

Unifying the 'Ummah: A Review of 'Al-'Ilorī's Viewpoints in 'Al-Islām 'Al-Yawm wa Ghadan fī Nayjiriya (Islam Today and Tomorrow in Nigeria)

Dr. Mikail Adebisi FOLORUNSHO

Department of Languages and Linguistics

College of Humanities and Culture (Ikire Campus)

Osun State University

P.M.B.4494, Osogbo, Osun State, Nigeria

drmikfol@gmail.com

Abstract

The need to build a united Nigeria has been one of the daily debated issues among Nigerians. Islam as a religion compels unity among Muslims; and it is hoped that Nigeria can leverage on the unity amongst the 'Ummah to achieve the desired national unity. Of the proponents of unity amongst the 'Ummah was Shaykh Adam Abdullah 'Al – 'Ilorī (1917 – 1992); an erudite twentieth century Nigerian Arabic scholar who was honoured with First Class Gold Merit Award by the Egyptian Government led by Hosni Mubarak in recognition of his enormous contributions to Arabic and Islamic scholarship. Significant sections of one of his works, 'Al – Islām 'al – Yawm wa ghadan fī Nayjiriya were devoted to unification of the 'Ummah. Contentious issues like tribal discrimination in Nigeria, selection of Imam, Muslim women, Friday prayers and sufism were adequately addressed in the work. This paper examined the issues raised as well as the suggestions provided by the Shaykh in the work. The paper discovered that the viewpoints of 'Al – 'Ilorī could serve as a veritable tool in our attempt to achieve a lasting unity amongst Nigerians.

Keywords: 'Al – 'Ilorī, 'Ummah, Nigeria, Muslims, Viewpoints.

Introduction

In one of his papers, Kilani (2008) drew our attention to the qualities and responsibilities of ideal scholars. He described provision of intellectual solution to moral, spiritual and political catastrophes that may engulf the human community as part of the responsibilities of ideal scholars¹. The production of *'Al – Islām 'al – Yawm wa Ghadan fī Nayjiriya (Islam Today and Tomorrow in Nigeria)* by Shaykh Ādam 'Abdullāh 'Al-'Ilorī appears as a fulfillment of this responsibility of providing solutions to some of the contentious contemporary issues, which threaten peaceful co-existence amongst the 'Ummah. His attempt to unite the 'Ummah

was not restricted to his viewpoints expressed in the subject of this paper but also in his other numerous activities. He was instrumental to the formation of *Rābitah 'Al-'a'immah wal-'Ulamā' fī Bilād Yurubā* (League of Imams and Alfas in Yorubaland) which has the unity among the Imams and Alfas as its main objective. The issue of unity among the 'Ummah also found favour in his *Jumu'ah* sermons, *Tafsīr* and other preaching sessions

Our previous writing on Shaykh Adam Abdullah 'Al – 'Ilorī was an appraisal of a threnody composed on his demise². For the purpose of this paper, the focus shall be restricted to a review of the viewpoints of Shaykh Adam Abdullah 'Al – 'Ilorī on some contemporary social issues as expressed in his selected writing. It is the contention of this paper that the views of this grand scholar could serve as ingredients in the quest for national unity and stability

Shaykh Ādam 'Abdullāh 'Al-'Ilorī (1917-1992): His Birth and Education

The life and works of the scholar named above have received the attention of scholars and researchers. A number of books, long essays, dissertations, theses and articles in learned journals have been written on the Shaykh and his works. Shaykh 'Al-'Ilorī was born in 1917 in Wasa village near Zugu in the Republic of Benin formerly, Dahomey. His father was Abdul Baqi. His grandfather and great – grand father were Habibullah and Abdullah respectively. The great grandfather of the Shaykh was reported to have migrated from Oyo to Ilorin just like other inhabitants of Ilorin who also came from different areas and settled till today. His mother Aisha, was a native of Wasa Village in the old Dahomey, now Republic of Benin. She was a daughter of the village head, who allowed her to marry Shaykh Abdul Baqi during his stay with him as an itinerant scholar³. Shaykh 'Al-'Ilorī received his early elementary Islamic education from his father, he studied the Qur'ān and other Islamic sciences such as *Fiqh* (jurisprudence) and *Hadīth* (prophetic tradition) from him. He also studied rudimentary knowledge of Arabic language under the tutelage of his father for three years. His father later took him to Ibadan to study under late Shaykh Saliu bn Muhammadi-I-Awwal popularly known as '*Esin ni yio biwa*'; who was the son of his father's teacher Shaykh Malik Alawusa. Shaykh Adam benefited in no small way. Within a short period, he learnt from Shaykh '*Esin ni yio biwa*' many aspects of Islamic knowledge particularly in the fields of preaching and admonition⁴.

Dr. Mikail Adebisi FOLORUNSHO, Unifying the 'Ummah: A Review of 'Al-'Ilorī's Viewpoints in 'Al-Islām 'Al-Yawm wa Ghadan fī Nayjiriya (Islam Today and Tomorrow in Nigeria), pp. 121 - 132

He travelled round various Yorubalands and settled at Ibadan with his cousin for some time before he moved to Omi Adio in the south of Ibadan. He polished up his Arabic both at the phonological and graphological levels with his contacts in Ibadan and Lagos with the Senegalese, the Arab tourists and also the Lebanese and Syrian traders. He later undertook the study of different Arabic subjects such as *balāghah* (rhetoric), *mantiq* (logic), *falsafah* (philosophy) and *'al-'adabu 'l-'arabi* (Arabic literature) from a Kano settler in Yorubaland Alhaji Ādam Nama'ji. Shaikh Ādam travelled to Cairo by road in 1946 and met some Al-Azhar (University) scholars who, after examining him, awarded him an *'ijāzah* (license to teach) up to secondary level – *marhalatun thānawiyy*⁵.

Shaykh 'Al-'Ilūrī attained his status in scholarship mostly through self – effort by reading and writing. He related the influence of some scholars who happened to be his role models. He said in one of his books:

Indeed, I obtained different branches of knowledge through my personal efforts and extensive reading, then I gained much from writing and teaching, therefore, I loved the aspect of history like my father, I took the footsteps of eminent preachers of my town, and I was motivated into writing books by Wazīr Bida and Adam Namaji of Kano. I derived inspiration to research from As – Sayyoti, Ibn Khaldon and Al-Ghazzālī⁶.

Shaykh 'Al-'Ilūrī, an erudite West African Arabic and Islamic scholar was honoured by the Egyptian Government of Hosni Mubarak with First Class Gold Merit Award in Science and Literature in recognition of his invaluable contributions to Arabic scholarship. He was the proprietor of the popular *Markaz* which was firstly founded at Abeokuta in 1952 and was later relocated to Agege, Lagos in 1955.

The Literary Contributions of 'Al-'Ilūrī

Shaykh 'Al-'Ilūrī was not only a teacher, preacher or jihadist but he was also a prolific writer with substantial literary inputs to his credits. His works feature in the lists of prescribed textbooks in the curricula of Arabic and Islamic studies in many Universities in Nigeria and abroad⁷. This scholar has left indelible marks particularly in the field of Arabic and Islamic studies. A prolific writer and sound scholar, Shaykh 'Al-'Ilūrī wrote well over one hundred books, articles and manuscripts in Arabic on Arabic language, literature, Islam and related

Dr. Mikail Adebisi FOLORUNSHO, Unifying the 'Ummah: A Review of 'Al-'Ilūrī's Viewpoints in 'Al-Islām 'Al-Yawm wa Ghadan fi Nayjiriya (Islam Today and Tomorrow in Nigeria), pp. 121 - 132

subjects.. As a prolific writer, Shaykh 'Al-'Ilorī wrote many books on different topical issues.

These books were written mainly to achieve the following aims:

- i. To fulfill his pledge to commemorate the cultural contributions of his predecessors;
- ii. To inform those who were lower than him in information; and to alleviate problems of the growing students, and
- iii. To enrich the Islamic thought with valuable pearls; and to provide the Arabic libraries with the best intellectual works.

Parts of these books have been written as aid to explain some complex books; some were written to run commentaries on some ambiguous publications, while some were written mainly as textbooks for the students⁸.

It is obvious that the instinct to promote learning through writing and publication of valuable Arabic texts would meet the need of the target audience prompted Shaykh 'Al-'Ilorī to establish Markaz in Abeokuta for easy contact with Jimoh Bamgbola Printing Press, one of the foremost Arabic printing press in the old Western Region of Nigeria established since the late 1940s. In 1968, the Islamic Cultural Printing Press was established in Markaz mainly to publish Arabic texts. This helped the founder a lot in providing books for his students. Even, a number of these books are relevant reference materials for many courses at different levels of higher institutions in the Departments of Arabic and Islamic Studies as well as Religious Studies Department⁹.

Commenting on his works, Hamid Olagunju says:

Shaykh Adam has wide knowledge of Arabic. This enabled him to write extensively on the Arabic literature in Nigeria at the time we may say that there was nobody to do such a thing. In fact, people like 'Uthmān bn Fodio, Abdullāhi bn Fodio and others had written a lot on different topics in Arabic language before him, but as for Arabic literature that covers Arabic literature in both Southern and Northern part of Nigeria, he was the first to venture into it¹⁰.

'Al – Islām 'al – Yawm wa Ghadan fī Nayjiriya (Islam Today and Tomorrow in Nigeria)

The book *'Al – Islām 'al – Yawm wa Ghadan fī Nayjiriya (Islam Today and Tomorrow in Nigeria)* is one of 'Al-'Ilōrī's books on Islamic history and culture in Nigeria. It has 184 pages in its printed version. Giving the reason why he published the book, he stated:

I write this book in response to the request of my friends and acquaintances that I should write on the present and future of Islam as I have written on its past. They are of the opinion that this will definitely complete what I have started in my books-Islam in Nigeria and A Short History of Nigeria ¹¹.

This 184 pages book is divided into two parts: The contents of these two parts are analysed as follows:

Part 1: Islam: Yesterday and Today in Nigeria

The first part of the book consists of 82 pages (pp.11-93), in the *Muqaddimah* (foreword), Shaykh 'Al-'Ilōrī defined the title of the book and stated what prompted the writing the book. It is free from the common openings adopted by the West African Arabic writers who traditionally start their works with doxology, thanking God, praising the Prophet and introducing albeit in brief, the author of the work. He defined the word *'Ummah*, which could be used for Muslims in a country where there is cultural, linguistic and religious uniformity (such as Saudi Arabia), contrarily he explained that 'Islamic society' refers to the Muslims in a country with multiple cultural and linguistic backgrounds (such as Nigeria).

He examined Christianity and western civilization, stating that the two are comparable to inseparable twins. He equally examined the role of Christianity in introducing English Language to the Northern Nigeria. From all these submissions, one thing that is notable is the fact that Shaykh 'Al-'Ilōrī appeared as an advocate of religious tolerance; as his approach to issues relating to Christianity are treated without religious prejudice.

Under politics, he examined the place of Nigeria in the League of Nations saying that she is a nation endowed with natural and human resources, where oil is explored, with arable land and a nation with technological development. He also described Nigeria as a multi-religious state with three principal religions viz: Islam, Christianity and Traditional religion. He stated that

Dr. Mikail Adebisi FOLORUNSHO, Unifying the 'Ummah: A Review of 'Al-'Ilūrī's Viewpoints in 'Al-Islām 'Al-Yawm wa Ghadan fī Nayjiriya (Islam Today and Tomorrow in Nigeria), pp. 121 - 132

Islam is a religion that accommodates politics as its parts and parcel. He traced the issues of Muslims backwardness in politics to their attitude to it in the early days, leading to the emergence of Christians as leaders of the early political groups.

He traced the emergence of Islam in Arabia to 570 CE, and to Africa through the Islamic expansion initiated by Umar b. Al-Khattab who nominated Umar b. Al-As to take charge of Egypt and Syria. Umar b. Al-As also nominated Uqbah b. Nafi to islamize North Africa and he came downward until he got to the old Ghana Empire and brought Islam to West Africa. Back at home; he reviewed the first Islamic conference of 1948, the founding of Jama'at Nasri 'I-Islam in 1964; biography of Ahmad Bello (1909-1966) and his efforts on Islamic propagation as well as politics. He equally discussed the friendship between Ahmad Bello and King Faysal of Saudi Arabia. He wrote on Shaykh Gumi and compares his *Da'wah* method to that of Ahmad Bello. He rounded this section up with a write-up on Ibn. Fudi's *Da'wah* methods.

Part 2. Towards Securing Brighter Future for Islam

This part consists of 86 pages (94-180). Discussions under this section form the core of this paper. Here, the Shaykh discussed some of the issues that generated controversies, leading to disunity amongst the 'Ummah. The viewpoints of the Shaykh on these issues could serve as panacea and stimulant that will engender unity between the 'Ummah and the nation at large. Of the issues identified by the Shaykh are the following:

Tribalism

The Shaykh identified the prevalence of inter-tribal hostilities and the desire of one tribe to dominate the other politically and economically as the norms among Africans in the olden days¹². He discussed the unfriendliness that pervaded the atmosphere amongst the various ethnic groups in Nigeria with specific references to the Hausas and the Yorubas in spite of the strong commercial and religious links between the two tribes¹³. He vehemently denounced this attitude and as a matter of priority, discussed tribalism as the first evil to be removed to unify the 'Ummah and secure brighter future for Islam.

Religious Discrimination

Religious discrimination is one of the issues militating against peaceful co-existence amongst the 'Ummah. The Shaykh particularly identified and denounced the attitude of a particular tribe in Nigeria, which categorized the other tribe(s) as infidels, with specific reference to the relationship between the Hausas and the other tribes, including the Yorubas.¹⁴ Relying on the Qur'an where it says: *So make no pretensions to the purity of your souls. It is He Who knows best who (truly and fully) guards against evil* (Q.53:32), the Shaykh denounced the attitude saying that each tribe has its own forms of traditional and fetish practices, so no tribe is absolutely monotheistic.

While justifying why the reason for abolishing this negative attitude, he queried: *how can we achieve the much desired unity and brotherhood amongst the discriminating tribes?*¹⁵ He opined that peace and unity can be achieved not only within the religious circle but also in the nation as a whole if the negative attitude of self-purification and condemnation of others as infidels plaguing the 'Ummah is replaced with mutual respect¹⁶

Aristocracy

Monopolization of political powers by certain groups or individuals in the country ; and ascending positions of authority by heredity are classified under the issues that must be rectified to facilitate unity amongst the 'Ummah. According to the Shaykh, Islam frowns at aristocracy in whatever form it takes ¹⁷ To justify his stand, he reiterated that the Prophet entrusted the leadership of the 'Ummah to 'Abobakri (d.634C.E) instead of 'Alī (d.661C.E) who was closer to him in affinity. 'Umar (d.644C.E) also selected a committee of six learned Muslims with the mandate of picking his successor amongst them by consensus, while he refused to include his son Abdullah who was equally a leading scholar during that period. 'Uthmān (d.656C.E) who was accused of favouritism by the appointment of his relatives thwarted this policy of justice and transparency in the selection of leaders. Aristocracy was bought by Mu'āwiyah, Yazīd and subsequent administrators in the early days of Islam. ¹⁸ The evil inherent in this practice was the emergence of leaders who were not sufficiently competent morally and intellectually. He cited instances of manifestation of aristocracy which he considered loathsome, especially in religious circles in Nigeria.

Imam Selection

Theologically, the prophetic tradition does not leave the 'Ummah unguided regarding what qualifications should be considered in the selection of an *Imam*¹⁹. Selecting an Imam is one of the issues that militate against unity amongst the 'Ummah. The *Shaykh* enumerated the things to be considered in selecting an Imam to include Islam, maturity, masculinity and neatness. Furthermore, he stated that considerations must be given to the best reciter of the book of Allah, who possesses the best knowledge of *Sunnah*, the one who has precedence over others in the case of emigration who is more advanced in age.²⁰ He frowned at the divisive attitude of a particular group within the 'Ummah who refuse to pray behind an Imam who does not belong to their group biologically²¹

The *Shaykh* identified heredity or aristocracy and some of the criteria being smuggled into the qualifications of an Imam in some parts of the country. He equally identified the intervention of wealthy Muslims in the selection of Imams, in deviance of the qualities enumerated above.²² Narrating the causes of this undue intervention, he pointed to the financial assistance being provided by the wealthy Muslims as well as the protection they provide for the Muslims from being oppressed by non – Muslims as the tools empowering them to intervene in the administration of mosques and selection of Imams.²³ Furthermore, the *Shaykh* identified mismanagement of funds due to poor administration of the mosques by some Imams as well as undue contention for appointment as Imams as another reasons for the intervention.²⁴

Sufism

Of the contentious issues is the bickering over the classification of sufism as innovation and accusing its practitioners of disbelief. As a just arbitrator, *Shaykh 'Al-'Ilūrī* called for mutual understanding between the two groups of Sufis and Salafis stressing that the doctrines of the two groups still remain within the ambit of Islam²⁵. He stressed the commendable roles of the sufis in the diffusion of Arabic and Islamic scholarships in the country to justify the need to hold them in high esteem.²⁶

While exonerating the sufis from misdeeds and disbelief, he described those accusing them of drawing back the wheel of Islamic progress as transgressors. He acknowledged the positive contributions of the sufis to Islamic propagation since the third century after the *Hijrah* and concluded that though sufism as being practiced elsewhere may not be absolutely free of excesses, but in West Africa, the sufis had records of commendable deeds.²⁷

Dr. Mikail Adebisi FOLORUNSHO, Unifying the 'Ummah: A Review of 'Al-'Ilūrī's Viewpoints in 'Al-Islām 'Al-Yawm wa Ghadan fi Nayjiriya (Islam Today and Tomorrow in Nigeria), pp. 121 - 132

Women

Shaykh 'Al-'Ilorī observed that women constitute more than half of the total world population, and this explains why it is compliant with *Sunnah* for a man to marry more than one wife. He traced the status of women in some cultures; and civilizations, where women were seen as mere chattels and objects of enjoyment to the extent that there was no limitation on the number of wives married by men. According to him, some men marry as many as ten women, while some monarchs had more than a hundred wives, all in the service of their husband.²⁸ In Yorubaland, Adebayo noted that Shaykh 'Al-'Ilorī expressed dismay at the gross misinterpretation of the Qur'ānic verse on polygyny, especially as being practiced in places where some Muslims marry more than the approved number of four, with the evidence that the Prophet was survived by nine wives. Such people used this stand by interpreting the verse: "*marry what pleases you among women two and three and four,*" to mean marrying them to a total number of nine. Shaykh 'Al-'Ilorī viewed this interpretation to what he described as their little understanding of Arabic language, more so that it is illogical to marry two wives at the same time, and then marry another set of three and four at the same time.²⁹

Still on polygyny, Adebayo observed the abhorrence of Shaykh 'Al-'Ilorī to the argument of marrying more than four wives on the basis of 'retiring' a wife due to old age and replacing her with another without divorcing the aged one, just as the Prophet did with Saudat when he spent her allotted nights with Aishah and yet kept Saudat in his house. He (the Shaykh) submitted that such a privilege was given to the Prophet alone and not for the rest of the believers (Qur'an 33:50). He cited an Hadith of the Prophet where a man who embraced Islam but had ten wives was ordered by the Prophet to choose only four among them and divorce the rest.³⁰

On women education, Shaykh 'Al-'Ilorī, submitted that nothing should prevent women from having access to education. To him, the fact that Islam confines women to reside in their houses does not hinder them from acquiring knowledge.³¹ He made references to the prophetic narrations on the vitality of women's education. For instance, Aishah was popularly known for being intelligent, knowledgeable and she was among the first six companions that reported many *ahadith*.³²

One of the controversial issues on women in Islam is their permissibility or otherwise of attending mosques to observe obligatory prayers. This deprivation has led to serious query

from the womenfolk to know why Islam has denied them this important religious opportunity.³³ Shaykh 'Al-'Ilūrī quoted some *Ahadith*, among which are those reported by Ibn Umar and Umm Hani, that the Prophet said: “*Do not prevent women from attending the mosque;*”³⁴. He further stressed that the Prophet did not in any way or any time deny women of attending mosques for daily obligatory, Friday and 'Id prayers, and so would be outrageous for any jurist to abrogate the Prophetic sayings with his own personal view.³⁵

Another controversial issues discussed by Shaykh 'Al-'Ilūrī is the use of *Hijāb* by Muslim women. To the Shaykh, there was no controversy on the stand of Islam on women lowering their gaze and that Muslim women should not expose their adornment to men and that they should guard their chastity. However, doing this under the term *Hijāb* has remained controversial among scholars. In the view of Shaykh, three modes of *Hijab* could be identified. The first is the wearing of *Niqab*, *Niqa'* or *Khimar*. To him the use of veil predated Islam, as the wives of the prophets of Israel used to put it on. Prophet Yusuf as a man used to wear a veil to prevent women from being disturbed by his excessive handsomeness. In addition to this, the Shaykh believed that wearing of *Niqab* was part of the Arab culture being in vogue before the advent of Islam in the land.³⁶

To conclude his argument therefore, the Shaykh opined that veiling of women was not a demonstration of piety or religiousness by those who wear it, rather, a means of curbing occurrence of adultery. To him, an effective means of checking adultery was to block instances of loneliness between a man and an unauthorized woman in secluded places, which could neither be attained by mere allowing women to go out only at night, preventing them from going to market, nor from attending mosques.³⁷

Jumu'ah Prayer

The Shaykh identified the mode of presentation of Friday sermons as other contentious issue. Some scholars, especially the followers of Imam Māliki opine that the sermon must be given in Arabic irrespective of what is the mother tongue of the 'Ummah. The Hanabilites opine that the mother tongue of 'Ummah must be considered. Al – Iluri proposed an harmonization of the two views by saying that presentation should be done in two languages -Arabic and the tongue of the concerned 'Ummah³⁸ citing the Qur'an where Allah says: *And we sent no Messenger but (he spoke) in the language of his people so that he might make (all Our messages) clear to them* (Q 14:4). Furthermore, he stressed the need to focus current

happenings in preparing and presentation of sermons in addition to creating a variety of enlightenment and *Da'wah* programmes to boost Islamic understanding among the 'Ummah³⁹

Conclusion

As an international figure, it is really impossible to pigeonhole the reputable Shaykh, Adam Abdullah Al-Iluri into a particular role or compartmentalize his activities or intellectual contributions, especially his Arabic works, to a particular geographical region. The influence of the Shaykh in the promotion of Arabic and Islamic scholarship in Nigeria is enormous. Actually, hardly can one talk about the twin fields in Nigeria today without reference to the learned scholar. His writings embrace such disciplines as jurisprudence, literature, philosophy, history, sociology and education. One of his writings is *'Al – Islām 'al – Yawm wa Ghadan fī Nayjiriya*, a work of two sections with one of the two sections devoted to the expression of his viewpoints for the entrenchment of peace and unity within the 'Ummah. It is our observation that actualizing these viewpoints could be a veritable tool in entrenching unity between the 'Ummah and the nation at large. It is our observation that most of the issues which serve as catalysts for disunity and violence amongst the 'Ummah have actually been addressed with relevant solutions provided by Shaykh 'Al-'Ilorī in *'Al – Islām 'al – Yawm wa Ghadan fī Nayjiriya*.

References

- Abubakre, R.D. , *The Interplay of Arabic and Yoruba Cultures in South-Western Nigeria*, Iwo: Dāru 'l-Ilm Publishers, 2004,153
- Adebayo, An Assessment of Feminism..., 142, 'Al-'Ilorī , *'Al – Islām...* ,132
- Adebayo, An Assessment of Feminism..., 149
- Adebayo, An Assessment of Feminism..., 150, 'Al-'Ilorī , *'Al – Islām...* ,138
- Adebayo, An Assessment of Feminism..., 151, 'Al-'Ilorī , *'Al – Islām...* ,143
- Adebayo, An Assessment of Feminism...,144, 'Al-'Ilorī , *'Al – Islām...* ,136
- Adebayo, An Assessment of Feminism...,148,
- Adebayo, An Assessment of Feminism...,149, 'Al-'Ilorī , *'Al – Islām...* ,146-148
- Adebayo, R.I., An Assessment of Feminism in the Works of Shaykh Adam Abdullah Al-Ilory, in R.D. Abubakre, et. al. (Eds), *Shaykh Adam Abdullah Al-Ilory in the Tableau of Immortality*, Vol. 2 Riyadh: The Nigerian Centre for Arabic Research, 2012, 141, 'Al-'Ilorī , *'Al – Islām...* ,132
- 'Al-'Ilorī , A.A., *'Al – Islām 'al – Yawm wa Ghadan fī Nayjiriya* , Cairo :Maktabat Wahbah ,1985,p.8
- 'Al-'Ilorī , A.A., *Lamahat 'al-balor fī mashahīr 'ulamā' Ilorin*, Cairo: 'Al-matba'at-un-Namudhajiyyah, 1982, 77-78
- 'Al-'Ilorī , *'Al – Islām ...*,105
- 'Al-'Ilorī , *'Al – Islām..*104

Dr. Mikail Adebisi FOLORUNSHO, Unifying the 'Ummah: A Review of 'Al-'Ilūrī's Viewpoints in 'Al-Islām 'Al-Yawm wa Ghadan fī Nayjiriya (Islam Today and Tomorrow in Nigeria), pp. 121 - 132

- 'Al-'Ilorī , 'Al – Islām... , 103
 'Al-'Ilorī , 'Al – Islām... , 104
 'Al-'Ilorī , 'Al – Islām... , 105
 'Al-'Ilorī , 'Al – Islām... , 113
 'Al-'Ilorī , 'Al – Islām... , 113
 'Al-'Ilorī , 'Al – Islām... , 114
 'Al-'Ilorī , 'Al – Islām... , 119
 'Al-'Ilorī , 'Al – Islām... , 120
 'Al-'Ilorī , 'Al – Islām... , 123
 'Al-'Ilorī , 'Al – Islām... , 130
 'Al-'Ilorī , 'Al – Islām... , 134
 'Al-'Ilorī , 'Al – Islām... , 137
 'Al-'Ilorī , 'Al – Islām... , 150
 'Al-'Ilorī , 'Al – Islām... , 101
 'Al-'Ilorī , 'Al – Islām... , 96
 'Al-'Ilorī , 'Al – Islām... , 98
 'Al-'Ilorī , 'Al – Islām... , 100

Atotileto, A.A. , An Appraisal of Shaykh Adam Al-Ilory's *Al-Islam Al-Yawm Wa Ghadam fi Nayjiriya* (Islam: Today and Tomorrow in Nigeria) in A.Sanni and M.A. Muhibuddin (Eds), *Transformations in Arabic and Islamic Studies in Nigeria: Studies in Memory of Musa Ali Ajetunmobi*, Nigeria Association of Teachers of Arabic and Islamic Studies, 2009, 235.

Folorunsho, M.A., The Portrait of Shaykh Adam Abdullah Al-Iluri (1917-1992) in an Arabic Threnody of Nigerian Provenance, *Journal of Oriental and African Studies*, Vol. 22, 2013, 97-110

Folorunsho, The Portrait of Shaykh ..., 87

Kilani,A.,Muslim Scholars as Signposts of the Muslim *Ummah*, *Al-Ijtihad: The Journal of The Islamization of Knowledge and Contemporary Issues*,Vol.7,No.1,2008,186-208

Olagunju, H.I. ,*Translations with Commentaries of Shaykh Adam Nizam-ut-ta 'īm 'al-'arabiyyah fi 'l-'ālam 'al-'islāmī*, Unpublished PhD Thesis, University of Ibadan, 2004, 47

Olatoye, R.M. , Shaykh Adam Abdullah Al-Ilory and the Development of Arabic and Islamic Learning in Yorubaland: A Survey of His Reformative Agenda, in R.D. Abubakre, et. al. (Eds), *Shaykh Adam Abdullah Al-Ilory in the Tableau of Immortality*, Vol. 2 Riyadh: The Nigerian Centre for Arabic Research, 2012,281

Omofoyewa, K.A. , *Markaz* and the Development of Arabic Language in South-Western Nigeria, *Journal of Oriental and African Studies*, Vol. 18, 2009, 274

Opeloye, M.O., Imamship in Islam: The Correlates between the Principles and Practice in Yorubaland of Nigeria, in Oyeweso, S., Folorunsho, M.A. and Adebayo, R.I. (Eds) (2016) *Heritage of Islam in Nigeria: Essays in Memory of Dawood Adekilekun Tijani (1942-2006)*, Osogbo: College of Humanities and Culture, Osun State University, 2016,105

Sambo, A.K.A., Reflections on the Eclectic Person of Shaykh Adam Abdullah Al-Ilori (1917-1992), *Anyigba Journal of Arabic and Islamic Studies*, Vol. 4 (2), 2010, 13