

**THE CONTRIBUTIONS OF LATE ABDULATEEF
MAIKABARA TO THE DEVELOPMENT OF
ISLAMIC EDUCATION IN ILORIN EMIRATE**

BY

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CERTIFICATION

This is to certify that this study was carried out by **Tajudeen Buniyamin Alabi** of the Faculty of Art and Social Science, Kwara State College of Education, Ilorin.

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DEDICATION

This project is dedicated to Almighty Allah. The giver of wisdom, knowledge and understanding for the successful completion of this program.

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All praise belong to Allah the giver the receiver, the creator of the entire universe, the sustainer of every beings may the blessing of Allah (SWT) to unto his beloved prophet Muhammed (S.A.W), his family, progeny, companions and the entire Muslim Ummah (Amin).

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ABSTRACT

This project considered numerous effort of Ustadh Abdul-Lateef Maikabara to the Development of Islamic Education in Ilorin Emirate accompanied with his working career and some of his works. It also look at various areas which he had influence positively on the development of Islamic knowledge and finally on that note, opinions of the people were sought concerning the life and time of the case study. The research sampled students and teachers from Al-Kabary Arabic School belonging to the case study and some members of his contemporary scholars. The researcher also employed questioners and interview method to gather information that is necessary for this study. The data collected were analyzed. It is recommended that, parents should please sponsor their offspring to acquire Islamic Education under the tutelage of a capable scholar who could train them in accordance with Qur'an and Sunnah. Also, the scholars (Islamist) need to revive themselves and update their knowledge to meet the modern standard in order to avoid inferiority.

TABLE OF CONTENTS

TITLE PAGE	i
CERTIFICATION	ii
DEDICATION	iii
ACKNOWLEDGEMENT	iv
ABSTRACT	v
TABLE OF CONTENTS	vi
CHAPTER ONE: INTRODUCTION	
1.1 Background of the Study	1
1.2 Statement of the Problem	3
1.3 Purpose of the study	4
1.4 Research Question	4
1.5 Research Hypotheses	5
1.6 Significance of Study	6
1.7 Scope and Limitation of the Study	6
1.8 Definition of Terms	7
CHAPTER TWO: REVIEW OF RELATED LITERATURE	
2.1 Early Life of Abdul-Lateef Maikabara	9
2.2 His Educational Career	11
2.3 His Marital Life	15
2.4 His Career Work and his Books	15
2.5 His Works	19
2.6 His contributions to the Teaching and Learning of Islamic Education in Ilorin Emirate	21

2.7	His Death	26
2.8	Appraisal of the Literature Review	27

CHAPTER THREE: RESEARCH METHOD

3.1	Research Design	29
3.2	Population of the Study	29
3.3	Sample and Sampling Techniques	30
3.4	Research Instrument	30
3.5	Validity and Reliability of the Instrument	31
3.6	Data Analysis	31

CHAPTER FOUR: PRESENTATION, ANALYSIS OF DATA AND DISCUSSION

4.1	Presentation	32
4.2	Results Analysis	36
4.3	Discussion	41

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION

5.1	Summary	43
5.2	Conclusion	44
5.3	Recommendation	46

REFERENCE

APPENDIX A

APPENDIX B

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Writing about the life and contributions of any talented, gifted, reputable future and scholar and those who strives for the course of Allah had been the hobbies of educationists throughout the global world. (M.A Gambari, 2014) Al-Qur'an, the divine book sent down to noble Prophet Muhammad (S.A.W), shed light on that path for those who want to follow their traces among the wise and the guided people. According to Bukhari, one of the six authentic and highly reputed books of Muslim traditions (Ahadith), Uthman Bn Anfan reported that, Prophet Muhammad Said:

The best among you is he who learnt, the knowledge of al-Quran and teaches others. This tradition is famous among the Muslims all, through the course of disseminating and development of the teaching and learning of Islamic education. It was since then, the companions of the Prophet (SAW) go round to teach and convey the knowledge of Arabic and Islamic religion to others. The instance of such is the four jurists school of law. We have that is, Abu Manifah, especially in

the new counted areas such as, Abdullahi bn Abbas, Ubuy bn Ka'ab, Mu'adh bn Jabat, Fulani dynasties etc.

Some of these contributors were known internationally among the Muslim during their time, while others were known only in their locality where they made great impact on the area around them. One of such contributor who made impact to the teaching and learning of Islamic Education was Abdul-Lateef Ahmad Maikabara. He devoted his time in teaching and learning, making an academic research in knowledge of Arabic and Islamic Studies among the people of Ilorin Emirate and this impact was felt.

Here, the researcher is aimed at bringing to the lime light, the contributions of this young eminence scholar (Abdul-Lateef Maikabara) to the development of Islamic Education in Ilorin Emirate. In the course of this, consideration is given to his early life including the family background both paternal and maternal, with particular emphasis on those who taught him one kind of education and others.

The research covers how he began his teaching career bearing in mind the Prophetic tradition (SAW) that: Verily, who teach people, the good all the animal will see repentance for him including the fish in the ocean (A-Kabary), How he

became Imam, his preaching and his involvement in Sufi order were fully discussed.

1.2 Statement of the Problem

The contribution of an individual Islamic scholars and Sufi brotherhood not new in the Muslim world. Kwara and particularly Ilorin Emirate is not exempted as there were sufficient evidence to proof early existence of Islamic scholars such include Abdul-Lateef Maikabara. However, there was gross need for more Islamic scholars to rise up to meet the great challenges of incessant attack that are offer unleashed on Islam and Muslim due to contributions and moral decadence. The latter was often a bitter pill by Islamic scholar particularly Abdul Lateef Maikabara and this served as an impetus for his formation of Muslim brotherhood and his personal contributions to Arabic and Islamic education as he became restive and posed to check mate the attacks of non-Sufi brotherhood and the only tool with which to achieve his according to his belief is intensification of the teaching of Islamic education.

In essence, the above motioned circumstance necessitated the rise of Maikabara and the formation of teaching and making research in Islam and these have to provide panacea to the teaching problem facing Islam which include the decline

in Standard of Islamic education as veritable tool for the transformer in our society.

1.3 Purpose of the Study

This study is aimed at critically examine the extent of the contribution of Abdul-Lateef Maikabara to the upliftment of Islamic education in Ilorin Emirate. In addition to proffer useful solution to identified problem and this study shall also focus on the following as its objective:

- i. To assess the acceptability of Arabic and Islamic programmes.
- ii. To shed light and Islamic literacy awareness to the people of Ilorin Emirate.
- iii. To examine how he became a preacher
- iv. To undergo how he was a teacher, Imam and adherent of Qadiriyyah Sufi order in Ilorin Emirate.

1.4 Research Questions

The researcher questions of this topic are as follow:

- ❖ Is Abdul-Lateef Maikabara has any contribution to the teaching and learning of Islamic Education?
- ❖ Is it true that, Islam recognizes teaching profession?
- ❖ Is it true that, Islamic Education promotes morality on an individual?
- ❖ Are the people of Ilorin Emirate willing to acquire Islamic education?
- ❖ Is Islamic Education institution exists in Ilorin Emirate?

1.5 Research Hypotheses

For the purpose of this study the following research hypothesis were formulated to be answered in order to guide the content of the study.

Ho1: There is contribution of Ustadh Abdul-Lateef Maikabara to the teaching and learning of Islamic education in Ilorin Emirate.

Ho2: There is no contribution of Abdul-Lateef Maikabara to the teaching and learning of Islamic education in Ilorin Emirate.

Ho3: What effort has Abdul- Lateef Maikabara made in ensuring teaching and learning of Arabic and Islamic studies for all?

Ho 4: What contributions has Abdul-Lateef Maikabara Made toward the improvement of teaching and learning of Islamic studies in Ilorin Emirate?

1.6 Significance of Study

From its inception, Islam is a way of life and it has laid fundamental emphasis on the place of knowledge in Islam as a mandatory religion duty enjoined to all Muslims irrespective of their sex. Consequently, the conduct of this study is crucial and important because its findings are likely to advance the being of our entire society tremendously, specifically the study is significant to our students because it would enable them to appreciate the position of knowledge in Islam and the need to acquire it.

In addition, the findings of this study are significant to our Islamic Scholar towards the provision of education and more importantly one with dual focus on Islamic studies. Finally, it is also important because it will help in documenting the contributions of eminent scholar for posterity sake. This will give incoming researcher(s) the opportunity to know the kind of who he was.

1.7 Scope and Limitation of the Study

The study is wholly concentrated on the contributions made by Abdullateef Maikabara to the teaching and learning of Arabic and Islamic studies in Ilorin Emirate. The study covered his activities, publication preaching, teaching seminars attended and sermon delivered by him.

1.8 Definition of Terms

Teaching: teaching is a process by which the learner (s) is made to learn given subject, matter in accordance with the predetermined goals and objectives.

Learning: it refers to as any relatively permanent change in behaviour brought about through experience that is through interaction with the environment.

Islamic Education: it is the transmission of Islamic virtues for the uplifting of the child morally, socially, economically, intellectual and spiritually based on the teaching of the holy Qur'an.

Maikabara: it is Hausa versus Arabic language words. It is two word joined together to form appellation Maikabara.

Mai-owner, Kabara-Praise Allah, therefore Maikaraba is a name of Compound in Ilorin whose ancestors find their route all the way from Kanem Bornu Empire down to Ilorin prior to the arrival of Education: is an act of getting an individual to acquire necessary knowledge skills, information, attitude and cultural value in order to live effectively and be useful to him and society. (A.I.Tbrahim 2005).

Mudir: It is Arabic words which means proprietor and derived its root from Dara. It means to guide, to direct to manage. Technically, Mudir means a person who oversees the control and management of the affairs of others.

Ustadh: it is also an Arabic word that means professor. That is a person who is imparting knowledge to the learners in schools.

Ilorin Emirate: Ilorin, the capital city of Kwara State is located in Nigeria and Ilorin is one of the largest cities in Nigeria with the population of about 247,582 as (Google en.wikipedia.org/wiki/ Ilorin Nigeria 4/4/2012). It is regarded as one of the leading north central states both geographically and politically and seat of scholars. It is a Muslims dominant city. The people engaged in teaching of Arabic and Islamic studies.

Sufi: the word is derived from Arabic word 'Sufi (wool) on the account of woollen dress worn by the western ascetic.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter focused on the review of the related literature which embodies the following sub-headings:

1. Early life of Abdul-Lateef Maikabara
2. Educational career of Abdul-Lateef Maikabara
3. His working career
4. His works
5. His contributions to the teaching and learning of Islamic education in Ilorin Emirate.
6. What people say about the life and time of Abdullateef Maikabara.
7. His Death
8. Appraisal of the Literature Reviewed

2.1 Early Life of Abdul-Lateef Maikabara

Almighty Allah has destined Abul-Lateef to witness the brightness of this world on Wednesday, February 15 1967CE equivalent to 22nd of Shasewal 1386AH during the reign of the 9" Emir of Ilorin Amir Zulu Qurnain Gambari. He was born to the Maikabara family, in Ilorin "the town of Shaykh Alim" at Itakudimoh

Area Pakata Road. (Interviewed with Alhaji Abdul Qadir Oganija 2014). Abdul-Lateef hailed from Ilorin West Local Government Area of Kwara State, to the family of Alhaji Imam Ahmad Hambali Salihu Maikabara and Alhaja Hafsat bint Thanbo Agarahu Alore Ilorin. His parents loved Abdul-Lateef and encouraged him to acquire knowledge. His father enabled him to cherish knowledge Islamic education based on the foundation of every building and with it one can find rest of mind and success,

Based on that, the parents stroved very hard to give him knowledge of al-Qur'an, and planted in his heart durable and praiseful character (interviewed with Alh. Yusuf Maikabara). Therefore, Abdullateef loved knowledge right from his childhood, even some of his peer group used to tell him that he did not cherish anything apart fromn knowledge. His Background from great grand parents He is Abdul-Lateef bn Ahmad Hambali bn Shaykh Salihu bn Shavkh Aminullahi bn Shaikh Aliml-Akbar Muhammad Bello Shugabah, al-fulaniy, al-Gbanduwiy al-Ilorin popularly known as Mahan (ie. know how to read and write) Shaykh Shugabah was born at Gbandu the capital city of Uthman fodio (d. 1870). A lot was said about this Shugabah, but Abdul- Lateef himself from one of his book *Janatani Dhawata Afnani wa Najmantan al-lawantan Tilma 'n fidhikir al-Arumatain al-Mawiyatain lil-aiyat* said: He (Shugabah) began acquisition of

knowledge at the town called Gbandu and spread it through preaching and teaching, people always came to him for supplication. He gave directive to the troops of Uthman fodio. When the 2nd Emir of Ilorin (Amir Shita) heard about this Shugabah, (Emir) requested him to come to Ilorin for assistance over the unbelievers and more so, to teach and spread Islamic education in the new town Ilorin. To look at the family from the maternal side of the father to the case study, he is Abdul-Lateef bn Ahmad Hambali bn Shaykh Salih bn Ramatullahi bint Shaykh Ilyas bn Sultan Ahmad Mai-Maikabara al- Bornawiy al-Hameeriy, al-Ilorin born in the town known as *Gazargamus*, the then capital city of Borno in 1755 C.E. This family descended down to Ilorin prior to the arrival of Shaykh Alim (Alh. Yusuf Maikabara, 2014). Meanwhile, right from the childhood, Abdul-Lateef had been natured Islamically an acquired both parents. Maikabara used to move closer to the former recite (Aanasi) of Ilorin Shavkh Yusuf Bature until he became the right man (Ustadh Qasinn 2014).

2.2 His Educational Career

Abdul-Lateef Maikabara encountered difficulties in his carly period of knowledge acquisition. It was due to sterility of religions learning in Ilorin and other neighboring educational centers. The method and approach used in imparting

knowledge were complicated to the extreme. The instructional methods of teaching were not clear enough to aid comprehension.

However, Maikabara was reportedly known for his acute intellect and high intelligence. The first book he was taught was Islamic elementary subjects. Such as translation of some parts of Qur'an chapters, a numbers of Prophetic traditions from *Bulugul-Marami* and Islamic Jurisprudence book of *Matnu-Risallah* among others received from his father. The training under the auspices of his father occurred after Abdul-Lateef had completed the learning of Al-Qur'an from Shaykh Salahudeen Bada (d 1974) who died before he completed the Qur'an, Abdl-Lateef then, completed the learning of Al-Quran at the age of seven years from the son of late Shaykh, Shaykh Abdul Raheem Salahudeen Bada (d. 1991). Shaykh Abdul Rahaman took over the position of Mallami after the death of his father. The stage of learning al-Qur'an is known as Ile-kewu wala (Makarata allo), the first stage of Islamic Education. Along the line, the case study attended Shuban Primary School at Ita-kudimon, Ilorin between “1972-1976” then he proceeded to Ilorin Grammar School (L.G.S) and finished in 1983. Also, as a young boy who cherished pursuit of knowledge, he proceeded to Kwara State College of Education, Ilorin, but was unable to complete it due to circumstance undeclared (Oganija 2007 and Alh. Yusuf Maikabara. Interviewed with him,

2012). But it was gathered that Maikabara was a man that cherished knowledge rather than certificate.

In addition, when the immediate Imam of Ode-Bade mosque (father of the case study) who was very vigilant and observant noticed the strong ambition of Abdul Lateef with knowledge and intellectual capability, which Allah bestowed upon him. The father, quickly give no stone untouched to ensure that his son, Abdul-Lateef acquired standard education. Meanwhile, the father enrolled him to some Arabic school as he directed him to different scholar both within and outside the emirate. Al-Kabary attended Shaykh Sulaiman Thambo Olonkonla School, where he learnt first volume of an-Nahwu-l wadih by Aliyyu Jarin and Mustapha Ameen Shaykh Thambo also taught him Muftahu Mubadih Lugatul Arabiyah, Akhdariyanh Ashmawiy between “1976-1977 (Sheikh Thanbo 2014)”. He was taught Burdatul Madii by Shaykh Abubakar Agbrigidomoh (Ustadh Umar. 2014). He later travelled out of the country along the line, he met Shaykh Shuwa in Mali from whom he learnt Tajweed (Ustadh Oasim), He attended the Preliminary Religious Knowledge of Shaykh Omo Iya, Ojagboro and Shaykh Muhammad Hadiy bn Sheikh Ahmad Tijani, ISale Aluko where he received Tabaraka Dhul-ulah and the beginning of Tafsir Jalaalian around 1978 (Al-kabary, 2014). It has become the good habit of the students in this town to study under the numerous

scholars for acquisition of different knowledge of education on moral, customs and tradition of the environment. In addition, it seems as if, the more one has Mallam (Teacher) the more knowledgeable he become. He also studied under the tutelage of his venerable teacher Shaykh Idrees Abdus-Salam Mafigbabose (d. 2009). He was popularly known as teacher to the case study because of the prominent book he learnt from him such as; *Maqsudat bn Durayd*, *Nailul Amani fishari* at *Tiahmy lralayusi*, *hatul-ihrab* and others. Abdullateef completed the learning of *TafsirulJalalain*, which he had earlier started from Shaykh Isale Aluko (Al-kabary, 2014) After the completion of Tafsir, he later did the walimatut Tafsir to the former.

Finally, Abdullateef Maikabara, learnt from Shaykh Muhammad Jamiu Omoleyin at Olobi compound Okelele. This man is translation of Atere mosque also at Okelele. Sheikh Jamiu taught Abdul-Lateef the famous *Maqamatul-Haririy*, and *Tantamwiyy* when Shaykh Omoleyin, the unenvied and unjealous Mallam detected the intellectual ability of al-Kabary and brightness of his future, the Mallam, advised him to stand on his own solemnly on teaching and preaching. What brought such advise was that, this Maikabara was excellent among others and had above ability to assimilate two chapters of the *Maqamatul Haririy* per lesson which was unusual. (The late father of the case study 2008.) He bestowed wisdom

upon whom he wishes and whoever wisdom is given to be indeed given profuse goodness

2.3 His Marital Life

Al-Our 'an al-Kareem enjoined every believer to marry woman of their choices as this will serves as control measure to them and it will avoid them not to engage in abominate act (Zina) Qur'an 4verse 2 read thus: Marry Women of your choices two, three, or four, but if you fear that you shall not be able to deal justly (with them), then only one or that which your right hand possess.

Abdul-Lateef as a law abiding Muslim got married to Sister Madinah Taiye in 1989 and the wedding was in accordance with Islamic rites. Mostly, the marriage was blessed with children. After eleven years interval he married to the second wife, Sister Aminah Dupe and blessed with children. Sister Medinah and Aminah (2014). His children include, Mustapha, Abdulqadir, Aishat, A'dnan and Rihanat. Other are, Salihu, AbdulJeleel and Halimatul Sadihah. Ibraheem (d. 1992).

2.4 His Career Work and his Books

Abdul-Lateef Al-Kabary a teacher and mentor to numerous students of the emirate, started his career as a teacher in line with the Prophetic teaching which said: Best of you is he who learnt Qur'an and teaches others" (Sahihu Bukhari).

Al-Kabary began teaching as a free per term teacher at the Ma'had Isobatul wal-Ishfaq by one of his teacher earlier mentioned. Shaykh Idrees Abduls-Salam Mafigbabose (d 2009). From there, he moved to Markaz Dirasatul-Arabiyyah wal-Islamiyyah, Okelele, Ilorin founded by Shaykh Salihu Abdul-Azeez, Ilorin. In this school, he taught numerous students, among them are Ustadh Janniu AbdulFatai Ahmad Hambali Yasin (Mudiru Markaz Nahdor Oloje, Ilorin) and others (Ustath Jamiu Abdulqadir, 2015). During interview with the Shaykh Salih, the Mudir of the school, said Ustadh Abdul-Lateef did not collect any salary but whenever I received money I used to give him token amount and the contempt. After year of services in the above school, his well dedication and commitment to Arabic and Islamic Education also energized him to teach at Markaz Talim Arabiy wal-Islamiy Oke-Agodi Ilorin founded by Shaykh Yahaya Murtadoh, (d. 1995) interviewed with Ustadh Harir, 2015). The contribution and roles played by Abdul-Lateef Maikabara to the development and standardization of Darul-kitab was-Sunnah owned by Dr. AbdulQadir Salman Jum 'ah Sholagberu (with the Nlallamin Ubandoma of Ilorin). Ustadh Abdullateef Maikabara served as a teacher, lecturer and leader (Imam) during Friday Jumat prayer in this School. Above all, he was a standing pillar to the Mudir of the school. He was so loved

by the students of the school ranging from ihdaadi, Thanawi and Diploma students. (Ustadh Hariri, 2015).

In addition to that, the passion and love of the Shaykh Maikabara in spreading, Teaching and Learning of Islamic Education enable him to establish a school of his own (Al-Kabary 1994) where Muslim children will be opportune to acquire sound Islamic and moral education. The school aimed at producing and training students who will be literate in both Islamic and Arabic education (Al-Kabiry constitution, 1999), A-Kabary school of Arabic and Islamic Studies was established in 1990 having case study as founder and proprietor of the School (Mudir). The school took its appellation after the fore father and family name of the founder. (Al-Kabary 1994). The school was initially established in his home residence before it was moved to the permanent site where it is currently occupied and flourished. Furthermore, the school, has three level of education apart from Makaratan allo that has its permanent site at Maikabara compound. The three include Ibtidaiyyah, Idadiyyah and Thanawiyah with full time operation receptively (Ustadh Qasinm 2015).According to the investigation, research revealed that, the school Al Kabary: Arabic and Islamic school had since inception produced students who are currently scholars in their career. The school has graduated about fourteen sets. Among the students some have earned

doctorate (Ph.D). M.A. B.Se, NCE and Diploma, among them are: Tajudeen Owolabi (Ph.D). AbdulFatai Ibraheem (M.A. Malaysia), Nuraini Issa B.A. Unilorin, Musa Sa'adallah (B.A. Cairo), Umar Abdus-Salam (B.A Al-Hikmah University). Yusuf Abdul-Rasheed (B.A Ed Ekiti State University), and others. There are rest of others who are not currently in academic field but have Islamic title such as Imam Abdullahi Adam, (Chief Imam Adewole), AbdulRasaq Bukbari Imam Baba Olobi mosque and host of other numerous to mention. A-Kabary school has graduated student who are now championing the campaign for Islamic education and propagation in accordance with what the constitution of the school set down.

Furthermore, He was Sufi man belonging to Qadiriyyah order. He initiated some of his students to Quadiriyyah as done by Sheykh Uthman bn Fodio He developed preaching to his career. Preaching is another medium through which one can pass the message of Islam across to the people. Through thus Ustadh Abdul-Lateef has won some soul back to the fold of Islam. Most importantly his preaching always resemble class room lesson/lecture as the audience always come with writing materials because of the valuable knowledge they would gained. With the preaching he had avenue to teach populous member of the society and through it, some became his students. In a nutshell, Ustadh Abdul-Lateef started preaching

during Ramadan evening since 1990, he was first televised on N.T.A. Ilorin in 1991 in a public lecture he delivered at a function in Oke-Apomu Ilorin. Since then he had been reckon on both Radio and Television Islamic Programme.

2.5 His Works

Apart from being a Good and admonishing Teacher, Ustadh AbdulLateef is also a prolific writer who employed his talent to the benefit of the Arabic and Islamic school and entire Muslim Ummah in Ilorin emirate and beyond. He authored many books on different field. These book have contributed immensely to the development and teaching of Islamic education. Some of these works also, served as books of reading in different Arabic and Islamic schools in the emirate. Abdul-Qadri Oganija listed about Twenty six of the books but research indicates that there are other numerous books of the case study that are unknown to the public. He produced his first work in 1987.

Here are the lists of some his works:

1. Al-Juhdul-Waniyy fi Madh al-Baniy 1987.
2. Al-Janab al-Fasih fi Teshteer. Magusuratl Madih al Mashur bi Maqamulada 1987.

3. Al-Teribi Qasidatu ash-Sheikh Uthman bn fodio "Al-limasirat Nahwa Taybat Masur' at li azurat Qabril Hashmiy Muhammed 1994.
4. Al-Mahfusatul-hikamiyyat Min Qosoid al-kabary q994.
5. Al-Hayat as- saidat fi dhil at TAoheed Wal-A'Qidat 2000.
6. Al-Tedhikiratul Adhkiya fi sha'nial - ulamahi Wal- A' abai 2000,
7. Al-Mutaliat al- Mayasssaraf fi luqatul - Arabiyyah Wal Inshai Wat Taiiri 2001.
8. Ah dutha Nasir fi arjuzat shukr 2002.9. Durusun Mukhataasrah Min Qowaid al- Tefsir al-kulliyyat wal- Juzi'eyat 2003.
10. Hukmu Takrarul-Jama'a fi masjid Waid Bayn al-Manur al-fiqh Wal Waqih an-Nagiri 2004.
11. Muninyatul-Mumin as- sai'd fi ma'rifatul Hameed al-majeed fi Ilim al-Taoheed 200s,
12. Labaidul- Hikma fi sharri Nawa biqul- kelim 2007
13. Al-Ahdeethul-mukhtera Wa A'laiha shuruh Mukhtasar, 2004.
14. Muqadimat fit- Turk ad-Dawat-al Islamiyyah

15. Maogecful al- Islamiyy Mina- Niqab
16. Shubuhah Haolat sunnah limadha?
17. Rafu'n ash- shakwah- Aman ashkale Fil-Fatwa
18. Al-Taleeq Ala roddu adh-Dhikril Jimahi li-khamis
19. Mudhakhirat-Tareekh al- Islamiy.
20. Mudhakhirat fi Geography. (Oganija 2007 and Al-Kabary school library 2012) to mention but just a few among the works of Shaykh Maikabara.

2.6 His Contributions to the Teaching and Learning of Islamic Education in Ilorin Emirate

Economists revolve the concept of Economics round the management of resources. For instance, time is one of the resources in life and even limited to satisfy all needs in the human being life order. Shaykh Abdul-Lateef Maikabara Make use of the limited age he spent in earth to improve a lot in the Development and promotion of academic excellence in the Emirate

However, through the researchers' personal contact with students of Arabic and Islamic school in the Emirate and by interviewing some scholars and personal visit to the school of this giant Shaykh. He learnt the followings as the contributions

of Ustadh Abdul-Laleef Maikabara to the Teaching and learning of Islamic Education in Ilorin Emirate. Since the commencement of the case study's career in teaching:

- A. One of the great contributions of Shaykh Abdul-Lateef Maikabara is the establishment of Arabic and Islamic School since 1990. The school enhances opportunity to enormous population of Muslims children to attend daily. Right from the date of inception, the school had graduated 12 different set of students whom are currently championing the campaign for Islamic Education and propagation of Islamic in the Emirate and beyond.
- B. Prior to the establishment of the school, he had served round the Emirate in some Arabic school as a free per-term tutor without salary. He does this willingly in order to ensure that Islamic knowledge reach the peak. (Tbid).
- C. Teaching with good and accurate Methodology render teaching and learning effectively apart from being possessed the accurate knowledge of the content (subject matter), he also disseminate knowledge with adequate Methodology. His teaching to students' unique and standard. One of the Islamic and Arabic students of Al-Kabary school responded on that thus: "our late Mallam (Abdul-Lateef) was a competent Teacher he used

to diversify the teaching method whenever it needs to do so. We (students) according to the respondent always like to attend his class because if he taught you, you will never forget that topic. We miss him so much, Student concluded (A student from Al-Kabary School, 2015).

- D. In addition, Shaykh Abdullateef Maikabara married his teaching with public lecture and sermon. The public lecturer and Friday sermon always resembles that of class teaching. Some of the disciples usually attended annual Ramadan (night) lecture, public preaching and sermon with writing materials. They always bore in mind that new issues and fact on Islamic education will surface. This Medium helps the case a lot to convey the voice of Islam to majorities that are less privilege to attend Magarata Ilm.
- E. To enhance Teaching and Learning effectively, Ustadh Abdul-Lateef produced some works on series of topic for both the Teacher and learners of Arabic and Islamic Schools. Some of these books are also relevant for the researchers'. (Ibid).F. He attended seminars in both Arabic school and local government in ilorin Emirate of Kwara State in which he presented papers.

G. He also attended series of Islamic educative programme on both Radio and television station during the Ramadan and after Ramadan period. What People say about the Life and Time of Abdul-Lateef Maikabara. The role played by Ustadh Abdu-Lateef Maikabara on propagation of Islamic in the Emirate are on parallel most importantly in the aspect of teaching and learning of Islamic Education. For that, researcher went round the city (Ilorin Emirate) to sought for the opinion of the People and to ascertain the justification of their view on the case study. Meanwhile, here are the responds gathered.

Alhaji Yusuf Baba Ahmad Maikabara head of Maikabara family at the Age 91 years presently, during interview in his house he submitted that: Abdul-Lateef has come and gone thought at tender age but the legacy left behind will be remember forever. Alhaji Yusuf added that the entire family and I missed his demised because he was among the child I presume that will continue piloting the affair of this family after our departure. Answering on the border students that reside with Ustadh Abdul-Lateef, Magaji Said, Abdullateef justified the responsibility giving to him by giving those standard knowledge accompany with morality. Or students One will always find in them higher degree of Islamic education. Imam Ode Bada at Ita-Kudimoh Pakata Road Ilorin. Imam Muh'd jamiu Ajao Bada Aged 59. He

quickly acknowledge that though Ustadh Abdullateef live a short life but his life style is worthy of emulation. (interviewed conducted 20/02/2024), Shaykh Abdullateef Maikabara, during his adolescent age known with good behaviour, such as honesty, endurance, perseverance respect for elders among others. He observed failure as a temporary change in direction to set straight plan for the Success. He also believed that man substance is not necessary dressed in gold but scratch me you will discover God. This revealed that Shaykh AbdulLateef Maikabara does not give down for any down fall to get it success and he does not always dressed in with expensive wear because he believed that what one has up-stear is more than the expensive dressed with nothing in the up-stear. (Submission of Ibraheem Musa Oluwatovin M.A. age 40, during interview conducted on 20/02/2024. Shaykh Salihu Abdul Azees, Mudir Markas ad-Dirasatil Arabyyat wal-islamiyyah Okelele ilorin (One of the school where the case study served before establishing his own) remarked him as a competent and higher intelligent man. He always justified any duty given to him. (interview conducted 2015), in his respond during interview with him in his house, Alhaji Nasir Salati described Ustadh Abullateef Maikabara a core and progeny Sufi leader who devoted his time for the service of Allah. He contributed his quota to the Tassawuf (both

Qadirayyah but he did not discriminate between the two groups. (Interview conducted on 17/2/2024)

My friend, Abdullateef Maikabara, I don't know what to say about such a very kind, humble, generous above all God fearing person. His habitual hobbies is reading and researching. With abundant knowledge Allah enriched him with he is not a benevolent human. My friend (Maikabara) didn't grudge People rather he encouraged students to study hard in order to attain higher position. Shaykh Abdullateef Maikabara is pious, contented and law abiding creature. He was very strict to the Qur'anic and Sunnah's injunctions. He wishes for others more than what he wishes for himself. Whenever, and where ever he heard the call of Allah no one can compromise him, he will stand firmly in support, Al-Kabary is not an antagonist of good but friendly to and happy with it. Life is not about how long but how well. (Respond of Shaykh (Dr) AbdulQadir Jum 'at Salman Sholagberu, Mudir and founder of Daru-Ktab was-sunnah Gaa-akanbi Ilorin. In an intensive interview with him in his school on 2/2024)

2.7 His Death

It should be acknowledge that Ustadh Abdullateef died during the course of preaching. He left this unworthy earth on 4th February, 2007 in a terrible accident

while he and some of his students were returning from Lagos State, after he delivered a lecture at Hijrah programme organized by Markaz Darul Irshad Wal-Ishad, Orile Iganmu under the Umbrella of Shaykh Saheed Ibraheem Olawunmi. The accident occurred at around 10:00am along Idowu Adeleke Road, Iwo, Osun State and claimed the untreatable and irreplaceable soul of great scholar of Ilorin and entire emirate, Shaykh Abdullateef Ahmad Hambal Maikabara (R.A) (Ustadh Qosim 2024).

2.8 Appraisal of the Literature Reviewed

The reviewed related Literatures significantly show the contributions of Ustadh Abdulateef Maikabara to the Teaching and Learning of Islamic Education in Ilorin Emirate. Hence more humble research is still pertinent to reveal the extent at which the Islamic and Arabic learning student achievements depend on the competent of the teacher. The various Literatures were reviewed under this chapters, having. Discussed the early life of the case study, it further shows the activities of Ustadh Abdullateef Maikabara as a teacher and lecturer who serves with his effort in many Arabic School. During his duration of services, he trained many students as a qualified personal who can depend on themselves. Above all some of his students are now scholars.

Furthermore, preaching as a medium of echoing Islam this research found it that, the case study used this medium to encroached and approach large populous in Ilorin Emirate on the enlightenment of Islamic education and how importantly parents should try to give their children Educational desire of Islam. A leader said by the people must always lead by example. He had been an Imam and displayed a true characteristic of a leader. He carried the listeners and the followers along in his sermon. And, that his deeds corresponded his saying when he was alive. Moreover, he conveyed the sermon good admonition to the Emirate entirely and this has aids forward the Teaching of Islamic Education. with, knowledge, wisdom and good It is clear fact that one of the channel through which Islam reached West Africa is Sufism. As Qadiriyyah follower, always encourage the knowledge among the disciple. He from time to time remembered them that, the originator of this Tariqah is a knowledgeable saint and that he reached the attain peak of saint with then in be Sheikh AbdulQadir. That is stated that most of his students are Qadiriyyah.

Finally, the researched in this chapter vividly revealed Ustadh Abdullateef as a researcher who tour round both Nigeria and outside the nation searching for truthful knowledge.

CHAPTER THREE

RESEARCH METHOD

3.1 Research Design

The research topic is an historical. Hence a descriptive survey was used for the study it probed into the activities and contributions of Shaykh Abdul-Lateef Maikabara, to the Teaching and learning of Arabic and Islamic Studies in Ilorin Emirate. Azuka (1990) define descriptive survey method as a basic for all types of research, it assessed the situation as a pre-requisite to inference and generalization. It also emphasized target descriptive survey method which enabled the researcher to obtain the opinion of the target population in order find the perception of the entire population.

3.2 Population of the Study

The target population used for this study comprises families, students and contemporary scholars say about him. However the sampled population was 50 respondents randomly selected from the area randomly selected from earca especially in Ilorin Emirate.

3.3 Sample and Sampling Techniques

Ndagunu and Ajere (2005), define sampling as systematic process employed to select required proportion of a target population. The random sampling technique was adopted for this research work by which (30) thirty students and (10) ten teachers were choosen from Al-Kabary school and (10) Ten scholar of the contemporary of the case study.

3.4 Research Instrument

The major instrument used for data collection in this study is questionnaire. The questionnaire is structure (close ended) in nature with options provided from which the responded are expected to choose. The questionnaire is divided into A and B.

Section A: introduces the researcher as well as the purpose of the questionnaire it also contains the information about the respondent's personal data.

Section B: On the other and contains the sets of questions for which respondent are being sought from the respondents.

3.5 Validity and Reliability of the Instrument

Validity refers to the extents to which measuring instrument actually measure what it claims to be measured. To establish this, copies of the instrument were given to experts in the department and the supervisor to make the questionnaire capable of reflecting the desired information needed. They went through it and made useful suggestions which are incorporated to enrich the information. To ascertain the reliability of the instrument, the researcher employed the t-test method in this work. The researcher used the instrument twice different occasions and the same result was got. Thus, this makes instrument valid.

3.6 Data Analysis

The technique used for data analysis regarding this study is frequently count and simple percentage. Instrument were given to experts in the department and the supervisor to make the questionnaire capable of reflecting the desired information needed. They went through it and made useful suggestions which are incorporated to enrich the information. To ascertain the reliability of the instrument, the researcher employed the t-test method in this work. The researcher used the instrument twice different occasions and the same result was got. Thus, this makes instrument valid.

CHAPTER FOUR

PRESENTATION, ANALYSIS OF DATA AND DISCUSSION

4.1 Presentation

This work examines the contributions of Ustadh Abdullateef Maikabara of Ilorin Emirate to the Teaching and Learning of Islamic Education in Ilorin Emirate, meanwhile, this chapter deals with presentation of data analysis of finding and discussion of the finding emanated during the research work. The percentage of all the responses to each question is to be calculated and analyzed as well and that, simple percentage method is adopted in calculated. Illustrative tables were presented to show the number of the respondent and their response to the questions are given.

Table 1: Distribution of Respondents by students and Teacher of AKabari's Arabic and Islamic School. Contributors Students School.

Contributors	Frequency	Percentage
Student	30	60%
Teacher of Al-Kabary Arabic and Islamic school	30	20%
Contemporary of the Ustadh Abdullateef Maikabara	10	20%
Total	50	100%

Source: Research field work 2024

Out of the 50 respondents to questionnaire, 30 (60%) were students, 10 (20%) were teacher and contemporary scholar respectively.

Table 2: Distribution of respondent by Age

Age	Frequency	Percentage
10 – 20	14	28%
21 – 30	21	40%
31 – 40	6	12%

41 – 50	6	12%
51 above	4	8%
Total	50	100%

Source: Research field work 2024

The table shows that the data collected based on age are 28% for those between 10-20 years, 40% for the range, between 21-30 years. 12% fall to the range of 31-40, 41-50 has 12% as well and lastly 8% of the respondent are between 51 years and above.

Table 3: Distribution of the Respondent by Sex.

Age	Frequency	Percentage
Male	45	90%
Female	5	10%
Total	50	100%

Source: Research field work 2024

The table above present that, male has dominant present of 90% while the female has just 10%. The minimum of female was due to the fact that. They are only among the students of Al-Kabary school of Arabic and Islamic only.

Table 4: Distribution of the Respondent by their Qualification and Class.

Qualification	Frequency	Percentage
J.I.S. i	7	14%
J.I.S ii	4	8%
S.I.S ii	10	20%
S.I.S iii	9	18%
Diploma	2	4%
N.C.E	1	2%
H.N.D	1	2%
B.A	6	12%
M.A	3	6%
Ph.D	1	2%
None of above	6	12%
Total	50	100%

Source: Research field work 2024

It can be seen that, the highest respondents came from the student which was 60% all together from J.I.S. to S.I.S III student the reason is that,the research is based on the teaching and learning which mostly concern the students in the Emirate.

While, the remaining 40% goes to the teacher of Al-Kabary school and the contemporary of the Ustadh Abdullateef Maikabara.

Note: J.I.S. represents Junior Secondary Class of the western Education while, the S.I.S. is equivalent to Senior Secondary school Class.

4.2 Results Analysis

Table 5:

S/N		Yes	%	No	%
1	Does <i>Ustadh Abdullateef Maikabara</i> has any contribution on teaching and learning of Islamic Education in Ilorin Emirate?	50	100%		
2	Is there any impact of Islamic Education on the moral and life of Ilorin people?	49	98%	1	2%
3	Do people of Ilorin Excel in virtue basic on their acquisition of Islamic Education?	43	85%	7	14%
4	Was <i>Ustadh Abdullateef Maikabara</i> a distinguish scholar among his contemporary during his life time?	88	96%	2	4%
5	Does his methods of teaching is accurate and effective?	50	100%		

Source: Research field work 2024

Through questionnaire administered, the finding indicates that, 100% of the respond agreed that Ustadh Abdullateef had contributed to Teaching and learning

of Islamic Education, 98% support that there is impact of Islamic Education on moral and social of Ilorin people while 2%% oppose the motion, 86% responded that Ilorin people excelled in virtue base on their acquisition of Islamic Education and 14% against the opinion. 96% confirm firmly that the case study is a distinguished scholar among other while 4% opposed. And, accuracy and effectiveness of his methodology in teaching was unanimously agreed upon by 100% of the respondents.

Table 6:

S/N		Yes	%	No	%
6	Ustadh Abdullateef Maikabara was a prolific writer and orator.	50	100%		
7	Did his Literature on Islamic jurisprudence justifiable?	49	98%	1	2%
8	Was Ustadh Abdullateef Maikabara a Jihadist?	50	100%		
9	Does he establish any Arabic formal school during his life time?	50	100%		
10	Do he acquire his education within Ilorin Metropolis only?	33	66%	17	34%

Source: Research field work 2024

The above table shows that 50 (100%) agreed that the case study is a prolific writer and orator, 49(98%) support that his jurisprudence book is justifiable, 1

(2%) opposed the point, 50(100%) support him as a Jihadist, (50100%) confirmed his as a formular of Islamic school and 33(66%) support that his acquisition of Education is mainly in Ilorin metropolis while 17(35%) of the respondent say no to it, indicating that the acquire education outside Ilorin town.

Table 7:

S/N		Yes	%	No	%
11	Has he produced any erudite school among his students?	49	98%	1	2%
12	Did he himself excelled in virtue?	50	100%		
13	Through his efforts in teaching and learning of Islamic Education, did people excel in virtue?	49	98%	1	2%
14	Through his public lecture and sermon, do his disciplines cultivate good habits?	50	100%		
15	<i>Ustadh Abdullateef</i> edited many words of his contemporaries?	50	100%		

Source: Research field work 2024

From the above table, it shows that 49(98%) of the respondents go with the opinion that Ustadh Abdullateef has produced scholar among his students. while 1 (2%) oppose it. In addition, 50(100%) concord that the case study himself is a man of virtue 49(98%) go in line with excellent behaviors of the people (student) through his teaching and learning while 1(2%) of the respondent against it. All the respondents were supported that his disciples of public lecture and sermon excelled in virtue (that is why his Ramadan lecture and is not a chorus type). Likewise, 50(100%) yes was recorded on the opinion that the case study edited many works of his contemporaries.

Table 8:

S/N		Yes	%	No	%
16	He attended Islamic Local Conference.	32	64%	18	36%
17	As an Imam, he possessed a good quality of a leader	50	100%		
18	His desire to teach in different Arabic school in Ilorin was purposely to promote Islamic education.	49	90%	1	2%
19	His grandfather contributed to the development and spread of Islam in Ilorin.	50	100%		
20	Did he worthy of emulation?	50	100%		

Source: Research field work 2024

There is divergent opinion on whether he attended local Islamic Conference. 32(64%) choose yes while 18(36%) disagree. As an Imam, 50(100%) support were recorded that he possessed good quality of a leader 49(98%) responded that his teaching in different school in Ilorin was purposely to promote Islamic Education while 1 (2%) disagree. All the respondents responded positively to question 19 and 20 with 100% yes respectively. That, his grandfather contributed to the spread and development of Islam in Ilorin. Also that. Abdulateef is a figure who student of Arabic and Islamic Education (both formal and information) can emulate in all their endeavors. From the tables (v-vii) above to vividly indicate that the case study has contributed his own quotas to the teaching and learning of Islamic Education. He was an outstanding scholar who has employed his knowledge to the benefit of Muslim masses through that, students and disciples have excelled and cultivated good habit. The intention of propagating Islam was a legacy left behind by the forefather of the case study thus, this motivated Abdulateef to continue the Daw 'awh to reach a peak therefore, to those who know him, or read through his work (s) they are inspiring to be like him.

4.3 Discussion

The researcher opined to investigate on the contribution of Ustadh Abdulateef Maikabara to the teaching and learning of Islamic Education in Ilorin Emirate. The researcher consulted different people from the family of the case study, his school (students and teachers from Al-Kabary Arabic and Islamic school), The Mudirul of some school where the case study had early taught, some among his contemporary and his disciples to gather information. The finding revealed that Ustadh Maikabara justified the mercy of Allah on him by disseminating the knowledge to the crown and corner of the Emirate.

However, the outcome of study shows that if good teacher, who apply different method to cater for both faster and slow learner such student, trains learner tend to improve in his studies and become erudite like that of trainers. Writing of books and establishment of schools enhance learning and make leaning more comfort and access to the needy. Because inadequate books and distance in the location of school may deprived the opportunity of attending school. That is why, the administrators of Western education always establish school very harness to the people.

Beside, a leader must all time leads people by example. It indicated that the case study "Thought perfection belong to God" may have some deficiencies in his character and manner, but it recorded that he lead other with faith, sincerity, loyalty and just, thus made him to be a distinguished among others. Leadership is one of the major obstacles the nation is currently facing.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The present research has been attempted to study the contributions of Ustadh Abdul-Lateef Maikabara to the Teaching and Learning of Islamic Education in Ilorin Emirate. The beginning of the research had been showed that from time immemorial, people have been contributed their own quota to the development of this Islamic religion through teaching and learning including other means such as preaching and Jihad. In this regard the researcher, having considered earlier, the problem of the study, the purpose of the study, the research questions, significance and the research questions significance and the delimitation of the studies. He employed an integrated medium in the study to gather other related information.

The research depth into the review of other related literature, early life of Abdul-Lateef Maikabara, his educational career, marital life, working career, His works along with the contributions he made to promote teaching and learning were all considered. The opinion of the indigenes on life and time of Abdul-Lateef were also not left out.

Researcher then sampled the opinion of students and teacher from Al-kabary Arabic and Islamic School likewise, the contemporary scholar of the case study. The result revealed that, the case study has contributed his effort to the spread of Islamic Education in Ilorin Emirate through his teaching, preaching and sermon. Result shows that, AbdulLateef Maikabara was young scholar but possess the quality of elder. He taught the new generation, Islamic knowledge and encouraged them to be a resource person. He strove for the voice of Islam and authored many books.

5.2 Conclusion

Despite the up obstacle and barriers faced by the case study during his life time, he was able to rise his head above the sky and succeed in his mission of carry out the message of Islam. He died at prime age of 40 years but the legacy left behind by him is still in vogue. He was able to achieve what those who lived longer could or may not be able to attain.

Ustadh Maikabara, being an adherent of Quadiriyyah Sufi order, he was able to promote knowledge among the disciples, He purified sufi from syncretism act of other followers. He was ready to criticized any imbalance or deficiencies act that

are associated with Sufi and some scholars that elevate themselves and engage in some practice that are not in conformity with path of Islam (Shari'ah).

He was always criticized and hatred by the enemy of knowledge as being arrogant and proudest. Some of his speaks on Islamic jurisdiction at times led to chaos among the community. For instance, the issue of using concubine food to break during Ramadan fasting, his submission on it led to rancor among the scholars.

Recommendations

As a result of the finding during the research, the following are therefore recommended:

1. Parents should please sponsor their offspring to acquire Islamic education under the tutelage of a capable scholar who can train them in accordance of the directive from Holy Qur'an and Hadith.
2. The scholars (Islamist) need to revive themselves and update their knowledge to meet the standard in order to avoid inferiority.
3. The Islamic scholar should up hold the rope of Allah in order not to end in vein. As for those that rely on Lord shall not ended in vein. The case study tired himself with his Lord hence, he became man of history.
4. It is also recommended that Ilorin Emirate should be vigilant and supplicate to their Lord over the death of such. It is as the time of write-up that another tragedy occurrence happened to the family of *Alhaji AbdulRaheem Oniwasi Agbaye* and *Alhaji Sultan Kamaldeen Al-adabiy*.
5. Student of Arabic and Islamic studies from both formal and informal school should try to emulate the case study in all his endeavours while he was alive. Except they should not imitate the habit of inhaling snuff.

Because medically it is dangerous to health. But in all other aspect *Ustadh AbdulLateef Maikabara* is worthy of emulation.

LIST OF THE INTERVIEWERS

S/N	NAME	AGE	POSITION	PLACE
1	Alh. Y.B Ahmad Maikabara	92years	General contractor and Magaji Maikabara	Ilorin 02/06/2024
2	Ustadh Qasim Abolaji	52years		Ilorin 03/07/2024
3	Dr. AbdulQaudir Salman Jum'ah Sholagberu	58years	Mudiru walmuasis Darul Kitab was sunnah Gaa-Akanbi Ilorin.	Ilorin 25/06/2024
4	Sheikh Salihu Abdulazeez	71years	Mudiru Markaz Dirasatul Arabiyyah Wal Islamiyyah Okelele , Ilorin.	Ilorin 7/06/2024
5	Dr. Ibrahim Olarewaju Tajudeen	57years	Lecturer, Dept of Human Kinetic and Health Education University of Ilorin.	Ilorin 10/06/2024
6	Ustadh Abdulfatai Oladimeji Ibrahim (M.A Maleysia)	54yearas	A teacher of Al-Kabary Arabic school	Ilorin 05/06/2024
7	Mr. Ibrahim Musa Oluwatoyin (M.A Ibandan) NIM	46years	Committee of Al-Kabary School and Mosque.	Ilorin 05/06/2024
8	Alh. Nasirudeen Salati	58years	Mudiru Sheikh Ahmed Nda Salati School, Agbo-Oba	Ilorin 24/06/2024
9	Ustadh Muhammed Murtador Muhammed Mustapha	50years	Teacher Darul Kitab was-sunnah and Al-Kabary Arabic Islamic School	Ilorin 24/06/2024
10	Ustadh Jamiu AbdulQadir	57years	Mudir Markaz	Ilorin 24/06/2024
11	Ustadh Ibrahim Ismail	53years	A senior staff at Al-Kabary Arabic School	Ilorin 08/07/2024
12	Mrs. Medinat T. Maikabara	55years	Wife of the case study	Ilorin 10/07/2024
13	Mrs. Aminat D. Maikabara	44years	Wife of the case study	Ilorin 10/07/2024

Sources: Research Field word 2024

APPENDIX A

DEPARTMENT OF ISLAMIC STUDIES, ART AND SOCIAL SCIENCE

KWARA STATE COLLEGE OF EDUCATION, ILORIN

Questionnaire

Dear Sa/Ma

This research questionnaire is mean to collect information on the contributions of Ustadh Abdullateef, Mikabara to the Development of Islamic Education in Ilorin Emirate in 1976-2007.

You are pleased impored to tick or respond to questions asked appropriately and very factually. The information given shall used for this research only and shall be treated confidently.

Thanks

SECTION A

Name of the Respondent:

Profession:

Age:

School:

Sex: Male () Female ()

Status:

APPENDIX B

S/N	CHOOSE ANY OPTION OF YOUR CHOICE TO ANSWER THE QUESTION BELOW	YES	NO
1	Does Ustadh Abdullateef Maikabara has any contribution on the teaching and learning of Islamic Education in Ilorin Emirate?		
2	Is there any impact of Islamic education on the moral and social life of Ilorin people?		
3	Do people of Ilorin excel in virtue base on their acquisition of Islamic education?		
4	Was Ustadh Abdullateef Maikabara a distinguished scholar among his contemporary during his life time?		
5	Does his method of teaching accurate and effective?		
6	Do Ustadh Abdullateef Maikabara was a prolific writers and orator?		
7	Did his literature on Islamic jurisprudence justifiable?		
8	Was Ustadh Abdullateef Maikaraba a jihadist?		

9	Did he established any Arabic formal school during his life time?		
10	Did he acquire his education within Ilorin Metropolis only?		
11	Has he produced any erudite school among his students?		
12	Did he himself excelled in virtue?		
13	Through his efforts in teaching and learning of Islamic Education, did people excel in virtue?		
14	Through his public lecture and sermon, do his disciplines cultivate good habits?		
15	<i>Ustadh Abdullateef</i> edited many write-up of some of his contemporizes?		
16	He attended Islamic Local Conference.		
17	As an Imam, he possessed a good quality of a leader		
18	His desire to teach in different Arabic school in Ilorin was purposely to promote Islamic education.		
19	His grandfather contributed to the development and spread of Islamic in Ilorin.		
20	Did he worthy of emulation?		

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