

CONTRIBUTIONS OF DR. SHEIKH ABDUL-KADIR JUMUAH SALMAN SHOLAGBERU (FIRST MALAMI UBANDOMA OF ILORIN) TO THE DEVELOPMENT OF ARABIC AND ISLAMIC EDUCATION IN ILORIN EMIRATE

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Abstract

Dr. Sheikh Abdul-Kadir Jumuah Salman Sholagberu is an Ilorin-based Islamic jurist who dedicates all his life to knowledge and humanitarian services. He received his informal and formal education from classical and modern Muslim scholars, both at home and abroad. He stands out as a unique Nigerian Muslim scholar whose scholarship transcends Ilorin, Kwara State, and Nigeria to gain international recognition. It is in the light of the foregoing that this paper attempts to give detailed account of his profile, right from his birth to his educational career, the founding of his college, to the present position he occupies in Ilorin Emirate. The paper reveals the enormous achievements of this reputable Muslim scholar in the fields of Arabic and Islamic education, as well as Islamic da'wah. The paper also recommends that Muslim youths, especially those of Ilorin should study, emulate, and document the history of not only this notable Muslim scholar but also that of others. This will serve as a major reference for future generations.

Keywords: contribution, development, Islamic education, Ilorin, emirate

Introduction

The aim of this paper is to give a detailed account of the contributions of Dr. Sheikh Abdul-Kadir Jumuah Salman Sholagberu, the founder and director of Darul-Kitab was Sunnah College and the First Malami Ubandoma of Ilorin, to the growth and development of Arabic and Islamic education in the Ilorin Emirate. It spells out the history of the sheikh, right from his birth, education, and the establishment of his reputable college. It also accounts for some of his achievements, the problems and challenges facing his Dawah work. The paper concludes by recommending solutions to the barriers to Islamic Da'wah propagation in the Ilorin Emirate.

The Birth and Upbringing of Dr. Sheikh Abdulkadir Sholagberu

On the 27th of September 1967, a new baby boy was born into the family of Alhaji Jumuah Solahudeen of Olodo Compound, Abayawo Area, Ilorin, Kwara State, Nigeria. The baby was born by Hajia Maryam Omoyeni at the Ike-Olu district of Lagos, Nigeria, where her husband lived and

worked as a cloth weaver. The infant was given the name Abdul-Kadir. Unfortunately, the mother passed away just eleven days after childbirth.

Zubair (2000) wrote that after the demise of Abdul-Kadir's mother, there was a thorough consultation between his father and other members of the family on who to take custody of the child. Subsequently, the father requested Mrs. Habeebah (his younger sister) to take Abdul-Kadir and his brother Abdur-Rasaq to Ilorin under the care of their elder paternal aunt, Mrs. Asmau, who brought them up under the roof of her husband, Alhaji Salman Gidado Sholagberu (Alfa Ile-Kewu) of Sholagberu Compound, Alanamu Ilorin.

Mrs. Asmau nurtured them carefully and devoted much of her spiritual and emotional attention to them. She was very friendly to them and never allowed anyone to oppress them at all. Because Abdul-Kadir was raised in Sholagberu's compound, he was given the title Oba Sholagberu, Alfa Oba, He was also called *Olohuniwo* (God takes care of him) and *Oyeku* (the escaper of death), all because of the demise of his mother, except that he later rejected the name *Oyeku* when

he grew up because understood that its meaning contradicts the Islamic creed (*Al-Aqeedatul- Islamiyyah*) (Zubair 2000).

His Early Education, Academic Journeys, and Teachers

According to Zubair (2000), the young Abdul-Kadir started his early education with *Quranic* recitation learning (just as is the norm with every Ilorin-born and bred child) under the tutelage of his mentor, his aunt's husband, Sheikh Salman Gidado Sholagberu. Under the same mentor, he proceeded with the learning of some basics in Arabic and Islamic Studies until he was enrolled in a public primary school at the age of six.

After his primary education in the public school, he started on a journey of Arabic and Islamic education at the Mahshar Soliheen School of Arabic and Islamic Studies, Kuntu, Ilorin (i.e., the institution established by his mentor, Sheikh Salman Gidado Sholagberu), where he obtained his (*Ibtidahiyyah* and *I'dadiyyah*) Primary and Post-Primary Certificate in Arabic and Islamic Studies. During the course of his study, he was distinctive for his soundness and outstanding performance that earned him the honor of being retained as a student teacher following his graduation in 1982.

Having completed these stages of Arabic and Islamic education, he got the opportunity to observe an academic voyage to Pakistan in 1984 to further his study. In the first place, he matriculated at the Arabic University of Janyut Province, Pakistan, where he spent six months studying the fundamentals of the Qadyani (*Ahmadiyah*) creed and how to refute their allegations in accordance with the Glorious Quran and Sunnah of the Prophet (SAW) under the supervision of Sheikh Ahmad Al-Janyuty (Zubair, 2000).

Afterwards, he moved to Karatshi province in Pakistan, where he joined the (*Thanawiyyah*) Senior Secondary Islamic Section of Abubakri Islamic University Secondary School, affiliated with the Arabic University of Janyut Province, where he spent five years to obtain his senior Arabic and Islamic Certificate in Education with a general grade of excellent.

Fortunately, while his former school (i.e.,

Abubakri Islamic University Secondary School, Karatshi) was very anxious to offer him a scholarship prior to his graduation, he got an offer to study on a scholarship at World Islamic University Islamabad, the capital city of Pakistan. The former nominated him for a scholarship at the Islamic University of Madina, but he had already accepted the latter (Zubair, 2000).

Given his records of academic excellence and moral uprightness as a university student in the department of Arabic and Islamic Studies, he was given another scholarship in his third year in 1988 when his university nominated him to further his studies at As-Salafiyah University, where he eventually obtained his first and second degrees in Arabic and Islamic Studies in 1989 and 1993, respectively (Al-Gamawiy, 2020).

Following his master's degree program, he traveled to Afghanistan together with his intimate friend and colleague, Alhaji Muhyideen Masankore, to study under the tutelage of Sheikh Jameel Rahman, who was then the leader of the Salafi Jihadist Movement. They both studied under him for a period of four years, from 1988 to 1992 (Al-Gamawiy, 2020).

In pursuit of his goal to reach the level of authority in the field of Arabic and Islamic studies, Dr. Abdul-Kadir spared no effort in furthering his education until he obtained his doctorate degree in 2011 at the Ahmadu Bello University, Zaria, with the thesis titled, "*Daoru as-Siyaaq fi Tahdeed Maana Surati Al-imran,*" meaning "Analytical study of Contextual Role in determining the Meaning of Suratu Al-Imran" (Al-Gamawiy, 2020).

To sum it up, Dr. Sheikh Abdul-Kadir had the privilege of receiving his education from various classical Muslim scholars both at home and abroad. He met his teachers at Mahsharu Soliheen, where he had his Primary and Post-Primary Arabic and Islamic education, as well as in Pakistan, Afghanistan, and Saudi Arabia (Zubair, 2000). The following are some of his notable teachers:

1. Sheikh Alhaji Salman Gidado Sholagberu (Alfa Ile Kewu) (Nigeria)
2. Sheikh Ahmad Al-Janyuti (Pakistan)
3. Sheikh Jameel Rahman (Afghanistan)

4. Sheikh Adnan bin Muhammad Al-Ur-Uur (Saudi Arabia)
5. Sheikh Muhammad bin Salih Al-Uthaimin (Saudi Arabia)
6. Sheikh Ali Al-Hikami (Saudi Arabia)
7. Sheikh Abdullah bin Bayyah (Saudi Arabia)
8. Professor Moshood Raji (Ahmadu Bello University, Zaria, Nigeria)
9. Professor Hassan (Ahmadu Bello University, Zaria, Nigeria) and other university dons and Professors from the Gulf and the Arabian Peninsula. (Diimat At-Tahani, 2011)

His Marriage and Children

Dr. Sheikh Abdul-Kadir is happily married to four wives and blessed with many children. His first wife is Alhaja Dhikro Asileke from Ilorin, whom he married in 1992, and he had four children with her: two males and two females. Moreover, he married his second wife, Alhaja Faidah, from Ketu, Lagos, in 1996, and he had seven children with her—five males and two females. His third wife is Alhaja Madina from Ajase, Kwara State, to whom he got married as well in 1996 and was blessed with four children: a male and three females. Then, his fourth wife is Alhaja Raqiya from Erubu, Ilorin, whom he married in 2007 and has three children with, all of whom are female.

Dr. Shaikh Abdulkadir's sons are Faisal, Faiz, Suud, Nazeeh, Abdullah, Abdur-Rahman, Abdul-Muhsin, and Muhammad. His daughters on the other hand are Ameerah (deceased), Maryam, Kaothar, Hasnah, Makkah, Ummu-l-Kulthum, Lujain, Robab, Asmau, and Sultanah (Mutiah, 2019).

Establishment of his School

Upon his return from abroad to his homeland, Dr. Shaikh Abdul-Kadir began to pursue his predetermined aim of establishing an Islamic center that would serve as a melting pot for all Muslims in Ilorin and its environs. He therefore consulted some inhabitants of the city for a suitable location for Islamic Da'wah until he was luckily directed to Gaa-Akanbi, where he bought some parcels of land. He first built a mosque,

which was later followed by some classrooms to make a learning institution and Islamic center.

Moreover, Zubair (2000) asserted that the building of the proposed Darul Kitab Was-Sunnah College was completed in the year 1996, and formal teaching and learning commenced therein with a diploma section in the year 1998. Thus, the college graduated its first batch of diploma students in the year 2000. However, research shows that the college had been in existence as far back as 1993 but was officially inaugurated in 1995 (Fazazy, 2003).

The college is located in a strategic area densely populated by Christians with many churches. Fazazy (2003) enunciated that the college operates in two separate sessions: morning and afternoon. The morning session takes place between 8:00 a.m. and 1:00 p.m., and it comprises playgroups, kindergartens, nurseries, and basic classes where pupils are taught Arabic, Islamic, and western education.

The afternoon session is subdivided into four segments, namely *Al-Ibdtidahiyy*, *Al-Idadiyy*, *At-Thanawiyy*, and the Diploma section. *Al-Ibtidaiyy* simply means elementary Arabic and Islamic classes where students are being taught the simple reading and memorization of some *Qur'anic* verses, *Hadith*, and Arabic rhymes and poems within the duration of three years. *Al-Idadiyy* means intermediate Arabic and Islamic sections. In this section, students are introduced to different subjects in Arabic grammar, such as Prophetic Tradition, Islamic Jurisprudence, Writing and Dictation, Arabic Composition, Islamic Monotheism, and others.

At-Thanawiyy is the senior Arabic and Islamic section, which is primarily designed to educate learners in advanced Arabic and Islamic Studies subjects such as rhetoric, education, principles of Islamic jurisprudence, the science of the Quran and Hadith, and so forth. At this juncture, students are trained to become qualified Islamic propagators and ambassadors wherever they find themselves. They are also prepared to continue their studies in any higher education institution, both at home and abroad.

The diploma program, which also operates in the afternoon (i.e., from 3:00 p.m. to 7:00 p.m.), comprises four semesters that make up two

academic years of training with an affiliation to Ahmad Bello University, Zaria. It offers a diploma in both Arabic and Islamic education, and its graduates can obtain a direct entry into the 200-level program at any Nigerian university offering Arabic and Islamic studies.

In fact, the school is well equipped with classic learning facilities. It has well-ventilated classes with an uninterrupted electric power supply. Their teachers are very competent and intelligently sound, the majority of whom are graduates of Al-Azhar University, Cairo, and the Islamic University of Madina, including holders of master's degrees and doctorates (Al-Istiqomah, 2003).

Aims and Objectives of the School

The unique modern Islamic centre situated in the picturesque city of Ilorin, namely Darul Kitab Was-Sunnah College, was established purposely to achieve the following aims:

1. To provide an opportunity for Muslim children to learn formal and qualitative Arabic and Islamic education
2. to spread sound and moderate Islamic Da'wah and awareness among the people of Gaa-Akanbi, which has been primarily occupied by Christian missionaries.
3. To improve the methodology of teaching and learning Arabic language and *Qur'anic* memorization in accordance with Arabian styles
4. To quench the flame of rampant western civilization and exchange it with Islamic civilization
5. to provide an enabling environment for assisting Muslim children who cannot afford schooling due to financial constraints.
6. to produce new generations of erudite scholars in Arabic and Islamic Studies, such as preachers, imams in masjids, and educators at all educational levels, who will all bear the responsibility of spreading true Islamic messages in Nigeria and around the world (Zubair, 2000; Fazazy, 2003).

His students

Since her inception, Darul Kitab Was-Sunnah College, with its different academic sections, has produced numerous batches of scholars, a good number of whom have now become prominent members of the society. Some of these alumni have taken up teaching positions in public and private institutions in Nigeria, while others have become *imams* and religious leaders. Among these alumni are Ph.D. holders in different disciplines who are working in academic circles. In fact, some are still students at different levels of education in some Nigerian and foreign universities such as Saudi Arabia, Egypt, Qatar, Sudan, the Benin Republic, Malaysia, and a host of others, etc. (*Ar-Robitoh*, 2018). Some of the notable graduates of the (*Thanawiyyah*) College section of the school includes but not limited to:

1. **Dr. Suleiman Yusuf Al-Gamawiy**, the current provost of *Darul-Kitab was Sunnah College*, is the former head prefect of the College who graduated in 2002.
2. **Dr. Abdurozaq Issa Sarumi Adangba** is a lecturer of Common and Islamic Law, Osun State University, Nigeria. Adjunct Lecturer, Lagos State University Nigeria. He graduated from the college in 2005.
3. **Dr. Jamiu Yaqub Al-Imam**: Lecturer in the Department of Arabic Medium, Kwara State College of Education, Ilorin, and Chief Imam of Ibrahim Sulu-Gambari Central Mosque, Ilorin. He also graduated from the college in 2004.
4. **Dr. Abubakar Muhammad Soliu Erubu** is a teacher and writer of Arabic and Islamic studies. He graduated from the college in 2006 as the head prefect.
5. **Dr. Abduroheem Tajudeen (Jedeed)** is also a teacher and writer of Arabic and Islamic studies. He graduated from the college in 2006.
6. **Dr. Al-Ameen Abdul Kadir**, Lecturer of International Relations, Skyline University, Nigeria
7. **Mubarak Yusuf** (PhD. in view), Lecturer of Islamic Studies, Federal College of Education, Iwo, Osun State. He also

graduated from the college in 2012 as the head prefect.

8. **Abdulateef Soliu** (Ph.D.in view), MARA University of Technology, Malaysia.He graduated from the college in 2008.
9. **Nurudeen Abduroheem Alamoyo** (Ph.D. in view); Coordinator, Al-Wahyain Charity Foundation, and Founder of Al-Mawarid Hostel, Tanke Oke-Odo, Ilorin. He also graduated from the college in 2004.
10. **Soliu Jamiu Alagolo** (PhD. in view); is a writer and Arabic poet. He graduated from the college in 2003 as the head prefect.
11. **Ibrahim Musa Gbodofu** (PhD. in view); Chief Imam of *At-Tawheed* Central Mosque, Araromi Area, Agbabiaka Village, Upper Gaa-Akanbi, Ilorin. He graduated from the college in 2006.
12. **Ibrahim Jibreel Yahya** (PhD. in view); Chief Imam of Oko-Erin Central Mosque, Ilorin and The Registrar, *Darul Kitab Was-Sunnah* College, Ilorin. He also graduated from the college in 2004.
13. **Muhammad Dare Garba** (PhD. in view); a Part-time lecturer, Kwara State College of Education, Ilorin, Teacher and coordinator of Saturday classes at *Darul Kitab wa-Sunnah* College, Ilorin, He graduated from the college in 2007.
14. **Shittu Afeez** (PhD in view), Lecturer at the National Agricultural Extension and Research Liaison Services, Ahmadu Bello University, Zaria. He graduated from the college in 2012.
15. **Yusuf Olawale Owa-Onire Uthman** (Ph.D. in view) Ibn Haldun University Istanbul, Turkey. He graduated from college in 2013.
16. **Idrees Masud Akajewole** (PhD in view) Al-Hikmah University, Ilorin. He also graduated from the college in 2008 as the head prefect.
17. **Tajudeen Mohammed Salihu (Tanko)** (Ph.D. in view), proprietor of Darul Kitab Lokoja; part-time lecturer at the Arabic Department, Federal College of Education, Okene, Kogi State, Nigeria. He graduated from the college in 2002.
18. **AbdulKabir Muhammad Raji.** (Ph.D. in view). He graduated from the college in the year 2004.
19. **AbdulRofiu Abdul Roheem** (Esq): AA Akorede & Co., Noble Chamber, Ilorin.
20. **Abdul Wahid Abdu Raheem** (Esq): A lecturer of Common and Islamic Law, Al-Hikmah University, Ilorin. He graduated from the college in the year 2005.
21. **Hassan Issa (Esq.):** A legal practitioner and Real-estate manager, Ilorin, Kwara State, Nigeria. He graduated from the college in the year 2005.
22. **Ibraheem Nurudeen Zubair (Al-Misry)** (Esq): Civil servant at the Kwara State Sharia Court of Appeal, Ilorin. He is also a lecturer of Islamic law and coordinator of the diploma section at *Darul Kitab al-Sunnah* College, Ilorin. He was among the year 2000 graduates of the Diploma Section of the College.
23. **Ishaq Abubakri Ajala** (Esq); Lecturer of Islamic Law at *Darul Kitab wa-Sunnah* and Civil Servant at Kwara State Upper Area Court, Ilorin. He was also among the 2000 graduates of the Diploma Section of the College.
24. **Mutiullah Issa Esiniobiwa** is the Chief Imam of the Fomwan Central Mosque, Ilorin branch, and Imam Ratibi of the Ode-Alausa Mosque, Ilorin, and a Lecturer of Quranic Exegesis at *Darul Kitab Wa-Sunnah* College. He also graduated from the Diploma Section of the College in 2000.
25. **Uthman Zakariyah Oladele Abdullah** is a public preacher and the founder of Uthman Zakariyah Longrich Business Ventures in Abuja, Lagos, and Ilorin. He also graduated from the college in 2002.
26. **Adam Abdul-Majeed Alfanla** is a Dubai-based banker and founder of *Dar-Nur* for Islamic Propagation and Awareness. He also graduated from the college in 2007.
27. **Ibrahim Yusuf Adesakin** is the Chief

Missioner of the *Istiqamah* Charity Organization for the United Kingdom and Ireland. He graduated from college in 2003.

28. Abdurozaq Uthman Oba: (Ph.D. in view) Nasarawa State University, Nigeria. He graduated from the college in the year 2005.

29. Abdul-Jelil Soliu. A graduate of Al-Azhar University, Cairo, Egypt, an online instructor at EVE education-Etablissement Musulman Prive Enligné. He graduated from the college in the year 2003.

30. Al-Imam Nuruddin Sulayman is the Chief Imam of Omuwei Township Central Mosque, Port Harcourt, Rivers State, Nigeria, and Founder of the Nasirul Haq Muslim Organization of Nigeria, He graduated from the college in 2012. And the host of others.

His Educational Contributions

Through the establishment of his college, Dr. Sheikh Abdul-Kadir has produced many Muslim scholars, Imams, and academics that are capable of handling Islamic *Da'wah*. The College graduates more than eight hundred (800) Arabic and Islamic students from the Diploma, Senior Secondary School, Junior Secondary School, and Primary School sections annually. It secures scholarships for her outstanding students to further their studies in various Arabian countries around the world. In an exclusive interview held with him recently, Dr. Sheikh Abdul-Kadir proclaimed that more than fifty (50) scholarships have been secured for graduates of the College to further their studies at Al-Azhar University, Cairo, Egypt.

Moreover, in 2014, the then Kwara State governor, His Excellency, Alhaji (Dr.) Abdul-Fatai Ahmad, approved the launch of the Arabic and Islamic Education Board in the state with the appointment of Dr. Shaikh Abdul-Kadir as the pioneering chairman of the board.

During his tenure of office, Dr. Sheikh Abdul-Kadir relentlessly worked to contribute to the development of society by extending the hands of friendship to all religious leaders, Imams, Arabic

and Islamic scholars, and educational stakeholders in the state. He unified all the Arabic and Islamic schools under the same syllabus as he rescued the dying state of Arabic and Islamic education in the state. Under his leadership, the Board also partnered with the National Board of Arabic and Islamic Studies (NBAIS) for the smooth running of Arabic education in the state. NBAIS is an examination body responsible for conducting, monitoring, and regulating Arabic and Islamic education in Nigeria (Al-Gamawiy, 2020).

Annually, the Kwara state Arabic Board conducts mock examinations for students from different Arabic and Islamic schools ahead of the forthcoming senior Islamic school examination. The successful candidates in the examination enjoy sponsorship to participate in the examination to be conducted later by the NBAIS.

According to a report by Abolaji (2020), Dr. Shaikh Abdul-Kadir used his capacity as the chairman of the aforementioned board to secure a donation of five million naira from the Waziri of Ilorin and the former Senate President, Dr. Abubakar Bukola Saraki, to sponsor five hundred students for the final year NBAIS examination in 2018. More so, throughout his tenure, he solicited for the enhancement of Arabic and Islamic education in the state.

His Academic Works

In spite of his preoccupation with *Da'wah* activities such as the delivery of the Friday sermon (*Khutbah*), teaching students of different levels, and giving lectures on different occasions, Dr. Shaikh Abdul-Kadir does not overlook the art of writing and authoring books. According to Zubair (2000), Dr. Sheikh Abdul-Kadir has written numerous articles and manuscripts, as well as published several books, including:

- i. Muthakirotn fi Al-Qawanin Al-Maliyah
- ii. Muthakirotn fi 'ilmi Usuli-lFiqh
- iii. Kitab Mukhtasar Mustalah Al-Hadeeth
- iv. Tarjamatu Kitab Kaifa Nurabbi Aoladina by Sheikh Jameel Zain
- v. Kitabun Yorubawiyyun Haola Al-Qodiyaniyah
- vi. Muthakirotn Fi Ar-Roddu A'la-l Qodiyaniyah

- vii. Naaqusu Al-Khatar
- viii. Hakadha Nad'uu
- ix. Taqdhiyatul Ayuni Al-Romdha ,
'alaSafahati Al-BukhariAl-Baydhaa
- x. Manahilu Adh- Dham-aan, Fi 'ulumil
Qur'an and some other Arabic poems he
composed.

His Religious Contributions

While making use of his sound knowledge and intellectual endowments, Dr. Sheikh Abdul-Kadir strictly adheres to the Qur'an and *Sunnah* of the Prophet (saw). He calls to Islam with wisdom and good admonition through the authentic Islamic method of doing *da'wah* in line with the sayings of Allah:

Invite them to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better... (An-Nahl 125)

He avoids extremist and permissive approaches that could lead to associating a partner with Allah.n. By virtue of that, he names his school after the Al-Kitab and Sunnah, with the aim of spreading the true message of Allah and the tradition of His Prophet (SAW) (Ajala, 2020).

Fostering the spread of the words of Allah, Dr. Sheikh Abdul-Kadir Sholagberu established his school in a Christian-dominated region (i.e., Gaa-Akanbi suburb of Ilorin) so as to salvage the Muslim dwellers therein who had been part of the targeted preys of the evangelical mission. Ever since the erection of this edifice of knowledge in this location, he has worked relentlessly to restore the region to an Islamic arena. Abdullah (2019) pinpointed that Dr. Abdul-Kadir's school has more than five thousand students all over the country. This is indeed a very great asset not only for the people of Kwara State, but also Muslims as a whole. He marries Islamic education with western education so as to equip learners with the skills necessary to efficaciously propagate Islam in the society. He connects between the past and the present systems of *Da'wah* via a moderate approach and extends the hands of friendship to all Muslim scholars, free thinkers, and students of knowledge with a view to unifying them under the tie of Islamic brotherhood. With the emergence of Dr. Sheikh Abdul-Kadir, the revival of Islamic jurisprudence teaching and learning reached a

turning point in Ilorin. Moreover, among his religious contributions is the construction and upkeep of mosques throughout Ilorin and beyond (Ar-Robitoh, 2019).

His Economic Contributions

Education, in every sense, is one of the fundamental factors of societal development. No one can achieve sustainable economic development without a substantial investment in human capital. Based on this fact, Dr. Sheikh Abdul-Kadir plays a key role in the development of Gaa-Akanbi and its environs. This is because many landlords and house owners in the Gaa-Akanbi area are now enjoying substantial monthly rents on their houses as a result of the influx of students and college workers to the area (Alfa Toyin, 2020).

Moreover, Dr. Sheikh Abdul-Kadir employs a large workforce capable of managing his institution. This has indeed provided employment opportunities for people of various backgrounds and ethnic groups. There are teaching and non-teaching staff who earn a reasonable amount of money as salaries and wages. This has undoubtedly improved their standards of living (Alfa Toyin, 2020).

In addition, there are food vendors and restaurants in his college. There also exist fruit vendors, candy vendors, and book shops surrounding the college, all of whom enjoy huge daily incomes through what they sell to a great number of students in the college. In fact, Dr. Sheikh Abdul-Kadir spends a very huge amount of money as a maintenance cost for the daily smooth running of his college (Alfa Toyin, 2020).

His Social Contributions

Considering the fact that society can only survive where a sufficient degree of homogeneity exists among its members, Dr. Sheikh Abdul-Kadir is working assiduously to bring about a social spirit of cooperation among the Muslim scholars in the city and beyond through organizing a series of educational conferences, seminars, workshops, and many other social and educational gatherings where divergent ideas pop up and people of different backgrounds meet to achieve common goals.

As part of his assiduous efforts in spreading Arabic and Islamic education in Ilorin, Dr. Sheikh Abdul-Kadir honors different invitations by attending social functions like marriages, Waleemat Quran, the annual celebration of *Maolud Nabiyy*, book launching ceremonies, et cetera, with many of his students in Kwara and other parts of the country. In his absence from home, he delegated some representatives among his students and co-scholars (Alfa Toyin, 2020).

Moreover, he calls for peace, unity, and peaceful co-existence between Muslims and people of other faiths—the qualities that make the Emir of Ilorin, His Royal Highness, Alhaji (Dr.) Ibrahim Sulu Qarnain Gambari (CFR), install him as the pioneer Chairman of the Sheikh Alimi Islamic Foundation for Peace and Development (Alfa Toyin, 2020).

His Philanthropic Activities

In addition to his religious and educational activities in Kwara State, Dr. Shaikh Abdul-Kadir is known for his kindness and open-handedness. He believes that true generosity lies in helping others attain their goals. He is undoubtedly considered among the Ilorin-born philanthropists. He renders humanitarian and relief services to whomever comes to beg his financial and moral assistance. He loves the poor and the needy, especially students of knowledge who lack the financial strength with which to accomplish their educational goal. Hence, he sponsors the education of many Muslim students both at home and abroad. His school is dedicated to providing free education and scholarships to the unprivileged Muslim population.

According to Al-Gamawiy (2020), Dr. Sheikh Abdul-Kadir has been collaborating with the Charity (Zakat) House of Kuwait for the past fifteen years in executing various philanthropic projects across Nigeria, including educational projects such as the construction of schools in towns and rural areas, the distribution of educational materials to the poor and needy in the community, societal projects such as the construction of clinics for special needs, mosques, water projects (digging wells),

To sum it up, Dr. Shaikh Abdul-Kadir's humanitarian services are designed to improve

people's standard of living, promote education and religious devotions, as well as alleviate the abject poverty confronting the Muslim communities in sub-Saharan African countries.

His Chieftaincy Award

On the 24th of July 2021, the Emir of Ilorin and Chairman, Kwara State Council of Chiefs, Dr. Ibrahim Sulu-Gambari, officially appointed new chiefs into the emirate council, and among them is Sheikh Dr. Abdul-Kadir as the first Mallami Ubandoma of Ilorin Emirate. This noble chieftaincy position was conferred on him in appreciation of his contributions towards the development of education in the emirate. He humbly accepted the position as he received many congratulatory messages from friends, family, students, and numerous well-wishers, at home and abroad.

Problems and Challenges facing his *Da'wah* activities

Almighty Allah never sent a messenger or prophet to a nation unless they were met with hardships and trials from their people. They persecuted the messengers with severe enmity and frustrated them in opposition to the divine guidance brought to them. Allah says in the glorious Quran:

Or think you that you will enter paradise without such (trials) as came to those who passed away before you? they were afflicted with severe poverty and ailments and were so shaken that even the messenger and those who believed along with him said “when (will come) the help of Allah?” Yes, certainly, the help of Allah is near! (Al-Baqara 214)

It is the same issue that Waraqah bin Nawfal, the son of Khadija's paternal uncle, told Prophet Muhammad (SAW) when the former asked the latter, "What do you see?" When the latter told him, Waraqah said, "That is the same angel whom Allah sent to prophet Moses." I wish I were young and could live up to the time when your people

would turn you out. Allah's apostle asked, "Will they drive me out?" Waraqah responded in the affirmative, saying, "*Any (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive until the day when you will be turned out, then I would strongly support you,*" but Waraqah died after a few days (Hassan, 2003).

It is against this background that the problems and challenges facing the *Da'wah* activities of Dr. Sheikh Abdul-Kadir can be summarized under the following headings:

1. Dissension among Muslim scholars in the city: The majority of Muslim scholars in Ilorin fail to establish a unified target in the field of Islamic *Da'wah*. Some are striving to gain popularity, while others are looking for worldly materials. However, only a few are God-fearing scholars who make a genuine call to Islam. Therefore, when Dr. Shaikh Abdul-Kadir emerges, he calls Muslim scholars to unity and cooperation in the field of *Da'wah*. He extends a friendly hand to everyone and regards them as Muslim brothers and sisters.
2. Cultural and environmental issues in the city: Prior to his arrival, religious innovations and manifestations of creedal deviations emanating from the ignorant among previous generations were prevalent in society. Nevertheless, all endeavours to correct these errors by newly emerged scholars are met with enmity and hostility from the disgruntled.
3. A problem of envy among some contemporary Muslim scholars, proprietors, and Islamic foundations It is commonly believed in Yoruba land that every new scholar is liable to transcend the old ones in terms of popularity. The old ones, therefore, dislike the new ones and give them little or no audience.
4. Inadequate workforce who are competent enough to teach Arabic and Islamic studies to assist in the work of *Da'wah*:
5. Overdominance of Christians who always perpetrate lies and plot against Muslims, especially at Gaa-Akanbi where his school

(i.e., *Darul Kitab wa Sunnah*) is located, is one of the challenging problems in the way of his *Da'wah* activities.

6. Financial problem: For every Muslim caller to be successful in Nigeria and Africa as a whole, there is a dire need for funds with which to execute his plans, e.g., to build a *Da'wah* center like a mosque or an Islamic school, to assist the poor and the needy, to assist seekers of knowledge, and so on. As can be fathomed, Dr. Shaikh Abdul-Kadir is running his private institution through his personal purse. He receives no assistance from any government, either domestic or foreign. Although he is getting token financial support from some Nigerian friends and donors from Saudi Arabia, the fund is still not enough to execute his huge Dacca projects.
7. The challenges of religious extremists and fake scholars There exist in the city some religious extremists who propagate their lies to mislead people. Many of them have achieved celebrity in society and have a large following. Undermining their efforts by educating people about their errors is not a decade's worth of work (Ajala & Yaqub, 2020).

Suggested Solutions to the Problems

1. In reality, overcoming the aforementioned challenges necessitates a collaborative effort. As a result, all Muslim leaders, stakeholders, clerics, imams, and religious bodies must launch campaigns to unite Muslims in Ilorin, and they must work tirelessly to ensure peace, harmony, and mutual cooperation among Muslims.
2. Muslims in Ilorin and environs require proper enlightenment on the need to shun cultural and environmental innovations and immerse themselves completely in Islam, as Almighty Allah commands in the glorious Quran:

"O ye Who believes! "Enter perfectly into Islam (by obeying all the rules and regulations of Islam's religion) and do not follow in the footsteps of Shaitan

(Satan), verily; he is a clear enemy to you."(Quran 2: 208).

1. Since *Da'wah* is a spiritual and humanitarian work that commands abundant rewards from Allah, it must be done with sincerity, love and passion. It must also be done to seek the face of Allah in the hereafter. It should not be for the sake of money, fame or any worldly material. Therefore, Muslims are advised to engage in *Da'wah* with sincerity.
2. Muslim scholars should broaden the horizons of their knowledge in the area of comparative religious studies so as to develop the methods of dialoging with Christians and inviting them to Islam with wisdom and good admonition.
3. Federal and state governments are urged to provide financial assistance to Arabic and Islamic institutions in Ilorin and environs and Nigeria as a whole. They should encourage religious education by supporting Muslim callers with whatever may lead to the growth and development of religious education (Esiniobiwa & Ajala, 2020).

Conclusion

After a long sail on the river of his life history, Dr. Shaikh Abdul-Kadir remains one of the most inspiring and influential Islamic scholars, whose contributions to the field of Arabic and Islamic education in Ilorin Emirate cannot be overestimated. His history should be documented and studied periodically in order to serve as a unique reference for researchers in the present and upcoming generations. Muslims are therefore advised to follow in his footsteps, especially in the aspects of spreading knowledge, propagating Islamic *da'wah*, and providing humanitarian services.

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