



Reformation of Muslims in Owo, Ondo State Nigeria and the Establishment of Islamic Studies School

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Abstract

The study explores the reformasi of Muslims in Owo, Ondo State, Nigeria, and the establishment of Arabic and Islamic schools. The history of Islam in Owo dates back to the early 19th century during the reign of the Oyo Empire, a Yoruba state controlling much of southwestern Nigeria. The reformasi of Muslims in Owo has been a prolonged and complex process. With the establishment of Arabic and Islamic schools, the Muslim community has significantly progressed in education provision and the promotion of Islamic principles. This paper delves into the historical significance of the reformasi movement and its impact on the Owo community, with a particular focus on the leadership of Shaikh Apaokagi. It examines the historical, social, and religious factors driving the movement and the challenges faced by the Muslim population. The study emphasizes the crucial role of education and religious scholarship in propelling the reformasi, along with the influence of Shaikh Apaokagi. It reveals that the reformasi movement has notably enhanced religious literacy, socioeconomic conditions, and community cohesion among Muslims in Owo, despite encountering resistance from traditionalist factions. Further efforts are necessary to ensure the movement's enduring success. The study concludes that the reformasi movement represents a significant and positive development for the Muslim community in Owo.

Keywords: Reformation of Muslims, Arabic Schools, Apaokagi, Islamic Studies.

Introduction

The reformation of Muslims in Owo, Ondo State, Nigeria, and the establishment of Arabic and Islamic Schools are important developments in the history of Islam in Nigeria.¹ Islam was introduced to the region through trade and commerce with the Hausa people of northern Nigeria.² As the town of Owo became increasingly cosmopolitan, it attracted a diverse population of Muslims, Christians, and traditional Yoruba practitioners. Over time, the Muslim community grew in size and influence, and in the late 20th century, they began to advocate for the establishment of an Arabic and Islamic schools in Owo.³ Those schools would serve as a hub for Islamic education, and would help to preserve and promote the religious and cultural heritage of the Muslim community.

The reformation of Muslims in Owo has had a significant impact on the town's social and economic development, and has helped to promote peace and understanding among the various religious communities in the region. The reformation movement in Owo began in the late 20th century, and has led to the growth of a vibrant Muslim community in the town. The establishment of Arabic and Islamic schools has provided a valuable resource for the community, and has helped to preserve and promote Islamic values and culture.⁴

The study will explore the history and significance of the reformation of Muslims in Owo, Ondo State, Nigeria, and the establishment of Arabic and Islamic Schools. It will focus specifically on the case of Shaikh Apaokagi, a prominent leader in the reformation movement. The study will examine the factors that led to the reformation movement, and the challenges and

¹ Abdulkadir, Mohammed Sanni. "Islam in the non-Muslim areas of northern Nigeria, c. 1600-1960." *Ilorin Journal of Religious Studies* 1, no. 1 (2011): 1-20; Blench, Roger, Selbut Longtau, Umar Hassan, and Martin Walsh. "The role of traditional rulers in conflict prevention and mediation in Nigeria." *Study prepared for the United Kingdom's Department for International Development (DFID), Nigeria* (2006).

² Lovejoy, Paul E. "Long-distance trade and Islam: the case of the nineteenth-century Hausa kola trade." *Journal of the historical society of Nigeria* (1971): 537-547.

³ Alabi, Aliyu Sakariyau. "Transmission of learning in modern Ilorin: a history of islamic education 1897-2012." PhD diss., PhD thesis, Leiden University, 2015.

⁴ Oseni, Z.I., 1999. The traditional and modern'Ulama in Edo State of Nigeria: achievements and problems. *Journal of Muslim Minority Affairs*, 19(2), pp.223-234; Zubair, Abdulhakeem, and Lateef Onireti Ibraheem. "Informal Arabic Education and Sustainable Development in Ilorin, Nigeria: A Historical Study." (2016).

opportunities that emerged as a result. It will also consider the role of education and religious scholarship in promoting the reformation, and the impact of the Shaikh. His formal teaching career started in the year 1940 and that was the year that he graduated from his Shaykh. In the beginning of all these, he was first sent to teach in an Arabic school, at Ilesha. From Ilesha, his place of teaching assignment, he was transferred to an Arabic school, Offa, where he taught for two years (1940-1942). He was later again, sent back to Masingba Arabic school, which was his alma mater. Lastly, in the year 1945, he was sent to w, on a special request from the people of w, to teach Arabic and Islamic studies. Shaykh Khaddir Salāhuddin was an achiever as an educator.

He successfully trained many scholars, who had become professors and doctors today. Among his former students were: Alhaji Ahmad Aladesawe, former principal of Ansarud-deen high school w, Alhaji Mahmood Abdus-Salam, lecturer at kwara state college of education oro, tasked Idrees Haroon, former grand khadi of Ilorin, Shaykh Aminullāh Abdulmalik Imām Adewole, professor Zakariyau oseni of University of Ilorin, professor Y.A Qadir of university of ilorin, the late professor Àshir of the university of Ilorin, Dr Mustapha, Founder minaret group of schools e.t.c.

More importantly, before Shaykh khadir Salāhud-Deen Apaokagi totally left Masingba, he has been teaching some junior colleagues in the Madrasah. During this period, his teacher, Shaykh Muhammad kamaludeen had already noticed his expertise in the field of Arabic and Islamic studies. This is one of the reasons while he was picked by his Shaykh to fill the vacuum of the requested Arabic and Islamic teacher by people of w in the year 1945. He stood in w for many years before he left the job in 1980, when he was appointed as the chairman for Muslim pilgrim's board.

Besides, the old Madrasah that he met when he got to w was totally out of use. He was the one who resuscitated it and named it al-adabiyah Arabic and Islamic school w. This is where many scholars, Imām, and missionaries were groomed. Most of the teachers that are working in w today were former students of the school. Till today, the madrasah remains a citadel of learning till

today for ɔwɔ people and beyond.⁵

One of the things that he was able to do was the incorporation of Arabic and western syllabi as a single curriculum of the school. But this was done under the leadership of Ansārud-Deen society of Nigeria when they introduced western curriculum to the madrasah. The school time-table was changed to a mixed Arabic and western subjects. This is what is practiced today in many Islamic schools, even in Ilorin. Although, it's not professional to combine religious base syllabus with conventional subject at a go. Simply because, it's imperative to have a free flow atmosphere of learning and mood when taking a religious subjects. Although, It may be allowed when taken languages as different subjects. For instance, Arabic language can be taken with English languages side by side.⁶

However, in January 1955, the mission of ɔwɔ people to have Arabic based school became a reality.⁷ This success was, this time, achieved under the auspices of Ansārul Islam society of Nigeria. Alhaji K.S Apaokagi school happened to be the first modern Arabic school in the then Ondo province of western Region. Since its inception to the present day, it has been playing a notable role in Arabic and Islamic studies in the "Western state Arabic Teachers Test."⁸

Besides, since the inception of the school operation, it has recorded some tremendous records of success in its journey as an Arabic and Islamic school. Apart from many industrious students who were the products of the school, the school was also gained recognition outside the country. It's important to note that the school is recognized by the Saudi Arabian government as a secondary school of intermediate level. The government has been generous enough to award scholarship to products of the school. Some of the recipients of such awards are: Alahji Ahmad Aladesawe, Alhaji Zakariya Abdul-Kadri, late Alhaji

⁵ Zubair, S.S., 2023. *The Advent and Growth of Islamic Education In Ondo And Ekiti States, Nigeria, 1955-2020* (Doctoral dissertation).

⁶ Ostien, Philip. "A Survey of the Muslims of Nigeria's North Central Geo-political Zone." *Nigeria Research Network (NRN), Oxford Department of International Development, NRN Working Paper 1* (2012).

⁷ Babalola, Adeboye. "Yoruba literature." *Literatures in African Languages: Theoretical Issues and Sample Surveys* (1985): 157.

⁸ Oseni, Zakariyah I. "Modern Arabic and Islamic studies in Bendel state of Nigeria." *Institute of Muslim Minority Affairs. Journal* 8, no. 1 (1987): 183-192.

Khalil Mustapha and Alhaji Ridwan Yusuf. Some graduates of the school also went to Cairo for further studies. These include: Alhaji Shuaib Saliu, Alhaji Ahmad Saadudeen Katibi Ibrahim and Alhaji Saliu Ibrahim, to mention but few of them.

Islam found its Way into West Africa after its emergence in North Africa

Before the coming of Islam into the North and the West African regions, there was a strong connection between the two regions for many hundreds of years. And because of the relationship between the two regions, it was very easy for Islam to penetrate from the North to the West African region".⁹ Meanwhile, while the presence of Islam in West Africa dates back to Eight century, the spread of the faith in regions that are now the modern state of Senegal, Gambia, Guinea, Burkina Faso, Niger, Mali and Nigeria was in actuality, a gradual and complex process.¹⁰ It's important to note that the elements of Islamization of the west African region were mainly commerce and Dàwah propagation of Islam by Islamic scholars.

Islam reached Savannah regions of West Africa in the eighth century C.E through the commercial links which were established with North Africa, in essence, trade and commerce paved the way for the introduction of a new element of method culture, and made possible the intellectual development which followed the introduction and spread of literacy and for which parts of Sudan used to become famous in centuries to the core. Therefore, the spread of Islam in West Africa was through Muslim traders and the Muslim Scholars'Dàwah propagation. Some Muslim businessmen introduced the religion to the ruling class, their business associates, and the rural areas.¹¹

Nigeria is one of the West African countries that benefited from the religious Dàwah struggles of Islamic scholars. The border links of the countries in the two regions and commercial activities that link the East and West African regions together also paved the way for Islam to penetrate Nigeria. The contributions of Islamic scholars to the development of Islam and Muslims, and

⁹ A. Al-Ilori, *Al-Islam fi Najiriya wa as-Sheikh ùthman bun fodiyo al-Fulaniy*, 2nd edition (Agege press, Lagos state Nigeria 1971) 17--18.

¹⁰ Y. S al-Nawawi, *Riyād al-Ṣāliḥīn*, 7th edition (Dar Al-kotob Al- Ilmiyah, Lebanon, 2006) 59

¹¹ I.I.M Al-Bukhari, *Ṣaḥīḥ al-Bukhari*, Volume 2 (Dar al-Hadith, Qahirah Egypt 2004) 453

the history of Islam in Nigeria would not be complete without mentioning the contributions of Islamic scholars from Ilorin in the southwest region of the country, which is majorly populated by Yorubas. Although most of the early Islamic propagation activities of the early scholars from Ilorin were not much and it was not generally noticed in the Eighteenth Century, Ilorin had established an Islamic state settlement called "*Rabwatus-sunnah*" in 1700.

This place was waxing with religious activities before it started spreading its tentacles to other neighboring states in the southwest region. However, the first information about Islam in the southwest was before the coming of Islamic scholars from Ilorin to the region. The first works of Islamic propagation in the South-west region of Nigeria were the works of some Malians, Hausans, and Bornos. The first mosque that was built in Qyole was in 1550 by Shaykh Nūfāwi. But these scholars, according to Ādam Àbdullāh al-ilōri, were not up to the level of qualified Islamic scholars." And indeed, Islam was noticed in Yoruba at a very low growth and it was not spreading slowly too, firstly from the hands of businessmen and secondly from the hand of unrecognized scholars". They (the scholars) were using a gradual process and steps in their Dāwah propagation. And that's why Islam was a strange and weak religion or only noticeable in some settlements not until the stand of the Islamic government in Ilorin under the flag of Ibn Fodi,¹² And indeed the village that was known as "*Robwatus-sunnah*", (*Òkè suna*) Mount of Sunnah, has been in existing at a time close to 1700. The inhabitants of this mountain were mainly Muslims, who settled there from other neighboring states.¹³

Besides, before the penetration of scholars from Ilorin to the western region of the country, which is majorly Yoruba land, there have been some noticeable elements of Islam in the region. However, the major reasons why Islamic religion was not strong in the region can be traced to two major factors: " Islam in Yoruba land was weak because the kings and rulers of Yoruba lands were non-believers. Also, the absence of courageous men, who can champion the cause of Dāwah propagation and Islamic Jihād activities in the region - like

¹² Ādam Àbdullāh al-ilōri, al-Islam fi najiria wa as-Shaykh ùsmān bun fōdiyo al-fulāniy, 35

¹³ Ādam Àbdullāh al-ilōri, al-Islam fi najiriyah wa al-Shaykh ùsmān bun fōdiyo al-fulāniy, 34.

what the Hausa (settlements), Mali, and Ghana had.¹⁴ the majority of Muslims living in the western region was dominated by the Yorubas, as at the time were mainly strangers-non-Yoruba migrants from the northern region of the country but settled in the western region. Rather, Islam was majorly noticed by the neighbors who were Malians, Hausans, and people from Borno, who were more comfortable peacefully living with Yorubas and calling them into the religion of Islam, than fighting them in the cause of Islamic Jihād. It's a veritable fact that the first mosque that was ever built in Qyole can be traced to 1550 C.E, and it was built by as-Shaykh Muhammad Nūfāwi.¹⁵ Hence, the Yoruba people of the western region, during their first encounter with Islam, only tagged Islam as Mali religion and they passively participated in it.

However, Islam crept into Nigeria before the sixteenth century. And by this, practically, Nigeria has witnessed Islam before the coming of Western Christian missionaries to the southeastern region of the country in the Nineteenth century. According to Timothy C.M., It was not until 1885 that the Catholic presence was established in Eastern Nigeria.¹⁶ The Fulani have been the principal actors in the Islamic religion Dāwah propagation in Nigeria. "The religion of Islam was introduced into the Nigerian area not by military conquests but peacefully through the influence of traders across the trans-saharan trade routes" Meanwhile, "By the 15th century, most of the Northern part of Nigeria had witnessed the penetration of Islam."¹⁷

Islam in Ilorin and its development and contribution stages

Ilorin, ab initio the coming of as-Shaykh Ālimi in 1826 C.E, has been waxing strongly with Islamic religion and practices because of the influence of many prominent scholars under the leadership of Sholagberu at the Mount of Sunnah. But with the arrival of as-Shaykh Ālim; the narrative of Islamic religious activities and practices was immensely diversified from a minority of believing Muslims to the establishment of an Islamic State for all and sundry.

¹⁴ Ādam Àbdullāh al-ilōri, *al-Islam fī najjiriyah wa al-Shaykh ūsmān bun fōdiyo*, 34.

¹⁵ Ādam Àbdullāh al-ilōri, *al-Islam fī najjiriyah wa al-Shaykh ūsmān bun fōdiyo*, 34.

¹⁶ Njoku CM, Timothy. "Christians and Muslims in Nigeria." *Vincentiana* 39, no. 3 (1995) 9.

¹⁷ Salau Sule Omotoso, *Islam in Nigeria*, (Noun Press, University Village plot 91, Cadastral Zone, Nnamdi Azikiwe Express way Jabi, Abuja Nigeria) 33.

As Shaykh Ālim was not the one who brought Islam to Ilorin, the settlement of many scholars from the northern part of Nigeria explained the emergence of Islam in Ilorin since the thirteenth century. *Ipsa facto*, credence should be given to as-Shaykh Ālimi as the one who not only initiates but also champions the course of the establishment of an Islamic state in Ilorin. And this by this, Islam was finally founded and cemented. He achieved this indelible success because of his collaboration cooperation with other scholars that he met in Ilorin.

Meanwhile, the stages of Ilorin Muslims' scholastic contributions can be summarized into Five stages, *first*, the Foundation stage of Islam in Ilorin. this was the period before the coming of as-Shaykh Ālimi. Credence should be given to the scholars who established the first religious corner in Ilorin. This place was named *Rabwatus As-Sunah* (Mount of Sunnah) in Ilorin in the 1700s. This place is now the present site of the University of Ilorin mini campus. In the very beginning, there was not much religious propagation except dawah and teachings of Arabic and Islamic studies at Òkè Sunnah only. In other parts, Muslims were living as a minority, like the Fulanis settlement was not popular in terms of religious participation and propagation like the people of Òkè suna. This is because all inhabitants of Òkè suna were Muslims living in more than 150 houses. The leader of these scholars at Òke-suna was a man called Sholagberu. He was from Borno State. "It was said that there were saints and scholars who were close to seven in number living at Òkè suna before the coming of as-Shaykh Ālim. Among them were Shaykh Muhammad as-Sunusi as-sunniy and Shaykh Muhammad Yanbu.¹⁸

Second, The period of development of Islam in Ilorin into an Islamic state. After the arrival of a scholar from Sokoto, who was named Ṣalīh bun Janta but was popularly known as Ālimi. The state witnessed a huge influx of Muslim scholars from different parts of the country. Although at his arrival, he did not settle at Òkè suna. Rather, he settled with other Fulanis at their separate settlement under the control of a man called "Olufadi", who was the leader of the Fulanis before the arrival of as-Shaykh Ālim. The fact remains that, Ālimi, sought the support of other scholars at Òkè suna before he was able to establish an Islamic State in Ilorin which later led to a huge inflow of many scholars and

¹⁸ Salau Sule Omotoso, *Islam in Nigeria*, 33.

Muslims from different parts of Nigeria. Therefore, the major contributions of these scholars together with as-Shaykh Ālim were mainly, Jihād (religious war), Islamic Dàwah propagations, teaching and learning of Arabic and Islamic studies.

Finally, the establishment of an Islamic state under the leadership of as-Shaykh Ālimi. "The Shaykh later settled with them (at Ilorin) in the year 1826. And he was welcomed by scholars of Òkè suna with honor and respect. People from different places came to him including the scholars of Òkè suna and they later became students learning under him. Among those who visited were the people of Agbaji village.¹⁹ These scholars remained together throughout the period when as-Shaykh Ālim was with them until he died in 1836. He lived with them for ten years running an Islamic State in Ilorin.

Third, the period of solidification of the existing Islamic state in Ilorin, this was the period after the death of Shaykh Ālimi and it was the time when Shaykh Àbdus-Salam, the eldest son of Shaykh Ālimi was enthroned as the first Àmir of the Muslims in Ilorin. His father did not show interest in becoming or withholding the Àmir position. He was only interested in the Dàwah obligations to spread Islam and to establish an Islamic state in Ilorin. Meanwhile, Afonja, the leader of the pagans' community had no controversy with him. They both lived friendly until the death of Ālimi.

However, after the majority agreement, Àbdus-Salam became the Emir and people gave him their oath of allegiance except for the people of Afonja, who were non-Muslims. This triggered the war between the two communities and Afonja was killed in this war. Some of his supporters joined the Muslims and accepted Islam and some others left Ilorin and settled elsewhere. The aftermath of this war paved the way for Ilorin to become a full Muslim city-free from idolatry and idolaters.

Another war was fought, as a Jihād activity, between Ilorin and the neighboring Yoruba settlements. This war lasted for forty years before Ilorin was able to conquer. It was not long after this war that Ilorin fought another war at Offa. Offa was besieged for a good seventeen years before European masters later came to Ilorin and they put an end to the war in 1886. Besides, in this very

¹⁹ Ādam Àbdullāh al-ilōri, *al-Islam fī najiriyah wa al-Shaykh ūsmān bun fōdiyo al-fulāniy*, 67

period, there was a huge development in Ilorin for the establishment of learning institutions, where people came from other places to seek knowledge. These institutions consist of many circles such as the circle of the Arabic language and its literature, the circle of fiqh-Islamic jurisprudence, the circle of Islamic laws, etc. These fields were anchored by capable scholars. Many students graduated from these institutions and became outstanding scholars.²⁰

Fouth, Period of many religious titles and appointments for religious propagation: The inception of Western invaders led to the loss of the former Ilorin Islamic state, which was established by As-Shaykh Ālim and his successors. Besides, Emirs lost the power to control their kingdoms to the colonial masters. Not only that, it is now a norm for all Emirs till today to bow to the state government rules and get permission from them before they can make any public religious pronouncement. They have lost their authority because it's now the government that enthrones or dethrones the Emir. Besides, it's obvious today to say that Emirs have no power over religious affairs let alone any other scholars.

After these huge losses of power, one of the new ways of Ilorin Emirs' systematic method of deliberation on the state's religious affairs was by appointing some individuals to assist in looking over the people's religious affairs living in different settlements. It's on this dimension that different religious titles were released by the Emirs to honor some individuals in the town. These sets of people were found worthy to be decorated with religious titles. Some of these titles are: The Chief Imam of Ilorin central mosque (He is equally the head of all imams in Ilorin). Imam Māle (leader of imam in Oke Ìmàle community in Ilorin), Imam Gambari (Head of all Imam at Gambari community in Ilorin). Ajanasi Agba (Head of Qur'an reciters and echoing). Seriki Malami (Head of Ilorin scholars). Obandoma of Ilorin (Royal palace scholar). Mukadam Agba (Head of all Sufi sect leaders). Muftī (religious knowledge expounder) e.t.c.

Amongst these religious titles, the most functioning one is the chief Imām. In Ilorin, there are three prominent Imāms with one of them as the Chief Imām. This includes Imām fulani also the Chief Imām of Ilorin, Imām Māle, and

²⁰ Ādam Ābdullāh al-ilōri, *al-Islam fī najjiriyah wa al-Shaykh ūsmān bun fōdiyo al-fulāniy*, 133.

Imām Gambari. These imams were the representatives of the Emir in the religious affairs of their respective communities. The chief Imām is the religious leader, who is in charge of weekly Friday sermons and prayers at the Ilorin central mosque. In his attendance are usually some prominent indigenes of the state. Such as the Emir, his Balóguns, sometimes, the State Governor, and some of his cabinets as well, are usually in his attendance. It's always a beautiful religious galore when the chief Imām leads the people in Eid prayers at the state prayer ground. The chief Imām together with the other two Imām usually leads people in the general religious assemblies and in other important ceremonial congregations such as Àqdun-Nikāh, also known as walīma, naming ceremonies, Ṣalatul janāzah for a deceased and in a gathering of prayers for a deceased which is also known as Fidāu prayer and in many other prayers. Under the authority of these three (3) prominent Imām are other Imām from different mosques in a community.

It's worthy of note that other appointments and titles apart from the Imām were either ceremonial or honorary titles without many functions or a definite role. Worst is the case when the title of Muftī is also regarded as an honorarium without any office or religious exposition function. It's unequivocal to say that, the methods of selecting people for the position of Muftī in Ilorin, Kwara state is not in line with the norms that are attainable in many Islamic countries around the world. Conversely, the position should not be given as honorary or compensation for any scholar. It's rather a clarion call to serve in an intellectual capacity. Meanwhile, before Ilorin would enjoy the role of any appointed Muftī, the mode of selection of people for that capacity needs to be revisited and remodeled.

It is also important to note that, it was only during the reign of the current Emir of Ilorin, Shaykh Dr. Ibrahim Dhulqarnain Gambari, the Eleventh Emir of Ilorin, that the first ever Muftī of Ilorin was appointed in the year 2004. The first Muftī of Ilorin - appointed by the Emir - was Shaykh Muhammad kamaludeen al-Adaby. Unfortunately, Shaykh was already overdue for the position before he was later appointed. Therefore, he was already old when he was appointed and, of course, old age was a deterrent for him to actively perform the role of Muftī. Shaykh kamaldeen died in the year 2005, after one year as the Muftī of Ilorin. After the demise of the first Muftī, the newly

appointed second Muftī was also an old student of Shaykh Muhammad kamaludeen al-adaby. He was Shaykh khadir Ṣalāhud-deen Apaokagi. Even though, the position of Muftī was left for good two years before the new appointment.

The second Muftī was appointed in the year 2008. Shaykh khadir Ṣalāhud-deen Apaokagi was also of an age when he was appointed to fill the vacuum of a most sensitive religious position, Muftī of Ilorin. Although he was no more physically agile because of old age still he summoned the courage to deliver an indelible role as a Muftī. He compiled a book on Iftā which he titled "*Anta tas al wal Muftī yujib*" (you ask and the Muftī gives responses). The was written in Arabic language and consisted of sample questions and answers on different Islamic themes such as Islamic creed, ṣalāt, fasting, trading, political affairs, social matters, etc. These questions are not less than 76 in number and their satisfying responses with proofs.

However, after the demise of the second Muftī the third Muftī, Shaykh Ṣafiyullāh Muhammad kamaludeen al-adaby took charge. But he didn't produce any official book on Iftā. It's presently now on the turn of the fourth Muftī, Shaykh Sulaiman fāruq onikijipa al-Miskinubillāh and we are yet to see any official book from the stable of his office till yet. Even though there're numerous baffling religious controversial cases in the town, especially during the Ramadan period, the present Muftī usually dishes out his responses to them whenever he finds the chance to do so, especially during his sponsored night lectures during Ramadan on A.I.T television channel during Sahur, night meal period (3:00 am-4:00 am). He also does that on the Ilorin Radio station. One could say that this medium of the present Muftī Iftā might be less accessible to the public. Meanwhile, the contribution of the third Muftī, Shaykh khadir Ṣalāhud-Deen Apaokagi was the most reflecting among others.

The major role this paper intends to play is to bring some of the contributions of Shaykh khadir Ṣalāhud-deen Apaokagi into account. His contributions in different areas of religious activities will be stated and highlighted. These contributions cut across the period before he became the Muftī and after he was the Muftī of Ilorin. His contributions to the area such as the area of teaching, preaching, religious association organizing, and Iftā activities. Prequel to all these, his biography would be firstly put forward for

more insight into his life account.

Biography of Shaykh Salāhuddīn Apaokagi

His full is Khadir Durosinlohun Iyanda bun salāhuddin bun sālīh bun Abībākr bin Umar al-Adaby.²¹ He was born on the 16th of June 1919. This was the year when the most celebrated Eight Emir of Ilorin was enthroned.²² In another opinion from one of his sons, Dr. Ridwanullah Apaokagi, "He was born on Thursday 1917. Those who believed that he was born in the year 1919 were only referring to his official age, which was declared when he was the chairman of the Kwara state Muslim pilgrim board in 1980.²³ Al-Hajj khadir Durosinlorun Iyanda, the son of Alfa Salāhudeen Apaokagi was born in Oke Adeta quarter in Ilorin, now the capital of Kwara State.²⁴

Khadir was born into a learned family. His father's name, Alfa Salāhudeen Apaokagi was a famous erudite Islamic scholar who proved to be a worthy and illustrious pupil of that great and respected teacher named Alfa Afin of Abata. Our great grandfather who was popularly known as "Baba Sokoto" migrated from Sokoto and settled in Ilorin. He was one of the Jihadists from there. But his real name was Umar.²⁵ Khadir's mother, madam Salamatu Adetoun was from Ile- Babata Ibadan of Alore quarter, also in Ilorin. Her father's lineage is traced to the Oyo Royal Family in Oyo, hence "kẹkẹ" traditional mark of her cheeks.²⁶

According to, Zakariyau I. Oseni and H. A Abdusalam, Shaykh Khadir started his education at the age of five with the learning of the glorious Qur'ān from his father. He was able to finish it, from his father, within 4 years only.

²¹ Ādam Ābdullāh al-ilōri, *al-Islam fī najjiriyah wa al-Shaykh ūsmān bun fōdiyo al-fulāniy*, 136.

²² Zakariyāu I. Oseni and H.A Abdusalam, *Shaykh K.S Apaokagi, A visionary Nigerian Islamic Scholar and Mufti of Ilorin*, (Darun- Nur, No 41, Egbeakahi Street, p.o box 21, Auchi Edo state, Nigeria, 2009, 1st edition) 1.

²³ Zakariyāu I. Oseni and H.A Abdusalm, *Shayk K.S Apaokagi, A visionary Nigerian Islamic Scholar and Mufti of Ilorin*, 1.

²⁴ An interview conducted with Dr. Ridwanullah Apaokagi on 19th June 2023 at his residence, Apaokagi compound Adeta Ilorin.

²⁵ Zakariyāu I. Oseni and H.A Abdusalam, *Shayk K.S Apaokagi, A visionary Nigerian Islamic Scholar and Mufti of Ilorin*, 2.

²⁶ An interview conducted with Dr Ridwanullah Apaokagi on the 19th June 2023 at his residence

After this, he was taken to the teacher of his father, who was by name Alfa Abdullah of Ile-Alfa lode Oke-ikoyi, to continue his education. Unfortunately, his new teacher asked him to start the learning of the Glorious Qur'ān again with slate, as the custom of time demanded. But, before he could finish the re-reading of the Qur'ān his father transferred him to learn from Shaykh Kamāluddīn Adabiy to further his studies, in a modern system of education, in the year 1928.²⁷ He was taken to Shaykh Muhammad to continue his education when he reached Suratul Isrā, learning under the tutelage of his second teacher, Alfa Abdullah Oni khatu.²⁸

He added that "he was taken to Shaykh Inda salat and Shaykh Muhammad Kamaludeen al-adaby to further his study on the same day. Later in the day, his father asked him to choose one out of the two scholars to further his education, but he chose Shaykh Muhammad Kamaludeen al-adaby as his new teacher.²⁹ The mode which was used by this new teacher, Shaykh Muhammad kamaludeen al-adaby was very strange to all Ilorin people. Because, it is not the traditional one, which they were used to. Rather, the method by Shaykh kamaludeen, at that time, was the method of using a school uniform, and chalkboard, sitting on a chair with a table, using the syllabus, and issuing of certificate after completion of the stipulated levels of studies. Saykh Khadir Salāhuddin was able to complete his education under Shaykh kamāluddīn for a good sixteen years (1928-1944). During his studies years, he lived with him both in Ilorin and in Lagos.³⁰

"Although he was awarded the Higher Arabic and Islāmic Certificate in 1940 after he completed the required levels of studies - he was still in the custody of his teacher till the year 1944. Among his contemporaries, while he was in madrasah, were Alfa Musa Alfanla, Alfa A.R sallāh, and Alfa Hāshir Alāya."²⁴ while he was still under the tutelage of Shaykh Muhammad kamaludeen al-adaby, part of the subjects that he mastered were: Tawhīd(Islamic theology),

²⁷ Zakariyāu I. Oseni and H.A Abdusalam, Shayk K.S Apaokagi, A visionary Nigerian Islamic Scholar and Mufti of Ilorin, 2.

²⁸ Zakariyāu I. Oseni and H.A Abdusalam, Shayk K.S Apaokagi, A visionary Nigerian Islamic Scholar and Mufti of Ilorin, 2

²⁹ An interview conducted with Dr Ridwanullah Apaokagi on the 19th June 2023.

³⁰ An interview conducted with Dr Ridwanullah Apaokagi on the 19th June 2023 at his residence

figh(fightisprudence), Tafsīr(Qur'ān exegesis), Nahw(Arabic syntax), Sarf(Arabic morphology), Adab(literature) e.t.c.³¹

Besides, it's important to mention that, he did not stop his education after graduating from his teacher, Shaykh Muhammad Kamāluddīn, but rather, he proceeded to Western educWesternAt that time, western education started waxing strong, so when he knew the importance of being able to write and Read in the English language, he later took private courses at the school of career Limited in London up to the Ordinary level.³²

Shaykh khadir method of Dāwah is simple, comprehensive, and educative. His method is quite different from our methods, today. He doesn't condemn anything aggressively. He preaches with eloquence and a suitable choice of words. People used to admire his way of method, especially, his students they used to emulate his method of preaching. His preaching was usually arrays of knowledge, truthfulness, boldness, and peace.³³ "Baba's usual points of view was always the Qur'an and Hadith. He was fond of preaching *Taoheed, Islamic monotheism*. He is so simple in his preaching like his Shaykh Muhammad Kamaludeen al-adaby.³⁴

We can deducet from the foregoing that his method of teaching is truly the use of the Qur'an and lessons. He preaches more extensively during the period of Ramadan than on *ordinary* days. He used to involve Ajanasi, Qur'an reciters, and voice-echoing personnel among his students. The negative aspect of his Dāwah, while he was at Qwq, was that he used to give some minutes to some Alaslatu women groups to sing Wákà while he was still preaching.³⁵ This action might lead to men listening to the sonorous voice of women in public which may lead to an axt of zinā. It also makes the session of the sermon to refreshments and entertainment avenue rather than a period of soner reflections to the audience.

³¹ Zakariyāu I. Oseni and H.A Abdusalam, Shaykh K.S Apaokagi, A visionary Nigerian Islamic Scholar and Mufti of Ilorin, 3

³² Zakariyāu I. Oseni and H.A Abdusalam Shaykh K.S Apaokagi, A visionary Nigerian Islamic Scholar and Mufti of Ilorin, 3

³³ Ahmad Ahmad Gulush, ad-Dāwatul al-islāmiyyah uṣulihah wa wasāiluh, 155--165

³⁴ An interview conducted with Dr Ibrahim Ade Mustapha, on 9th june 2023

³⁵ An interview conducted with Dr Ridwanullah Apaokagi, on 19th June 2023 at his school site, Tanke road Ilorin.

The contributions of Shaykh khadir Ṣalāhud-deen Apaokagi to the development of Islam and Muslims in Ilorin.

The word scholar, according to Oxford Advanced Learner's Dictionary is a person who knows alot about a particular subject because they have studied it in details.³⁶ Meanwhile, Ilorin was blessed with many Islamic scholars in the past and in the present. Some of these scholars were previously mentioned in the earlier discussions. Some of these scholars were jurists of Islamic jurisprudence, some were Arabic language experts, and some were Quran exegetes, e.t.c. Likewise, some were active in other religious fields such as preaching, teaching, writing, leaders of people in ṣalāt. Meanwhile, it was only few among them that combined all these skills together. These set of scholars can be regarded as classic scholars. Shaykh khadir Salāhud-Deen Apaokagi can also be regarded one of these classic scholars. He has acquired alot knowledge in different fields. He has also contributed immensely to the knowledge. He spent up to 20 years as a student. Some of his achievements as a classic scholar shall be stated and discussed about in the coming pages.

1. His Contributions as an Arabic and Islamic Studies Scholar and Teacher.

His formal teaching career started in the year 1940 and that was the year that he graduated from his Shaykh. In the beginning of all these, he was first sent to teach in an Arabic school, at Ilesha. From Ilesha, his place of teaching assignment, he was transferred to an Arabic school, Offa, where he taught for two years (1940-1942). He was later again, sent back to Masingba Arabic school, which was his alma mater. Lastly, in the year 1945, he was sent to Ọwọ, on a special request from the people of Ọwọ, to teach Arabic and Islamic studies.³⁷ Shaykh Khaddir Salāhuddin was an achiever as an educator. Some of his achievements as an educator can be succinctly highlighted as follows:

He successfully trained many scholars, who had become professors and doctors today. Among his former students were: Alhaji Ahmad Aladesawe, former principal of Ansarud-deen high school Ọwọ, Alhaji

³⁶ A S Hornby, Oxford Advanced Learner's Dictionary of Current English, (Oxford university press, Great Clarendon Street Oxford New york, 2015) 1319.

³⁷ An interview conducted with Dr Ibrahim Ade Mustapha, on 9th June 2023.

Mahmood Abdus-Salam, lecturer at kwara state college of education oro, tasked Idrees Haroon, former grand khadi of Ilorin, Shaykh Aminullāh Abdulmalik Imām Adewole, professor Zakariyau oseni of University of Ilorin, professor Y.A Qadir of university of ilorin, the late professor Àshir of the university of Ilorin, Dr Mustapha, Founder minaret group of schools e.t.c.

More importantly, before Shaykh khadir Salāhud-Deen Apaokagi totally left Masingba, he has been teaching some junior colleagues in the Madrasah. During this period, his teacher, Shaykh Muhammad kamaludeen had already noticed his expertise in the field of Arabic and Islamic studies. This is one of the reasons while he was picked by his Shaykh to fill the vacuum of the requested Arabic and Islamic teacher by people of ƆwƆ in the year 1945. He stood in ƆwƆ for many years before he left the job in 1980, when he was appointed as the chairman for Muslim pilgrim's board.

Besides, the old Madrasah that he met when he got to ƆwƆ was totally out of use. He was the one who resuscitated it and named it al-adabiyah Arabic and Islamic school ƆwƆ. This is where many scholars, Imām, and missionaries were groomed. Most of the teachers that are working in ƆwƆ today were former students of the school. Till today, the madrasah remains a citadel of learning till today for ƆwƆ people and beyond.³⁸

One of the things that he was able to do was the incorporation of Arabic and western syllabi as a single curriculum of the school. But this was done under to his leadership of Ansārud-Deen society of Nigeria when they introduced western curriculum to the madrasah. The school time-table was changed to a mixed Arabic and western subjects. This is what is in practiced today in many Islamic schools, even in Ilorin. Although, it's not professional to combine religious base syllabus with conventional subject at a go. Simply because, it's imperative to have a free flow atmosphere of learning and mood when taking a religious subject. Although, it may be allowed when taken languages as different subjects. For instance, Arabic language can be taken with English languages side by side.

³⁸ An interview conducted with Dr Ridwanullah Apaokagi on 19th June 2023 at his residence Apaokagi compound.

However, in January 1955, the mission of Qwq people to have Arabic based school became a reality. This success was, this time, achieved under the auspices of Ansārul Islam society of Nigeria." Alhaji K.S Apaokagi school happened to be the first modern Arabic school in the then Ondo province of western Region. Since its inception to the present day, it has been playing a notable role in Arabic and Islamic studies in the "Western state Arabic Teachers Test."³⁹

Besides, since the inception of the school operation, it has recorded some tremendous records of success in its journey as an Arabic and Islamic school. Apart from many industrious students who were the products of the school, the school was also gained recognition outside the country. It's important to note that the school is recognized by the Saudi Arabian government as a secondary school of intermediate level. The government has been generous enough to award scholarship to products of the school. Some of the recipients of such awards are: Alhaji Ahmad Aladesawe, Alhaji Zakariya Abdul-Kadri, late Alhaji Khalil Mustapha and Alhaji Ridwan Yusuf. Some graduates of the school also went to Cairo for further studies. These include: Alhaji Shuaib Saliu, Alhaji Ahmad Saadudeen Katibi Ibrahim and Alhaji Saliu Ibrahim, to mention but few of them.⁴⁰

2. His Contributions as a Religious Leader

Shaykh khadir Salāhud-Deen Apaokagi was an incredible scholar. Some of his success in this area are: *first*, He was the national president of Ansarul for good 33 year (1966-1999).⁴¹ Ansarul society of Nigeria is one olden Islamic society before the proliferation of different Islamic societies. It was established by Shaykh Muhammad kamaludeen al-adaby in 1940. According to Ilyās Yahya" one of the prominent societies in the South-west region of Nigeria is Ansārul Islam society, it was conceived by Shaykh Muhammad kamaludeen al-adaby in 1940.

³⁹ An interview conducted with Dr Ibrahim Ade Mustapha on 9th June 2023 at his school site, Tanke road Ilorin.

⁴⁰ Zakariyāu I. Oseni and H.A Abdusalam, Shaykh K.S Apaokagi, A visionary Nigerian Islamic Scholar and Muftī of Ilorin, 15.

⁴¹ An interview conducted with Dr Ridwanullah Apaokagi on 19th June 2023 at his residence Apaokagi compound Ilorin.

Other elders such as Alhaji Salman Ake and Alhaji Muhammad Dindi supported the Founder of Ansārul Islam Adabiyah society of Nigeria.⁴² One of the objectives of the society is unequivocally is religious propagation and Muslim development. "Broadly and specifically the objective of the society included preaching Islamic religion through public lectures and publications, building schools, where students would obtain on basic, moderate, sound, religion, cultural, classical and general education with a view to promoting learning and teaching of Arabic language.⁴³

Second, He championed the establishment of Zumratul al-Hujjaj; he was the one who championed the establishment of zumratul hujjaj Qwq by constituting committee to look into the affair of pilgrims and qwq muslims, entirely. Before the arrival of Shaykh khadir Salāhud-Deen Apaokagi in qwq, there were many societies and bands who were promoting Islam in one way or the other. These organisations were organized by different Muslim communities. Hence, almost each community had its own band or society. Among the old bands that were created are: Kila Band men Society, Obagbade Band Men society, Araromi Band men Society e.t.c. There were other women society organised earlier, too. Among them are: Sunna women society, Asalatu women society, Itoju Adini women society e.t.c all of these societies and bands were created under the leadership of the first indigenous Imām, Imam Dauda.⁴⁴

After the first generation of societies and bands, another set of societies were also organized in 1960s by different individuals. These includes: Zīnatul-Islam by Imam Raji bello, Nurul Islam by Mallam Jimoh Okoro, Muftahu deen by Alhaji Imam irugbe and other different societies under different founders. All these societies were operation independently without any collaboration with others. "As a result, a proposal was made

⁴² Yahya Eliasu, *the evolution of Ansārul Islam society and Development of women Education in Ilorin, 1942-2012*, (springboard journal, no 1, volume 9, 2017, published by Al-Hikmah University, Ilorin Nigeria). 5

⁴³ Yahya Eliasu, *the evolution of of Ansārul Islam society and Development of women Education in Ilorin, 1942-2012*, 6.

⁴⁴ Zakariyāu I. Oseni and H.A Abdusalam, Shaykh K.S Apaokagi, A visionary Nigerian Islamic Scholar and Mufti of Ilorin, 30--35.

by Shaykh khadir Salāhud-Deen Apaokagi to these towns where he emphasized the need for coming together of the Hujjabin Ondo province. A meeting was summoned at ọwọ by the Shaykh inviting Alhajis and Alhajas from the aforementioned towns. The meeting was held in El-Adabiyah school premises in July 1972. At this meeting the whole house agreed to have such an organization and the Shaykh was unanimously elected the president to man the affairs of the organization for the next two years.⁴⁵

The main aims and objectives of this organization, was spelt out by the Shaykh in the meeting. It's mainly the reorientation of ọwọ intending pilgrims before their journey and after they returned from Hajj. On the other hand, non-pilgrim Muslims were also considered to join. They, too, will enjoy different lectures on the other important religious matters.

3. His Contributions as an Islamic Religion Preacher.

Shaykh khadir Salāhud-Deen Apaokagi finished his studies, finally under the guidance of Shaykh Muhammad kamaludeen al-Adaby, he had started contributing to Islam as a religious preacher in Ilorin. He was doing this extensively when he was actively serving the auspices of Ansārul Islam society of Nigeria in Ilorin as one of the society missionaries. Besides, he used to serve in the place of Shaykh Muhammad kamaludeen al-Adaby outside the state and sometimes, outside the country. He continued this role until he was sent to Ọwọ in 1945. "He was actively an Islamic preacher when he was in Ilorin and when he was young and agile".⁴⁶

Ilorin was not the only place for his assignment as a preacher; he continued the missionary works when he was at Ọwọ and beyond. " Another area where Alhaji K.S Apaokagi made a substantially contribution in propagating Islam was constant periodic lectures came as a result of imparting Islamic ideas in the minds of Ọwọ Muslims. He embarked on his enlightenment venture in order to educate, enlighten and awake the

⁴⁵ Zakariyāu I. Oseni and H.A Abdusalam, Shaykh K.S Apaokagi, A visionary Nigerian Islamic Scholar and Mufti of Ilorin, 35.

⁴⁶ An interview conducted with Dr Ridwanullah Apaokagi on 19th June 2023 at his residence Apaokagi compound Ilorin.

muslims.⁴⁷ Another form of public lecture which the Shaykh used to give was the funeral ceremonies of muslims which he introduced as a substitute to the usual wasteful wake-keeping ceremonies in honour of their deceased parents which they celebrated with pomp. These thought-provoking lectures and sermons were given and they became sober. Gradually, Islamic tenets increasingly penetrated into their minds. Those lectures were given in the night to replace parties and consumption of alcohol.⁴⁸ Moreover, in the service of Islam and as a preacher, "Alahji K.S Apaokagi extended the open-air lectures to the Ramadan period. Lectures were organized on every other day from one mosque to the other throughout the blessed month.⁴⁹

He preached all around Ọwọ, Ogun and abeokuta community and later organised weekly sermon in some Ọwọ environs. Most of what he established Arabic schools in them.

4. His Contributions as an Islamic Prolific Writer.

Shaykh khadir Salāhud-Deen Apaokagi contributed to Islam indifferent dimensions. One of the areas where he had contributed to is the area of penning down his thoughts on different religious issues. Although, he did not venture into writing works extensively. Rather, he was engrossed with teaching and preaching exercises. "In 1998, he fell sick and the sickness was precisely a stroke related one. For the reason that he was unable to continue his different mentorship roles, he later resigned from all his active religious propagations and he jolted to writings of books on religious matters and other issues. Although, most of what he later completed into books were his jottings on different matters before he was sick. During this passive and ailment periods, he was able to compile almost twenty books (pamphlets).⁵⁰

⁴⁷ Zakariyāu I. Oseni and H.A Àbdusalam, Shaykh k.S, A visionary Nigerian Islamic Scholar and Mufti of Ilorin, 30-35.

⁴⁸ Zakariyāu I. Oseni and H.A Abdusalam, Shaykh K.S Apaokagi, A visionary Nigerian Islamic Scholar and Mufti of Ilorin, 34.

⁴⁹ Zakariyāu I. and H.A Abdusalam, Shaykh K.S, A visionary Nigerian Islamic Scholar and Mufti of Ilorin, 29.

⁵⁰ An interview conducted with Dr Ridwanullah Apaokagi on the 19th June 2023 at his residence, Apaokagi compound Adeta Ilorin.

Shaykh khadir Salāhud-Deen Apaokagi is basically a teacher, preacher, spiritual guide and organizer of socio-religious groups. Nevertheless, he wrote many things such as personal and official letters, public speeches and a few pamphlets in Arabic. He did not take writing books and pamphlets seriously in his youthful days when he concentrated wholly on teaching preaching and guiding individuals and organizations in a strict Islamic manner.⁵¹ The following are the books compiled by Shaykh khadir Salāhud-Deen Apaokagi:

"Al-Māhad al-Adabi lil Tālim al-Arabi bi Madinat Qowq". Al-Wādih fi Qawa'id al-Lughat al-Arabiyyah, Ilorin. Kewulere Islamic press .1994. *Al-Majm' al-Mufid* by Shaykh (Dr.) Muhammad Kamāludeen Habeebullah al-Adabī, Lagos, 1938, reprinted by Shaykh K.S Apaokagi,1994 and 2005. *"Rithā' al-marhūmat al-Hajjah Salamat Salāhuddin"* Apaokagi 1997. *"Al-Islām wal-ūlūm"* (Islam and science) Ilorin .1999. *"Al-Sanābil al-kahyriyyah min al-Awsimat al-Fakhriyyah"*(collected and edited by K.S. Apaokagi), on 14/2/2000. *"Al-Manzummat al-Nahwiyyah al-Adabiyyah"* written by Shaykh Muhammad al-jāmī al-Labib Tajul-Adab, Edited by Alhaji Khadir Salāhudeen Apaokagi al-Adabī Ilorin. *"Taliāt al-Dāwat al-Mustajābah Lil-Shaykh Muhammad al-jāmī al-Labib- Taj al-adaby"* Edited by Shaykh Khadir Şalāhuddin Apaokagi al-Adabi, Ilorin, 2001.

"Ilm al-mīrath (Li-Tullāb al-Marhalat al-Idādiyyah: Nizām suāl wa jawāb)" it was written in Ilorin in the year 2001. *"A Laysa Allah bi-kāfīn Abdahu"* (fifty years memorial brochure on the death of sheikh Şalāhuddin ibn Salih ibn Abi-Bakar ibn Umar) Ilorin, on the 2nd December 2000. *"Qul-jā' Al al-Haqq"* this is a 61 pages book. It's also on history book on some documents. He wrote about his mother's background he also wrote on Alh. M.S Sambo., Alh. A.A jimoh Aladan e.t.c. *"Lamhah àn Hayāt al-Shaykh Muhammad Kamaludeen Habib Allah ibn Musa al-Adabi"*. it was written in Ilorin, 2002. Its 18 pages book written in Arabic and another 28pages in English. *"Qasidatun Wāziyyatun Hikāmiyyah al-Musammāt bi- Tajidini wa Qasidat kāna Sāyuhum Mashkūran wa Fāhidatun jalillah wa Qasidat al-Shaykh Ahmad ibn Abibakr"* (omo ikokoro) written in Ilorin. *"Mūjaz Tarjamah li-*

⁵¹ Zakariyāu I. and H.A Oseni, Shaykh K.S Apaokagi, A visionary Nigerian Islamic Scholar and Mufti of Ilorin, 40.

Hayāt al-Marhum al-Shaykh Ṣalih al-Mulaqqab bil-shayk Àlimi, ilorin, 2005, *Ad-Duāu al-Mustajāb* (compiled by Shaykh khadir Salāhudeen Apaokagi), Ilorin, 2006.⁵²

5. His Contributions as the Muftī of Ilorin

One could say that Shaykh khadir Salāhud-Deen Apaokagi reached the peak of his career as an indigenous Islamic scholar when he was later decorated as the Muftī of Ilorin by his eminence, the Emir of Ilorin, Alhaji Dr. Ibrahim Dhulqarnain Gambari (Mai martaba Sarkin Ilori). He was bestowed with this apex religious intellectual position on the 24th October 2008. Meanwhile, after his turbaning ceremony, on the said date, as the new Muftī of Ilorin it was not understood why there was no office for the Muftī and there was no any appointed committee to assist the Muftī on his works. But with all these imperfections, he was able to contribute his quota to the development of the institution of Iftāh in Ilorin. Among his contributions are the following:

Fist, formation of Iftā committee: Shaykh khadir Salāhud-Deen Apaokagi did not relent in making sure his discharge his role. The first step that he took was to set-up a group of people among his students to act as the committees for Iftā roles. Among these people was Shaykh Amīnullah Abdulmalik, Shaykh Idrees Haroon, Shaykh Ahmad Aladesawe and the rest. These were the people who assisted him to carry out his duties amicably. Although, he only calls for them whenever they are needed to come to his house where he lives, but they were very helpful to him during his reign.

Second, compilation of Iftā book: while serving as the Muftī of Ilorin Shaykh khadir Salāhud-Deen Apaokagi compiled a questions and answers pamphlet on different Iftā sample cases. "Baba was the only Muftī of Ilorin till today who compiled a book on Iftā till today".⁵³ He was assisted by the committees, which he formed, to assist in putting down his opinions on each

⁵² Zakariyāu I. Oseni and H.A Abdusalam, Shaykh K.S Apaokagi, A visionary Nigerian Islamic Scholar and Muftī of Ilorin, 40--49.

⁵³ Zakariyāu I. Oseni and H.A Abdusalam, Shaykh K.S Apaokagi, A visionary Nigerian Islamic Scholar and Muftī of Ilorin, 40-49.

answer to the questions in the book. The book contains seventy-six questions and answers. And it was written base on contemporary issues on Islamic Creed, Salat, fasting, commerce, marriage, Child upbringing, politics, Muslim inter and intra relationship e.tc.

It's important to note that, as relevant as the book is, it's yet to be given any official recognition or pronouncement by the Emir or the government as the official book of *Iftā* for Ilorin emirates since his publication in the year 2011. Also, this book was yet to be translated to any indigenous language for easy access of people who do not understand Arabic language among Ilorin emirates. And lastly, there was no other publication or bulletin on any controversial contemporary issue in the state. Meanwhile, these are all necessary to show that the institution of *Iftā* in Ilorin is really discharging its roles.

Conclusion

The reformation of Muslims in Owo, Ondo State, Nigeria, and the establishment of Arabic and Islamic schools has been a complex and multifaceted process. With the establishment of Arabic and Islamic schools, the Muslim community has made significant strides in providing education and promoting Islamic values. The study finds that while the movement has faced challenges, it has also had significant positive impacts on the Muslim community. It has led to improvements in education, economic opportunities, and social cohesion, and has strengthened the community's identity and sense of belonging. It is clear that Shaikh Apaokagi demonstrates the complexities and challenges of reformation movements, and the importance of leadership and community engagement. The reformation has been a transformative process for the Muslim community in Owo, with long-term benefits of reformation for the Muslim community in Owo, Ondo State, Nigeria. The reformation of Muslims and the establishment of Arabic and Islamic Studies schools has been a transformative process, and its legacy will continue to be felt for generations to come.

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