with deducible admonition to always emulate the good characters of Prophet Muhammad^[79] (SAW) whom Allah has described in the Qur'an as being of the finest and highest grade of morals.^[80]

On the need for one to live to redeem his promises, the textbook emphasizes^[81] this a great deal quoting a popular saying of the Prophet (SAW) in which three signs of an hypocrite are mentioned. The particular point of reference here is the third of these signs i.e. Perfidy (Khiyanah) by one who is in position of trust.

What is being driven home here is the need to eschew perfidy (part of which is fraud) if we must be free from the label of hypocrisy as human beings are



all in position of trust to one another with respect to what they possess. Akin to this is an independent topic of trust keeping discussed in the textbook where the saying of the Prophet (SAW) nullifying faith for he who betrays trust is quoted in addition to the Quranic authority commanding trust keeping.^[82]

Contenance from what is in people's hands is also discussed.^[83] It is conceptualized as staying away from what is prohibited and what contravenes dignity.^[84] Endurance, abstinence (Zuhd) and contentment (Qana'ah) are given as some of the offshoots of continence (Al-'Iffah).

So far, the above are some of the lessons to be learnt from this subject of ethics in the curriculum of Darul Ulum at I'daadiyyah category. Without mincing words, the discouraging elements in each of them against indulgence in economic and financial crimes are clear and lucid enough for all to see. However, it may be argued that anti-graft legal frameworks of Nigeria and other nations of the world do also have some forms of discouraging element and that same is not only an exclusive preserve of the Islamic law tailored curriculum of the Arabic school under reference. Yes, this is to an extent true, but the difference is that while people will be more ready and spontaneously disposed to get checkmated by the threats and reward promises of Islamic law based literatures, the man-made anti-graft legal frameworks do not command such compliance. Absence of political will to enforce compliance may be cited as one reason in this circumstance. The all-is dirty syndrome which hinders the moral confidence of the authority to rise to effectuate enforcement is another solid reason.

CONCLUSION

What has been discussed so far is the possibility of checkmating economic and financial crimes through the influence of Islamic materials. The curriculum of Darul-Ulum Arabic school in Ilorin, Kwara State has been used as the case study for this work. The anti-graft effects which the comprehensive contents of this curriculum may have on the young and adult learners of the school and sister others have been indicated and discussed in line with the limited space of this paper.

What is recommended is the leaf borrowing by the Nigerian government and, possibly, governments of other affected nations from the reward system of Islamic Law which has been observed to be effective driving force towards compliance in this respect.



And before dropping the pen finally in this paper it is, considered worthy to note that the instructional materials at Markaz for the cadre studied are what the writer has worked with while discussing Darul-Ulum curriculum. This is done in line with the arrangement agreed upon by the founding fathers of Darul-Ulum^[85]. The only situation where the paper has referred to an instructional material different from the one in use at Markaz is while discussing the subject of ethics. The book mentioned there differs from the recommended textbooks for the subject in Markaz. Nevertheless, this work refers to it for being the one at disposal and for the fact of content semblance it shares with that of Markaz which is not readily available with the writer at the time of this research.

The strong hope of the researcher is that those at the helm of affairs at Darul-Ulum are still on the spirit of keeping faith with the tradition of making the Darul-Ulum curriculum reflective of the academic curriculum of Markaz. However, this writer once heard of an unpleasant but unconfirmed information concerning departure of Darul-Ulum from Markaz curriculum in some aspects. As already stated, the writer is yet to verify the authenticity of this information. However, it is a platitude that to maintain sameness of curriculum in all the subjects is part of what can continue to give the Arabic school its deserved historic reverence and recognition. This is the end of the paper. May God keep the school glowing and may He spare the lives of the living among its stakeholders and forgive the deceased.

END NOTES

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2. Ibid., p. 74
3. Okonkwo C.O., Criminal Law in Nigeria (2nd ed., Spectrum Books Limited, Ibadan, 2009) pp. 4 and 5
4. Zuglul S.A., Darul-Ulum Fi Safahat al-Tarikh (Mustafa Akewukewe Printing Press, Ilorin, 1993) pp. 2-3
5. Ibid, p. 3
6. A.S. Agaka, Ath-thaqafah al-'Arabiyyah Fi Madinati Ilorin. This book, which I cannot lay hands on now, was originally a first degree project of the author (Late Dr. Abdulhamid Agaka) submitted many decades ago to the Department of Arabic Language of Bayero



University, Kano. The present writer came across and read it about three years

7. Ibid.
8. Zuglul S.A., p. 4
9. Ibid.
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11. Oloyede I.O., 'Markaz in Nigeria's Public Sphere: Of Exceptional Teachers, Preachers, Scholars and Public Servants' in (Islam-Nigeriana – On Being Muslim in Contemporary Nigeria (eds) Oloyede I.O. et al., Pan-African University Press, Austin, USA, 2022) p. 110
12. Ibid.
13. Personal Interview with the President of the Alumni Association, Hon. Justice Ahmad Olarewaju Belgore PJCA (Rtd.) F. DRI in his residence at Flower Garden, Ilorin, Kwara State in the evening of 13/08/2023.
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16. Ibid.
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18. Ibid.
19. S. 46, EFCC Act.
20. These other subsidiary legislations include; The Money Laundering Act, The Advance Fee Fraud and Other Fraud Related Offences Act, The Failed Banks (Recovery of Debts) and Financial Malpractices in Banks Act, The Banks and other financial institutions Act and Miscellaneous Offences Act.



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22. Allen R., *The New Penguin English Dictionary* (Omnia Books Limited, Scotland) p. 347
23. Adam Yahaya Abdulrahman Al-Fullani
24. Al-Fullani A.Y.A., 'Al-Allamah al-Ilory wa Islah Nizam al-Ta'alim al-'Araby al-Najiry' in (Al-Shaykh Adam Abdullahi al-Ilory Fi Mawkib al-Khalidin (ed.) Abubakre R.D, Vol. 1, 2012) p. 570.
25. Khattar Y.M., *Al-Mawsu'ah al-Yusufiyyah Fi Bayan Adillah al-Sufiyyah* (2nd Ed., Maktabah Dar al-Albab, Vol. 1, 1999) p. 13
26. The instructional material for this is *Dalil Qiraatil – Mus'haf*
27. The instructional material for this is *Arba'ina Basitah*
28. The instructional material for this is *Qawaid al-Salat*
29. The instructional material for this is *Durus al-Tawhid wal – 'Aqeedah*
30. The instructional material for this is *Khulasatul – Sirah al-Nabawiyyah*
31. The instructional material for this is *Al-anashid al-Markaziyyah*
32. Such as *Writing (Al-Khatt)*, *Caligraphy* and *Elementary Arabic Language Skills*
33. The instructional material for this is *Mabadihul – Hisab*
34. The instructional material for this is *Taysir al-Akhlaq Fi Ilm al-Akhlaq*
35. The instructional material for this is *Kitab al-Jugrafiyyah wal-Tarikh*
36. The instructional materials for this include; *Ma'arifatul-Damaair wal-Huruf* and *Matn al-Ajirrumiyyah*
37. The instructional materials for this include; *Tasrif al-Mubtadih, Matnul – Binai/Tasrif al-Miidani*
38. The instructional material for this is *Mabadih al-Tafsir*
39. The instructional material for this is *Kitab al-Bayquni*
40. The instructional material for this is *Matn al-Waraqaat*
41. The instructional material for this is *Bughyatul – Talib Fi al-Mirath*
42. The instructional material for this is *Mabadih ilm al-Nafs al-Tarbawy*



43. The instructional material for this is Ta'arif al-shi'ir al 'Araby Wal-Qafiyah
44. The instructional material for this is Durus al-Balagh
45. The instructional material for this is Isagoje
46. The instructional material for this is Al-tarikh al-Islamy
47. The instructional material for this is Nizam al-Ta'alim al-Araby Wal-Islamy Wa Tarikhuhu Fi al-Alam al-Islamy
48. Alayande T.A.Y., 'Markaz T'alim al-A'raby al-Islamy: Muqarraraatuhu al-Dirasiyyah Wa-anshitatuhu' in (Al-Shaykh Adam Abdullahi al-Ilory Fi Mawkib al-Khalidin (ed) Abubakre R.D., Vol. 1, 2012) p. 731.
49. 13th ed., Olohuntoyin Nigeria Enterprises, Odusanya Street, Mushin, Lagos, October, 2022.
50. An Ilorin indigene who passed out from Markaz, Agege – Lagos in early 1980s and has since been teaching thereat. He is now among the senior staff members of Markaz.
51. Chapter 78
52. Chapter 79
53. Chapter 80
54. Chapter 81
55. Chapter 82
56. Chapter 87
57. General and Scientific Dictionary of Language and Terms (2nd ed., Dar al-Kutub al-ilmiyyah, Beirut-Labanon, 2005) p. 250
58. Q. 78: Verses 31-36
59. Ibid., Verse 40
60. Q. 79: Verses 37-39
61. Ibid., Verses 40-41
62. Ibid., Verse 46
63. Q. 82: Verses 10-11
64. Q. 102: Verses 1-2
65. Ibid., Verse 8
66. Born 631 A.H. and died 676 A.H.
67. Narrated by Umar, May Allah be pleased with him
68. Narrated by Abu Abdulrahman Abdullahi Ibn Umar Ibn al-Khattab, May Allah be pleased with them all.



69. See p. 8-9 of the Hadith collection
70. Narrated by Abu Hurairah
71. See pp. 12-13 of the Hadith collection
72. Narrated by Abu Mas'ud Uqbah Al-ansary Al-badry
73. Narrated by Abu Amr or by Abu Amrah Sufyan Ibn Abdullahi Al-Thaqafy
74. He was among the staff members of Al-azhar when he wrote the book.
75. The first volume starts from p. 2 and ends on p. 22 while the second volume starts on p. 23 and ends on p. 44
76. P. 3
77. Ibid.
78. Pp. 8 – 9 of the Ethics book
79. P. 9
80. Q. 68: Verse 4
81. On pages 9 and 10
82. From pp. 14 – 16
83. On pp. 16 – 17
84. See p. 16
85. Zuglul S.A., p.4