



Biography as Literature of Life: The Intellectual and Social Network of Professor Kamaldeen Balogun in Ago-Iwoye

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Abstract. This paper is intended to highlight the contributions and achievements of Professor Kamaldeen Balogun, an intellectual figure who blazes the trail of the modern renaissance of Arabic and Islamic studies in Ago-Iwoye. The paper therefore to a large extent, highlights his outstanding contributions to the growth of Islam in Ago-Iwoye in particular and Ijebuland in general through his academic career and his services to the community. Therefore, this paper focuses on the biography of Professor Kamaldeen Balogun. The study adopted historical descriptive method. Professor Balogun has trained many scholars and authored many works that have impact on the lives of many people within his reach and beyond. His live in Ago-Iwoye influences many lives and promoted the image of the town in the outside world. Thus his ways of life, contributions and achievement have served as motivating and inspiring factors to the Muslims and younger generation of scholars and researchers.

Keywords: Ago-Iwoye, Biography, Intellectual Reform and Literature of Life

1. Introduction

The history and the study of a people is an ongoing process. People review their past in the light of the contemporary experience, and they ask which of the relics of the past has any significance for the present and the future. They modify the past in order to make it meaningful for the present and functioning in preparing for a better and more positive future. Likewise past ideas are modified in the light of new evidence, and in the process we ask questions. (Okpevra, 2005:395) The historical ethnography, oral historical accounts and the written sources are

the most relevant for the study of Ago-Iwoye. The remains and traces of ancient people are evident on the landscape of Ago-Iwoye. Consequence to the fall of Oyo Empire, many Yoruba groups embarked on migrations and settled at new fortified places or camps. The camps transformed overnight into a town, and were later renamed.

Ago-Iwoye is an ancient town developed through nucleation processes and contiguous independent villages that coalesced into a nucleated settlement and becomes a big town under one recognizable king. Therefore, Ago-Iwoye is an amalgamation of seventy-three (73) village communities came into existence in the first-quarter of the nineteenth century. Ago-Iwoye is heterogeneous and cosmopolitan entity made up of several residential corporate groups often referred to in ethnographic and historical literature as lineages whose members claim both actual and fictive descent from a common ancestors; the founders of the lineages (Idile). Each lineage owns farms. For security and administrative purposes, many adjacent lineages formed a quarter with appointed head; a lineage is headed by Olori-ebi, (Head of the family) and Oloritun is the head of a section in a quarter, while each quarter is headed by Otunba. Otunba and Oloritun maintain law and order and adjudicate disputes referred to them by the families. The appointment of quarter's head has to be approved by the king (Ebumawe). The establishment and consolidation of the town formed a new political institution, and the centripetal institution is Ebumawe; whose divine position increases the centralization of power in his office.

Ago Iwoye is one of the ancient towns in Yorubaland founded around 15th century. The historical

ethnography, oral historical accounts, and written sources are the most relevant facts for the study of the people. The first settlers settled at Orile Iwoye, a substantial population made up of seventy three homesteads, they lived fairly amicably among themselves. (Adesegun, 1981: 3) But the fratricidal war which lasted over 70 years in Yorubaland was a progenitor and an accelerator of change. Therefore the confusion and commotion brought into the politics and society of Yorubaland in the nineteenth century led to the destruction and desertion of many places. According to Atanda, (1985:92) the desire of the Egba to create elbow room for themselves in their new place of abode at Abeokuta made them clashed with the Ijebu. The immediate cause of the movement from Orile Iwoye to the present place (Ago-Iwoye) was the ruinous fratricidal Gbedeke war of 1831, as an action of vendetta; the Egba attacked, debilitated and ruined their homesteads; Orile Iwoye. The condition made the people panic-stricken, they later moved to the land of Imososi, under the generalissimo Balogun Meleki and launched a defensive war against the Egbas and drove them back and resettled at the present place, Ago-Iwoye in the land of Ososi around 1832. (Adebajo, 2000: 492)

1.1 Location and Site of Ago-Iwoye

Ago-Iwoye lies at a distance of about 700km from the equator within the equatorial belt of Nigeria at longitude 30° 55' east of the Greenwich Meridian and at latitude 60° 56' north of the equator. (Oyesiku, 2000: 465) Ago-Iwoye is located in the Ijebu North Local government in Ogun State. It lies in the North West of Ijebu Ode; it has a common boundary with Ijebu-Igbo at Opebi, with Oyo State at Mamu, with Remo at Odoye and Egba at Isan and Ogunmakin via Aba Jeje in Ago-Iwoye respectively.

1.2 Islam in Ago- Iwoye

The history of Islam in Ago- Iwoye covers four periodical eras; these eras are classified as follows:

'Asr'li-Awwal. (Al-Ghurabaa wa Mamuluuki). (Strangers and Slaves) 1832 -1870 C.E

'Asr Islam bi ahl li- Bilaad .(Islamazation of Indigenous people) 1871- 1908 C.E

'Asr al- Imzaaji bayna Aha li-Islam. (Period of amalgamation of Muslims) 1908-1953 C.E

'Asr li hadith (Modern period). 1954- till Date

Islam was introduced to the town through the processes of migration, replication and new settlements of people. The date of incursion of Islam into Ago-Iwoye cannot be determined with evidence of certainty, because its date of entry was not documented. Nevertheless, the meagre information

available discloses that Islam was practised in the area now known as Ago-Iwoye about one hundred and forty years ago, brought initially by the itinerant traders and Muslim slaves brought to the town at the different time, who belonged to different families. Initially, the first Muslims worshipped in privacy and in secrecy, but it was certain that by the middle of 19th century, there were Muslims among the people of Ago-Iwoye, and towards the close of that century, the position of Islam had already changed, there were sprinklings of Muslims in the town, and it had penetrated almost into all quarters in Ago-Iwoye. Evidence shows that by 1870s, there was a considerable number of Muslims at Imososi and Odosinusi, quarters. Difase and Eredo Villages had some Muslim communities whose colourful celebration of Muslim festivals was held by the people. (Imere, 1985:2) By and large, Muslim communities existed in some villages in Ago-Iwoye. For example, there was a section of a Muslim community called Kogbojebu (Non-Ijebu) at Eredo village, a village with a considerable size mostly occupied by the Hausa, Fulani, Tapa, and Yoruba. Hence the early Muslims in the town composed of people of Ago-Iwoye and non indigenes. The communities organized themselves generally under their Imams. In some of these areas, particularly Odosinusi, some active roles seem to have been played by Alfa Uthman Akeugberu who organized the early Muslim community for some times. By the time of its entry, organization of Qur'anic class was a feature of the practice of Islam in Ago- Iwoye. The driving force behind this idea was Alfa 'Uthman Akeugberu who brazened the trail of the Arabic and Qur'anic school in Ago-Iwoye (Kareem, 1984)

The tail end of the 19th Century witnessed an intensive number of the Muslims and Islamic evangelization and reform preachers. The primary duty of the Islamic clerics (*'Ulamaa*) among the people is to teach the Muslim children how to read the holy Qur'an and leading the Muslim community in congregational prayers. Two of these active scholars were notable, the first was Alfa Ibrahim resided at Imosu and the second was Alfa 'Uthman Akeugberu who resided at Odosinusi. Alfa Akeugberu had travelled to many Islamised areas particularly Ilorin, Ibadan, Ile-Ife and Ijebu-Ode. He sojourned with Alfa Alli Akayinode 1 of Igboguna at Ijebu -ode. He departed Akayinode at the wave of religious crisis which forced Akayinode to embark on self imposed exile to Sagamu in 1879. (Gbadamasi, 1978:96) Consequently, Akeugberu returned to Ago-Iwoye, settled down at Odosinusi for teaching and preaching in 1879. Akeugberu set up his Qur'ani school, according to Kareem (1984:11) his *madrasah*

was the first traditional Arabic school in Ago-Iwoye. Hence, in the course of time, Odosinusi became the rendezvous for the Muslims and Quranic students. Among his students who studied at his feet were Alfa Abdullahi Akeusola and Yusuf Saluwaki from Isamuro. Others were Muhammad Qaseem Okekoto, Alfa Shittu Okekoto, Tairu Lalu, Alfa Sadiq Ajesejini, Alfa Bakare Lalu, Alfa zubairu Alawiye, Alfa Zubairu Oworu, Alfa zubairu Oniwolimo and Alfa Ashiru Akeugberu, the biological son of Alfa 'Uthman Akeugberu who was the first male Muslim child born into Islam and received Islamic name in the eighth day in Ago-Iwoye around 1881C.E

The last decade of the 19th century witnessed rapid expansion of Islam in Ago –Iwoye, through the remarkable conversion of the prominent members of Onihale family in Imere Quarter. The conversion of the members of the family was evidently established when one of the children of the notables in the family recovered from prolonged sickness amazingly, converted to Islam. He was joined by others within the family. On the list of this class of people are Alfa Bakare Onihale, Alfa Alli Gbadesire, Alfa Bello; Abu 'Abdul Rahman Aroworamimo, Qasim Elesin etc. (Iwe Itan Imere, n.d)

2. Biographical Literature

The word 'biography' in Arabic literature is termed *tarjam / taraajim*, the root of the work goes back to *Jahiliyyah* period, its subject matter focuses on the centrality of an individual life. Biography is a branch of Arabic literature and the most durable genre of literary expression in Arabic-Islamic civilization. Several definitions have been given to biography but there is no acceptable one. According to Hornby in Oxford Advanced Learner's Dictionary, biography is defined as the story of a person's life written by someone else. (2003:103). Most of the earliest works of biographies contained the stories of deeds of important people in the society; Prophets, Caliphs, governors and kings. Related to them are the stories of prophets, kings and powerful people as mentioned by the Qur'an. *Al-qussa* (stories) in the holy Qur'an makes us to understand the importance attached to biographical literature. At-Thalabi, the eleventh-Century Arabic scholar in his work *Qisas-l'-anbiyaai*, draws on oral legendary traditions surrounding Qur'anic figures. He quotes verses from the holy Qur'an but then weaves around each an entire vividly executed narratives. The narrative techniques of quoting Quranic verses and then building stories around them provided basis for biographical writings in Islam.

The eight century produced the first monumental work in the biographical tradition in Islam. This was the *sirah Rasulu llahi* (Biography of the Messenger of Allah) by Ibn Ishaq. (d.151H/769) In his work, Ibn Nadim mentions the earliest biographical works, some of these early biographical works include *kitab al-Mukhtar ibn Abi 'Ubayd*. Fihrist (1970, 1:202), popular among them are *kitab akhbar al-Abbas Ibn 'Abd al- Muttalib* by Ibn al- kalb, *sirat Abi Bakr wa-wafatih* by al- Waqidi, *Akhbar Ziyad Ibn Abihi* by al-Haytham, *Kitab 'Abdd Allah ibn Mu'awiya* by al-Mada'ani. At this early period biography was seen as an aspect of history especially with regard to its subject matter and the faculty of the events recorded. Sequel to its resemblance of history, these early works did not disclose much of the self-revelation, self-analysis and introspection which have come to be some of the hallmarks of the modern biographical works. Over the centuries this tradition of biographical writings blazed the train by Ibn Ishaq, provided the basis for several writers whether they be concerned with spiritual life, the politics, the realization of piety and knowledge or the assertion of human identity and leadership qualities.

From the third / ninth century, biography had gained so much prominence that biographical scholars of the era had ushered in a new and complex form which biography was embedded. Ever since, many of biographies of varying types and qualities had been produced. Some of these works of new age are *kitab al- tabaqat al- kabir* by Ibn Sa'd (d.c. 230/844) and *kitab Tabaqat fuhul as- Shu'ara* by Ibn Sallam al-Jumah (d.231H /845C.E. These works marked a major shift from the way of writing biographies from that era to new age. There had also been biographies with considerable dose of other disciplines such as *Wafayat al- a'yan* of Ibn Khalikan (d.681 H/1282 C.E), *Tarikh* of Tabari (d.923) and *al- Muntazam* of Ibn Jawzi, so also the *Ansab al –ashraf* of Baladhuri. (d.892) Some works of geographical dictionaries like *Mu'jam al- Buldan* of Yaqt contains biographies. It is worthy of note that some regular lexicons particularly like *Taj al-arus* by Murtada al-Zabidi has brief biographical entries for the people whose names were peculiar. Biographies were also abounding in the works of talented and interested litterateurs; the outstanding ones are *al-Tawhid* of Abu-Hayyan, the works of Ibn Shaddad, *al-Nawadir as- sultanniyyah* and *Munqidh* of Imam al-Ghazali have dose of biographies. Works of biographies enlisted the names of the persons, descent, cognomen, town, and school of thought, area of specialization, dates of birth and pedigrees of his teachers. Account of teachers, students, works, his physical appearance, characters, legal judgements, theological opinions.

3. Biographical Notes on Professor Balogun

Shaykh Professor Kamaldeen Balogun was born on January 3rd, 1951 in the historic town, Abeokuta into a reputable and religious family noted for piety and long history in the promotion of the teachings of Islam. Professor Balogun therefore comes from noble family characterized with minaret of faith and Islamic scholarship. Shaykh ‘Abdul ‘Azeez, the father of professor Balogun was a famous Sufi practitioner of Qadriyyah order and a voracious reader of the holy Qur’an and performer of daily *awraad*, and his mother Alhaja Salmat was a woman of seclusion and retreat, practised *purdah*.

(*Veil/Niqab*) Therefore both his paternal and maternal lineages commanded high reputation of learning and social status among the people. Sequel to this development, Professor Balogun was born in the Islamic scholarly environment and tradition of Islam. He started his Islamic education at an early age and from within his family. Like all Muslim children of his age, his Islamic education commenced with the learning of the holy Qur’an. Indeed his father was his first teacher. He acquired what may be termed Islamic primary education which was mainly reading, writing and memorization of the holy Qur’an; this is a common practice up to these days in some Qur’anic schools. He studied the holy Qur’an and works of Islamic sciences; the rudimentary knowledge of the holy Qur’an. He later moved to another scholar of his family, Alhaji Shaykh ‘Abd Azeez known by his cognomen Olorungbo in his home town, Abeokuta and stayed under his tutelage and studied under his feet the holy Qur’an and some Islamic books. Simultaneously, he had his western primary education in 1962, at Ita Iyalode, Owo Abeokuta, Ogun State, Nigeria and did not move beyond this level; rather his father encouraged him to proceed to Islamic college. In Abeokuta, started from 1965, the children of his class needed high class of intellectual training to succeed their parents in positions of Islamic intellectualism, therefore out of his desire to acquire more knowledge, he travelled to Illorin; a popular Islamic citadel of learning, called the city of saints for advanced learning and enrolled in *Mahd al Azhar as-sharraf*, the school of famous sage, shaykh Kamaldeen al-Adabiy, a student of a cynosure of his time Shaykh Labib Muhammad Jami’ Tajul’ Adabiy. (d.1923) An appropriate illustrative poem for this is as follows:

لعمرك ما الانسان الآ ابن يومه على ما تجلى يومه لابن أمسه

وما الفخر با لعظم الرّميم وانما فخر الذى يبغي الفخر بنفسه

I swear by God you as ransom, man is none, but a son of his own day

Not a son of yesterday, but what his own day brings for him

There is no honour in making pride with rotten bones, rather

The pride of man is what enhances for himself by his own efforts

He was received in the circle of Arabic –Islamic scholars with such keen interest that less than a half of a decade he was popular and famous among his teachers and schoolmates. Remembering today, his friends and schoolmates at Mahd al-Azhar are Uztaz Abdul Ganiy Oladosu (now professor Oladosu) and Uztaz Issa Awwal (now professor Issa Lawal) a retired professor from Department of Foreign Languages, Lagos state University, Ojo Lagos. At Ilorin, Professor Balogun Kamaldeen attained intellectual prodigy; his power of perception and grasp, humility and gentleness endeared him to many people. Meanwhile, he came back to Abeokuta in 1970 after he had completed his studies at Illorin and worked at the holy Prophet High School, Abeokuta. At this period, he spent his time on voracious reading of many Arabic works on various topics. The extensive reading of classical Arabic works, coupled with his natural talent, aided his intellectual genius to blossom at his early age in life. As early as the age of twenty, he won scholarship of Egyptian Government to study at al- Azhar University, Cairo.

As a poet of pre-Islamic era, Imru li-Qays says:

ولو أنّ ما أسعى لأدنى معيشة كافتى ولم
أطلب قليل من المال
ولكنّما أسعى لمجد موثّل وقد يدرك المجد الموثّل أمثالى

If I were to strive for more livelihoods little means would suffice me and I’d rest

But I strive hard for deep rooted glory and it is the likes of me who attains such

As the tradition of Azhar University, Cairo, the foreign students are first registered and prepared for secondary school examination (*Thanawiyah*). He was admitted to Azhar University, Cairo in 1974. He devoted all his time at Egypt to learn Arabic, English, French and the Egyptian colloquial dialects, while continued to enrich and perfect his mastery of Arabic linguistics. He graduated in 1979 and returned to Nigeria as a graduate of al-Azhar University. This was a period of transition from military to democratic civilian Government in the second republic. Following his return from Egypt, he enlisted for National Service Corps, (N.Y.S.C) which is a compulsory service for fresh University Graduates in Nigeria; he served at Kano state, thereafter taught at Bichi Teacher’s college for one year. At this

juncture, one will be wandering why Professor Balogun did not return to Abeokuta his home and settle and take appointment there, after he had left the place over a decade. In response to this laudable question is a delighted poetic account and advice.
وطول مقام المرء في الحى مخلق لديباجتية فاعترت تتجدد

Continual and prolonged abiding at home
Is wearing to the fine skin of the face

ارحل بنفسك عن ارض تضام ولا تكن لفراق الأهل في قلق

Remove yourself away from a land, in which your interests
are saddled,

Do not be troubled about separation from your kindred,

من قل في عين اهليه وعشرته كان التناى له اولى من الخلق

Whoever is of small esteemed in the eye of his family and
People

For him peregrination is better than to remain in
degradation,

فالعنبر الخام روث في موطنه ففي التغرب محمول على العنق

Native (raw) amber is rubbish in the countries where it is
found,

But by going abroad, it comes to be borne on the necks,

والكلح نوع من الاحجار منطرح ببلده وهو مرمى على الطرق

So also Kohl is in its own country is a mere stone,
Which is cast aside and thrown at random on the high –
road,

لما تغرب نال العز اجمعه وصار يحمل بين الجفن والحدق

But when it goes abroad, it receives every spices of
Honour,

And is even carried between the eyelid and the pupil of the
eye

3.1 His Postgraduate Studies

Professor Kamaldeen was admitted into University of Ibadan in 1981 for Master Degree programme in Arabic and Islamic studies and completed the programme in 1982, simultaneously; he registered for PhD programme and completed it in 1990.

على قضاء حقوق للعلى تبلى

اريد بسطة كف استعين بها

I want extended power and influence, thereby I may be
Enabled to perform the duties incumbent on me

3.2 His Appointment with the University

Professor Balogun joined the services of Ogun state University (now Olabisi Onabanjo University) on December 9th, 1982, at the age of thirty-one as Assistant Lecturer and rose through the ranks and

became a professor in 2001. Within the University, he holds many administrative positions and served in various committees with different capacities such as Head of Department, Sub Dean, Faculty of Arts, and Director of Sandwich programmes, members of disciplinary committee, chairman ethics committee, and Chairman Post Graduate programmes of Faculty of Arts. Professor Balogun also serves in other Universities in Nigeria in different capacities. Dean Students' Affairs, Fountain University Oshogbo, External examiner Universities of Ibadan, and Lagos State University and visiting professor at al-Hikmah University, Ilorin, Kwara State Nigeria. He has to his credit many scholarly works in the published academic journals in Nigeria and abroad. He supervises many M.A. Dissertations and Ph.D. Theses.

Professor Balogun's scholarly contributions and his support to different scholarly institutions in Nigeria and abroad are very numerous. As a teacher, supervisor and mentor, Professor Balogun has sired many academic offspring, some of whom have become professors and many more on the way to attaining this enviable status. He is introvertibly a professor of high standing whose epistemic consciousness is rooted in Islamic studies, but welcoming to other fields of studies. He is a man of town and gown; he is the Chief Imam of Olabisi Onabanjo University, Ago-Iwoye, the *Mufti* of Egbaland, and the Chief Imam of Gbagura in Abeokuta. He has Arabic institute at Ago-Iwoye named *Dar 'li Bayan, he authors many Arabic and English works , his magnum opus is Rihlat 'l-Bahth 'an insani which was staged in his college in 2011.*

His activities at Ago-Iwoye

After his appointment with University in 1982, professor Balogun came to the ancient town Ago-Iwoye and secured accommodation at Iyalaje estate in the house of business tycoon Iya-Alaje, he later moved to Igan road and lived in the house of Alhaji Ellias and finally moved to his own house at Hassan street, off Ijesha road Ago-Iwoye . On his arrival, professor Balogun introduced himself to the Muslims of his host community. He kept a company of Brother Shuarau, an undergraduate indigene student, who took him to famous scholars; Imams, Alfas and the leaders of thought in the town. This early contact with the indigenous Muslims in the town assisted him a lot in his future life with people of Ago-Iwoye. In the class of early people; *'Ulama; Imams, Alfas,* he visited at his arrival at Ago-Iwoye

are Alhaji Shaykh Abdul Yakini Akeuwukanwo, (d.2006) the most erudite scholar in the town on his arrival, Alhaji Shaykh Olufowobi, (d.2016) a prominent Sufi of Tijaniyyah order, Alhaji Shaykh Tirimisiy Akeusola, (d.2008) the founder of Arabic centre, Munirudden Arabic school, his school was the most popular Arabic learning centre in the early period when professor Balogun came to Ago-Iwoye in 1983. Also on the list are Alhaji shaykh Abdul Rahman Aroworamimo, (d.1994) the Lagos based prominent scholar of Ago-Iwoye in the period under study. Alhaji Shaykh Hussain Arikewuyo, (d.1983) the Mufasssir of the town and the first Muslim in the town to perform pilgrimage to Makkah with his junior brother Shaykh Abdur Rahman Aroworamimo in 1945, Alhaji Shaykh Dauda Bakare (d.2003) with cognomen Alhaji Konkoso, the immediate past Mufasssir of Ago-Iwoye, Alhaji Shaykh Shuaib Zakariyyah and Alhaji Shaykh Fazazi Oladunjoye, the Muddiraa Daru as- Saadat, Ago-Iwoye, and finally late Alhaji Shaykh Muhammad Yassir Ore Anabi, the Ekerin Adini (d.2019) of Ago-Iwoye, the right man and die-hearted companion of professor Balogun, who kept his company more than twenty five years before he passed on in 2019.

Professor Balogun Kamaldeen, is a man of vision with embodiment of Islamic tenets and distinct life style embellished with full decorum and ethics shared the philosophical ideas of late sage Shaykh Abdur Rahman who in his life time remarked that 'whatever is the level of one's acquisition of Islamic scholarship (*Ti o ba kee mi titi ni kewu*) he must study Ago-Iwoye if he wants to live there with comfort'. Hence, Professor Balogun studies Ago-Iwoye and understands its terrain even more than the indigenes. After his contact with Shaykh Aroworamimo, he enrolled himself in his School and enlisted himself among his students, more importantly, he dropped his affiliation of Qadirriyyah and adopted Tijaniyyah order practised by Shaykh Aroworamimo and became one of his retinues. (Muridis) This single-deed of submission from the early period won for him his acceptance by Shaykh Aroworamimo, the most prominent leader of thought in Ago-Iwoye at that time and consequently earned him respect, accommodation and honour by who is who, visa-viz leaders of thought and the entire members of the Muslim community of Ago-Iwoye.

The good gesture of the people of Ago-Iwoye was appreciated by Professor Balogun in his inaugural lecture delivered at Olabisi Onabanjo University in 2005. (Balogun, 2005) In his deep appreciation he likens Abeokuta to his Makkah and Ago-Iwoye to his Madinah; in the prophetic mission of the holy prophet Muhammad, Makkah was his birth place, but Madinah was the land of prophetic success and achievements. In the breath of this, Abdullahi b. Fudi, (d.1829) in his tantalizing poems of appreciation to his host community runs thus:

واشرب من عج نحو أضواج الأحبة من مج
الأنشاج ماء الزعيج

Turn aside towards the winding streams of the loved ones of Maji (Ijebu)

And drink from their streams the water of the white cloud of faith

شج الدموع على منازلهم بها واشف الجنان من الهموم
الدمج

Let tears of good memory flow on their dwelling places

And cure the heart of sorrows which have entered it
قف عندها سل من بها فعسى تجب حوجاء أو لوجاء ترضى من
شج

Stop by them (at Ago-Iwoye); ask those are in the town

Perhaps a need or want of response will be given to one who grieves.

واذا مررت مرت حيي حييهم واتشر عليهم لؤلؤا
وزبردج

And when you pass Marattu (Ago-Iwoye) greet the inhabitants.

And scatter among them in appreciation pearls and topaz.

كم لى أخوا بأبأته فيهم وكم
بينهم بمزنج

I have many men of faith whom I called Baba (Shuyukh)

And many people of hierarchies in their midst I was not treated as a stranger.

ومدارس أضنى بحب شهودها فيها نجاح حوانج
المتحوج

Men of institutions I languished with desire of meeting them.

In their land there is attainment of goal of life so desirous.

وجحاجج علماء يحلب رفدهم كل كبحر فى العطا
متموج

And many tolerant ones among the learned and their tolerance is milked.

And all the people (of Ago-Iwoye) are like the billowing sea in disposition.

ولهم ككان ومبتدا فى جارهم عمل لغيرهم كلم أو فى
تج

They are like *kana* (كان) and (مبتدا) subject to their neighbour.

The work of others comes like lam (لام) or fi (فى) inferior to them in hospitality

4. His Contributions and Intellectual Network at Ago-Iwoye

Professor Balogun has a great contribution to Islam in Ago-Iwoye and has touched lives of many people, even without religious discrimination.

4.1 His Character (*khaqlaqhi*)

Professor Balogun is a role model, a pace-setter and spiritual leader who blazes the trail of the present renaissance of Arabic scholarship in Ago Iwoye. His good character endears him to many people and those who move closer to him want to emulate him. His presence in the midst of people changes the life pattern of many people to better way of life. Otherwise he keeps distance away from people of questionable character who are not ready to change. He is a moral instructor, counsellor and adviser; many people consulted him on matters of their lives and always abide by his ideas. There are many homes at the brink of desolations that he builds back and many broken homes he revived. He is a concealed sufi, practises moderate ascetic life. He eats lightly; he wears clothes moderately and practises monogamy. In the account of him given by one of his biographers, in the early eighties (80s), many parents attempted to give him their daughters to marry, he declined the ideas with splendid smile.

In the historical records of Islam in Ago-Iwoye, professor Balogun is the first Muslim graduate in the twin- discipline; Arabic and Islamic studies, the first Muslim graduate of Arabic and Islamic studies who graduated from Arab countries, the first Muslim doctoral degree holder in Arabic and Islamic studies in the town, the first University lecturer in Arabic and Islamic studies in Ago-Iwoye and the first Muslim lecturer appointed at Olabisi Onabanjo University, Ago-Iwoye in 1982, and in above all, the first Arabic and Islamic scholar served in the Muslim pilgrims Board, Ogun state. Professor Balogun is a man of town and gown, he has a good relationship with the members of the Muslim community throughout the Ijebuland, also with leaders of thought in Islam, the ruling council and many traditional leaders in Ago-Iwoye, and they love him and accord him accommodation, and are happy to take photography with him. He serves the present Ebumawe of Ago-Iwoye, Oba Abdur Rasaq Adesina Adenugba as adviser on Islamic

matters and provides spiritual guidance for him at request. Though, professor Balogun does not marry from Ago-Iwoye, but his wife Alhaja Mistura Tanwa Balogun mingles with the prominent Muslim women in the town and accorded respect without discrimination. In the above all, his home at Ago-Iwoye represents a good Muslim home where religious guidance and spiritual light diffused. Thus, Professor Kamaldeen Balogun represents what a poet says:

ليس على الله بمستنكر أن يجمع العالم في واحد

It is not at all a surprise to see that Allah
Combines the entire universe in a single person
(Ali Abubakre, 1972:264)

4.2 His Contributions in the Area of Qur'anic Studies

After the demise of Ago-Iwoye central Arabic school in 1985, other Arabic centres emerged in the town, either owned by the individual Muslim or by the Muslim communities of different quarters in Ago-Iwoye, and some Arabic learning centres were named after popular scholars to gain acceptance of people. On top of the list is *Darus as-Sa'adat* arrogated to shaykh 'Abdur Rahman Aroworamimo. Professor Balogun served in this school and made indelible input to the growth and the development of the school. He was appointed as the chairman of Board of studies, hence he introduced many reforms to the school through his pool of experiences; at that period of history, *Darus Sa'adaat* was one of the foremost Arabic centres in the town.

In addition to the existing Arabic learning centres in the town, professor Balogun organised Qur'anic class in his residential house at Ago-Iwoye, among the early Qur'anic students is Alhaji Yassir Yissau popularly known by his cognomen Alhaji Y.Y. In the later year, professor Balogun established *Daru li- Bayan* and the first graduation ceremony was in 2004. Among the graduands are late Alhaji Balogun, a retired civil servant and a seasoned agriculturist in Ago-Iwoye farm settlement, professor S.A Tella, Dr. Mustapha Rufai, Alhaji Ibrahim Onitilo and score of others that could not be mentioned in this work. Along the line, *Darus as-Saadat* co-exists with *Daru li- Bayan*, both situated in the same area, *Darus as-Saadat* later serves as feeder to *Daru li- Bayan*; the graduates of *Darus as-Saadat* go

for higher studies in *Daru li- Bayan*. This symbiotic relationship of these dual Arabic schools helped each other in the training and diffusion of knowledge in Arabic and Islamic studies in the town. It is worthy of note that some of the graduates of the schools are admitted into universities in Nigeria and abroad, at the same time some of the graduated students are given scholarship to study abroad. An account of his intellectual contributions is given by a poet:

وفيت البدع الحوادث قد دجت ظلماتها والجهل
وارى الأزند

والدين مظموس المعالم والهدى بيض الأنوق ولقطة لم تنشد

You came when the darkness of innovation had become intense
Religion (Islam), darkness, ignorance kindled its tinder
Religious valued was defaced its guidance was concealed
As an egg of a vulture and lost and forsaken worthless thing
(Al-Yusi, n.d:78)

4.3 His Contribution in the Area of Gainful Employment

Another area worthy of note in his contribution to Islam in Ago-Iwoye is gainful employment. Professor Balogun assists many people in the town to get employment this has brought happiness to the lives of many people in the town. The representatives of this class are the following people:

Late Abdul Ganiyy Daud: He graduated from university of Maiduguri, Bachelor of Arts (B.A Islamic studies) and Master degree (M.A Islamic studies) university of Ibadan. He got appointment with Olabisi Onabanjo University in 1991.

Mallam Abdul Salam: Bello: Mallam Bello graduated from University of Maiduguri. Bachelor of Arts (B.A Arabic studies) He has Master's degree. in Library Science and Diploma in Journalism. He was appointed as part- time lecturer in 2001 in the Department of Mass Communication.

Dr. Hashimi Abdul Ganiyy: Dr. Hashimi is a graduate of Arabic Studies from University of

Maiduguri, He has Master's and Doctoral Degrees from Universities of Ilorin and Lagos State University. Ojo, Lagos. He joined the services of Olabisi Onabanjo University in 2003, through the dual efforts of Senator Jibril Martins Kuye and Professor Balogun who provided opportunity for the appointment in his capacity as the Dean of Arts.

Uztaz Abdul Hamid Oladunjoye: He graduated from the Department of physics, faculty of science, Olabisi Onabanjo University, Ago-Iwoye. He applied for lecturing appointment after his second degree. He got the appointment with the moral support of Professor Balogun, as the interview organised for the applicants was competitive.

There are scores of others that were assisted by Professor Balogun are working in the University today or to other places outside the University, including Muslims and non-Muslims.

وأعاد وجه الدّين أبيض مسفر بهجا مقرا عين كل موحد
أزاح عنه كل حندس شبيهة وضلالة وغواية وتشدد

He renews the face of religion to become (white) bright again

Joyful, cooling the eye of every monotheist of religion
He removes from it all darkness of doubt of guidance
Takes away people from deviation, error and extremism
(Al-Yusi, n.d : 77)

It is crystal-clear that professor Balogun is a great scholar who combines town with gown with a balanced weigh. And the best account of his like is given by Al-Yusi in his poetic verses as representative picture of him.

وورث الشيخ كمال في عماله والديث يسر سره
كم سنة أحييتها وضلالة الفرهد
أخدمتها جمرا ذكى بتاجج
كم سنة أحييت بعد اماتة وضلالة أخدمت بعد توقد

He inherits Shaykh Kamaldeen (al-Adabiy) in his conduct

And the lion gives its secretes to its cubs
Many sunna of the prophet you have revived to life
And many errors you quenched while it was a live coal
Many sunna of the prophet you revived to life after its death
And so many errors you quenched after its kindling

5. Sponsorship

There are many students that have enjoined sponsorship through the efforts of professor Balogun within the university, the indigent students whose parents could not afford the payment of tuition fees. He organises scholarship scheme for them and enjoins the rich to come to the assistance of such group of students. He is on many occasions pays from his purse and asks his followers in his Department to come to the assistance of the poor. There are many of them today that have graduated and remember the contributions of professor on their success.

حتى غدت سنن النبي المصطفى صلى عليه الله من هاد
هدى
عذبا مشاربها زواهر نضرا
مستغرد
روض زها نسرينه وبهاره
لما غداه كل جون مجود

Till, he manifested the *sunna* of the prophet al -Mustapha

Whose guidance he guides, may Allah bestow peace on him
The drinking of its growing fresh flowers is very sweet;
When singing birds mount a garden placed on high ground
A garden whose wild roses and violets blossom when
Every bearing cloud comes to it in the morning

6. Organization of Prayer Group for Ebumawe of Ago- Iwoye

Professor Balogun in his visionary ideas organised prayer group for Ebumawe (king) of Ago-Iwoye, this is to provide the royal father sense of belonging in Islam and to fortify his fortress especially in the period of anxiety. Though most of the members of this prayer group are drawn from *Daru- as-Saadat and Daru-li-Bayan*, its membership is not drawn across other Arabic schools and quarters in the town as rightly noted by observers, but because of the love that the people of Ago-Iwoye have for him, they did not query him or take him offensive. Nevertheless, the prayer group conducts prayer for Ebumawe on weekly basis; reciting the whole of the holy Qur'an and other *Awraad* (supplicating prayers). This has enhanced the Ebumawe a pride of honour among his contemporary traditional rulers in Ijebuland.

7. His Social Interaction among the Ijebu Muslims.

Professor Balogun is a grass root Islamic scholar, unlike most of his contemporary Arabic and Islamic scholars, he romances the Islamic clerics, in the towns of Ijebu, mixes with them and stays in their midst. On many occasions of Islamic programmes, he is given chance to give lectures and sermons, where he relays his captivating words and the members of the audience at that social and Islamic religious assembly are moved and touched. His words of sermon are not hurting or harmful, but stimulating and have good effects. His actions and words are oscillating between laxity and extremism; he is neither a religious extremist nor he a defiant or an outlaw. He makes friendship among different social class without social and religious discrimination.

8. Conclusion

This paper has attempted to highlight the contributions of Professor Balogun Kamaldeen to the growth of Islam in Ago-Iwoye. There is no gainsaying the fact that the time when Professor Balogun came to Ago-Iwoye in 1983, coincided with the time when leaders of thought in Ago –Iwoye were ruminating on the way forward to promote Islam in the town. More importantly to give Muslim children university education, as at that time Muslim parents had not produced university graduates in the field of Arabic and Islamic studies, few ones were still under graduate students in some Universities in Nigeria. Therefore, the contribution of Professor Balogun to the growth of Islam in Ago-Iwoye is so enormous in many areas of development. It is gratifying to note that the present writer is one of those that benefit from him. Thus, Professor Balogun provides foundational ideas to many scholars of his class in Ago-Iwoye.

In submission, the presence of Professor Kamaldeen Balogun in Ago-Iwoye is very significant in the efflorescence of Arabic and Islamic studies in the town, as he is a party to the initiative of many landmarks recorded by the Muslim community. This paper comes to an end with note of the following poems:

وورث الشيخ كمال في عماله والآيـث يسر سره
الفرهد

كم سنة أحييتها وضلالة أخدمتها جمرا ذكى بتاجج
 كم سنة أحييت بعد اماتة وضلالة أخدمت بعد توقد
 وأعاد وجه الدين أبيض مسفر ببهجا مقرا عين كل موحد
 أزاح عنه كل حندس شبهة وضلالة وغواية وتشدد
 والسنة الغراء صيح ينجلى والبدعة السوداء ليل يدج
 والسنة الغراء قفر موحش ما فيه من هاد ولا من مهتد
 وفيت البدع الحوادث قد دجت ظلماتها والجهل وارى
 الأزند والذين مظموس المعالم والهدى بيض الأنوق ولقطة نم
 تنشد حتى غدت سنن النبى المصطفى صلى عليه الله من هاد
 هدى عذبا مشاربها زواهر نضرا تزرى بروض فى الربى
 مستغرد روض زها نسرينه وبهاره لما غداه كل جون موجود

He inherits Shaykh Kamaldeen (al-Adabiy) in
 his sublime conduct
 And the lion gives its secretes to its cubs
 Many sunna of the prophet you have brought to
 life
 And many errors quenched (by you) while it
 was a live coal
 Many sunna of the prophet you brought to life
 after its death
 And many errors quenched after its kindling
 He caused the face of religion to become
 (white) bright again
 Joyful, cooling the eye of every monotheist
 And he removed from it every darkness of
 uncertainty
 Deviation, error and harshness of extremisms
 The splendid sunna is a morning revealed
 And intense innovation is a night which
 becomes dark
 You came when the darkness of innovation had
 become intense
 Religion (Islam), darkness, ignorance kindled
 its tinder
 Religious valued was defaced its guidance was
 concealed
 As an egg of a vulture and lost and forsaken
 worthless thing
 And the splendid sunna was a barren wasteland
 In which there was none to guide and none to
 seek for guidance
 Untill appeared the guardian of the sunna of the
 prophet al -Mustapha
 Who guides, may Allah bestow peace on him

Its drinking is very sweet; (its) fresh flowers
 Make a garden on high ground and cause birds
 singing in neglecting
 A garden whose wild roses and violets blossom
 when every bearing cloud comes to it in the
 morning

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