

## **AN ANALYTICAL STUDY OF QURANIC ARABIC SCHOOLS IN OSOGBO LAND, OSUN STATE, NIGERIA: FOCUS ON MUBARAKAH QURANIC/ ARABIC SCHOOLS**

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### **Abstract**

*Writing about Qur'anic Arabic Schools in Yorubaland before the nineteenth century provides a peculiar challenge as there was no Yorubaland until the nineteenth century when Islam had been established in different towns that would be collectively referred to as Yorubaland. Nevertheless, it is generally accepted that Yoruba is a Hausa name of Arabic origin which applied to the Oyo people but in the 1840s, the Church Missionary Society adopted the name to describe peoples and towns with geographical proximity, cultural affinity, identical religious belief and similar language to the Oyo. The name has since been used conveniently with wide acceptance to describe these peoples. Osogbo, the capital city of Osun State, is one of the towns in Yorubaland which enjoy a strong presence of Quranic/Arabic Schools and Islamic influences. It is no gainsaying that Quranic Schools are firmly established in Osogbo. The town is a custodian of a considerable number of Quranic Schools also known as Kutaab and many Arabic institutes. The kutaab are usually established in Yorubaland as the first stage of Arabic learning and they play a significant note in disseminating Quranic knowledge to Muslim Children. In any community where Islam is being introduced, Quranic knowledge and Islamic teaching are taught simultaneously. A visit to Osogbo and the view of a gigantic and well renovated Central Mosque beside the Ataoja's palace says it all that a significant number of Osogbo indigene and inhabitants of the town are Muslims. In contemporary Osogbo, there are Quranic/Arabic Schools sited at the centre and in the nook and cranny of the town. In fact, to say that Osogbo is fully populated by Muslims and that Islam is firmly established in the town will be an understatement. This paper utilizes a qualitative research methodology, data are mostly drawn from oral interviews, scholarly articles, Journals, archival materials, dictionaries and relevant books.*

**Keywords:** *Analytical study, Mubarakah, Nigeria, Osogbo, Quranic / Arabic Schools*

### **Introduction**

Osogbo was founded in the 18<sup>th</sup> century of the Christian Era by the descendants of Owate, Oguntimehin and Larooye who came from Ilesa in Osun State. The present site of the town is the third place due to the hazards faced by the founders in the early sites as they were being forced to vacate the two sites (Ipole and Ohuntoto) (Akpootu, D.O., Rabi, A.M. :2019).

The first inhabitants of Osogbo were idol worshippers and their prominent idol was Osun the goddess of river Osun. They were also worshiping other objects such as stones, trees, carved wood

etc. the existence of the most powerful entity, God known as Olodumare, was recognised but they thought he could not be directly consulted without an intermediary, hence the worship of these gods (Tunde A. :1992).

Islam was introduced to Osogbo in 18<sup>th</sup> century shortly after the town was founded. It came from the Northern part of Nigeria – Bornu. It was a difficult task for the travellers from the North to convert the Osogbo indigenes to the new religion – Islam. But later, gradual conversion took place. The emergence of Islam brought along the Islamic teachings. It is a known fact that whenever Islam spread, encouragement is often given to Quranic / Arabic education. Based on this premise, Quranic / Arabic education took off in Osogbo in the 18<sup>th</sup> century C.E. ( Busari, K.K.:1998).

### **Statement of the Problem**

The Yoruba people who now inhabit Southwestern part of Nigerian first had their earliest contact with Islam in about 15<sup>th</sup> century but active Islamization did not take place until the 18<sup>th</sup> century (Ogunbiyi : 1988). Some itinerant Arab Muslim preachers came to the Yoruba region to pay visit or teach and preach Islam but the most active agents responsible for the introduction of Islam in this area were the Hausas/Fulanis from the Northern part of Nigeria in the second half of 18<sup>th</sup> century and during the first half of the 19<sup>th</sup> century. It has to be mentioned that prior to the Utman Dan Fodio’s Jihad of 1804, Islam has been introduced to the Yorubas through the itinerant scholars, trader, preachers and mendicants (Ogunbiyi : 1988).

Yoruba Muslims who are literates read directly from the Qur’an or recite portions of it from memory as often as possible as this is considered religiously meritorious. They continued this practice without any formal system of Quranic Arabic education. Today, many of the schools as structured in terms of modernization to make them standard ones in order to meet the challenges of modern system of education. As such, this makes the current study relevant in the area of Quranic Arabic schools in Osogbo land, Osun State, Nigeria.

### **The advent of Islamic and Arabic Education in Nigeria.**

Unequivocally, Arabic is in many respects the classical language of West Africa and being the language of Islam, many non-Arab nations studied it. The teaching of Islamic education started as early as Islam entered Nigeria. This is the more reason why elementary Arabic schools are called Quranic Schools in Nigeria. In this type of school, both Arabic and Islamic studies are taught concurrently and pupils of Islamic education concentrated exclusively on the study of the Qur’an. It is not contestable that Islamic education kicked off in the Northern region where people were firstly motivated to embark on searching for Islamic education and exerted themselves to teach others. This is in accordance with the Prophetic tradition which says. “The best among you is he who studies the Qur’an and teaches others”.

Fasasi (year) in his book entitled: “Historical Origin of Education Nigeria, says:

The introduction of Islam and its system of education was credited to Muhammad ibn Mani, a trader and preacher from North Africa. Through him, Mai Ummi Jilm, the ruler of Kanem-Bornu Empire between 1085 and 1097 C.E. accepted Islam who later introduced the religion to his subjects.

During the commencement of the 13<sup>th</sup> century C.E, there were many Kanem-Borno students in Egypt. After their graduation, they travelled back to their various lands as teachers and preachers. Towards the conclusion of the 13<sup>th</sup> century C.E Kanem had been turned to a centre of Arabic / Islamic learning and prominent teachers from Mali travelled there to teach Islamic jurisprudence (Fiqh). During the beginning of the 14<sup>th</sup> century C.E., Arabic and Islamic education had been well established with its system which had a lot of effects in the whole Hausaland. Arabic and Islamic education continued to spread to many towns and villages, as a result of persistent migration of Muslim scholars into the Northern region of Nigeria. For example, a renowned scholar and theologian, Al-Maghili, travelled to Kaduna in the 15<sup>th</sup> century C.E. Also, pilgrims from Makkah and well-known scholars from Sankore University in Timbuktu visited Katsina. They supplied many Islamic books, founded Quranic / Arabic schools (Madaaris) and encouraged literacy in Quranic / Arabic education. At the early stage of Quranic / Arabic education in Hausaland, two major categories of Quranic / Arabic schools were introduced. These are: Tablet or slate school (Makaranta Allo) and Higher schools (Makaranta Ilmi). The latter is meant for the beginners in Quranic / Arabic education while the former encompasses all branches of Arabic and Islamic Studies. During this time the teachers (Mudarrisuun) solely depended on Sadaqah (charity) from the well-to-do people in the society as means of their sustenance. Arabic/Islamic education reached Yorubaland (South west of Nigeria) towards the concluding part of the 18<sup>th</sup> century C.E. By the beginning of the 19<sup>th</sup> century C.E in 1800, Islam had been introduced into places like Ilorin, Epe, Oyo, Badagry and Lagos (Ibraheem 2002). By 1830s, Islam in conjunction with Quranic / Arabic education had been firmly established in some other places like Ibadan, Ijebu-Ode and Abeokuta in Yoruba land. Muslim emigrants travelled from the North and settled down in Ilorin where they started to migrate to the Southwest of Nigeria.

Subsequently, Arabic / Islamic scholars visited Ilorin and Ibadan for higher education from different parts of Yorubaland. They later retreated to their various towns to establish similar schools. Quranic / Arabic education had been extended to the Southwest of Nigeria long before the Uthman Dan Fodio's Jihad of 1804. Actually, the reformist could not go further in 1840 after reaching Osogbo where they met their defeat. The Sokoto caliphate established by the Fulani Jihadist was abolished when the British conquered the area in 1903 and established the Northern Nigeria Protectorate ([en.m.wikipedia.org](http://en.m.wikipedia.org)).

## **Quranic / Arabic Education in Osogbo**

Literacy in Quranic/ Arabic education usually follows the introduction of Islam in any community. Quranic / Arabic education in Osogbo started in the late 18<sup>th</sup> / 19<sup>th</sup> century shortly after the introduction of Islam in the town. This type of education was made available for both male and female. The establishment of Quranic / Arabic schools in Osogbo can be buttressed with the submission of Shaykh al-Ilori when he says:

The establishment of Quranic / Arabic schools (for the children) and Ilmii Schools (Advanced Arabic for the school adults) always occurred immediately after the penetration of Islam into any land (Busari, 1998).

Many Arabic/Islamic scholars in Nigeria and Yorubaland in particular have contributed immensely to the growth and spread of Islam as well as Quranic / Arabic education. Their contributions to the development of Arabic education cannot be over emphasized. The unique nature of the contributions of 'Ulamaa to the development Arabic/Islamic studies in Osogbo in this direction distinguished them among their colleagues. They have made indelible impacts by contributing in no small measure to the development of Quranic/Arabic education in the town with the aim of preserving knowledge for the coming generations.

The myth claiming that the man who firstly introduced Islam in Osogbo and probably the first Chief Imam of the town and the first founder and tutor in the first Quranic school in Osogbo should be upheld. Quranic / Arabic education was said to have started in the town by the Northern immigrant popularly called Imam Uthman (the first chief Imam) in his residence at Idi-Ako, Osogbo. It was narrated by one of the Islamic Scholars in Osogbo that the first copy of the Holy Qur'an hand-written by Imam Uthman is still available at the Imam's residence till today. This should not be too astonishing because Muslims who are literate in Arabic read from the Qur'an or recite portions of it from memory as often as possible as this is considered religiously meritorious (Ogunbiyi, 1988).

Shaykh Uthman continued with this praiseworthy assignment with some pupils who were also dedicated to the mission. One of the first set of pupils in his school was Shaykh Haaruun, son of king Matanmi I who after learning the Qur'an went to Ibadan on missionary work where he finally settled. After the first Quranic school established by Shaykh Uthman, who was the pacesetter for Osogbo 'Ulamaa, many Quranic schools later sprang up through the first generation of pupils of Shaykh Uthman's Quranic school. Prominent among them were: Shaykhs Abdul-Rahman and Gambari. Shaykh Abdul-Rahman established his Quranic school at Anisere compound, Osogbo where a mosque was erected while Shaykh Gambari established his own at Alarolese compound also in Osogbo. Their Quranic Schools were attached to their mosques. With the expansion of Islam and acquisition of Quranic education, the traditional system of education was gradually developing and Muslim scholars in Osogbo started to converse and write in Arabic language.

Though, their fluency in spoken and written Arabic could not have been of high standard. They were held in high esteem because of their Quranic / Arabic education coupled with the efficacy of their prayers. The amulets and some preparations which could solve certain personal problems like barrenness among women, sales or increase in sales, prevention of robbers from entering one's apartment and the one which could serve as protection against gunshot on attack etc gave them an upper hand and recognition among the people and were consulted for healing purposes. In addition to the activities of Osogbo 'Ulamaa, scholars from Ibadan and Ilorin used to visit the town. On their arrival people would gather to learn from those itinerant scholars and when going back to their towns some students would volunteer to follow them in continuation of their learning process. These students would stay with the scholars in an attempt to become versatile like their tutors.

Furthermore, the introduction of an Islamic group called Alasalatu (those who engage in asking for Allah's blessings on the Prophet Muhammad) in Osogbo by the 10<sup>th</sup> Imam of Osogbo land, Shaykh Abdul-Salam Dolapo Abajaoro introduced a new dimension to the spread of Quranic Arabic education in the town. People became attracted and were enticed by the songs and drums introduced by this group. At this time the enrolment in the Quranic / Arabic schools increased drastically and there were many students following Imams and scholars. This aroused the enthusiasm in both the learners and tutors to teach and learn the Qur'an and Arabic language. Among the early tutors were Shaykh Aliara, the first caller to prayer (Muadhin), Shaykhs Abdul-Rahman, Ajiferuke, Gambari, Tiamiyu to mention but a few. Some of them later became the Chief Imam of the town (Imam Jaami) while others were Imams of mosques in their compounds (Imam Raatibi). These early scholars had students whom they taught how to read the Qur'an fluently and some of them were specialists in writing portions of the Qur'an on tablets for some people free of charge. The scholars also organized public sermons (Wa'z) for their congregation and general public. They were tutors and at the same time preachers calling to the path of Allah. Through their efforts, many people embraced Islam and abandoned their traditional religion. Many of the traditionalists who later converted to Islam were given Islamic names. Arabic language was regarded sacred as any inscription in Arabic was taken to be containing God's power. Islamic names were adopted even without making effort to know their meaning. Arabic words were absorbed into Yoruba language and become part of the day to day expressions by the Yorubas. Till today, there are so many borrowed words that are noticeable in Yoruba language, in particular words like Alaafia (good health), Seria (punishment), Sanmo (sky/heaven), Aniyani (intention), Alamori (matter), Sababi (cause), Aleebu (defect), Sunna (that which is right), Sinaa (adultery) etc, that have Arabic origin are freely in use in Yorubaland (Raheemson, 1998).

### **Some of the 'Ulamaa and their contributions to the development of Quranic / Arabic Education in Osogbo**

Many 'Ulamas in Nigeria and Yorubaland in particular have contributed to the development of Quranic / Arabic education. Their contributions in this regard should not be ignored but should be preserved for analytical studies of researchers. The unique nature of the contributions of some



scholars in Osogbo distinguished them among their contemporaries. They have made indelible impacts by contributing in no small scale to the development of Quranic/Arabic education. The people of Osogbo and its environs can testify to this assertion since the commencement of Quranic/Arabic education in the town. The scholars cater for acquisition of knowledge with the aim of preserving it for incoming generations.

Among these scholars in living memory are: Shaykh Imam Yusuf Hashir Abajaoro who introduced modern methods of Quranic/Arabic learning in Osogbo and established a school called Madrasat. Ta'lim lughatil Arabiyyah wal-Islammiyyah which was later known as al-Madrasatul Mubarakah. He contributed immensely to the development of Quranic / Arabic education in Osogbo.

Then, Shaykh Haashir Uthman Irewole, popularly known as Haji Eko (a Lagos al-Haaj because of his frequent visitations to Lagos with other two prominent scholars of his time) is another great scholar whose contributions in the field of Quranic/Arabic learning need the attention of researchers.

Lastly among the scholars of blessed memory is Shaykh Imam Mustapha Ahmad Ajisafe, a man endowed with a critical mind and one among the intelligentsia of his time. He also contributed vigorously to the development of Quranic / Arabic education in Osogbo. His contributions in the field of knowledge are noteworthy. He was the Mufassirul-Qur'an (Exegist of the Qur'an) during his life time. He rose to the post of the Chief Imam of Osogbo land before his demise. He travelled to some Arabian countries and was recognized as a great scholar in the field of Quranic / Arabic knowledge.

Today, Quranic / Arabic education has developed through the immense contributions of the above mentioned scholars and their contemporaries not mentioned in this paper. There is a bright future of producing great scholars of their like as many Quranic/Arabic schools have been established in addition to those founded by some 'Ulamaa both living and the dead among them.

### **Factors which encourage Teaching and Learning of Quranic / Arabic studies in Osogbo**

Teaching, which is the process of passing ideas, skills, knowledge, beliefs, attitudes, feelings etc. to someone with the aim of bringing permanent changes in the learner (Fasina 2004), is more than standing in front of pupils to talk volubly about facts, figures, principles, beliefs, information, attitude etc. The Prophet Muhammed (s.a.w.) says that one who studies the Qur'an and teaches others is the best among his Ummah. From the Prophetic assertion, Muslims have realized that it is their moral duty which has become an obligation to acquire Quranic education and impart it to others. This has become the best legacy to be bequeathed to their wards / children. In essence, Quranic / Arabic studies means initiating, guiding, directing, giving meaningful conversation to learners by the teacher. The Prophetic Sunnah is very important to every Muslim because it is the secondary source of Islamic law. The Qur'an contains very wide principle concerning the mundane

and spiritual activities of Muslim. Consequently it is the responsibility of the Prophet to explain those principles. The observance of Salaat (ritual prayer) is a apposite here. The Qur'an enjoins every Muslim to perform Salaat without a narrative on how to do it. The Prophet showed his companions how to perform the ritual prayer and even directed them to perform it the way he demonstrated it. This was not an assumption by the Prophet but through the mandate of Allah as the Quran 16 verse 44 says:

And we have sent down to

You the Reminder that you may

explain to mankind that which

has been sent down to them, and

that they may reflect.

Also, Q35: 21 says:

Verily, you have in the messenger of

Allah an excellent model for him

Who fears Allah and the last day

and remembers Allah much.

The above quotations from the Qur'an and others like Q43: 32, Q53:3 and Q59: 7 are proof that the Prophet is a true director who should be followed as Allah has commanded Muslims to do in the Qur'an (Q3: 31). This also instructs Muslims to accept whatever the Prophet assigns to them. After the demise of the Prophet, the companions became jittery about how they would be guided. He promised all Muslims that while they keep to the injunctions of the Qur'an and his Sunnah, they would never go in the wrong direction. He also ordered them to convey his Sunnah to Muslim community as an Ummah so that they would be well acquainted with the Prophetic traditions.

### **Establishment of Mubarakah Quranic /Arabic schools in Osogbo, Osun State, Nigeria**

As a result of the religious zeal among the early Muslim scholars in Osogbo, they regarded the establishment of Quranic schools as a meritorious duty for which a person should expect no reward from people. The early Osogbo Muslims were also eager to spread the mission among the pagans. Hence, Quranic/Arabic schools were established for the teaching of immediate members of families and later to be extended to the outsiders who were either invited or attracted to the schools (Busari, 1998). In addition to this, Muslim scholars in Osogbo embarked on teaching and preaching as their task but without any remuneration. Each of them was the tutor, administrator and the

proprietor of his Quranic/Arabic school. It was a one-man business established and run with a solo effort. The policies and modes of operations were entirely based on the pattern and principles copied from his own teacher and applied. This set of Muslim scholars played a major role in the establishment of Quranic/Arabic schools in Osogbo.

The educational set up of Quranic/Arabic schools whereby pupils graduated and participated in a public religious ceremony called Waliimah to demonstrate the proficiency of a pupil in the knowledge of the Qur'an was also an attraction to many Muslims who would aspire to have that type of honour conferred on them and or their children. Immediately after such ceremony, the enrolment of pupils in Quranic/ Arabic schools would shoot up. The pupils would be more encouraged and interested in learning, knowing fully well that on completion of the Holy Qur'an, they too would be honoured like their contemporaries. Some of the graduands who continued with their Quranic/Arabic schools under the tutelage of their tutors would be released later to establish their own Quranic/Arabic schools. The larger the number of graduands from Quranic schools, the more the Quranic schools to be replicated. Among the early Quranic/Arabic schools that were established in Osogbo were those at Obate, Arikalamu, Borologo, Onigba and Abajaoro compounds. That of Abajaoro was established by Shaykh Imam Yusuf Hashir Abajaoro which was later up-graded to Mubarakah Quranic/Arabic school which is the focus of this paper.

The modes of operation in these schools were alike. A child would enter Quranic school at an early age of three and continue till he becomes of age. An adult would also start learning no matter how old he was. Invariably like other Quranic schools in different parts of Yoruba land, there was no age barrier. The Prophetic tradition which says: "Knowledge acquisition is from the cradle to the grave" encouraged the Muslim scholars to take the students of any age and also the students to pursue knowledge no matter their age. Learning took place in the morning, evening and late evening sessions. The Qur'an was the book used for learning. The tutor would write the Arabic letters or chapter/verses of the Qur'an on the slate (tablet) for the students to read. Learning was by way of recitation or rote. The Quranic chapters/verses would be written bit by bit and mastery of each bit of the write-up would attract a token amount of gift to the tutor before it was rubbed off and another one would be written on the tablet. All the pupils would sit down on mats in a semi-circular posture facing the tutors with their slates on which there was the inscription of the chapter/verses of the Qur'an. Also, chorus reading till memorization took place was the practice. When the Arabic alphabet (letters) have been mastered by the students, they would be introduced to Quranic reading from sheets of papers in which the Quranic chapter had been hand-written with Maghribi form. This was the common method in Quranic / Arabic schools.

However, in 1962, when Shaykh Yusuf Hashir Abajaoro, Osogbo, the first chief Iman of Ansar-ud-deen Society of Nigeria, Osogbo branch, changed the status quo and introduced modernism into the Quranic / Arabic schools in Osogbo. He was highly uncomfortable and dissatisfied with the mass conversion of Muslim children in the Christian schools to Christianity by the missionaries which led to his decision to establish a Quranic School in order to arrest such unwarranted and



ugly situation. In pursuance of his decision, he founded two Quranic schools; one was located in his residence, Abajaoro and the other at Isale-Aro both in Osogbo.

In these Quranic Schools, benches and desks were provided for pupils. Chalkboard was also used. Exercise books were provided for the students with a book containing some chapters of the Holy Quran (two hizbs) from Suuratul-Faatihah to Suuratul-Nabai (chapter 1 and Chapters 78-114). Other elementary subjects taught were writing (khatt), dictation (al-Imlaa') and Arabic conversation (Al-Lughatul-Arabiyyah). Shaykh Yusuf Hashir Abajaoro later named the schools as Madrasatul-Ta'liim al-Lughatil-Arabiyyah wal-Qur'aniyyah (Arabic and Quranic school). These schools opened from Monday to Friday between 4:00pm and 6:00pm with a ten minute recess in between. The pupils had uniforms for identification.

The Quranic School at Abajaoro was named by the proprietor himself while that of Isale-Aro was under the control of his brother Shaykh Muhibullah Hashir, who was the head of all Quranic schools that were later founded by Shaykh Yusuf Hashir and his students. In 1965, twenty-two of his students from both Quranic schools graduated and the number increased to twenty-five graduands in 1966. Among the first set of students who graduated in the Quranic schools are Shaykh Ishaq Abdul-Azeez Afenifere of blessed memory the Proprietor of Kuliyyah Afenifere Al-Arabiyyah wal-Islamiyyah situated at kobongbogboe Ilupeju Osogbo after he had founded many Quranic schools in the town.

The first Quranic school he established was Mubarakah Quranic school at Idi-Omo where he was the proprietor and he later facilitated the establishment of many others for his students in the town. Shaykh Ishaq Afenifere contributed immensely to the development and growth of Quranic / Arabic education in Osogbo. Also Shaykh Abdul-Raheem Olalere Yusuf, one of the first set of students of the Quranic schools. He is the Chief Imam of Qamarul-Islam society of Nigeria, Osogob branch up to date. Among them is Alhaji Yunus Olokuta, Isale Osun, Osogbo who was the Chief Imam of Young Zumratul-Hujjaj society in Osogbo till his demise. Also, the former principal of Mubarakah school of Arabic and Islamic studies, Onigbongbo, testing ground area, kelebe road, Osogbo, Shaykh Abdul-Rafiiu Yusuf Ajademanle, Shaykh Miftah Hussaen of Abaolu's compound Osogbo and Imam Zakariyyah Adigun of Ajape's compound, Osogbo, all of blessed memory. In the year 1967, the proprietor, Shaykh Yusuf Hashir Abajaoro changed the name of his school to Al-madrasatul-Mubarakah (the blessed school). The Quranic schools he subsequently founded were named "The blessed schools" (al-Madrasatul-Mubarakah) located at various places in Osogbo and headed by some of the first set of his students mentioned above.

In 1977, the great Muslim scholar died and his students gathered to form an old students' Association and they later metamorphosed into a society named Mubarakah society of Nigeria with the sole aim of managing the Quranic Schools left behind by their tutor while they founded additional ones and established an advanced Arabic school in memory of their late teacher, Shaykh Yusuf Hashir Abajaoro. The objective was realized as the old students' Association has recorded

more than fifty Quranic schools in Osogbo. They also extended their operation outside the town by establishing Quranic schools elsewhere. Also, a higher Arabic institution had been founded and this schools was named al-Madrasatul-Mubaarakah lil-marhuum al-Hajj Imam Yusuf (Hajj Imam Yusuf memorial blessed Arabic institute). In 1992, the name was changed to Madrasah al-Hajj Yusuf 'al-Mubarakah'al-Arabiyyah wal-Islamiyyah (Alhaji Yusuf blessed Arabic and Islamic School). Aside from this Arabic school, Mubarakah society of Nigeria possesses a mosque which is situated opposite Shaykh Yusuf's house at Abajaoro and it is functioning till date.

### **Conclusion and Recommendation**

At present, there are Quranic/Arabic schools in Osogbo which serve as the first stage for pupils learning Arabic language. These schools are structured in line with Mubarakah Quranic/Arabic schools in terms of modernization. Some of the Quranic/Arabic schools are located within a mosque environment or at the residence of the proprietor. The verandas of some proprietors' houses are used for the purpose of teaching pupils. Some of those schools have been improved and upgraded to modern Arabic schools with separate buildings and classes indicating the level of students from Primary to Junior secondary and Senior secondary levels (Ibtidaai to 'Ii'daadi and Thanawii). Classes are well demarcated and competent teachers are employed on salary bases. Some of the salaried employees are foreigners who come from Arabian countries. The Quranic/Arabic schools have been developed to meet the challenges of modern system of education. Nowadays it is very scarce to see Quranic schools that are still in the habit of using slate/tablet and old type of writing and reading the Holy Qur'an.

With this development, Muslim communities, organizations, individuals and corporate bodies should sponsor students of Arabic and provide scholarships to generally encourage the teaching and learning of the course in the various schools and institutions of learning. Government should also intensity efforts to provide opportunities for both teachers and students of Arabic so that teachers of the language will be encouraged to upgrade their knowledge and efficiency in handling the subject.

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### **Oral Interview**

Mallam Abdul-Lateef Hashir Abajaoro, One of the sons of Shaykh Yusuf Hashir Abajaoro and the current Principal of Mubarakah Arabic Institute, Osogbo, interviewed on 26<sup>th</sup> June, 2020.

Mallam Muhyideen Afenifere, one of the sons of Shaykh Ishaq Afenifere and currently one of the Directors of Kuliyyah Afenifere al-Arabiyyah al-Islamiyyah, Ilupeju area, Kobon gbogboe, Osogbo, interviewed on 27th June, 2020.

Mallam Yunus Zakariyyah Adigun, one of the sons of Shaykh Zakariyyah Adigun of Ajape's compound, Osogbo, interviewed of 28th June, 2020.