

An Appraisal of Sheikh Adam Abdullah Al-Ilori's Educational Philosophy: A Way of Reclaiming the Islamic Identity in Nigeria

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Abstract: The reluctance of the Muslim world to accept the Western system of education at its initial stage was the fear of loss of identity. The colonization of the Muslim world which consequently paved way for power subjugation, economic exploitation and political domination confirmed the Muslims' initial lukewarm attitude to it. However, no sooner that the Muslims were lured into accepting the western system of education than they became absorbed in it and soon realized that they had been robbed of their worldview and culture; Indeed, the identities of Muslims in Nigeria started changing and fading during the foreign rule and after the independence. Excessive materialism and secularism were factors which contributed to such changes. That notwithstanding, re-gaining an Islamic identity as *khalifah* of Allah has become a vital discourse among the Muslim intellectuals before and after the First World Conference on Muslim Education held in Makkah in 1977. This has equally been the feeling of some prominent Muslim scholars in Nigeria. Of such scholars is Sheikh Adam Abdullah al-Ilori whose educational philosophy is intended to be appraised in this paper. Therefore, this paper aims at presenting the educational philosophy of this seasoned scholar as a way of reclaiming the Islamic identity that has been diluted among the contemporary Nigerian Muslims. The paper will also proffer ways of recapturing the pristine Islamic identity through intellectual exercise, women education, teaching methodology and the way forward to withstand the new ideas posed by contemporary challenges.

Key words: Educational Philosophy • Islamic Identity • Elementary Education • Women Education • Adam Abdullah al-Ilori

INTRODUCTION

Education, for long, has been a major instrument of reviving Islamic identity. Indeed, playing the game and keeping on rolling the ball of Islamic civilization and intellectualism in the past, present and, of course, in the future, is the prime task of eminent Muslim scholars. The weakness of the Muslims in the recent period has been attributed to their non-challant attitude to these moral and religious obligations. This consequently has led to the occupation of their land by the colonialists and the erosion of Islamic identity in the face of Western civilization. They have, therefore, fallen from grace to grass. The magnitude of the deplorable condition of the Muslims is aptly described by Al-Faruqi when he writes:

The *ummah* of Islam stands at present at the lowest rung of the ladder of nations. In this century, no other nation has been subjected to comparable defeat

or humiliation. Muslims have been defeated, massacred, robbed of their land and wealth, of their life and hope. They have been double-crossed, colonized, and exploited; proselytized and forcefully or by means of bribes converted to other faiths. They have been moreover secularized, Westernized and de-Islamized by internal and external agents of their enemies [1].

Meanwhile, the concern of Muslim scholars, thinkers and intellectuals throughout the world is to find solutions to the unfortunate spiritual and moral problems facing the *ummah*. The relevance of history has become obvious in the way it sensitized conscious Muslims to realize the past achievements of their predecessors in the field of knowledge discovery, development and dissemination. Since it is only a bastard who will fold his arms and feel unconcerned while the legacy of his forebears is being unjustifiably hijacked by an unauthorized person claiming

to be the right owner of such property, scholars are seriously at work to claim back to Islam its right to true knowledge and to save that knowledge from further distortion [2]. Scholars and educators like Jamal ad-Din Afghani (d. 1897), Rashid Rida (d. 1935), Sayyid Qutb (d. 1966), Hassan al-Banna (d. 1949), and others like Allama Muhammad Iqbal, and Muhammad Marmaduke have made remarkable contributions towards having a comprehensive and dynamic concept of Islamization of education in their speeches and writings [3].

One of the African Islamic savants that rigorously reformed and revived Islamic education was the man of courage, the 19th century icon, Sheikh 'Uthman bn Fodio who single-handedly initiated the holy Jihad in 1804 in Hausa land and some other parts of Nigeria and as well promoted Islamic education in the nooks and crannies of his emirates. Another scholar who has made remarkable intellectual contributions to Islam in the south-western Nigeria is Sheikh Adam Abdullah al-Ilori whose educational philosophy is the theme of this paper.

This discourse is not to mainly present an inclusive historical account of a prominent and an illustrious scholar, Sheikh al-Ilori, but to present a critical analysis of his educational thoughts with a view to reclaiming the Islamic identity among Nigerian Muslims. His contributions could not be over-emphasized due to the establishment of purposeful Islamic mission and his insights to the future of the *'ummah*.

The curiosity of the writers is neither to duplicate what others have written nor to write a new thing about Sheikh al-Ilori, but to have a critical assessment and analysis of his educational contributions and philosophical thoughts based on the available literature. Perhaps, this will help in reviving Islamic identity and proffer solutions to the present lackadaisical approach of the Muslims towards education as a factor for the restoration of the Islamic heritage.

Sheikh Adam Al-Ilori: His Birth and Educational Background: Sheikh Adam bn Abdul-Baqi bn Habibullah bn Abdullah popularly called al-Ilori was born in 1917 in Wasa near Djougou in the then Dahomey but currently Republic of Benin. He learnt the reading of *Qur'an* under the drill and tutelage of his father who was also a religious leader and preacher of Islamic faith. His itinerant preaching took his father to many parts of Yoruba land before he finally went to settle in the northern part of Dahomey from where he eventually married 'Aishah who gave birth to Adam. Adam subsequently furthered his

studies under the instruction of prominent Nigerian scholars in different parts of Nigeria. At Ibadan, he studied under Sheikh Salih - a prominent preacher popularly known as *'Esin ni o biwa'*. [4, 5, 6].

In 1935, the Shaykh moved to Lagos where he studied under Sheikh Umar Agbaji (1909-1974). Thereafter, he met Sheikh Adam Namaji of Kano (d. 1944) at Lagos. His contact with Sheikh Namaji was highly remarkable; as he initiated him into the *Qadriyyah* Sufi order, taught him some courses and from him he learnt the art of writing books. It is, however, stressed by Hamzah that Sheikh Adam used to visit a Syrian trader by the name Sayyid Musa al-'Amin to gain from his in-depth knowledge and this was the only contact he had with an Arab scholar before his exposure to Arab countries [5, 17].

Subsequently in his life, he was opportune to visit many Arabian countries where, he interacted with many Islamic scholars. In 1946, he went to the ancient al-Azhar Islamic University, Egypt where he demonstrated his erudition by passing all the seventeen subjects offered by the University [6, 17]. During his visit to Egypt, he learnt about the principle and practice of education, as well as the management and administration of schools, and was awarded a certificate equivalent to Al-Azhar Secondary School Certificate as well as an *ijazah* to become a professional teacher [7, 17]. Because of Sheikh Adam's intellectual endowment, vision and ambition to revive the culture of learning as the spinal cord of Islamic identity, this visionary leader was honoured with first class gold medal in Science and Technology by the Egyptian President, Husna Mubarak in 1989.

An Appraisal of Al-Ilori's Educational Philosophy

The Purpose of Education: Sheikh Adam's philosophy of education is strongly based on religious epistemology. It is similar to that of Imam Al-Ghazali and Ibn Khaldun. In many of his educational writings, he showed great admiration and respect for their intellectual discourse. According to the Sheikh, the aim of education is to elevate Man from animalistic status to the status of angels, for him to maintain good rapport with his Creator and other creatures. In other words, the aim of education is to train Man to become a sincere worshipper of Allah and for him to move from the state of *Islam* to that of *'Iman* and finally to the state of *'Ihsan*.

To the Sheikh, an education system which fails to provide all round development for a child is not a system worthy of adoption. He therefore opted for a system of education that will train Man physically, mentally,

spiritually and morally. To ensure physical development in a child, he made reference to some *Qur'anic* verses as well as *ahadith* of the Prophet on the significance of cleanliness and sporting activities. He opined that a child can develop his mental and intellectual ability through reading, observation and traveling [8, 17].

It has to be observed that the Nigeria's philosophy of education fails to take spiritual development with all seriousness and this is against the spirit of Islam as expressed by Sheikh Adam. A cursory look into the National Policy on Education shows that the philosophy does not allow spirituality to feature at all. It is only based on:

- the development of the individual into a sound and effective citizen;
- the full integration of the individual into the community; and
- the provision of equal access to educational opportunities for all citizens of the country at the primary, secondary and tertiary levels both inside and outside the formal school system [9, 10].

The national education goals which are derived from the philosophy are therefore:

- the inculcation of national consciousness and national unity;
- the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society;
- The training of the mind in the understanding of the world around; and
- The acquisition of appropriate skills and the development of mental, physical and social abilities and competencies as equipment for the individual to live in and contribute to the development of his society [10, 9].

The nation's philosophy of education, as indicated above, is one sided. It creates no room for spiritual development. This, to a very large extent, is responsible for the absence of spiritual development in the goals of education in the country as well. The profanity of the aims and objectives of education in Nigeria is one of the serious setbacks of the system. The secularist modernist worldview as well as the dismissal of God as a major characteristic of western education generally makes it one sided, and this makes its products to look down on

spirituality as a major factor of human backwardness. Education without religion has been likened to a body without soul, and this renders the body hopeless, useless and valueless [11].

To support this further, Adebayo quoted Mutahheri who sees knowledge without faith as a sharp sword in the hand of a drunken brute and a lamp in the hand of a thief to help him pick up the best articles at midnight [12]. It is therefore interested to note that Sheikh Adam of blessed memory did not once digress from his aim at producing all-round candidates who would be physically, mentally, spiritually and morally fit to face the challenges of this world and even the hereafter. Little wonder that he detested some so called Islamic schools which only have Islamic Studies as a sort of window dressing in the curriculum.

Furthermore, some philosophical questions asked by the Sheikh at many of his public lectures and *Tafsir* classes were: What is life? What is the meaning of being in life? What are we doing in life? What is the consequence of our actions in life? What shall we do after departing this world? What will be the terminal end of our existence? All those questions attempted to seek the ultimate truth, which is more spiritual than material. To adequately achieve the ultimate truth, religious education could not therefore be handled with levity. So, the compartmentalization between '*aqli* and *wahy* could not lead one to the ultimate goal. It is nothing but misleading, as the human reasoning has limits, and revelation serves as an illuminating galaxy for the reasoning in order to attain perfection.

The Sheikh never compromised his understanding regarding religious matters. This is why, to the point of his death, he kicked against dichotomy and discrepancy among the Muslim community. To him, Islamic cultural identity could only be attained through unity among the '*ummah*. Practically, through his actions and lectures, he stressed on education as the basis for attaining unity, because Islam itself calls or invites people to the unification of Allah which could only be attained through religious knowledge.

Islamic Versus Western Education: Sheikh Adam al-Illori, was a great advocate of unadulterated Islamic education. He believed that Islamic education, if thoroughly pursued, can offer as much as what the western system of education could offer. He, therefore, believed that a pure Islamic education is crucial to the Islamic identity in Nigeria. For this reason, he did not allow any western

subject in the curriculum of his Arabic Training Centre popularly called *Markaz at-Ta'lim al-'Arabi* which he established in April 1952 at Abeokuta, Ogun State but later shifted to Agege in Lagos State. According to him, the objectives of the Centre, are among others, to teach the Arabic language with a view to serving Islam; furnishing the government and private schools with Arabic teachers; producing mosques and Islamic organizations with Imams and preachers; proselytizing Islamic teaching among Muslims, Christians and idol worshippers and publishing Islamic books and tracts for awareness purposes [13].

It needs to be mentioned that the decision of the Sheikh to operate a pure Arabic and Islamic school was borne out of the disappointment he met in the operation of the so called Islamic schools where Islamic Studies and Arabic are superficially taught. He observed that the establishment of the *Ansar-ud-Din* Society in 1923, *Zumratul-Islamiyyah* in 1926, *Nawarud-Din* in 1934 and *Ansar-al-Islam* Society in 1945 was for the purpose of establishing Islamic schools where English language and western curriculum would be taught. He became disappointed when he saw that western subjects had taken over most of these schools [14]. He therefore lamented: "Arabic which is the spirit of Islam at that time was on the brink of death due to the aggressive learning of English." [15]. To bail out the Muslim from this predicament, the *Ansar-ud-Din* society reached an arrangement with the Shaykh to establish evening classes for the teaching of pure Arabic and Islamic Studies with no iota of English language. This arrangement failed after four years due to the lack of a good infrastructure and incentives.

Still ambitious of his educational philosophy, the Sheikh established his *Markaz*, where pure Arabic and Islamic Studies are taught. In the Centre, subjects like *Nahw* (Arabic Grammar and Syntax), *Sarf* (Etymology), *Insha'* (Composition), *Qira'a* (Reading Skill), *Balaghah* (Rhetoric), *'Arud* (Prosody), *Qur'an*, *hadith*, *Tafsir* (*Qur'anac* Exegesis), *Fiqh* (Jurisprudence), *Tawhid* (Theology) are taught [16]. The Sheikh was also a prolific writer who had written quite a good number of books in Arabic.

It is on record that Sheikh Adam threw his weight behind the establishment of the Department of Arabic and Islamic Studies at the University of Ibadan in 1962. He, at the same time, publicly condemned the inclusion of Christian Religious Studies and Comparative Religious Studies into the hitherto Department of Arabic and Islamic

Studies of the University of Ilorin and the changing of the Department to Department of Religions. This, to the Sheikh, was tantamount to westernization of Islamic education [17].

One of the shortcomings in the Western system of education which pushed Muslim scholars to preach against it, is actually its failure to recognize Allah as the Source of all knowledge and its bifurcation of knowledge into *dini* (religious) and *duniyawi* (worldly). To make it consumable to Muslims however, Mawdudi, called for its Islamization. He therefore observed:

Reflection on the nature of modern education and customs immediately reveals their contradiction with the nature of Islamic education and customs. You teach young minds philosophy, which seeks to explain the universe without Allah. You teach them science, which is devoid of reason and slave of the senses. You teach them economics, law and sociology, which, in spirit and in substance differ from the teachings of Islam. And you still expect them to have an Islamic point of view? ... The entire blame for this sorry state of affairs rests on the separation of *dini* (spiritual) from *duniyawi* (worldly) education. As I have just pleaded, this separation is totally un-Islamic. In the new system of education, a new course on *diniyat* is not needed. Instead, all courses should be changed into courses of *diniyat*. [18].

It is an undeniable fact that Islamic education predated the Christian missionary education in Nigeria. With the arrival of the Christian missionaries, the western type of education was introduced for the purpose of producing converts who could read and write. According to Ayandele, education in those days meant Bible knowledge, Christian ethics, Christian moral instruction, Christian literatures, some arithmetic, languages and crafts, all geared in the direction of producing Christians who could read the Bible [19]. The adoption of the western system of education was not initially palatable for the Muslims, as many of the products of the system eventually lost their religion and adopted Christianity as a religion. This prompted some conscious Muslims to organize themselves into societies for the purpose of establishing Muslim schools in the pattern of the western school system where Muslim pupils could have access to the western curriculum without losing their Islamic identity.

The Sheikh could not be accused of being one sided, or supporting the Islamic education at the detriment of western education. What he was emphasizing was that Islamic and Arabic education must be adopted by every Muslim, the prerequisite of which would serve as immunity for them not to be carried away by the wind of western school system. The fact that he did not antagonize the western education per se could be appreciated in the products of his schools which later went to pursue the western system of education. Today, nationally and internationally, especially in Nigerian academic and non-academic settings, most of his students are well recognized and among them are professors and Doctors in various tertiary institutions. Among such people are Prof. Ahmad Sheu Abdul-Salam, a former lecturer at the Department of Arabic Language, International Islamic University Malaysia but presently the Head of Department of Linguistics and Nigerian Language of the University of Ilorin; Prof. Baqi Shuaib, Arabic lecturer at Uthman Dan Fodio University Sokoto, Prof. R. D. Abubakre, the immediate past Vice-Chancellor of Al-Hikmah University Ilorin, and the incumbent Vice Chancellor of the University of Ilorin, Prof. Is-haq Oloyede who are all alumni of Arabic Training Centre, Agege. Others include Dr. Badmas 'Lanre Yusuf; the former provost of College of Arabic and Islamic Legal Studies Ilorin, and a lecturer in the Department of Religions, University of Ilorin, and Late Dr. Olagunju of the Department of Arabic of the same university, to mention but a few. This is a testimony that the vision of the Sheikh in re-gaining an Islamic identity in Nigeria is achievable [20].

His opinion on the Role of Parents in Children Education: According to Sheikh Adam, parents have a very significant role to play in the education of their children. For parents to teach their children is considered a prime element of Islam. They learn their mother tongue from their parents. If the parents are unable to devote time to teaching their children, it is their duty to send them to the one who will teach them by paying certain remuneration or stipend. The relevance of this role is what the *Qur'an* asserts thus: "*And command your family with the prayer*" (Surat Ta Ha: 132) [21]. Before parents could claim rights from the children, they are expected to have given them religious and civic education as recommended by the *Qur'an* and *Sunnah*.

Furthermore, Sheikh Adam was of the opinion that goodness to parents comes next in rank to the worship of *Allah* and the modern educational system is secularistic and devoid of good moral. In fact, based on Sheikh's point

of view, the provision of social amenities and institutions including education should be the primary duty of the government which will make its citizens to be law-abiding to the authority. He, however, observed that the government has failed in the provision of religious education for its citizens; hence it is a big mistake for parents to rely solely on the government for the provision of all round education. This, he said, was responsible for the emergence of lawless students who are not obedient to their parents and the constituted authority. Hence, if the government has failed or not ready to provide sound and qualitative education to its citizens, it is very risky for the societal development. Thus, the Muslim community should be ready to provide this.

His Standpoint on the Reform of Elementary Education: The Reform of education sounds negative as to mean an attempt to destroy an existing educational curricular. Rather, it suggests a way forward in order to attain apex level of educational standard. Shaykh Adam traced the foundation of an Islamic elementary education back to the era of *'Umar bin Khattab*, the second Caliph of Islam. Subsequently, such reform was extended to the Maghrib-Morocco; Andalusia -Spain; Africa etc. Al-Ilori identified some lapses which needed to be corrected in order to improve the standards of elementary education in the Muslim world. These include:

- Rote teaching and learning whereby pupils' cognitions are not tailored towards understanding the subject matter being taught.
- Poor health facility among the pupils and in the learning environment. These include poor mode of drinking water; sitting on the desolate floor and the drinking of water from one single cup by many pupils.
- Lack of concern for teaching Mathematics and some other branches of knowledge essential for worldly and religious affairs of every Muslim.
- Disallowing pupils from engaging in physical exercise in many Islamic elementary schools [22].

Sheikh Adam did not only identify those problems attributed to the elementary Islamic education, but proffered alternative solutions to them. He suggested the inclusion of some subjects such as mathematics, geography, and other social and natural sciences into the curriculum in order to face the modern global challenges. In order to retain the Muslim identity, he believed these subjects could all be taught in Arabic in Muslim schools [23].

From the above, it could be appreciated that the compartmentalization of knowledge into secular and religious disciplines is not in the best interest of the Shaykh, as Islam does not draw any line of demarcation between secular and religious learning. As such, he advocated a type of education that would provide the learner with basic skills which will enable him discharge his religious and other basic duties of life. In essence, he was agitating for a kind of education system that would reveal the originality of Islam based on the *Qur'an* and the *Sunnah*, rather than apishly imitating the West.

His view on Women Education: Traditionally, many people believed that women education is a waste, as they would end up in the kitchen. Out of chauvinism, the permissibility or accessibility of women to education is equally condemned by some Muslim scholars who believed that women should remain within the four walls of their husband's houses. In the Nigerian situation, perhaps, one of the concerns of Sheikh Ibn Fodio during his lifetime was to solve the problem of women education; as a result of which, he allowed women to attend his lectures for the purpose of learning. This practice of Sheikh Ibn Fodio was, however, criticized by Mukhtar Ghoni, a Borno scholar who accused him of mixing men with women, and therefore advised:

Forbid women to attend your preaching for the mixing of men and women is sufficient a disgrace. Do not do what contributes towards disgrace for Allah has not ordered vice which would cause us harm [24].

Reacting to this accusation, Abdullah ibn Fodio, on behalf of Sheikh 'Uthman ibn Fodio wrote:

We have not mixed men with women if in the contrary we agreed that it was thus. But I do not agree that being left to chance with ignorance is good, for the committing of "lesser evil" is imperative (when it becomes necessary). Ignorance could lead to unbelief and that is (a greater) sin [25].

Shaykh Adam, like previous scholars in Islam, emphasized the need for women education in the Muslim world. He made it clear that the fact that Islam confines women to reside in their houses does not hinder them from acquiring knowledge. He made references to the prophetic narrations on the vitality of women's education. For instance, 'Aishah was popularly known for being intelligent, knowledgeable and she was among the first six companions that reported many *ahadith*.

Nevertheless, if we re-visit the historical account of the past, there were many women popularly recognized with knowledge such as *Safiyah*, mother of Imam Ahmad bin Hanbali. Even in the case of Nigeria, there were knowledgeable Muslim women ever before and after the arrival of Ibn Fodio such as Nana Asma' and her sister 'Aishah. Nana Asma' was a prolific writer, a jurist and a *sufi* [26].

Sheikh al-Ilori in his treatise referred to the view of Sheikh 'Abdul Wahab ash-Sha'rini regarding the retrogression and inertia toward women education in a long passage. He asserted that many women out of ignorance have misinformed their children in matters of religion, while many of them remain day and night in a state of impurity, they neither purify themselves nor observe *Salat*. Sheikh Al-Ilori therefore agitated for an education system which must be essentially altruistic and commence within the family set-up. His advocacy for gender equality in terms of education concurs with that of Muhammad Abduh (1849-1905) who said, inter-alia, in his reform activity:

We hope to give our daughters an education worthy of those who will be called on to take responsibilities equal to those of men.... It is an unpardonable crime to leave women in a state of ignorance and mediocrity [27].

The standpoint of Shaykh al-Ilori could be drawn from the poetic conversation between the two prominent Sheikhs, Mustapha and Ibn Fodio that priority should be given to women education because, naturally, children easily learn much through the interactions with their parents, especially mothers.

Sheikh Adam's Perspective on Corporal Punishment: While imparting knowledge, Shaykh Adam posited that the teacher should neither embarrass his students, nor use corporal punishment when angry. Whenever corporal punishment becomes necessary to be used, it should not be up to ten strokes of the canes. Like al-Ghazali and Ibn Miskawaih in his popular book entitled: "*at-Tahdhibul Akhlaq*" who discussed psychology of learning in the tenth century ever before its spread in the West in the late nineteenth century, Shaykh Adam concerned himself with psychology of learning and maintained similar opinion with al-Asfahani regarding reward and punishment [28]. To Al-Ilori, reward and punishment have a very effective impact on shaping the behavior of pupils because fear of punishment such as beating, insulting, disallowing from social engagement etc, and expectation of reward such as

praise, dashing with prize etc make pupils follow the teacher's instruction and avoid disobedience during the teaching learning activity [29].

Some are of the view that corporal punishment should not be permitted in the learning environment because it has no positive effect in changing the attitude of the pupils; rather it makes students think of the pain they feel. Hence, there is public enlightenment in the West to eradicate corporal punishment as an alternative means of instilling discipline in the students. On the other hand, Islam sees it as the last resort of correcting abnormal character of the child [30]. The Sheikh [31] therefore held the traditional belief that the main reason for using cane in *madaris* is to instill discipline in students and that a child could be spoiled should the rod be spared.

CONCLUSION

The fact that Sheikh Adam did not allow the so-called western subjects in the curriculum of his Islamic centre and the fact that he emphasized Arabic as a language through which instruction should be given does not imply that he was antagonistic of the western system of education. There is evidence that the products of his school after passing out went to attend the western school system which he did not object. These products eventually come to occupy important position in the country and beyond. It therefore behooves us to say that should the Muslims refuse to pursue Arabic as the language of their religion, a great disservice is being done to Islam. It is no better than joining non-Muslims to wage war against the religion and the language of the religion. A typical example of the war against Arabic is the elevation of the French language into the status of a core subject, while Arabic remains an optional subject in the education policy of Nigeria. Apart from this, the Arabic inscription which had been on the nation's currencies shortly after independence was finally deleted from them. What a serious war against the language? The educational philosophy of Sheikh Adam would therefore be a strong means of reclaiming Islamic identity if strictly adhered to.

So far, it can be deduced from the educational philosophy of the sage:

- That Islamic/Arabic education is in no way inimical to the western education system;
- That exposure of children to Arabic/Islamic education at tender age assist the pupils in their pursuance of the western education later;
- That exposure of Muslim children to the western system of education without having Islamic/Arabic background can eventually lead such children to renounce Islam if care is not taken;
- That pure Islamic centres where pure Islamic education would be offered are needed by the Muslims to ensure pure Islamic identity. In fact, a pure Islamic centre is a prerequisite and a strong instrument for a virile Islamic identity.
- That where Islamic education and western education compete within a system, there is every likelihood that the western education will eventually elbow out the Islamic education;
- That Muslims should uphold Islamic education as a means of reclaiming the Islamic identity in Nigeria.
- That the so called western subjects could be Islamized and taught in Islamic centres as well.
- That Muslims in Nigeria would be able to produce personnel in all fields of endeavors should the educational philosophy of the Sheikh be adopted.

In conclusion, it is highly paramount to learn from the personality of Sheikh Al-Ilori. His personal and educational philosophy might seem idiosyncratic in view of the dominant attachment of Muslims to western education, yet it is a fact, it is a straight path that can lead Muslims to regain their Islamic identity in Nigeria particularly and serve as model for other Muslim countries.

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