

# The Growth and Development of Modern Arabic schools in Ibadan, 1945-2000

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## ABSTRACT

The question of Islamic literacy has attracted global scholarly interest in Africa. Earlier studies on the activities of Islam have concentrated on the growth of Islamic learning centres and its impact in the propagation of Islamic ideals in Ilorin, Kano and Lagos. However, there is yet an exhaustive study on the activities of the growth and development of Islamic learning in Ibadan under colonial and postcolonial influence in Nigeria. The Arabic schools found in Ibadan were established as centres of Arabic civilisation and culture. The schools promoted spiritual and sectarian concerns of Islamic religion than by the secular needs of the society. The paper complements the existing studies on how colonial authorities in Ibadan encouraged the spread and teachings of Islam with the establishment of modern Arabic schools in Ibadan. The paper concludes that all the schools covered in this study were committed to character building based on the ideals of Islamic ethics and civilization.

## \*Introduction

Arabic education had long been in existence, before the establishment of western education among the Yoruba people by the Christian missionaries (Gbadamosi: 1978). Arabic education was introduced to the Yoruba people through the activities of itinerant mallam and traders who were Nupe, Hausa, Fulani and Kanuri migrants found in Yoruba towns (Elmasri: 1973). According to (Fafunwa: 1976) the Quranic school system had been established in Nigeria since the 11<sup>th</sup> century in Hausaland and later spread to other Yoruba towns through trade contact between the Northern and Southern part of Nigeria more than one thousand years ago. Many of these schools are found in places where a considerable number of the population living in the community are Muslims. These schools are centred on the learning of Arabic alphabet and the Quran. The system of education is divided into three main phases. The first phase begins at an early age of about five, when the young Muslim child is sent down to piazza schools managed by some mallams (Bidmos :1972). At this level, the Quran is introduced in Arabic and the pupils learn by heart how to read and memorize the Quranic verses. The second stage is known as the Ilm (Advanced level) this stage involves the translation of the whole Quran and learning of certain ancillary subjects such as Arabic Grammar and literature, the hadith, tafsir and Islamic law (Fiqh). The third stage is the area of specialization. At this level, pupils usually specializes in one branch of the Islamic sciences such as Islamic law, literature, grammar, tafsir or history. Students who have completed learning the translation of the Quran travel down to major centres of Islamic learning to gain experience and training from prominent teachers in different parts of Yorubaland such as Ilorin, Iseyin, Epe and Iwo. As important as Arabic education is to the growth and development of Islam in Ibadan, there is yet an exhaustive study on the development of modern Arabic schools in Ibadan. It is therefore against this background that this study analyses how the manifestation of modern Arabic schools competed with missionary education with a view to reduce the number of children from Muslim background being converted to Christianity. This is due to the influence of Western education sponsored by the Christian missionaries in the colonial period.

## 1. The Development of Modern Arabic Schools in Ibadan

The establishment of modern Arabic schools began in with the observation of the Muslim elites that there is an appreciable increase in the population of Muslim Children being converted to Christianity due to the influence of Western education sponsored by the missionaries. (Nasiru: 1977) Consequently, many parents in Ibadan withdrew their children from Christian schools to attend Arabic Schools. Under colonial rule, the Ibadan Muslim community wrote a petition in the 1930's through the Bale and council (traditional Ruler) to the resident officer requesting for an uninterrupted approval for the Muslims to be privileged to educate their children in their own school and by their own teachers. In the petition, It was stressed that the Muslim children would be taught in both Arabic and English by Muslim teachers. The use of Arabic as a medium of instruction in the schools established in Ibadan was targeted at aiding the propagation of Islam and promotes Islamic culture. Four main Arabic institutes in Ibadan were selected in this study. The choice of the selection of these schools hinges on the fact that they are the pioneer Islamic institutions found in Ibadan that mainly used Arabic and English as a medium of teaching. The forerunners of these schools were mainly the Islamic Missionary Society which later

transformed into Shams- su- udil Arabic institute of Ibadan (NAI: 1930), Kharashi Memorial Arabic secondary school, Mah'ad Arabiyyah, and Dawatul Islamiyyah Arabic school.

The advent of formal Arabic schools in Ibadan was anchored on the premise that the method used in imparting knowledge of Arabic education was crude and slow. The school wherein such education was received in the past was not so properly organised. The teachers were often not professionals; they were mostly traders. Children of all age groups sat together in the Qur'anic (Bidmos: 1972). Modern Arabic schools started in Ibadan in 1945 after the end of the Second World War. However as earlier mentioned, the advent of Christianity and the widespread of missionary education among the Yoruba people in Ibadan laid the foundation for the establishment of modern Arabic schools similar to Western form of education (Raheemson : 1999). Also, the continued resistance of Muslim parents and Islamic teachers against Western education sponsored by Christian Missionaries partly explained the desire of the Muslim community in Ibadan to establish formal Arabic institutions to cater for Muslim children ( Nasiru 1977 ).

In these schools facilities similar to those in Western- oriented schools were made available. Such provisions included uniform, furniture for teachers and the students, organised examinations, salaries for the teachers and administrative staffs, report cards were issued and holidays were introduced. In addition, definite duration and stages of Arabic training was introduced. These stages included Ibtidai ( primary) Idadi (preparatory secondary school) and thanawi ( secondary school). Each stage had a number of years attached to it. For example, in some of the schools, three or four years are spent in Ibtidai, two or three in idadi and three or four years in thanawi (Abbass :2007).

The standard and quality of Arabic education in Ibadan are measured by the level of proficiency at which the students could speak and write Arabic ( Parrinder: 1959). He observes that Muslims knowledgeable in Arabic conducted open air preaching campaigns against non- Muslims in Ibadan. This most frequently happened during the Ramadan monthly fast, when itinerant Muslim preachers were seen on the streets expounding their faith. Some Muslim chiefs in Ibadan sometimes sent for such people knowledgeable in Arabic to preach in their quarters and paid for their services either in cash or kind

(Balogun: 1978). This explains how Islam became known as a rural and urban religion that has diffused its influence most easily into many Yoruba communities like Ilorin, Lagos, Epe and Ijebu, most especially in the areas trade and social interaction ( Balogun: 1978). In many parts of Yoruba communities Islam was appealing to the people because of their literacy in Arabic and their addiction to trade and mingling with the Hausa Muslim preachers from the North who were found among the Ibadan people whom they found to be trustworthy and honest in their dealings on matters relating to their business (Parrinder: 1959). Besides, the graduate of these schools who were proficient in Arabic were looked upon with prestige, honour and fame in the town (Sanneh:1997)

With the establishment of modern Arabic schools in Ibadan, more and more people have continued to accept the Islamic religion as a way of life, which to a great extent, has facilitated the imposition of Islamic belief system on Yoruba people in Ibadan. In the words of (Sanneh:1997) the Islamic influence noticeable in the school is the authoritative ways of ensuring Islamic daily worship within the school environs. The teachers meted out punishment indiscriminately to deviants who refused to attend Arabic classes or perform regular ritual Muslim Salat (prayer) when it was time to do so. As would be shown subsequently, four main modern Arabic schools would be examined with a view to highlight how these schools contributed to the spread of Islamic culture in Yoruba society particularly in Ibadan. These schools include Kharashi Memorial Arabic School, Mah'ad Arabiyyah, Shams-su- Udil Islam Arabic Institute and Dawatul Islamiyyah.

### **Sschool I Kharashi Memorial Arabic Secondary School, Odo Oba, Ibadan.**

Kharashi memorial Arabic secondary school in Ibadan was founded in 1945 by Late sheikh Alhaji Kharashi Muhammed Thanni and Alhaji Isa Mogaji. It was the first of its kind geared towards the propagation of Islamic culture and Arabic literacy. The main reason for the establishment of the school was to spread the teaching of Arabic language and Islamic culture. The school was the first to develop a systematic way of imparting knowledge on children and adults in a modern classroom structure. The school was the first to move from the traditional system of writing Qur'anic verses on wooden boards which was studied in the corner of the mosque or outside the courtyard of the Mallam (Azeez:1983).

Essentially, the school was established in order to reduce the number of Muslim converts to Christianity. The school was built in line with the western model. There was provision of well ventilated classrooms, uniforms, chairs and benches as well as chalk board. In addition a well defined curriculum was made available for the dissemination of vital Islamic cultural practices. At the beginning, the school was operated in the evening and no

instruction fee was paid. The school later changed its operation to morning session and was receiving little amount from parents. The money collected was used to maintain the school and pay salaries of the teachers (Raheemson: 1991).

The school was formally known as Arabic School before the demise of the founder on Wednesday 12<sup>th</sup> May, 1965, shortly after his return from Mecca. The school was renamed by Sheik Alhaji Isa Mogaji (who was also a pioneer member and co-founder of the school). The school was renamed Kharashi Memorial Arabic school to immortalize the proprietor of the school, for the indefatigable role he played in the dissemination of Arabic and Islamic knowledge to the community (Azeez:1983) .

The duration of the programme in the school is seven years. All aspects of Islamic education are taught in the school. These include English Language, Mathematics, Arabic literature, Arabic prose and poetry, History, geography, chemistry, Tawhid (faith), Fiqh ( explanation of religious ideas) and Hadith ( tradition of the prophet). The subjects taught in the school are carefully distributed among different level of the institution, stating from the preparatory secondary school (idadi) stage. Unlike the traditional Islamic education, a new syllabus and academic curriculum was introduced to improve the standard of Islamic education in the school. The subjects taught in the school have been carefully planned and implemented for learning in the school. A board of academic programme was created to look at the academic subjects taught in the school and operation of the school activity. Also, this board is charge with the responsibility disciplining students and examination matters. The academic board comprises of the proprietor, the principal, the Vice principal and other members of academic staff of the school (Azeez:1983).

The school usually opens at 8am in the morning and 1.30pm in the afternoon shortly before the afternoon prayer. The school opens from Saturday to Wednesday with a break on Thursdays and Fridays. It is the tradition of all Arabic and Islamic schools to observe the afternoon prayer before departing to their respective homes. The school operates within conformity with the educational system of the Arab world. The school has three stages: the primary section, Al-Qismul-Ibtidai, the lower secondary school, Al-Qimul-Idadi; and the upper secondary, Al- Qismul-Thanawi. (Abbas: 2007)

The admission criteria to the school are age, level of maturity, of the candidate and ability to recite Qur'anic verses. The major reason for using this requirement for admission is to ensure that the candidate selected are capable of withstanding the rigour and general demand of academic work in the institutions. Also the differentiation between age and maturity in the selection is informed by the fact that some pupils can mature faster than their age. Being, a teenager is a statutory admission requirement but a few candidates below the teenager age who manifest maturity and sound memory beyond their age may also be considered for admission ( Muraina: 2007).

Be that as it may, a basic requirement for admission is elementary knowledge of the Arabic language, precisely the Qur'an. Like in Western oriented school, the school has three terms in a session. Examinations are conducted at the end of each term. The third term examination seems to be the most important of all, perhaps because of the annual promotion of students to the next level (Oladimeji: 2007).

### **School II Mahad Arabiyyah.**

Mahad Arabiyyah popularly known as Arabic institute of Nigeria was established in 1958 by sheik alhaji Murithada AbdulSalam at Ita-baale area of olugbode compound in Ibadan.It was formerly known as known as Al-madrasatul-al-awaliyat-l-shababil-islam meaning elementary school for Muslim youth. During the early period, the students were not many and the founder was making use of two rented rooms for classes. By 1960, the school was moved to Oke-Are in Ibadan ( Odeniyi: 2005).

In 1962, the school moved its base to Modina Elekuro that now serve as the permanent site for the institute. The school is divided into three categories namely Shahadah Ibtidaiyyah which is equivalent to primary school certificate, Idadiyyah, which is equivalent to junior secondary school and Thanawiyah which is equivalent to senior secondary school.The name Arabic institute of Nigeria was adopted for the school in 1962 by a United Nations Education Scientific and Cultural Organisations (UNESCO) representative in Nigeria. The school at present has three storey building with twenty eight classrooms for teaching purposes. Five of these classes are used for teaching of advanced courses in Arabic while others are for intermediate and lower classes respectively. The building also contains staff rooms for both teaching and non- teaching staffs of the school and a reserved place for the library ( Odeniyi: 2005).

In addition, the school has a standard mosque which is often used as a central mosque where jumat prayer is always held on Friday and other obligatory prayers for the Muslims. The school also has a field for sporting activities. By January 2000, the school was affiliated to the Islamic university of Medina in Saudi Arabia. During this period, the supreme council of Islamic affairs in Saudi Arabia became responsible for paying the

salaries of the teaching and non-teaching staff of the school. They maintained strict discipline in the school and regulated the curriculum of the school (Odeniyi: 2005).

The duration for the training of the pupils in the school stood at seven years, after which a certificate will be issued to graduands. The (graduation ceremony) Hafulah is a unique day filled with splendour and happiness for the parents, graduands and family relatives. There is no fixed period for the celebration of the ceremony, what is known is that it is usually celebrated before or after the month of Ramadan (fasting period) and Dhul Hijjah (the month of pilgrimage (Muraina: 2007). However, field investigation reveals that the academic program of the school is similar to kharashi memorial secondary Arabic school as earlier mentioned. The subjects taught in the school are similar and the curriculum is generally almost the same. But the main difference is that additional subjects such as social studies and integrated science are being taught in the school. The motto of the school is Ali-ilmu-nuru wajamalu meaning (Knowledge, light and Beauty) (Abbas: 2007).

Another important fact worthy of mentioning is the fact that the school is also a recognized centre of West African Examination Council, for the writing of school certificate examination. As in other Muslim institutes in Nigeria, the school opens on Saturday to Wednesday. Thursday and Fridays are meant for weekend holidays. The school opens from 7.30 am to 2.00pm each day (Abbas: 2007).

Furthermore, Mahad Arabi has been described as the mother of Arabic schools in Ibadan because the products of the school had established many Arabic learning centres in different parts of the city. Examples of these schools include Daru-l-ulum-al-arabiyyah at oke-seni established in 1973, Darul-salam college of arts and science Moniya, Ibadan, Mahad shahadah at Muslim area in Odinjo. This school had, indeed, contributed to the growth and development of Islam in Ibadan (Abbas: 2007).

### **School III: Shams-su-udil-Al-Islam Arabic Institute Academy**

Shams-su-udil-Al-Islam Arabic Institute Academy was first established in the 1940's and was popularly known as Madrasah- Al Munawwarah. It is one of the first few Arabic schools founded in its present location. The school developed into a modern Arabic school in 1959 and was recognized as a registered Arabic school in Ibadan (Subair: 1999).

The reason for the establishment of the school was to propagate the religion of Islam through teaching. The founder of the school was Sheik Abdul Mojeed Ahmad. The institution like many other schools of Arabic and Islamic centers in Ibadan and was a source of pride to the Muslims generally in Ibadan. The school is the third modern Arabic school established in Ibadan to promote the study of Islamic literacy and spread the values of Islamic cultures in the people belief system (Subair: 1999). The motto of the school is Al-Ilmu-Nu'run-Waquwwah (Knowledge is Light and Power) (Hassan: 2009).

Field investigation revealed that the school was reported to be the first school in Ibadan to invite foreign scholars from Cairo in Egypt to teach in the school. In 1968, Ustaz Mohammed Ibrahim Zida, an Egyptian and a lawyer by profession was invited to teach in the school so as to promote the teaching of Arabic and Islamic studies in Ibadan. The school located at Odemakin area along catholic hospital, Academy road, Eleta, in Ibadan. The site of the school is located in a ventilated environment which is conducive for learning. It is on a plain land, but fairly high above in a storey building of nine classrooms. There is an assembly hall for lectures, seminars, and symposium that are conducted in the school. The school has enough space for a play ground and extension for more buildings. The classrooms are well arranged in single row with windows in the opposite side of each room opening into the sunlight and fresh air. Also, adequate provisions were also made for staff room, proprietor office, principal's office as well as a library (Mojeed: 2009).

Among other reasons, the school was established to show that Islam had its own form of education that is similar to western education and well known among the Christians missionaries. Apart from this, the school was established to convert Yoruba people from the practice of Orisha religion into the fold of Islam. The Muslim teachers usually preached in various parts of the city that no other religion except Islam would be accepted from the people. In fact, the Quranic verses that is often cited in this regard by the muslim preachers is the chapter three of the Holy Qur'an (Q3 vs385). It states that "Innadina inda Llahi Al-Islam" meaning, surely the only religion that will be accepted to Allah is Islam (Ibrahim: 2009).

The above statement shows that Islam among the Muslims is the best and most superior religion to mankind. This statement shows the imperialistic tendencies of Islam to other religion in the world, in the sense that all other religions are regarded as inferior. It is also important to mention that the school was also established to promote scholarship in Arabic and Islamic studies and to develop in youths the skills of language, listening, speaking, reading and writing Arabic so that they would be able to use the Arabic language as a medium of communication in the school just like the way English is being used in missionary schools in the 1940's (Yusuf: 1975).

The process of admission into the school requires one to obtain a form at a fee of fifty naira before they could be considered for admission especially if one is a beginner from primary level "Ibtidai". Also, pupils with first school leaving certificate from western educational schools seeking admission into the school, will take entrance examination to qualify them for admission. The entrance examination usually takes place at the beginning of the session. There are three terms in a session. The third term examination is the most considerable part of all because it is the annual promotion examination. After the examination, report cards are issued to pupils of various classes (Subair:1999).

#### **School IV Dawatul Islamiyyah Olorunsogo Express**

Dawatul Islamiyyah Olorunsogo Express Dawatul Islamiyyah is the fourth and the last school covered in this study. The name of the school is derived from Da'wah meaning, preaching of Islamic message. The Objective of the foundation of the school is to teach students various subjects as it is related to Islam and spread the teaching of Islamic values and cultures to all communities in Ibadan and Yoruba land in general. The school was founded in 1978 by Alh. Sheikh Adelani Bello at its permanent site in Olorunsogo (Kareem:1998).

The school, since inception recruited teachers from various early modern Arabic schools that were first established in Ibadan that have produced graduates to teach the younger ones in the schools. The subject taught in this school are not so much different from one another because their primary goal is the same. As the population began to rise, it necessitate for more schools to be established to promote the teaching of Islamic studies since it is a major requirement for practicing Islamic daily prayers (Sanni: 2007).

The duration for the training of students in the school has been dragged down to seven years, but this depends on the entry level of the students. However, it is important to mention that students who have had a background knowledge of the primary and junior secondary training in similar Arabic school often use a minimum of three or four years to successfully complete the study of Arabic at secondary level (Bello:2007). The motto of the school is Al-'Ilmu Nurun (Knowledge is Light). As at today, the school is one of the leading modern Arabic schools in Ibadan, subjects such as History, Arabic grammar, Lugha, Hadiths tradition of the prophet, Tafsir, Exegesis of the Qur'an, Philosophy and Prosody (prose) (Bello:2007)

The establishment of all these schools mentioned above is geared towards the proselytization of Islamic cultures throughout Yoruba land and Ibadan in particular. The schools were established to provide a rival and similar education to western form of education since the 1940's. The founders of modern Arabic school in Ibadan concentrated on the teaching of core Islamic values and cultures that are fundamental to Islamic belief system in many Yoruba societies.

### **3. Colonial influence on Modern Islamic learning in Ibadan**

The advent of colonial rule became a decisive factor in the progress and development of Islam in the community. At Ibadan, between under colonial authorities, Islam made great advances in terms of growth of the population of Muslims unlike the thousands years preceding it. By the first half of the 20<sup>th</sup> Century, the population of the Muslims doubled. The colonial authorities made it impossible for indigenous traditional worshippers who had resisted Islam for centuries to continue their opposition (Crowther:1968). By 1900 when the British rule became firmly established in the Yoruba communities. Some changes appeared in the pattern of Arabic education. The Muslims in Lagos wrote several petition to the colonial government for the opening of a government owned Muslim schools that would help to cater for Muslims. The school was established in 1896 at Epe, Badagry and Lagos (Gbadamosi:1967). In fact, numbers of Arabic teachers were employed to teach in the schools. However, the main concern of the colonial government was to ensure a balance development in the country by getting the Muslims educated in western style of Islamic life. This inspired the appointment of Dr. Blyden as an agent of native affairs in 1895. In his letter of appointment, it was stressed that:

The most, important part of your duties will be in connection with the large Mohammedan element of both in Lagos and Yoruba country. It is a matter of importance that native Mohammedan who as a rule are the most intelligent portion of the community should be induced to extend the scope of teaching in the Islamic schools.(Macaulay Manuscripts II, Carter to Blyden Oct. 31,1895.)

The above views in the letter of Blyden, a colonial officer, shows the main concern and the interest of the British colonial government to educate Yoruba Muslims in western education. This for the Muslims in Yorubaland was a remarkable achievement conferring recognition of Islam as a way of life.

Furthermore, members of the Muslim communities in Ibadan began to organize modern private Arabic schools in the twentieth century. According to (Raheemson: 1999) this was necessary in order to reduce the conversion of Muslim children to Christianity by the missionaries in those schools. Facilities similar to western oriented schools were made available. Such provision includes school uniforms, furniture, organized examinations, salaries and report cards.

At this point, it is pertinent to raise the question, how did the colonial masters become involved in the affairs of Islam and the Muslim community in Ibadan? In matters of faith and religion in Ibadan, the colonial masters assisted in resolving perceived problems observable by the Muslim community. In the words of (Gbadamosi:1978) the relationship between Muslims and the British colonial masters was friendly and cordial. On one hand, the Colonial authorities treated Muslims with considerable respect, deference and understanding. On the other hand, the Muslims saw the colonial government as a sympathetic and impartial administration which they respected and with which they were ready to work. The colonial government in Ibadan played crucial role in the organisation, development and practice of Islam throughout the colonial period.

The colonial administration demonstrates much concern about the welfare of the Muslims by showing its spirit of tolerance towards all shades of religious opinions. At Ibadan, a number of momentous events took place which drew Muslims and the colonial administration more closely together. First, there was the request from the Ibadan Muslim community on the establishment of western educational institution where Arabic and Islamic sciences would be included in the curriculum and taught by the members of the Muslim community in Ibadan. On this issue, the Muslim community sought the approval of the colonial authorities to establish schools that would be recognised by government (Gbadamosi :1978).

The government replied that the Muslim community should obtain a form where relevant data concerning information about the school could be obtained and the qualification of the teachers included. This action signalled the interest of the colonial government to support the establishment of Muslim educational institution in Ibadan provided there were no political objections by the chieftain and ruler of Ibadan. The form obtained by the Muslim community assisted the colonial government to regulate, control and supervise the establishment of the proposed school in Ibadan under private ownership. The approval for the establishment of the school was granted and the school commenced its educational activities in 1940.(NAI:1930)

Besides, it is necessary to mention that apart from seeking approval to establish Muslim educational institutions, the Muslim community also requested for a loan of 500 shillings as financial support for the building of the infrastructures for the school<sup>1</sup>. Although, this was rejected and declined by the British colonial authorities on the ground that there is no such precedence in the organisation and administration of schools established by the missionaries to support educational program (NAI:1930). The reaction of the colonial government was seemingly harsh to the Muslim but they accepted and continued with their own meagre contribution and support of individual Muslim to build the school.

The Arabic schools were established for special purposes geared towards the Islamization of the Yoruba people in Ibadan. The main objective of the school is to teach, propagate and promote Islam in Ibadan metropolis and its environs. In the teaching of the subjects in the schools, religious and moral education were treated with most concern and priority. This is demonstrated in the teaching of Islamic law ( Fiqh) and exegesis of the Qur'an, ( Tafsir). These subjects were emphasized to promote Islamic culture and belief system.

The Muslim missionaries and founders of the schools considered Arabic education as a major means of proselytization. They recognized that the task of converting young and unyielding adult traditional worshippers to Islam would be a herculean task. Therefore, they turned their attention to the children, whom they hoped to catch through the schools similar to Western-oriented schools founded by the Christians (Lugard: 1965,p.437).

The founders of Arabic schools in Ibadan concentrated on the teaching of Arabic as the language of Islam. It was envisaged by the founders that the products of these schools would be familiar with Islamic practices and behaviour and could, therefore, transmit the message of Islam to their own people so as to convert them to Islam. Osoba and Fajana (1981) aver that the educational enterprise of the Arabic schools was inspired more by the spiritual and sectarian concerns of Islamic religion than by the secular needs of the society. The school operations were guided exclusively by Islamic principles and practices which began to be manifest in the

customary behaviours of the people especially in ritual worship In Ibadan. Arabic education during this period mean Qur'anic knowledge, Islamic ethics, Islamic behaviours, Islamic literature and Hadiths education geared toward producing Muslim elite who could read, preach and interpret the Qur'an to others in the community. This system of education helped to train the Muslim Alfa, clergymen and Imam in the community<sup>ii</sup>. In other words, the main reason for the establishment of the Muslim schools was to convert the heathen or benighted Yoruba person to Islamic religion via Arabic education. Knowledge of the Qur'an as well as the ability to communicate in both orally and written Arabic were considered essential for one to become a proper Muslim

#### 4. Summary and Conclusion

This study investigated the growth and development of Modern Arabic school in Ibadan founded between 1945- 1975 under both colonial and post colonial conditions in Ibadan. The study has demonstrated that the establishment of formal Arabic schools in Ibadan have contributed significantly to promote Islamic education in the city through the support received by the British Colonial Authorities. With the exception of financial assistance to the schools, It reveals how the colonial authorities encouraged the development of Arabic schools where Islamic and Arabic knowledge would be part of the curriculum with other secular subjects like English, Arithmetic, and geography. The Arabic schools were selected in Ibadan in this study were established as centres of Arabic civilisation and Islamic culture. These included Kharashi Memorial Arabic secondary school, Shamsu-su-Udil Islammiyyah Arabic school, Dawatul Islamiyyah Arabic school and Ma' had Arabiyyah. These schools were privately owned by individual and Muslim groups to promote the spread and teaching of Islam in the community. All the schools covered in this study were committed to character building based on the ideals of Islamic ethics and civilization.

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##### Personal Interviews

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Name	Age	Occupation	Place of Interview	Date
Abbass A.	55	Arabic Teacher	Ibadan	18/3/2007
Akanbi R.	62	Imam	Ibadan	20/3/2007
Bello R.	49	Arabic Teacher	Ibadan	9/9/2007
Hassan U.	40	Arabic Teacher	Ibadan	26/3/2009
Ibrahim A.	57	Trader	Ibadan	25/3/2009
Muraina A.	57	Teacher	Ibadan	20/3/2007
Mojeed G.	55	Teacher	Ibadan	28/8/2009
Oladimeji L.	45	Lecturer	Ibadan	27/9/2007
Sanni F.	48	Principal	Ibadan	18/3/2007

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<sup>i</sup> NAI. Ibadan Division 0732. Establishment of Proposed Mohammedan Schools in Ibadan, Ibadan Division 1/3 1930 – 1947.

<sup>ii</sup> A. Fajana, *Education in Nigeria: A Historical Analysis*. Ibadan Longman, 1967, p. 18.

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