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**The Development and Integration of Qur’anic Schools
in Nigeria, with particular Reference to the (Training
of) Human Knowledge (Qur’an and its Sciences)**

**تطوير وتكامل مدارس القرآن الكريم في نيجيريا, في ضوء المعرفة الانسا
نية (علوم القرآن)**

**A thesis submitted in partial fulfillment for the requirements
of the award of Ph. D. Degree in Islamic Studies (Qur’an and
its Sciences)**

By

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Declaration

I Muhammad Sani Muhammad hereby declare that this thesis titled The Development and Integration of Qur'anic Schools in Nigeria, with Particular reference (to the training of) Human Knowledge from 2010 to 2014, is a product of my Intellectual ability by Allah's permission and the guidance of His Prophet Muhammad (S A W).

DEDICATION

I dedicated this thesis to my (parents) Father: Mallam Muhammad Shuaib Barau, Popularly known Gwani Mamman Bahadeje and beloved Mother: Hajia Aishatu Muhammad, Popularly known Uwanin Mamman Nata'ala.

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Abstracts :-

The development and integration of Qur'anic schools in Nigeria with particular reference to the (training of) human knowledge . This study aimed to identify the development of traditional Qur'anic schools in Nigeria and investigate the various efforts and initiatives in the attempt to integrate and mainstream them into Universal Basic Education Scheme, initiated by the Federal Ministry of Education of Nigeria, through the States Universal Basic Education Board (SUBEB), under the auspices of the Universal Basic Education Commission(UBEC).

This research is guided by the specific Objectives which includes:-

- To extend frontiers of human knowledge and its application through ages by integrating the same to ascribe the modern western education along with Arabic and Islamic education and the challenges therein.
- To improve the organizations and methods of teaching in traditional Qur'anic schools in Nigeria.
- To have a universal character in the whole Nation, for running the (new) programme of Qur'anic school system.
- To suggest some ways for designing general objectives syllabi, scheme of work and the common phenomena of teaching in the integrated Qur'anic school contents in Nigeria.
- This research adopted the method of an analytical process of physical interview with Questionnaires. Data was collected through physical interviews, observation, reference books, internet materials where applicable, magazines, journals, past-studies on the issues and periodicals. All these are analyzed by using both qualitative and quantitative techniques of data analysis.

As a result, the study realized the relevant data that was analyzed and presented in respect of the research questions. Ideally there were existed various number of traditional Qur'anic schools in Nigeria right from the time of Shehu Usman Danfodiyo . These schools were founded in different locations and areas across the Northern and Western regions of Nigeria. And they were found to have taught Qur'anic recitation and other related subjects of Islamic studies. These schools are the backbone of the traditional Islamic Education System.

The development and integration of these traditional Qur'anic Schools to suit the current system of basic education is therefore imperative. In view of this, the universal Basic education scheme was initiated by the

Federal Ministry of Education to develop, integrate and mainstream the traditional Qur'anic school education into the current system, through the Universal Basic Education Commission (UBEC) and States Universal Basic Education Board. (SUBEB).

Base on these development, various efforts were made by the above mentioned two bodies to reform the traditional system of Qur'anic education. These includes – Designing and presentation of National strategic plan of Action for the proper implementation of Almajiri education. The states universal Basic Education Board are furnished with activities to be undertaken for the proper implementation of integration. The operational guidelines for the implementation of the Almajiri Education programmed are also promulgated to serve for suitable intervention.

These intervention guidelines involve the government of Nigeria at all levels, with the collaboration of other development of partners such as Non-governmental organizations (NGOs), Community Based Organization (CBOs), and School Based committee (SBCs). Other perspectives, observations and suggestions are also taken into cognizance in the reformation and intervention initiations. In view of all these efforts, the main research finding indicates the following:

- This research has discovered that the scholars of Arabic and Islamic studies have made great contributions to the development of world civilization, norms and culture, for their compilation of great lexicons and development of phi logical learning.
- It is also founded that the first Muslim school was established in the house o Arqam Bin Arqam in Makah with prophet himself as the Head teacher.
- It is also founded that the intervention of government towards the development of Qur'anic School has taken place right from the time of Caliph Omar Bin Khattab.
- This might have motivated the current inter- venation of the government of Nigeria in its efforts to integrate and develop the Quranic schools.
- This research has brought forward the educational theory adopted by the renown scholar- Ibn Sahnun, who was one of the great scholars of Abbasid, who laid down some rules of conduct for the teachers and proprietors of Arabic and Qur'anic schools, where he said that- Teachers must treat their pupils equally and they must not inflict punishment while on temper .

- This research is founded to have encouraged for some changes in the general system of Qur'anic education in Nigeria,
- It is also discovered that the development of partners and private sectors have played vital roles in socio-economic development of many third world countries including Nigeria.
- This research has encouraged and supported the efforts for harmonization and reformation in the traditional Qur'anic Schools Curriculum by the government which was proved to be narrow in its contents.
- It is also founded that the socio-economic conditions for both teachers and students of traditional Qur'anic schools in Nigeria which motivated itinerancy and street-begging could be curtailed with proper implementation of the government initiatives for integrating such schools through Universal Basic Education Scheme (UBES).
- The physical research of these findings indicated that many of the pupils, teachers and proprietors of the traditional Qur'anic school are well coming for the introduction of modern subjects in to the harmonized curriculum of integrated Qur'anic schools.

This research has recommended a number of the following recommendations:

- 1- A baseline study should be conducted to determine the location size, staff strength, facilities and problems that might be involved in the integration project (Shehu 2010);
- 2- Public enlightenments is required, in order to sensitize and convince the general public as well as the proprietors and teachers of the Qur'anic schools on the importance of the introduction of modern disciplines in the Qur'anic schools;
- 3- The Qur'anic schools involved in the integration project should receive assistance from government in form of textbooks and other teaching facilities for the modern disciplines.
- 4- Proprietors and teachers of the integrated model Qur'anic school need to be trained on basic teaching methods, administrative skills, school management and child-management .
- 5- Routine inspection and monitoring as well as evaluation is required, to ensure the success of the integration project.
- 6- Vocational education that provides skills related to occupations like carpentry, welding, farming etc. should be introduced for adolescents and adults attending the Qur'anic schools .

- 7- Appropriate consultants should assist as technical experts , to accelerate the quality of the exercise through trainings ,evaluation of implementation, review of curriculum, etc (Baffa 2003).
- 8- A way should be devised to involve and empower the integration project along. In this regard the family, the community, the Islamic Non- governmental organization (NGOs) and voluntary association should be mobilized.
- 9- The integration project should devise a concrete remedial programme to enhance chances of integrated schools pupils in public examinations.
- 10- The government and private sectors should consider opening opportunities for graduates of integrated schools to benefit from employment and training schemes.

تطوير وإدماج المدارس القرآنية في نيجيريا مع الإشارة بوجه خاص إلى (تدريب) المعرفة الإنسانية. هدفت هذه الدراسة إلى التعرف على تطوير المدارس القرآنية التقليدية في نيجيريا والبحث عن مختلف الجهود والمبادرات في محاولة لدمج و إدماجها في نظام التعليم الأساسي للجميع، الذي بدأتها الوزارة التعليم الاتحادية في نيجيريا، عن طريق فروع الولايات لبرنامج التعليم الأساسي للمجتمع بالتكهن ببرنامج لجنة التعليم الأساسي (SUBEB)، تحت رعاية هيئة التعليم الأساسي للمجتمع (UBEC).

ويسترشد هذا البحث بأهداف محدودة والتي تشمل:-

- لتوسيع حدود المعرفة الإنسانية وتطبيقاتها عبر العصور ينبغي دمج التعليم الغربي الحديث حبا إلى جنب مع التعليم العربي والتربية الإسلامية والتحديات التي تواجههما.
- تحسين نظام وأساليب التعليم في المدرسة القرآنية التقليدية في نيجيريا.
- تطبيق البرنامج (الجديد) في نظام المدارس القرآنية ينبغي إضفاء الطابع العالمي للبرنامج في الوطن.
- اقتراح بعض الطرق لتصميم أهداف المناهج العامة، خطة العمل والظواهر الشائعة في محتويات التدريس في المدارس القرآنية المتكاملة في نيجيريا.

• اعتماد هذا البحث على الطريقة التحليلية من مقابلة الشخصية والاستبيانات. وقد تم جمع البيانات من خلال مقابلات الشخصية، والمراقبة، والكتب المرجعية، والمواد من الإنترنت حيثما يطابق ذلك، والمجلات، والدراسات السابقة، حول القضايا والدوريات، ويتم تحليل كل هذا باستخدام الأسلوب الكمي والكيفي لتحليل البيانات.

ونتيجة لذلك، حصلت الدراسة على بيانات ذات الصلة التي تم تحليلها وعرضها فيما يتعلق بالأسئلة البحثية. ومن الناحية المثالية كان هناك عدد مقدر من المدارس القرآنية التقليدية في نيجيريا من لدن شيخ عثمان دانفوديو. تم وأسست هذه المدارس في مواقع ومناطق مختلفة في جميع أنحاء المناطق الشمالية والغربية في نيجيريا. ووجد أنها قد عملت تلاوة القرآنية وغيرها من المواضيع ذات الصلة من الدراسات الإسلامية. هذه المدارس هي العمود الفقري للنظام التعليم الإسلامي التقليدي.

إذن فمن المحتم تطوير ودمج هذه المدارس القرآنية التقليدية لتناسب مع النظام الحالي للتعليم الأساسي. وفي ضوء ذلك بدأ نظام التعليم للجميع ومن أجل ذلك عملت الوزارة الاتحادية للتعليم لتطوير ودمج وتعميم تعليم المدارس القرآنية التقليدية في النظام الحالي، من خلال لجنة التعليم الأساسي للجميع (UBEC) وفرع الولايات للتعليم الأساسي للجميع. (SUBEB).

على حسب هذا التطوير، بذلت جهود من قبل مختلف الهيئتين المذكورتين أعلاه لإصلاح النظام التقليدي للتعليم القرآني. ويشمل هذا- تصميم وغرض خطة إستراتيجية وطنية للعمل من أجل التنفيذ السليم لتعليم Almajiri. تزود

اللجان التعليمية الأساسية للولايات للقيام بالأنشطة التي سيضطلع بها للتنفيذ السليم للإنضاج. وأصدر المبادئ التوجيهية التشغيلية لتنفيذ برامج تعليم Almajiri. لخدمة للتدخل المناسب.

هذه المبادئ التوجيهية تنطوي على تدخل حكومة نيجيريا في جميع المستويات، بالتعاون مع شركاء التنمية الآخرين مثل المنظمات غير الحكومية (المنظمات غير الحكومية)، ومنظمات المجتمع المحلي، واللجان المدرسية (SBCS) وتؤخذ وجهات نظر أخرى والملاحظات وموجهات أخرى في الإصلاح ومبادرات التدخل في ضوء كل هذه الجهود، فإن نتائج هذا البحث الرئيسية فيما يلي:-

(أ) اكتشاف هذا البحث أن علماء اللغة العربية والدراسات الإسلامية قدموا مساهمات كبيرة في تطوير الحضارة العالمية، والأعراف والثقافة، لتجميعهم معاجم كبيرة وتطوير التعليم الشفهي.

(ب) كما وجد أيضا أن أول مدرسة إسلامية أنشئت في دار الأرقام بن أبي الأرقام في مكة وكان النبي (صلى الله عليه وسلم) نفسه مدير المدرسة.

(ج) وكما وجدت الدراسة أيضا أن تدخل الحكومة في تطوير المدارس القرآنية كان من لدن عهد الخليفة عمر بن الخطاب.

(د) قد يكون الدافع وراء هذا التدخل الحالي من قبل الحكومة النيجيرية في جهودها الرامية إلى إدماج وتطوير المدارس القرآنية.

هـ) وأظهر هذا البحث النظرية التربوية للعالم الشهير ابن سحنون أحد علماء العباسيين، الذي رسم بعض قواعد السلوك للمعلمين وأصحاب المدارس العربية القرآنية، حيث قائلًا يجب أن يعامل المعلمين تلاميذهم بالمساواة ويجب أن لا يلقى العقوبة في حالة الغضب.

و) شجعت الدراسة على إدخال بعض التغييرات في النظام العام للتعليم القرآني في نيجيريا.

ز) كما اكتشف كذلك أن الشركاء والقطاعات الخاصة لعبت دورا حيويا في تنمية الاجتماعية واقتصادية في العديد من الدول العالم الثالث بما فيها نيجيريا.

ح) وقد شجع هذا البحث ودع الجهود المبذولة من أجل المواءمة والإصلاح في مدارس القرآن الكريم والمناهج التقليدية من قبل الحكومة التي ثبت أنها ضيقة في محتوياتها.

ط) وتبين أيضا أن الظروف الاجتماعية والاقتصادية لكل من المعلمين والطلاب في المدارس القرآنية التقليدية في نيجيريا يمكن تحسينها بالتنفيذ السليم لمبادرة الحكومة لدمج هذه المدارس من خلال تنعيم التعليم الأساسي مخطط (UBES) ويقلص ذلك الهجرة والتسول في الشوارع.

ي) البحوث البدنية لنتائج هذه الدراسة تشير إلى أن التجربة إدماج المواد الحديثة للعديد من التلاميذ والمعلمين وأصحاب المدرسة القرآنية التقليدية

تأتي بخير في المناهج الدراسية لمواءمة المدارس القرآنية مع المنهج الحديث.

وقد أوصت هذه الدراسة بعدد من التوصيات التالي:

- 1- ينبغي إجراء دراسة أساسية لتحديد حجم الموقع، وقوة الموظفين والمرافق والمشاكل التي قد تعيق مشروع التكامل (2010 Shehu).
- 2- التنوير الجماهيري، من أجل توعية وإقناع عامة الناس فضلا عن الداعمين ومعلمي المدارس القرآنية على أهمية إدخال المواد الحديثة في المدارس القرآنية.
- 3- يجب أن تحصل المدارس القرآنية المشاركة في المشروع التكاملي على مساعدة من الحكومة مثل الكتب المدرسية والمرافق التعليمية الأخرى لتدريس المواد الحديثة.
- 4- القائمون على نموذج المدرسة القرآنية المتكاملة والمعلمون بحاجة إلى تدريب على أساليب التدريس الأساسية، والمهارات الإدارية، وإدارة المدرسة والتعامل مع الطفل.
- 5- التفتيش الروتيني والرصد مطلوبان لتقييم وضمان نجاح المشروع التكاملي.
- 6- توفير التدريب المنهي لكسب مهارات مهنية مثل النجاح، ولحام، وزراعة للمراهقين والبالغين من طلاب المدارس القرآنية.

7- أن يساعد الاستشاريين والخبراء تقنيا، لتسريع جودة العملية من خلال الدورات التدريبية، وتقييم التنفيذ، ومراجعة المناهج الدراسية، وغيرها (Baffa 2003).

8- استحداث طريقة لتمكن المشروع التكاملي. وينبغي حشد الأسر والمجتمع، والمنظمات وغير الحكومية الإسلامية (المنظمات غير الحكومية) وتكوين الجمعيات الطوعية في هذا الصدد.

9- أن يضع المشروع التكاملي برنامج إصلاحي ملموس لتعزيز فرص تكامل طلبة هذا البرنامج في الامتحانات العامة.

10- ينبغي للقطاعين الخاص والحكومي النظر في فتح فرص للخريجين من هذه المدارس للاستفادة من فرص العمل وبرامج التدريب المتاحة.

Acronyms

ANFE:- Adult and Non Formal Education (Abuja)

CAIS:- College of Arts (Legal) and Islamic Studies

CAS:- College of Arts and Sciences

CBOs:- Community Based organizations

CRID:- Community and Rural Infrastructures Development (Abuja)

COEs:- College of Education

CSO:- Civil Society Organization

EFA:- Education For All (goals)

ES:- Executive Secretary/Education Secretary

ETF:- Education Tax Fund/Education Trust Fund

FBOs:- Federation Board of (Directorate) Organization

FGN:- Federal Government of Nigeria

FME:- Federal Ministry of Education

FMI:- Federal Ministry of Information

FOMWAN:- Federation of Muslim Women Association of Nigeria

FTS:- Federal Teachers Scheme

GCE:- General Certificate of Education

IET:- Islamic Education Trust

IDB:- Islamic Development Bank

IDPs:- International Development Project/Islamic Development Project

IEB:- Islamic Education Board/Islamic Education Bureau

IJMB:- International Joint Matriculation Board

IQTES:- Integrated Qur'anic and Tsangaya Education System

IQEC:- Integrated Qur'anic Education Curriculum

IET:- Islamic Educational Trust
IIIT:- International Institute of Islamic Thought
ITN:- Islamic Trust of Nigeria
JNI:- Jama'atu Nasrul Islam (Nigeria)
JSS:- Junior Secondary School
LGEAs:- Local government Education Authorities
LGA:- Local Government Authority
MDGs:- Millennium Development Goals
MTSS:- Medium Term Sector Strategy
MSO:- Muslim Sister's Organization
NATAIS:- Nigerian Association of Teachers of Arabic and Islamic Studies
NCCE:- National Commission for Colleges of Education
NCE:- National Council on Education/National Certificate of Education
NCML:- National Commission for Mass Literacy
NECO:- National Examination Council
NERP:- Northern Education Research Project (Arewa House)
NERC:- National Education Research Center
NGOs:- Non Government Organizations
NICAE:- National Implementation Committee on Almajiri Education
NMEC:- National Mass Education Commission
NPEC:- National Primary Education Commission (Kaduna)
NPE:- National Policy on Education
OPS:- Organized Private Sector
SAME:- State Agency for Mass Education
SAIS:- School for Arabic and Islamic Studies (Hadejia)

SAS:- School for Arabic Studies (Kano)

SAW:- Sallallahu Alaihi Wassallam (Peace be upon him), that is the prophet of Islam, Muhammad Bin Abdullahi Bin Abdul Mutallib Bin Hashim

SWT:- Subhanahu Wa Ta'ala

Sahabas:- Companion of the Prophet who achieved the perfect idea of recitation as they learned directly from the prophet (SAW)

SBMC:- School Based Management Committee

SMOE:- State Ministry of Education

SUBEB:- State Universal Basic Education Board

TSE:- Tsangaya System of Education

UBEC:- Universal Basic Education Commission

UBE:- Universal Basic Education

UNICEF:- United Nation International Children education Fund

UNESCO:- United Nation Educational Scientific and Cultural Organization

UPE:- Universal Primary Education

USAID:- United State Association of International Donors

WAEC:- West African Examination Council

TABLE OF CONTENTS	
SUPPLEMENTARY PAGE	
Title page	i
Approval Page	ii
Verses Supporting the thesis	iii
Declaration	iv
Dedication	v
Acknowledgement	v – vii
Abstracts	viii – x
Abstracts Arabic Version	xi – xvii
Acronyms	xviii – xx
List of Table of Content	xxi – xxiii
CHAPTER ONE – BACKGROUND	
1.0 Introduction: Background of the Studies	2 – 6
1.1 Background of the Qur’anic Schools	6 – 10
1.2 Statement of Problems	10 – 11
1.3 Objectives of Studies	12
1.4 Research Questions	13
1.5 Significance of the Studies	14
1.6 Scope and Limitation of the Studies	15 – 17
1.7 Methodologies	18
1.8 Literature Review	19 – 27
1.9 Conclusion of Chapter One	28
Reference of Chapter One	29
CHAPTER TWO – Theoretical Frame Work	
2.0 Introduction	31 – 36
2.1 The Religion of Islam	37 – 43
2.2 The Spread Of Islam In Africa	44 – 47
2.3 The Spread Of Islam In West Africa	48 – 57
2.4 The Qur’an And Its Sciences (Ulm Al-Qur’an)	58 – 87
2.5 Historical Development of Qur’anic Schools in Nigeria	88 – 107

2.6 Conclusion of this Chapter	108 – 109
References of this Chapter Two	110 – 111
CHAPTER THREE – Presentations and Analysis on Integration	112
3.0 Introduction	113 – 120
3.1 An Overview of Various Reforms On Makarantar Allo In Nigeria	121 – 128
3.2 Nigerian Strategic Plan Of Action On Almajiri Education	129 – 139
3.3 Paper Presentations On Integration Of Qur’anic Schools	140 – 154
3.4 Observations and Suggestions	155 – 158
3.5 Conclusion	159 – 160
Reference of this Chapter	161 – 162
CHAPTER FOUR – Analysis On the Operational Guidelines For Implementation Of Almajiri Education Programme in Nigeria	163
4.0 Introduction	164 – 155
4.1 Intervention Strategies	166 – 170
4.2 State Implementation Committee on Almajiri Education	171
4.3 Terms of Reference For the State Implementation Committee On Almajiri Education	172 – 173
4.4 Analysis For the Implementation of Integrated Qur’anic Schools In Nigeria	174 – 192
4.5 Guidelines For Collaboration with Development of Partners	193
4.6 Role of the Development of Partners	193 – 194
4.7 Role of the Private Sectors	194 – 195
4.8 Role of the NGOs, CSOs and CBOs	195
4.9 Perspective On the Reforms and Interventions	196 – 198

4.10 Conclusion	199 – 200
References of this Chapter	201 – 202
CHAPTER FIVE – Curriculum and Syllabus	203
5.0 Introduction	204 – 205
5.1 Definition and Meanings of Curriculum and Syllabus	206 – 213
5.2 Recruitment of Teacher Training and Management	214 – 229
5.3 Traditional Curriculum and Typical Day of Qur’anic Schools In Nigeria	229 – 237
5.4 Structures of Harmonized Integrated Qur’anic Education Curriculum	238 – 247
5.5 Observation and Suggestion On Integrated Harmonized Curriculum	248 – 250
Reference of this Chapter	251 – 252
CHAPTER SIX - Findings Recommendations and Summary	253
6.0 Introduction	253
6.1 Findings	254 – 265
6.2 Recommendation	266 – 267
6.3 Summary	268 – 289
6.4 General Conclusion	290 – 293
Bibliography	294 – 305

Chapter One: Background of the Studies

1.0 Introduction

1.1 Background of the Qur'anic Schools

1.2 Statement of Problems

1.3 Objectives for Studies

1.4 Research Questions

1.5 Significance of the Studies

1.6 Scope and Limitation of the Studies

1.7 Methodologies

1.8 Literature Review.

1.9 Conclusion of the Chapter

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.0 Introduction : Background of the Studies

The studies on Islamic education towards the integration of human knowledge have been of great importance, not only to the general phenomena of education, but also to other disciplines. This research, is exclusively concerned with the Qur'an and Arabic school system of education and the problems that affect its management in Nigeria.

Muslims in Nigeria usually send their children to such schools so as to acquire knowledge of both Arabic and the religion of Islam. The Prophet said in one of his Hadith that the seeking of knowledge is a duty bound upon all the Muslims.²

The explanation of the integration of human knowledge in terms of the Islamic education should be referred to the early Muslim scholars through the centuries. For centuries scholars have contributed substantially to the world civilization and culture. It was Islam that revealed the human pursuit of science through Arabic and not Roman, and it was through the teachings of Islam that the modern world achieved light and power. Muslim scholars contribute in science, dates back to the ninth century. They compiled great lexicons and developed philological learning in Islam.³

² Hadith in Mishkat and Mukhtar Al-Hadith. P. 4 and P.P. 21-22.

³ Manzoor, A.H. *A Survey of Muslim Institution and culture*, Muhammad Ashraf Lahore Pakistan, 1969. P: 17.

ط ڈ چ ا ب ب ب ب ب ب ب ب ب پ پ پ پ پ پ ن ن ن ن ن ن ت ت ت ت ت ط
 (لقمان: ۲۰) (ط ڈ ٹ ف ف ف ف ف ف ف ف ف چ

"Do you not see that God has subjected to your (use) all things in the heavens and the earth and made His bounties flow to you in exceeding measures, both seen and unseen....."

In respect of exploration, Allah says:

ط ڈ چ ی ی ی پ
 (الحج: ۴۶) (چ پ

“Do you not travel through the land, so that their hearts (and mind) may learn wisdom?....”

All these verses from the Glorious Qur’an and the Ahadith of the Prophet (S. A. W.) and the other scholastic sayings of the various scholars are hinting and putting emphasis on Islamic Education and the importance for the integration and development of human knowledge

1.1 Background of the Qur’anic Schools.

The first Muslim school was established in the house of Arqam Bin Arqam in Makah by the prophet of Islam (S.A.W). It was an adult education center which later developed into a higher institution of learning in the prophet Masjid in Medina al-Munawwarah.¹⁰

⁸ Q.S. Luqman, 20.

⁹ Q.S. Hajj, 46.

¹⁰ Shailabi, A., History of Muslim Education London, 1954, p.26.

It was basically a place of work-shop and a center for dissemination of knowledge. The basic method employed at that center was the recitation and memorization of the verses of the glorious Quran.¹¹

After the battle of Badr, when the Muslim forces emerged victorious, many non-Muslim were captured as the war captives, among those who could read and write, the prophet (S.A.W) instructed them to teach Muslim children how to read and write as means of regaining their freedom.¹²This was done in order to help the Muslim to acquire the basic knowledge of Islam

Another form of school of Quranic studies also evolved during the prophet's life-time. This was the Suffah, i.e. (Dias) in the Masjid of the prophet (S.A.W). In this respect, some companions devoted their time in the place of studying the Glorious Quran and Hadith of the prophet (S.A.W) these group of companions were called Ahl-Assuffah

."Abu-Hurairah, one of the great Hadith reporters was a product of this School. The main curriculum of the school was the Glorious Qur'an, Hadith and Islamic jurisprudence.¹³

During the time of orthodox caliphs, there was the practice of teaching few verses of the Glorious Qur'an to the children, this was in line with the directives given by Umar Bin Kat tab to the teachers at that time, that at every session, a child must be taught at list five verses of the Glorious Qur'an at the time.¹⁴

¹¹ Ibid.

¹² Ibid.

¹³ Ibid. p. 27.

¹⁴ Ibid.

This would provide easy understanding for the pupils and perhaps make it easy for them to memorize the Glorious Qur'an. In that period the government was entrusted with the responsibility of running Quranic schools. Four competent teachers, notably the Huffaz, were recruited to teach in such schools. The place of instruction as earlier mentioned used to be the Masjid, where there were separate places for both sexes. Women sometimes had the responsibility of educating girls, although Aisha, the widow of holy prophet was reported to have taught not only children but also adults, with no distinction of sexes. The curriculum was the Glorious Qur'an and Hadith.¹⁵

With the expansion of the Muslim Ummah and the establishment of the Umayyad dynasty, children of the rich people and the high class rulers were handed over to the care of the private schools and personal tutors in the leaders' residences. An example of this was the Quranic School established by the Caliph Haroon Al-Rashid in his residence where he appointed a tutor to teach his children the Glorious Quran. The curriculum beside the Quran composed of Arabic language, literature, physical and health education and moral training. Other children get their education in the school organized in the Masjid for training the Qur'an and other disciplines, which include: Hadith, Fiqh, Islamic history and Arabic language.¹⁶ Bin Sahnun, (1972). One of the greatest scholars of the Abbasid period, propounded an education theory for the Quranic school proprieties. He considered teaching as a craft and therefore laid down

some rules of conduct for teachers:

¹⁵ Ibid

¹⁶ Bradley, J. Cook and Fathi, H. M. Classical Foundation of Islamic Education Thought,(Trans.)
1ST Edit. Feb.,2011.

1- They must treat their pupils equally.

2- They must not inflict punishment while on temper.¹⁷

He further emphasized the need to adopt instructions in school, based on age and capabilities of the learners. He pointed out that the proficiency in one branch of knowledge can transfer general skills to another, Provided the student has fully grasped the essential principles involved. Bin Sahnun recommended that it was better for Muslim children to start studying the Qur'an after they have obtained basic literacy in Arabic language and poetry. This was adopted in many Quranic schools of that time.¹⁸

Arabic as a language contributed to an understanding of the early history and civilization of West Africa. The records of the South of Sahara begin with the writings of Wahab Bin Munabbah, who wrote in 738 A.H. He mainly begun with the records of migration, which are footnoted in Arabic to the thousands of people of Africa, and was still obscured by myth and legend.

The countries such as Morocco, Tunisia, Egypt and Algeria have experienced Islamic Education and from there that Islamic Education was spreaded to Antian Spain, down to the trans Saharan areas.¹⁹

Muslim Education has a largest influence to the African countries south of Sahara. The two Islamic Political movements from Morocco in the second

¹⁷ Ibid. P. 28.

¹⁸ Ibid. P. 28.

¹⁹ Hiskett , M. , The development of Islam in West Africa, London and New York, Cambridge University Press, 1984.

century A.H. by Muwahidun and Murabidun have also a large influence and contributed much to Islamic education in the Ballad – al Sudan.²⁰

Our knowledge of the ancient Kingdoms of Kush, Kombi Saleh, Timbuktu, Gao, Kanem Bornu, Mali, Songhai, Sudan-Darfur, Segue, Sokoto-Nigeria etc. was derived largely from Arab travelers and historians.

Arab and Berber historians and geographers wrote largely on the development of Arabic and Islamic studies. This must be added with the writings of the scholars of the Western Sudan, who provided much of what is known as the subjects (of studies).²¹

Islam reached the Savannah Region of West Africa in the eight century A.D., the date from which the written history of West Africa begin. As Islam spread in the Savannah Region, It was quite natural that commercial links also came to be established with North Africa.

Trade and commerce also paved the way for the introduction of new elements of material culture, and made possible the intellectual development which naturally followed the introduction of literacy, and for which parts of the Sudan were to become famous in centuries to come.²²

1 .2 Statement of Problems:

²⁰ A.B. Fafunwa (1974) : History of Education in Nigeria George Allen and Unwin London (1974) P.55

²¹ Ibid.

²² Ibid. p. 56.

- The nature and other surveys have indicated some problems to be encountered in conducting this research.
- The first is the prevailing economic and social problems that are being encountered by our students in the Quranic schools system.
- Another problem is tasks of facing some challenges in the priorities of the Quran schools (which is limited in learning the religious affairs) as one of the educational system enhancing the one side of human knowledge in Nigeria.
- Another problem is how to find out the ways and solutions of solving the problem that are discouraging the ideas for integrating its priorities to cover the whole parts of human pursuit.
- Reorganization of the whole system of Quranic schools, to go in line with the current system of western education, is another problem in question.
- Initiating some ideas for the improvement in the method of teaching in the Quranic schools.
- Calling attention of people to have interest in running the new system of Quranic schools in future, after the acceptance of integration.
- Designing new syllabi for teachers of the Quranic Schools in order to go in line with the current conventional system of western education.
- The system has many problems in conjunction with findings, the most significant being marginalization of its graduates from the main stream of society, because they do not know the national language and lacking education in modern disciplines of human knowledge, thus they cannot play a full role in modern society.

- The traditional curricular of the Quranic schools must be reformed and integrated to address the current problem facing the whole system, to enable graduates to play an active role in the society.
- One of the areas to be reformed in the traditional Quranic schools system is to make sure that national language (English) and other related subjects are taught.
- The student must also be exposed to modern social sciences, to enable them engage positively in their society with confidence and high competence.
- Educational institutions (pre-schools, elementary schools, secondary schools, colleges and Universities) owned or controlled by Muslims should set for themselves the tasks of solving the problems of duality

1.3 Objectives of Studies:

The objectives of the development and integration of Qur'an schools in Nigeria with reference to human knowledge will be as follows:

- a. Research that will extend frontiers of human knowledge and its application through ages.
- b. Integration of human knowledge to ascribe the Arabic and Islamic education and the challenges there in.
- c. Improvement in the organization and methods of teaching in the Quranic schools.

- d. To have a Universal character in the whole nation for running the programs of Quranic schools, system.
- e. To suggest some ways for designing general objectives syllabi and the common phenomena in teaching the Qur'an contents.
- f. In addition to the above, this research is to be conducted as a contribution to human knowledge with a view to offer some suggestion which could be used in running and integrating the whole program of Quranic schools system in line with the dynamic system of western education . It will also add a new dimension to the existing program of studies on the Quranic Schools system. The people will understand the present situation and condition of almajirai i.e. the Quranic school students in the society.

1.4 Research Questions:

- i. Will this research extend the frontiers of human knowledge and its application in future?
- ii. Could the integration of Quranic Schools in Nigeria pave the ways for ascribing the Arabic and Islamic education along with other western oriented subjects like English, Mathematics Social Studies etc. and face the challenges there in?
- iii. Could the organization and methods of teaching be improved by conducting this research?

- iv. Can the people of the whole nation of Nigeria accept the new ways for running the Quranic schools system?
- v. Will the people concerned have a common decision in designing the general objective and unique syllabi for teaching the Quranic contents?
- vi. Will the people concerned agree with some of the suggestions outlined for running the whole programmes of the Quranic schools system in line with that of western education system?
- vii. Will this research add a new dimension to the existing program of studies in the Quranic school system?
- viii. Will this research call the attention of the people to understand the present conditions of Al-majirai? i.e. the Quranic schools students?

1.5 Significance of the Studies:

- The research would be significant to teachers in the Quranic schools across the nation because of the newly introduced teaching methods facilities, and infrastructures to the system.
- It would also be significant to people who have interest in running Quranic schools programs in future.
- The Quranic school system when modernize is functional enough to achieve harmonious and comprehensive inter-action of socioeconomic

and educational pursuits with a public and private morality in a popular ideological frame- work.

- It is always important to remember that the system of Quranic schools when integrated would have a universal character and had once played a vital role in the socio-economic and political transformation of this land i.e. Nigeria.
- Integration of Islamic moral values in the educational system is of significant importance. The best approach would be an integrated educational system that taught Islamic values: the Quran and Sunnah are the principal contents to be fully integrated in the modern disciplines of human knowledge.

1.6. Scope and Limitations of the Studies:

Scope of knowledge

According to the Professor Umar Hassan Kasule, the Qur'anic terms for knowledge are: *Ilm, Ma'arifat, Yaqeen, Burhan, Haqq, e.t.c.* The terms of lack of knowledge are: *jahl, shakk, dhann, e.t.c.* The grades of knowledge are: *Ilm al yaqeen, ayn al yaqeen, and Haqq al yaqeen* .Knowledge is correlated with *Iman ,aql, qalb and Taqwah*. The seat of knowledge is the

aql ,and *qalb*. Allah's knowledge is limitless but human knowledge is limited. The nature of human knowledge arises out of limitations of human observation and interpretation of physical phenomena. Revelation, i.e. *Wahy*, inferences, *aql*, and empirical observations of the universe, i.e. *kawn*, are major sources of acquiring knowledge by believers.²³

In view of these reasons, the development and integration of Qur'anic schools in Nigeria with particular reference to the (training of) human knowledge is very important to the contributions of knowledge and mainstreaming the Qur'anic schools into universal basic education program.

Limitations of the Studies:

The Qur'an in many verses has reminded human beings that their knowledge in all spheres and disciplines is limited. Human senses can easily be deceived. Human intellect has limitations in interpreting correct sensory perceptions. Human cannot know the unseen ,i.e. *ghaib*. Human can operate in limited time frames.²⁴

²³ O. H. Kasule, Key note Address at three day International conference and summit on Islamic Universities.(IIIT).Held at B U K Nigeria,2010.

²⁴ Ibid.

The first and the future are unknowable with certainty .Human operates in a limited speed frame at both the conceptual and sensory levels. Ideas cannot be digested and processed if they are generally too slowly or too quickly. Human cannot visually perceive very slowly or very rapid events. Very slow events like revolution of the earth or its rotation are perceived as if they are not happening. Human memory is limited. Knowledge acquired decays or may be lost altogether. Humans would have been more knowledgeable if they had perfect memory. Thus more people would have the ability to comprehend the knowledge there in Qur'an or Sunnah, if it is extended to the limit of the capacity of their understanding.²⁵

Islam is practiced by the majority as rites with little appreciation or understanding of the underlying worldview. Institutions that teach the classical Islamic sciences usually have poorest facilities. The teachers are poorly paid. Their graduates have few opportunities in the job market. The brightest students are advised by their parents and friends not to enter these institutions because they will have no future.²⁶

In view of all these loadable problems, this research has been conducted to promote in the development and integration of Qur'anic schools in Nigeria with particular reference to the training of human knowledge.

This findings will cover most of the Northern parts of Nigeria and some other states in the Southern Nigeria, operating the Qur'anic school system in their Madarasah and Ma'ahad of Al Quran al Kareem.

²⁵Ibid.

²⁶ Abdul Rahman, A.M. and Peter C., The ink of the scholar, the Islamic Tradition of Education in Nigeria, Macmillan, Nigeria,1928.

1.7 Methodologies:

As with any research or findings, methods must be employed for collecting and processing data. In this research, available literature and information, in forms of written documents; oral traditions, books, gazettes, pamphlet, magazines, news-papers presentations etc. are usually collected. These must be relevant to the topic in question and mostly found from the appropriate centers for information. These include libraries, schools, colleges, archives,

history-bureau, religious organizations and traditional institutions. An oral interview with some prominent scholars was also conducted for collecting some important information.

Questionnaires were also prepared and administered to the scholars and other people in order to get more information from the custody of the people.

Oral interview was also adopted with some local people, which mostly done in Hausa language, because the local people concerned could neither read nor write in English or Arabic. Hence some necessary explanation had to be given during the process.

A part from the oral interview, the researcher has also contacted and visited some states basic centers for education, and local government areas in order to collect some relevant materials dealing with history, organizations, administrations and integration for the Quranic system of education. Thus the research designed for this Findings is an analytical process of physical Interview with Questionnaires and collecting available data where necessary.

1.8 Literature Review:

In reviewing the available past studies, literature and conceptualizing the human knowledge in regard to the Islamic system of education, various sources have shown that the glorious Qur'an is the central core of the system. The glorious Qur'an therefore is the first major source of Islamic system of education.

According to M. A. Hanifi,(1969), a Professor of Islamic Studies at al Azam College Decca Pakistan, where he stated in his book, *A survey of Muslim Institution and culture*, that the Qur'an as a piece of literature is unique. It occupies such a place of eminence in Arabic language as has never been attained by any book. He also said that it was with the Qur'an that Arabic literature originated and it was through the Qur'an that Arabic became a powerful language to be spoken in many countries. It transformed a dialect, spoken in a very limited area of a forgotten corner of the world, into a world-wide language which became the mother tongue of vast countries and mighty empires and produced a literature which is the basis of the culture of powerful nations from one end of the world to the other. Such is the unique achievement of the Glorious Qur'an.

Literature supplies materials for writing history of a certain age, but the Qur'an is such a literature that provides ample and authentic materials for writing history of different periods of the world. In fact, the Qur'an as a piece of literature stands pre-eminently above all. Its contributions to the development of Arabic language is incalculable. It is the mother of all the branches of Arabic literature.

Hadith on the other hand is the second source from which the teachings of Islam drawn. The word 'Hadith' literally means 'sayings' of the Prophet and Sunnah indicate the practice; but practically both cover the same ground and are applicable to his actions, practices and sayings. Hadith is the

narration and record of the Sunnah, and also contains in addition, some prophetic and historical elements.²⁷

For the development of the Hadith literature, different centers came into existence. Among them are the Hejaz and Iraq Schools of Hadith from where the scholars have rendered valuable services to the development of Hadith literature.²⁸

Hamid Alkali (1967), in his contributions to the development of Qur'anic schools in Nigeria has stated in *A note on Arabic Teaching in Northern Nigeria, Kano Studies no. 3*, that Arabic is in many respect the classical language of West Africa and in the non-Arabic-speaking Muslim countries. He proclaimed that 'Arabic is studied because it is the language of the Qur'an, therefore, has great spiritual value. This is one of the reasons why the elementary Arabic schools in Nigeria are called Qur'anic schools, as both Arabic and Islam are taught simultaneously.

Maulana Muhammad Ali (1973), in his book- *The Religion of Islam* a comprehensive Discussion of the sources of Islam, proclaimed that human civilization as we have it today is whether it likes the idea or not, based on Religion. Religion has made possible a state of civilization which has again and again save human society from disruption.

He further explained that Islam is the greatest unifying force in the world. For it is the true basis of human civilization, by which the phrases is meant the civilization, not of one nation but of humanity as a whole.

²⁷ Manzoor, A. H. Op. Cit. p. 12,

²⁸ Ibid.

Professor Fafunwa,(1974). A former minister of Education in Nigeria has stated in his book- *History of Education in Nigeria* that the main center of Islamic learning was at Kano and Ilorin. As time passed, Ibadan also became a reputed center of Islamic center of learning, especially under the Sheikh Harun, a disciple of Sheikh Abu Bakr. It is said that Sheikh Harun's scholarship became so famous that scholars come from as far afield as the Sudan and Sokoto, were often maintained financially by the Sheikh Harun.

Sheikh Adam Abdullahi Ilorin,(1978) has mentioned in his book, *Al Islam Fi Nigeria* the name of some learned men and scholars who were responsible for the foundation of Islamic learning in Ibadan. The famous among these scholars was Sheikh Abu Bakr Bin al Qosim, who originated from Ibadan but whose father had settled at Ilorin and was also trained there. He started a large Madarasah where he taught Arabic grammar ,theology, Qur'anic studies and the prophetic traditions. Students gathered round him from different parts of the country and he produced some notable scholars like – Aminullah, a refugee of the Ijaye war, Maliki Bin Hassan, from Ikoyi, Lagos and Harun, the son of Maitama, a chief in Oshogbo.

M.S. Muhammad (1986), in his BA Edu. (Islamic Studies) findings-Problems and Prospects of Qur'anic schools system in Kano State of Nigeria proclaimed that in spite of lack of Government concern ,the Qur'anic schools have contributed immensely towards the educational development in Nigeria.

The schools according to him are able to produce individuals who are learned and respected in the society. Such schools endeavored to maintain the Islamic culture and values in our society.

M.L. Santali,(1988).in his research of BA Islamic Studies, titled- Tijjaniyya and Sufi order in Gwandu Emirate is quoted to have said that ‘Sufism as an integral part of Islam was mainly for the reformation of soul, mind and guide the action of mankind. This could help in attaining external salvation, reformation and Allah’s pleasure.

Professor G.V. Ardo and Professor M.I. Junaidu (1990) both of Usman Danfodiyo University Sokoto Nigeria, in their contributions at *The State and Society in Sokoto Caliphate* ,a book edited by Professor Kani and Kabiru Ahmad Gandi, propounded that it is true that the leaders of the Sokoto Jihad were people of great learning, teaching and high integrity. It is also equally true that they wrote the entire history of the Jihad and the establishment of the Caliphate. The Jihadists also made no claim to bring Islam for the first time to the Hausa states, but rather they engaged on training and a reformation of the existing situation in the Hausa kingdom. More information on the issues could be displayed later in our discussion.

Auwalu Ladan Ringim and Others (1995), in their project at Diploma level- *The Evolution and Development of Islamiyyah schools in Ringim Nigeria* propounded that the study on Islamiyyah schools has been of great importance. The Glorious Qur’an covers the whole system of human beings. This attracted the large number of people in the area to memorize the Glorious Qur’an.

The majority of people who live in Kano, Sokoto, Bornu, Yobe, Kwara, Katsina, Gombe and Jigawa States are Muslims, while there is considerable proportion of Muslim in the remaining Northern states of Niger, Plateau, Adamawa, Nasarawa and Benue. This is the reason why the International

Conference and summit on Islamic Universities sponsored by(IIIT) was conducted at Kano for its being the center for Islamic Learning in Northern Nigeria. Where some prominent scholars attended and presented papers on the formation of Islamic Universities and Integration of Qur'anic schools in Nigeria.

Professor Umar Hassan Kasule,(2010) a scholar of King Fahad Medical city Riyadh Saudi Arabia in his key note Address presented at a Three day International conference and summit on Islamic Universities. Held at Mumbayya House Kano, Nigeria proclaimed on the integration of Islamic moral values in the educational system and explained that the best approach would be an integrated education system that taught Islamic values, therefore the Qur'an and Sunnah should be fully integrated in the modern disciplines of knowledge. Attempts to set up such schools have been made in various parts of African countries with mixed results basically On both Arabic and Qur'anic schools subjects together with some western education subjects of Arithmetic and English for the purpose of producing an integrated curriculum but has been very difficult and proved abortive. This research will standardize the situation, and suggest for improvements.

M.S. Muhammad,(2010) of Jigawa State College of Islamic and Legal Studies Ringim Nigeria in his paper presented at International conference on Islamic Universities ,sponsored by (IIIT) Nigeria office, held at Kano, said that Arabic as a language and Islam as a religion have contributed substantially to the world civilization and culture. He further explained that

the Qur'an and Hadith together are the fountain heads of all knowledge (in) whatever domain.

Abdulrashid Muhammad Salisu,(2010) of College of Islamic and Legal Studies Ringim Nigeria in his paper presented at International Conference on Islamic Universities sponsored by (IIIT) Nigeria said that most of the students go to the Universities and other institutions only to get certificate and not with aim of seeking knowledge, which resulted a very heinous crimes in the society. This indicates the necessity of teaching our students the purpose of acquiring knowledge. They should be taught that knowledge is sought to be one of the fundamental objectives to be targeted at. It is of seeking the pleasure of Allah the All Mighty. Whatever you read, be it the religious or other branches of knowledge will help you to serve humanity and be conscious of duties towards the creator i.e. Allah and you may have reward and pleasure of Him.

Ibrahim Lere Ameen,(2010) in his paper presented at the first International Conference and Summit on Islamic Universities held at Bayero University Kano Nigeria, on Islamization of knowledge, sponsored by IIIT, stated that the struggle for Islamization of knowledge in Nigeria has in recent time taken another dimension. The approach adopted to attain this lofty desire has gone beyond the purview of establishing Islamic model primary, secondary

schools and public enlightenment and mountain pressure on the government to review Nigerian National Curriculum to at least accommodate some Islamic values. One should bear in mind that the Islamization is not an attempt for forcefully revert the non- Muslim students and staff alike back to Islam, as such is referred to the ethnic of Da'awah,(Q.2:262).

In recent time, Dawud Mustapha (2003), in his paper – The Concept and features of our contemporary time, cited in Al-Ijtihad, the Journal of the Islamization of knowledge and contemporary issues, proclaimed that it is an undeniable fact that the history of Islamic schools in Islamic Society has been that of development and transformation of knowledge from the Prophet's house to Darul-Arqam to Masjid An-Nabwiyy and to the complex modern setting which we now have today.

Mustapha kept on saying that what makes Islamic schools truly Islamic is the establishment on the principles, concept and precepts of Islamic educational system, which is rooted in the Shariah. And as long as Muslim Proprietors and Proprietresses want the Ummah to take them more serious on their Islamic commitment and dedications they need to consider the challenges highlighted by many educationists and act promptly on them.

In another development, Baffa Aliyyu Umar (2003), in his paper – Integrating Qur'anic schools curriculum with modern Disciplines, sponsored by (IIT), propounded that the disenchantment against the conventional secular education made many Muslims to establish Islamiyyah Schools to ensure that their children receive sound Islamic training at young age. Even though the conventional schools are better off in terms of funding, management and prospects, yet it is well known that they are facing serious

problems with unending strikes and falling standard of education. Thus, there is critical concern on the need to do something concrete on improving the integrated schools.

In response to the need for a substantive and empirical data on Qur'anic and Islamiyyah schools, the International Institute of Islamic Thought (IIIT), Nigerian office, sponsored at least three researches from 2001-2003 to study the various components of the management and integration of these schools. It therefore expected that these studies and any other future would afford us the opportunity to draw sound policy recommended for the management of Qur'anic schools in Nigeria.

With these and some other available literature which shade more lights in terms of integrating and reforming the traditional Qur'anic schools in Nigeria, the findings of this research will fully contribute to add more knowledge by giving some observations, suggestions, recommendations as well as an over- view on how to improve the traditional Qur'anic schools in to a model system of education by mainstreaming the whole program in to Universal Basic Education Scheme.

Almost all the literary materials produced within the period covered by this research were considered relevant to the whole findings, as far as the development and integration of Qur'anic schools in Nigeria with particular reference to human knowledge is concern.

1.9 Conclusions of the Chapter:

This chapter is a general introduction of the whole findings and researches. It has therefore in cooperates and motivates most of the guidelines in designing the proposal of this research. It also tell guides the future process and assessments of the whole findings.

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CHAPTER TWO

Theoretical Frame Work, On Religious Belief, Spread of Islam in Africa, Qur’anic Sciences and The Development of Qur’anic Schools in Nigeria.

2.0 Introduction : Africa And The Religious Beliefs.

2.1 The Religion Of Islam.

2.2 The Spread Of Islam In Africa.

2.3 The Spread Of Islam In West Africa.

2.4 The Qur'an And Its Sciences (Ulumul – Qur'an).

2.5 Historical Development Of Qur'anic Schools With Particular Reference To Nigeria.

2.6 Conclusion.

2.0 Introduction.

Africa and the Religious Beliefs:

Africa is located in the middle of the global world. The whole of Africa can be divided into two geographical parts. Almost equal to each other. Each part is geographically surrounded by oceans and rivers. In the Northern part of Africa is Mediterranean Sea, which demarcated it with the Europeans countries; while in the North-east is a Red sea. In the North-west is an

Atlantic ocean as well as in the South-east. In the South-west is an Indian ocean. The main rivers across the African countries are Blue and White Nile; River-Niger; River- Senegal; River Congo; River Orange; River Limpopo and River Zambezi. The Blue and White Sea demarcated the African countries with Europe; likewise in the South of Africa, the Atlantic and Indian oceans demarcated its belt with other European and Latin areas²⁹.Some countries in Africa are neighboring Sahara desert, while some are affected by the Sahara encroachment like Nigeria, Niger, Senegal, Egypt, and Sudan etc...³⁰

Many factors are realized to be responsible for the African unity and developments. These include norms and culture; Religious affiliation; languages inclination and political interest.

Norms and Culture:-

Most of the African societies have common cultural heritage; norms and cultural activities are almost the same. Most of them have similarities in farming system for both cash and food crops, they have common feature in soil farming and their quest for minerals are almost the same; though some

29 Muhammad Fadil Bari and said Ibrahim Kraydiah. Muslim in West Africa; History and Civilization .Dar Al-Kotob Al-Ilmiyyah P13.

30 Ibid. 13 . 3. Ibid. p. 14

are better blessed than the others; naturally.³¹ The only remarkable difference among them is in languages.

Religious beliefs: -

There are two main religious faiths in Africa; Islam and Christianity. According to the statistical data on the Muslims' population around the world, the number of Muslims in Africa is over 426.282.000; which is almost 59% of the total population of the whole World. And the Christian population in Africa is over 360.232.000, which is almost 45.9% of the whole world population.³²

Another assertion from J.G. Merton and Bauman (ads) concerning the religion of the world extracted from a comprehensive encyclopedia of beliefs and practice volume 4 of 2002 said that the percentage of Muslims, Christians and native religious beliefs can be stated in accordance to each and every country within the western Sudan as of 2002 to 2007.³³ Muhammad Fadalillah and Sa'id Ibrahim have also stated in their book (

³¹ Ibid., P. 14

³² Ibid., P. 14

³³ Encyclopedia of Beliefs and Practice Volume 4., P. 14.

Tarikh al Muslim Fi Garb Ifriqiyyah) that the percentage of Muslims and Christians as well as the Native religious beliefs in each and every one of the West African country can be shown as follows:

Table I (Sources : M.F. Bari and S.I. Craydiah) Muslim in Africa.

Countries	RELIGIOUS FAITH		
	Native	Islam	Christianity
Benin	51.5%	20%	28%
Burkina Faso	34.1%	48.6%	16.7%
Cape verd	1.19%	2.8%	65%
Cote-D'ivoire	37.6%	30.1%	31.8%
Gambia	7.89%	86.8%	3.9%
Ghana	24.4%	19.7%	55.4%
Guinea Bissau	45.2%	39.9%	13.2%
Guinea Conakry	28.5%	67.3%	4%

Liberia	42.9%	16%	39.3%
Mali	16%	81.9%	2%
Mauritania	0.5%	99.1%	0.3%
Nigeria	9.8%	45.9%	43.9%
Niger	8.7%	90.7%	0.6%
Senegal	6.2%	87.6%	5.5%
Sierraleune*-	40.4%	45.9%	11.5%
Togo	37.7%	18.9%	42.6%

The current source from the Encarta encyclopedia on Nigerian facts and figures stated that the current population of Nigeria in accordance with religious beliefs are: Muslims – 50%.³⁴ Christians – 40%, Indigenous or native Religion – 10%. Moreover, Nigeria has 11% of the world Muslims population and it is the 3rd largest Muslim countries after Indonesia and Indian.³⁵

³⁴ Encarta Encyclopedia, on Nigerian Facts and Figures, (2002).
³⁵ Ibid.

Languages: –

It is found that about 1000 -3000 different native languages exist in Africa. The largest spoken language in Africa is Arabic, which proved to be mostly spoken in North Africa. Next to Arabic is Swahili which is mostly spoken in East Africa. Followed by Hausa, which is mostly spoken in Northern Nigeria; Southern Cameroon; Southern Niger; Northern Ghana; Western and Northern Sudan and Western Chad. However about six million people are understanding Hausa and Swahili which is an African language of South Africa.

Politics:-

The whole Africa is subdivided into two political giants, these are:

1. Western Sudan and 2. Coastal Region. Our concern is mainly with Western Sudan, which is a non Arab region. These include: Burkina Faso, Cape verd, Gambia, Mali, Niger, Senegal, Mauritania, Benin, Cote- D'ivoire,

Ghana, Guinea Bissau, Liberia, Nigeria, Sierraleune, Togo and Guinea Conakry,³⁶

In certain matters concerning the Islamic politics in Africa, the Qur'an and the Sunnah of the prophet have laid dawn some clear and categorical injunctions and prescribed specific rules of conduct for Islamic politics. In such matters, no rulers, leaders, jurists, judges, legislative bodies or emirs, not even the Ummah as a whole, can alter the specific injunctions of the Shariah or the rules of behavior expounded by the Islamic legal system.³⁷

The concept of Islam further supported by the practice of the holy prophet (peace be upon him), and the caliphate - al- Rasul and of the multitude of Muslim reformers impels Muslims to strive for the establishment of Islamic state.³⁸

³⁶ Muhammad Fadalillah and Said Ibrahim . Tarikh al-Muslim fi garb Ifriqiyyah, Dar al- Kotob al Ilmiyyah Beirut Lebanon, 1971 p.20.

³⁷ Sayyid Abdul ala Maududi, *The Islamic Law and Constitution*, translated and edited by Khurshid Ahmad, Islamic publication LTD. Lahore Pakistan. P.6.

³⁸ Ibid., P 73.

2.1 The Religion Of Islam:

Islam:- Is the religion revealed by Allah and preached by the prophet Muhammad (S.A.W) who was born in Mecca, in the year 570 A.D., it is the embodiment of the code of life which Allah has framed to serve as norm for mankind.³⁹

Islam – is an Arabic word and denotes submission and obedience. As a religion, it stands for complete submission and total obedience to the will of Allah and that is why it is called Islam. The other literal meaning of the word Islam is "Peace" and this signifies that one can achieve real peace of body and mind only through submission to Allah (S.W.T), such a life of submission leads to the peace of the soul and establishes real peace in human society at large.⁴⁰

Basic principles of Islam:-

The basic Islamic concept is that the entire universe is created by Allah, who is the sovereign of the universe. He is one and has no associates. He is the ruler of the universe, It's sustainer and maintainer. He created man and appointed for each human being a fixed period which he is to spend on the earth. Allah has prescribed a certain code of life for man.

39 M.A. Hanifi, survey of Muslim institution and culture. SH .Muhammad Ashraf Kashmir Bazaar Lahore. Pakistan P.85..

40 Ibid P. 85.

One who chooses to follow the code revealed by Allah becomes a true Muslim (believer) and one who refuses to follow it becomes a kafir (non – believer).⁴¹

A man professes Islam by honestly believing in Allah and the prophet hood of Muhammad (S.A.W). Both beliefs are epitomized in the kalimat:"La ilaha ill-Allah Mohammad– Rasul – Allah ". This means – there is no god except Allah, Muhammad is his prophet. The third basic postulate of Islam is belief in the life – after – death .⁴²

This physical world, according to Islam, is a place of trial and judgment for man. He will have to render an account of all that he does here. Life on the earth will one day come to an end, and after that a new world will come into being. It will be in this life – after which man will be rewarded or punished for his deeds and misdeeds.⁴³

⁴¹ Ibid P. 85.

⁴² Hanafi, Ibid P. 86.

⁴³ Hanafi Ibid., P. 86

According to the prominent scholar M.A.Hanafi, the basic articles of Islamic Faith are three, these are:

- a) Belief in the unity of God.
- b) Belief in the prophet hood of Muhammad (S.A.W) and in the guidance he gave; and
- c) Belief in the life – after – death and in man's accountability before Allah on the Day of Judgment. Whoever professes these beliefs is a complete Muslim. ⁴⁴

⁴⁴ Ibid., P. 86

Simplicity and practicability of Islam:-

This is a religion without any mythology. Its teachings are simple and intelligible. It is free from superstition and irrational beliefs. Unity of God, prophet hood of Muhammad (S.A.W) and the concept of life – after – death are the basic articles of its faith as earlier mentioned. They are based on reason and sound logic. There is no hierarchy of priests, no any complicated rites and rituals. Everybody is to approach the book of Allah i.e. Glorious Qur'an directly and translate its dictates into practice.⁴⁵

Islam awakens in man faculty of reason and exhorts him to use his intellect. It enjoins him to see things in the light of reality. This is how Islam brings man out of the world of superstition and darkness and initiates him into that of knowledge and light. Thus Islam is a practical religion and does not indulge in an empty and futile theorizing.⁴⁶

Complete code of life:-

Islam is a complete code of life which covers every aspect of an individual's life, from his birth to his death and from the grave to the other world. It provides guidance for all walks of life – individual and social life, material and moral, economic and political, legal and cultural, national and international.

⁴⁵ Ibid., P. 86

⁴⁶ Ibid., P. 86

The Glorious Qur'an enjoins man to enter the fold of Islam without any reservation and to Allah's guidance in all walks of life⁴⁷

Islam: Is a religion for all ages and all nations. It offers successful solutions to all temporal and spiritual problems of humanity. It is the most progressive, most scientific, and most democratic religion of the world.⁴⁸

Universalism of the Message of Islam:-

The message of Islam is for the entire human race. God in Islam is the God of the entire world and the prophet Muhammad (S.A.W) is the messenger for the whole of mankind.⁴⁹

In Islam all men are equal and there is no distinction between man and man on account of birth or position. It appeals to the conscience of humanity and banishes all false barriers of the race, status and wealth. Islam is cosmopolitan in its outlook and approach, and does not admit barriers and distinctions. It wants to unite the entire humanity under one banner and it is a message of life and hope of glorious future.⁵⁰

⁴⁷ Hanafi Ibid., P. 87

⁴⁸ Ibid., P. 87

⁴⁹ Ibid., P. 87

⁵⁰ Hanafi Ibid., P. 87

Political aspects of Islam:-

Islam is an all comprehensive political code. It has enjoined all rules and regulations that a man requires for the different spheres of his life.

In Islamic political theory's, sovereignty belongs to Allah (S.W.T). The Islamic state must be founded upon the law laid down by Allah through his prophet.⁵¹

Islam preaches the idea of true democracy. There is a great difference between the western democracy and Islamic democracy. In Islamic democracy, sovereignty belongs to Allah, as earlier mentioned, while in western democracy, it ultimately rests with the people. Thus the western democracy is the government of the people for the people by the people. "Islamic democracy is the government of Allah on the basis of competency and honesty, that works on the welfare of the whole humanity."⁵²

All the administrative matters should be conducted according to the laws of Shariah, and those questions which there are no explicit injunctions in the Qur'an and the Hadith, should be settled by the consensus of opinion among the Muslims themselves. In Islamic, democracy, every adult and sane Muslim, both male and female, have equal right to express his or her opinion. The All Mighty Allah has said that:

⁵¹ Ibid., P. 87

⁵² Ibid., P. 88

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“And those who harkens to their Lord and observe prayer and those affairs are decided by mutual consultation and who spend out of what we have provided for them.”

The pillars of Islam:-

Religion is not an end in itself. It is means for the realization of man. The function of religion is to guide and help man to attain the highest perfection. For the achievement of this end, Islam has enjoined among other things, certain beliefs and practices, generally known as the five pillars (Ark an) of Islamic faith. These are the fundamental tenets of all the thoughts and deeds that lead man to perfection. These are : (1) Iman or faith, (2) Salat or prayer, (3) Swum or fasting, (4) Zakat, Charity or Alms – giving, and (5) Hajj or Pilgrimage.

For further details of the aforementioned five fundamental pillars of Islam, you can refer to any Fiqh or theological books available.

2.2 The Spread Of Islam In Africa:

⁵³ Q.S. As-Shura, 38.

The religion of Islam came in to Africa through many routes. These include trans Saharan businesses transaction; the activities of early Muslim scholars and Sufi order movements.

Abdurrahman Ahmad Othman (1991) Center of African Islamic research Khartoum in his book titled – The spread of Islam in Africa propounded that Islam entered in to Africa through trans Saharan trade activities , migration of Arab Muslim scholars and the propagation of Sufi order. He further explained that the first contact of Muslims to Africa was when the prophet Mohammed (S.A.W) sent a deputation of companions, men and women, among them was his daughter Ruqayyat and her husband Usman bin Affan to Ethiopia (Habasha) in order to escape from higher rate of persecution inflicted on the Muslims by the Quraish of Makkah⁵⁴. Furthermore, he also said that Islam entered to North of Africa by the propagations of some companions of the prophet such as Uqbah bin Nafiu and Musa bin Ubaid - Allah Al-Muhajir, who was later appointed as the governor of almagrib (Algeria) during the time of Caliph Umar Ibn Abdul –Aziz.⁵⁵

Othman kept on saying that Islam entered into Bilad al Sudan through Kanem Bornu of Nigeria and Niger, Timbuktu and Goa of Mali. Berber

⁵⁴ Abdurrahman Ahmed Usman, (1991) The spread of Islam in Africa. Dar al-markaz Al-Islam Al-Ifriqi liltaba Khartoum- Sudan 1st Edit.. P.10

⁵⁵ Ibid ., P 11

scholar from North Africa, invaded other Islamic commercial cities of Sokoto, Kano, Katsina, Zazzau, Hadejia, Ilorin and Ibadan etc...⁵⁶

However the famous city of Nubba which was the base of the Christian activities in Bilad Sudan was left behind in accepting Islam as in comparison with other Islamic cities in Ethiopia, (Eretria), Ghana and Kanem Bornu in West Africa.⁵⁷ All these efforts of Islamic propagation took place from the middle of tenth to the ending of thirteenth centuries. Ibn Khaldun was quoted to have said that the Berber tribes who embraced Islam in the hand of Uqbah Ibn Nafiu have also played a vital role in the spread and propagation of Islam in Africa.⁵⁸

The spread of Islam in west Africa was not only limited to the effort of Uqbah Ibn Nafiu, but the Mujaddid Ismail bin Abdullah bin Obey who was also appointed as the governor of Maghreb after the death of Uqbah , by Caliph Umar Ibn Abdul Aziz. Mujaddid had left no any single person in his state among the Berber and other tribes without accepting Islam.⁵⁹

We shall not forget the efforts of al-Murabids or al-Murabidun, who based their activities for calling people to the fold of Islam through Da'awah, reading and propagation. Large number of Al-Murabids scholars were

⁵⁶ Ibid., P .11

⁵⁷ J.S. Trimingham : Islam in Ethiopia, second edition (1995) P.P 52-53.

⁵⁸ Trimingham, Ibid., P .53

⁵⁹ Ibid., P. 61

mentioned to have contributed immensely through the Da'awah. These scholars include: Yahya Ibn Ibrahim Al-jidaliy; Abdullah bin Yasin ,who was popularly Known with his efforts of cleansing, purifying and authenticating Islamic rites free from the mixture of an innovation. Many people of Tukari or Hausa tribes were found to have embraced Islam from Ibn Yasin throw his Da'awah.⁶⁰

In another version, Sheikh Ibrahim Saleh Bin Yunus, was of the view that some mixed group of Berber and Suwa tribes had migrated jointly in troop through Tachad into Bornu area around the thirteenth century. This joint group was known by the Chadian as al-Kanamu, i.e. the mixed tribes of suwa and Berber. However the leader of this group was always appointed from the Berber tribes. Whereas Berber was later change to Bare – Bari, while the Suwa was later changed to Shuwa. The Bare-Bari are the present Kanuri tribes,⁶¹ while the Suwa are the present Shuwa Arabs.

Islam became religion of the royals at that time towards the nine-century; and all rulers and leaders of Kanem-Bornu and their environs accepted Islam and instructed their subordinates to accept it, without any reservation, and they also ordered for active practicing of Islam across the areas of Kanem - Bornu and Hausa-land.

Sheikh Ibrahim Saleh Husain proclaimed that Muslim Arabs from Aljazeera al Arab migrated to Africa. They first settled at Misra, i.e., Egypt.

Secondly after the conquer of Egypt by the Muslims and their settlement in Misra, these Arab scholars decided to penetrate into Africa through many

⁶⁰ Ibid P .61

⁶¹ Sheikh I.S. Yunus, *Tarikh al Islam wa Hayatul Arab Fi Imbraturiyyah (Kanem – Bornu)*. Al Tiba'a al Thane(1976/1396) Mustapha al Bane, Egypt. pp 101-104.

ways and routs. Shuwa scholars were said to have left Egypt to the East Africa. While others to the central Africa up to the Tachad through Burkina Faso. Some went through Tripoli, Tunisia, Algeria up to the cities of Senegal and Mali.⁶²

Sheikh Yunus, further pointed that apart from the aforementioned ways and routes taken by the Muslim Arab scholars to propagate Islam, there were some other group of scholars who took different ways from Al-Jazeera Al-Arab through Syria and Egypt to the North Africa. Some managed to take the Sahara routes of Astute in Egypt down to the North Africa. Some group took another way through the Aswan of Egypt by the side of Blue Nile up to the Kasala and from there down proceeded to Darfur in Sudan up to the Kanem-Bornu of Nigeria and Niger through the Wade Bagarami.⁶³

Upon all these ways and routes taken by the Arab Muslim scholars, they used to propagate the religion of Islam, transact some business as well as appoint their political leaders and till the soil for both cash and food crops wherever necessary, when the time and fertility of the soil warrant for that.

2.3 The Spread Of Islam In West Africa:

The factors responsible for the spread of Islam in West Africa are—religion, economy, politics and education. In this research we are much more

⁶² Ibid., P 102.

⁶³ Ibid., p 103.

concerned on the religion economic and educational issues, simply because the development and integration of Quranic schools in the region are mainly through the activities of mujahidun; Trade and Business transaction; migration of the scholars as well as the efforts of the Ulama'u Da'awah.

Abbul Hassan Ali, Assammaniy proclaimed that Islam spread in West Africa through the activities and efforts of Al.Murabidun i.e. Almurabids who intended to open the cities of Andulus but later changed their mission to the activities of extending Islam in to West Africa. According Ali, the first tribes who accepted Islam in West Africa from the hand of Almurabids were Kanem, Hausa and Fulani of northern Nigeria and Yoruba in Southern Nigeria⁶⁴.

In Northern Nigeria, Almurabids have started their propagation with the old city of Daura, from there to Sokoto and Kanem Bornu. The Emirs of these Emirates have accepted Islam and Instructed their Subordinates to do the same. It is from these Emirates that the Da'awah and preaching of Al.Murabidun was extended to the large area of West Africa.⁶⁵

The power of Almurabids was very great to the extent of waging wars against any attempt to revert the people who accepted Islam. These people i.e. Murabids had successfully achieved their ambition and mission for propagating Islam through the following ways:

Jihad and Islamic crusading:-

The opening of West Africa by the Islamic crusaders led by Uqbah bin Nafi'u who opened the western Sudan and the cities of Tukuru, that is Sokoto,

⁶⁴ Abbul Hassan Ali Assammaniy , Assiyasi al-Islami fi Daulat Sokoto P23.

⁶⁵ Ibid P.23.

Daura, Kano Katsina, Zazzau, Hadejia etc in North Nigeria; Gao and Timbuktu in Mali. A part from these, they also opened Ghana, Kanem Bornu and some Bilad of Western Sudan who had already accepted Islam and propagated it in their domain to the extent of building some mosques, even before the coming of the successors of Uqbah bin Nafiu. Ibn Khaldun was Quoted to have said that Musa bin Nasser and his sons had worked harder for the spread of Islam in Africa. He sent his people to Western Sudan and to the clan of Bar-Bar with subjective instructions to accept Islam long before the activities of Al.Murabidun. Ibn Nasser has further instructed Berber tribes to learn Qur'an, Fiqh and Hadith, and with the assistance of these Berber tribes, he and his subordinate, Ismail bin Abdullah bin Ubay Al-Muhajir, opened the Bilad of Andulus and their neighboring states.⁶⁶

Trade and business:-

The trade and business has greatly changed from the trans Saharan desert trade routes to the inter-West African trade routes, mainly the Western and the Northern Sudan. These changes had brought a great business activity with an extension of Islamic activities from Western Sudan to Kanem Bornu Empire. The routs mainly used for spreading Islam through trade activities were many, among which include:

Ways from West Africa to the Northern Sudan through Qairawani, Gadama and other important areas - Another way was through Sajalmasa to Tawwab up to some important towns of Northern Sudan. This was through Samara

⁶⁶ Assammaniy, Ibid., P.24

areas of Northern Sudan and Senegal.⁶⁷ With trade activities the Muslim scholar had extensively promoted the spread of Islam and its trailing to the larger area of West Africa.

Migration (Hijrah) :-

With migration of Arab Muslims, thousands of people have migrated from one place to another in-order-to propagate Islam. Muhammad Abdullah Al-Naqeera said that thousands of Arabs and Bar-Bar Muslims had flown into West Africa and settled therein with intention to propagate Islam.⁶⁸

This was in line with religious, educational, economic and political reasons. Although there was no any authentic historical account about the first Muslims who migrated to west Africa, but the Ghana empire has experienced the presence of Muslims long ago. Also Muhammad Al-

⁶⁷ Ibid., P25.

⁶⁸ Assammaniy, Ibid., P. 25

Bukhari (179 A.H.) posited that there were some people who are called Al-Hunaiyin from the clan of Banu Umayyad, who migrated from Baghdad to Ghana area. It was also felt that large number of Arab Muslims were said to have migrated to the city of Zagari and Timbuktu all in Mali and settled for Islamic propagation. Furthermore, some group of Sanhaj Muslims had migrated to Niger republic for Islamic propagation.⁶⁹.

Consequently, large number of Arabs and Berber Muslims were said to have migrated to koko in Sudan and Built some mosques and centers for Islamic propagation. Ibn Batuta added that some group of Arabs and Berber immigrants have once settled in various cities and towns of west Africa and mixed with dwellers to the extent of having inter marriage with each other.⁷⁰

Al-Ulama'u (Da'awah):-

⁶⁹ Ibid ., p 26

⁷⁰ Ibid., p. 27

The position of Ulama' u , Fuqaha' u and Qurra' u was very great as far as the spread of Islam in west Africa is concerned. They were the founders, the authorities and the tutors who gained the ground of Islamic activities in West Africa. The Ulama' u i.e. scholars were the back – bone who insisted on following all of the codifications, rules and regulations there in the Shariah and Islamic law in west African region. It is the scholars who planned for the systematic way of learning both Qur' an, Sunnah, Fiqh, Tarbiyyah and all other related Islamic courses for the benefit of the Muslim Ummah in West Africa. It is they who laid the foundation stones for learning Arabic, Islamic studies, Literature, Fiqh and its Usul, as well as Balagha, Nahwu, Sarf and all other Arabic / Islamic related subjects in the west African sub-region.⁷¹

The Ulama' u were said to have introduced some arrangements amongst themselves on how they could be attending the emir's parliaments, judges courts and even the Emirs, in –order- to consult and give them guidance on how each and every legal and business transaction could be done and exercises in accordance with the Islamic rules and regulations there in the Shariah codifications extracted from the Qur' an and Sunnah of the prophet (S.A.W.)⁷² This is because in the west African states, emirs and judges as well as the rulers were taking inspirations from the guidance of the Ulama' u, i.e. scholars.

Abdurrahman Al-Sa' adiy even went to mentioned the names of some Ulama' u who contributed immensely for the propagation of Islam in West Africa. These includes: Kadi Muhammad of Timbuktu of Mali who used to

⁷¹ Ibid., P.30

⁷² Ibid., P30

be the judge with final rulings on any case brought to him. Abu Ubaid Al-Bukhari Al-Maghreb was another scholar who used to be reciting from the verses of the glorious Quran and Sunnah of the prophet (S.A.W.) in his efforts to guide the rulers on how to use the government Treasury judiciously⁷³, Abdullah al-Balbaliy, who was one of the famous imam in the largest Masjid of Timbuktu where he always used to summon the people on the current issues of religious affairs⁷⁴ and Doctor Muhammad Abdullah Al-Naqiriy - Who wrote a book of Al-Da'awah in Islam, p/393 is quoted, where he encouraged the people to enroll their children in the Quranic schools with the intention and mission of memorizing its verses and getting some additional knowledge in Hadith and Fiqh.

With these contributions, Abdurrahman As.Sa'diy, was considered to be one of the greatest scholars in the field of instruction for learning both the Qur'an, Hadith, and Luggah in the Bilad as Sudan in particular and West Africa in general.

According to professor S.A.S Galadenchi (1993), in his book *-Harkat al Luggah al-Arabiyyah Wa Adabuha fi Nigeria*, Islam entered and spread in to Nigeria in-between eleven to fourteen centuries. The first King of Kanem – Bornu who embraced Islam was Ummi Jilmi (1085-1097) the twelfth king of

⁷³ Ibid., P.32

⁷⁴ Ibid., p.32.

Kanem Bornu who had changed his name to Muhammad bin Suleiman and ordered all his subordinates and rulers to accept Islam. Galadenchi also said that Islam entered into Hausa land through Kano in the fourteen century; and the first Emir of Kano who embraced Islam was Aliyyu Yaji (1385-1349). From there it spread all over the areas of Kano. It then spread into its neighboring emirates such as Hadejia, Kazaure, Gumel, Katagum and Bauchi emirates.⁷⁵

However, some Arab writers gave another assertion that Islam entered into North Africa and firstly accepted by the then powerful traditional rulers from an Islamic crusader Uqbah bin Nafiu who forced the people to accept Islam without any reservation.⁷⁶

Secondly, the Arab writers also posited that the religion of Islam entered and spread into Africa through the northern part of it, by the support of travelers, traders and crusaders. This second way of entering Islam into Africa is likely older than the first one, simply because the activities of the Berber and other Muslim traders had started right from the beginning of eleventh century.⁷⁷

According to professor A. Babs Fafunwa (1974) in his book- *History of education in Nigeria*. Islam was first accepted by the Kanem ruler Umme Jilime who ruled between 1083 and 1097 at the hand of an eminent Muslim scholar Hamid Muhammad Mani. Umme jilime's son Mai Dunama (1097-1150), also continued with his father's interest in learning and practicing

⁷⁵ Sheikh, A. S. Galadenchi (professor) Harkat allugah Al-Arabiyyah Wa Adabuha fi Nigeria. Altiba'a at thaniya 1993.p34

⁷⁶ Ibid., P. 34

⁷⁷ Ibid., P. 35

Islam, and went on pilgrimage to Mecca. During the reign of Dunama II (1221-1259), contacts were developed through correspondence with Tunisia in Maghreb and in 1257 a Kanem embassy was established in Tunisia, as mentioned by the famous historian Ibn Khaldun (d.1406).⁷⁸

Around this period a college and a hostel was established in Kano (the seat of Islamic leaning) for the scholars from the Kanem Bornu region, who went there in search of knowledge. The college was named Madarasah Al-Rashiq. Towards the end of the thirteen century, Kanem became a centre of Islamic learning, and famous teachers came from Mali to teach Islamic jurisprudence. By the middle of the thirteenth century, Kanem established further relations with the Muslim countries.⁷⁹ During the fourteenth century Kanem scholars and poets achieved a very high standard in the writing of the classical Arabic language.⁸⁰ The real Islamization of Bornu took place during the reign of Mai Idris Alooma (1570-1602).

Hausa land:-

⁷⁸ Fafunwa A. B. history of Education in Nigeria George Allen and Unwin, London (1974) p.p 53-54.

⁷⁹ Ibid.,

⁸⁰ Ibid.,

According to Hamid Alkali, Islam was brought to Hausa land in the early fourteenth century by traders and scholars. About forty wangarawa traders were thought to be responsible for introducing Islam to Kano during the reign of Ali Yaji, who ruled Kano from 1349 to 1385. A.H. Masjid was built, and an Imam, Muezzin and Kadi were appointed.⁸¹ During the reign of Yaqub (1452-1463) some Fulani scholars migrated to bring with them Books on Islamic theology and jurisprudence. During the reign of Muhammad Rumfa (1463-1499) Islam became firmly rooted and Islamic principles were practiced in different places. It was during this period that Muslim scholars from Timbuktu came to Kano to teach and preach Islam. Muhammad Rumfa used to consult the Muslim scholars about government affairs. It was he who used the famous Muslim scholars and theologian, Al-Magill, to write a book on Islamic government during the latter visit to Kano in the fifteenth century. The book is a celebrated masterpiece called The obligation of princes.⁸²

Al-Maghili later went to Katsina which had also become a center of Islamic learning during the fifteenth century. Most of the pilgrims from Mecca used to visit Katsina, similarly, a number of scholars from Sankore University, of Timbuktu, visited the city of Katsina bringing with them some books on divinity and etymology.

In the seventeenth century, Katsina produced native scholars like Wali Muhammad Dan- Masani (d. 1667) and Wali Muhammad Dan. Marina

⁸¹ Hamid Alkali, A note on Arabic teaching in Northern Nigeria, Kano studies No3 (June 1967) p.11

⁸² Hamid Alkali, *ibid.*, P.11

(d.1655). Learning developed among these Ulama'u (learned men), says Hamid Alkali, through contacts with centers of learning like Timbuktu.⁸³ A group of these Mu'allimeen, most of whom seem to be interrelated from an intellectual harmony, and among them the state of learning was much higher. They were organized into a sort of guild, and a master would grant a recognized certificate (Ijazah) to those students who satisfactorily passed the prescribed course of study under him. This system continued until the coming of the British to Nigeria.⁸⁴ However, the coming of colonial leaders does not stop Muslim scholars from teaching their students some knowledge of Qur'anic sciences and other related subjects.

2. 4 The Qur'an And Its Sciences (Ulum Al-Qur'an).

⁸³ Ibid., P.11

⁸⁴ Ibid., P. 12.

علوم القرآن مركب إضافي يتكون من كلمتين - (علوم) و (القرآن)
والمقام يقتضي أن نعرف كل كلمة وحدها. ثم نعقب على ذلك بتعريفهما معا
- مركبتين تركيباً إضافياً⁸⁵

Ulum Al-Qur'an, that is Qur'anic sciences which is derived from the two Arabic Joined words that is Ulum which means sciences or branches of all knowledge and Qur'an which means the Book of Allah revealed to his apostle and prophet Muhammad (S.A.W) in 23 years time for the general guidance of mankind.

In this research findings, we endeavor to separate and ascertain the meaning of each word, i.e. Ulum and Qur'an accordingly.

العلوم - جمع علم - والعلم تقبض الجهل ، وهو يراد به - إدراك
الشيء بحقيقته أو - اليقين ، أو هو نور يقذفه الله في القلب. ويجمع على (علوم)
وقد تسمى به المباحث التي تتناول موضوعاً واحداً ، مثل : علوم
⁸⁶العربية وعلوم الدينية والعلوم الطبيعية والعلوم التجريبية وغير ذلك.

Al-Ulum- That is the Quranic Sciences, which is also the plurality of different types of knowledge collected together, it is also the opposite of all sorts of ignorance. Ilm or knowledge is to compound and know the- essence

⁸⁵ Muhammad Bin Abdurrahman Bin Suleiman Ar-Romi : *Dirasat Fi Ulum Al-Qur'an al-Kareem*, kulliyat al Mu'allimeen Riyadh Saudi Arabia P. 16. (1998)

⁸⁶ Ibid., P. 17

of a certain phenomenon or a substance which was not known or contained before. Ilm or knowledge is therefore a light kindled in the mind of the blessed people. The knowledge or Ilm can be specified accordingly. It can be the knowledge of medical sciences; Linguistic or knowledge of different languages ; Ilm at-Tarikh or knowledge of historical events ; it can also be knowledge of norms and culture of the different society or knowledge of Qur'an and Hadith sciences.

القرآن - وقال طائفة من العلماء - رحمهم الله تعالى - منهم الزجاج ،
أنه وصف على وزن فعلان مشتق من القرء بمعنى الجمع ، ومنه : قرأ -
الماء في الحوض إذا جمعه. قال ابن الأثير : وسمي القرآن قرآناً ، لأنه جمع
القصص والأمر - والنهي ، والوعد ، والوعيد ، والآيات والسور ، بعضها إلى
بعض وهو مصدر كالغفران والكفران.⁸⁷

Al- Qur'an – The word Qur'an as earlier stated is derived from the root “qara'a” which signifies primarily he collected together.” It also signifies he read' or recited' because in reading and reciting, letters and words are joined to each other in a certain order. The Book is so called both, because it is a

⁸⁷ Ar-Romi, Ibid., P.17.

collection of all best religious teachings, and because it is a Book that is or should be read.⁸⁸

شيخ منظور أحمد الحنفي أنه قال : القرآن هو كتاب الله العزيز الذي هدى وبشرى وموعظة ودعوة إلى ما فيه خير الدنيا ﷺ أنزله على رسوله محمد والآخرة. وهو كلام الله تعالى المنزل على محمد المصطفى الأمين الله ، والمتعبد بتلاوته ، على لسان العربية.⁸⁹

The meaning of the glorious Qur'an as stated by Sheikh Manzoor Ahmad Al-Hanafi – Is the Book of Allah The All-Mighty; Revealed and dictated to the Prophet and Messenger of Allah, Muhammad (Peace be upon him) for the general guidance, preaching and admonishing to mankind. It leads to the right way for securing the blessing of Allah in this physical world and the Day- hereafter. The Recitation of the glorious Qur'an is meritorious, that is Ibadat.⁹⁰

The Qur'an is the word of Allah, dictated through the Holy Spirit or Gabriel to Prophet Muhammad (S.A.W)." Let none touch it but the purified" (Q.56:78). It was revealed in the month of Ramadan on a certain night which thenceforward received the name of Lailatul Qadar, one of the three nights in the month of Ramadan, viz., 25th, 27th, or 29th, that is the night preceding

⁸⁸ M.A. Hanifi: A survey of Muslim institution and culture. Sheikh Muhammad Ashraf, Lahore Pakistan (1964). P.4.

⁸⁹ Ibid., P.5.

⁹⁰ M.A. Hanifi, Ibid., P.6.

any of these dates. (Bukhari). It is generally held that on the 27th of Ramadan, the Qur'an was first revealed. It was revealed in Arabia and in Arabic language. "So we have made it easy in their tongue that they may be mindful" (Qur'an).⁹¹

Importantly the Qur'an speaks of itself under various other names : it is called al-kitab, a writing which is complete in itself ; al –Furqan or the Distinguisher between right and wrong, between truth and falsehood; al-Zikir' or the Reminder; al-Tanzil' or the Revelation from the High; al-Hokum' or the Judgment; al-Hikmah' or the Wisdom; al-Shifa' or the Healing; al-Rah mat' or the Mercy; al-Khair or the Goodness ; al-Ruh' or the Spirit; al-Bayan' or the Explanation; al-Burhan' or the Argument; al-Nur' or the Light; al-Haqq' or the Truth; Ahsan- al- Hadith' or the Best Saying, etc.

⁹²The book is not only the heart of the religions or the guide to the Kingdom of Heaven, but a compendium of science and a political document, embodying a code of laws for a kingdom on earth.⁹³

The Composition of the Qur'an

The Holy Qur'an was revealed in portions, every portion being written and committed to memory as soon as it was revealed. Its revelation was spread over 23 years of the Holy Prophet's life. As the Qur'an was revealed in piecemeal, its verses and chapters were preserved on palm leaves, leather,

⁹¹ Ibid., P.14.

⁹² P. K. Hitti : The Arabs, A Short History, P.33

⁹³ Ibid., P.34.

shoulder bones of goats and on parchments of papers, as they were dictated by the Prophet to his secretaries, especially Zaid bin Thabit. The chapters were arranged under the personal direction of the Holy Prophet who used to ask the scribes present to insert the revealed verses in their specified places. They were not arranged in chronological order, not by oversight, but as commanded by the Prophet (S.A.W). The practice with the Holy Prophet was that, whenever a verse of the Holy Book was revealed, he specifies, under Divine guidance, the place of the verse, and thus the arrangement of the verses in each chapter was entirely the work of the Prophet Muhammad (S.A.W).⁹⁴

The sanctified Qur'an is divided into 114 chapters,⁹⁵ each of which is called a surah, meaning literally eminence or high degree. The surahs are of varying lengths, the longest, comprising one – twelfth of the entire book. All the Surahs are divided into sections (Ruku) or Hizb, each section is dealing with one subject.

These sections (Ruku) or Hizb are again sub-divided into a number of verses (ayats), meaning originally a sign or communication from Allah, the All- Mighty. The highest number of ayats in a Surah is 286 i.e. Surah al-Baqarah and the smallest is only three (3) i.e. Surah al-Asr and al- Cauther.

⁹⁴ Hanafi OP. Cit. P.15.

⁹⁵ Imam Abbul Qosim al- Husain Ibn Abbul Fazl al-Raghib : Al-Mufradat fi Ghorbil – Qur'an.

The total number of ayats in the Glorious Qur'an is 6,240 or including the 113 Bismillah ayats with which the chapter (Surahs) open, 6, 353. ⁹⁶

As the Qur'an is again divided into thirty equal parts, each of which is called a Juz (meaning part), every juz is again Sub- divided into four equal parts. It is also divided into seven manzil or portions. These discussions are mainly for facilitating the recitation of the Qur'an but not the main theme of the subject – matter. ⁹⁷

Hughes writes in his Dictionary of Islam P.489; The Qur'an is divided into Huruf (letters). Kalimat (words) Ayats (verses), Surahs (chapters), Ruku (Siparah having ten verses), Rub, ($\frac{1}{4}$ Siparah), Nisfh, ($\frac{1}{2}$ Siparah), Suls ($\frac{3}{4}$ Siparah), Juz (Persian, Siparah) and Manzil, (stages 7 in number)⁹⁸

The arrangement of the chapter (surahs) is mechanical in the order of their length, Out of the total of 114 chapters, into which the Qur'an is divided, 92 were revealed during the Meccan period and 22 during the Medinite period. Generally Medinite Surahs are longer and comprise one-third of the Qur'an. The Qur'an opens with a Meccan surah, The Fateha' or the opening. In arrangement, the Meccan surahs are intermingled with that of the Medinite. ⁹⁹

The Meccan surahs are mostly short, incisive, fiery, impassioned in style and replete with prophetic feeling. They deal chiefly with faith in Allah and are particularly devoted to grounding the Muslims in that faith, while Medinite surah are mostly long, verbose and rich in legislative materials. In them

⁹⁶ Ibid.

⁹⁷ Hughes : Dictionary of Islam P.489.

⁹⁸ M.A. Hanifi : Op. Cit, P.P. 5-6

⁹⁹ Ibid., P-P. 5-6

theological dogmas and ceremonial regulations relating to the institutions of prayer, fasting, pilgrimage and the sacred months are laid down. In short, the Medinite Surahs are chiefly intended to translate that faith into action.¹⁰⁰

Methods of Revelation:

The Revelation as stated from the glorious Qur'an was granted to man in form of three different methods: "And it is not for any mortal that Allah should speak to him except by inspiring or from behind the Veil or by sending a messenger and revealing by his permission what he pleases"

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ

رَسُولًا فَيُوحِي بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ

Allah (SWT) sent pieces of Qur'an to the prophet through an angel, who was called sometimes the spirit, sometime Holy spirit and at later date Gabriel as he needs. The angel recited the revelation to the prophet, who read it after him and afterwards circulated it among the Ummah.¹⁰¹

Sometimes the prophet, in a wrapped condition, received the Divine Message through Gabriel, who came down to him like a human figure attired in white dress and interpreted it in purely Arabic language. The revelation, are in four forms;¹⁰²

¹⁰⁰ Ibid P.6.

¹⁰¹ Hanifi : OP. Cit , P.P. 6-7

¹⁰² Ibid.

Wahy (inspiration) is the direct way of experiencing symbols of Reality through intuitive faculties. This method of revelation of the Holy word which signifies hasty suggestion is thrown into the minds of men, or *ilqa' fil rau'*. Infusing an idea into the hearts, is a mode of God's speaking to men. In Wahy an idea is conveyed to the mind and the subject referred to is illuminated by a flash of lightning. It is not a message in word but simply an idea which clears up a doubt or a difficulty and it is not the result of meditation.¹⁰³

The second remarkable method of revelation of God to man was **from behind the Veil**, which refers to *kashaf* (vision), *Ru'ya* (dream) and *Ilham* or voice heard or littered in a state of trance by the inspired neither being a sleep nor awake. *Kashf* means uncovering anything covered or manifestation.

Ru'ya refers to a dream or a vision. This term is used in the Qur'an for vision of the prophets. According to Sayyadatina Aisha (R.A), Prophet Muhammad (S.A.W) in dreams, inward perception, internal purity, deep religious- insight and spiritual experience enable him to enjoy some sorts of revelation from the Almighty lord. Sayyadah Aisha said that often some idea

¹⁰³ Ibid.

was put into his mind and the Prophet believed that in such cases, the idea was not the result of his own knowledge or inference.¹⁰⁴

Sometimes the prophet used to see the Gabriel, when he was sent to him direct with the revelation. He used to see the Angel in a human being nature.

Ringing of the bell: The third method of revelation is expounded in the conversation between Harith bin Hisham and the Holy Prophet who said that revelation comes to the recipient sometimes as the ringing of the bell. In this method, the voice of the angel was heard only by the Prophet, not by others and he remembered what the angel said to him. This method was the most difficult and most taxing to the Prophet (S.A.W). Mostly verses of threats and punishment came by this way. In this case, the reception of the revelation was a severe experience, which the Prophet perspire even on a cold day.¹⁰⁵

Compilation Of The Qur'an

All the Surahs (chapters) and Ayats (verses) of the Qur'an were not revealed at a time. The Prophet Muhammad (S.A.W) received the revelation during the 23 years of his Prophetic mission – thirteen years at Mecca, after the

¹⁰⁴ Hanifi : Ibid., P.8

¹⁰⁵ Ibid., P.8

declaration of his mission and ten years at Medina since his migration. But it was not compiled during his life time.¹⁰⁶

Now the practice with the Holy Prophet was that whenever an Ayah or a Surah was revealed, a double process was employed to preserve it. There was a group of writers always at hand who recorded on palm leaves leathers, stones and even on papers and others who committed it to memory.¹⁰⁷

No attempt was made by the Prophet to compile the Qur'an in the form of a single book. But according to some reports, the surahs had taken their forms even in the life-time of the Prophet. Most of the surahs were committed to memory by a large number of the companions and some of them also, who could write, had gathered their own.¹⁰⁸

The following were the Katibs (scribes) : Zaid bin Thabit, Abu Bakr, Umar, Usman, Ali, Zubair, Hanzalah, Abdullah bin Sa'id, Abdullah bin Rawahah, Bin Mas'ud, Khalid, Mu'awiyah, Khadija and others. But the most important writer of the Glorious Qur'an was Zaid bin Thabit who wrote a greater portion of the Medinite Surahs. The compilation of the Qur'an could not be done during the life-time of the Prophet until after his death. The collection and compilation of the Qur'an had completely been revealed. Accordingly, the collection of the Qur'an was done immediately after the death of the Prophet (S.A.W).¹⁰⁹

Shortly after the death of the Prophet, Hazrat Abu Bakr, the first pious caliph of Islam, sent an expedition against Musailama, a false prophet. The battle

¹⁰⁶ Ibid., P.8

¹⁰⁷ Ibid., P.9

¹⁰⁸ Hanafi, Ibid., P.9

¹⁰⁹ Ibid., P.9.

took place at Yamama in 11 A.H (632 A.D) in which 70 of the Huffaz were killed. Therefore, Hazrat Umar advised Hazrat Abu Bakr that the written pieces of the Qur'an should immediately be collected and put into one volume, so that no portion of the Holy Book should be lost even if all the Huffaz lost their lives.¹¹⁰

Hazrat Abu Bakr accepted the advice of Hazrat Umar and entrusted Zaid bin Thabit, the chief scribe who had written the greater portion of the Medinite surahs. He was eminently qualified to carry out this task. Hazrat Abu Bakr asked Zaid to prepare a standard copy of the Holy Qur'an from the manuscripts written in the presence of the Holy Prophet, following the order and arrangement made under his direction. Zaid was also instructed to compare and verify verse of the written manuscripts with the help of the reciters who had memorized the whole of the Qur'an.¹¹¹

Zaid bin Thabit carefully compared the recorded portions with that which he obtained from the memory of the Huffaz and prepared a standard copy. This volume was arranged in chapters and written on paper in a book form and was kept under the care of Hazrat Abu Bakr. After his death, the Holy Book was in the charge of Hazrat Umar, after his death, it passed into the custody

¹¹⁰ G. Sale : The Koran : Plenary Discourse, P : 48

¹¹¹ Ibid.

of his daughter, Hazrat Hafsa, one the widows of the Prophet. This standard copy was the first complete copy of the Holy Qur'an.¹¹²

With the spread of Islam beyond Arabia, people of diverse nationalities and languages joined the fold of Islam. The people of Persia, Mesopotamia, Syria, and Egypt have their different tones and dialects. The differences of tone and dialect brought differences in the reading of the Qur'an. When this was reported to Hazrat Usman the Caliph he was alarmed at these variations of the modes of reading as well as writing of the Qur'an.

In order to save the purity of the Holy Text, Hazrat Usman thought it better to make some copies of the Holy Qur'an and to send them to the different provincial governors of the Islamic world. Accordingly in 651 A.D. he i.e. the Caliph Usman appointed the aged Zaid bin Thabit as the chairman of the committee for copying the Qur'an. The other members of the committee were Abdullah bin Zubair, Sa'id bin al-As and Abdul Rahman bin Harith bin Hisham. They took the copy of Hazrat Hafsa and with assiduous care made out the required number of copies from the original one. These copies were sent to different provincial governors. The copies of the unofficial Qur'an, with discrepancies were collected and destroyed.¹¹³

At the time of collection and compilation of the Qur'an it was not provided with "Harkat" or the vowel points. As a result, the people of non-Arab countries began to pronounce the Qur'an in different ways. In order to preserve the pronunciation of the Holy Qur'an, Hajjaj bin Yusuf Asthaqafi, the Umayyad Governor of Iraq inserted the vowel points in the Qur'an, where he appointed the committee of the large number of Huffaz for the

¹¹² G. Sale , Ibid.

¹¹³ Abu Abdullah Muhammad Ibn Ismail Al-Bukhari : As-Sahih al-Bukhari (66:3)

assignment.¹¹⁴ Thus he rendered a great service to the cause of Islam towards the collection compilation and adoration of the Glorious Qur'an.

Thus the Qur'an, revealed from Allah to The Prophet and Messenger of Allah – Muhammad (S.A.W) through Angel Gabriel; Collected and compiled by Caliph Abu Bakr and Usman and provided with vowel points by Hajjaj bin Yusuf has admittedly remained unaltered, unchanged, through more than centuries that have since passed.

The Historical, Political, Social And Economic Values Of The Glorious Qur'an.

The historical value of the Qur'an is great. It is a record of the careers and activities of the great prophets of the past and also gives us information about various people of the pre- Islamic age. It narrates all the great events that took place in the world before the advent of the Holy Prophet

¹¹⁴ Abu Abdurrahman Muhammad Ibn Ismail al-Bukhari: As-Sahih al-Bukhari 66 :4

Muhammad (S.A.W).¹¹⁵ To the history and research scholars, it is a great source of information. As a political code, the place of Qur'an is very high. It deals with all questions that concern a king and his state-: how the king will be elected, how he will run the administration and what are the rights and duties of the citizens.

Above all the Holy Qur'an for the first time laid the principles of perfect democracy. It is also considered a manual of science, having dealt with the scientific truth regarding the earthly and heavenly elements. The astronomical facts which were established by the Qur'an testified to the importance of the Qur'an as a source of scientific studies. Long before the discovery by the European scientists that the earth moves round the sun or the earth is round, the Qur'an had established these facts. It is also a social and economic code too. Furthermore, it offers the most scientific, social and economic systems that are still unique in this world.

The social and economical structures of the Muslims are based on the model laid down in the Qur'an. Civil and criminal laws, regarding marriage and divorce, murder and theft, usury and inheritance are dealt with. Also it lays down laws prohibiting wine, gambling, adultery, and other social vices. It is more read than any other book in the world. The Christian Bible may be a world's best seller, but nearly 436,282000 million followers of the Prophet Muhammad (S.A.W) in and around the Africa read or recite long section of

¹¹⁵ Charles Francis Potter : The Faiths Men Live, P. 81.

al-Qur'an five times a day; during five daily prayers every day in their life from the time they can talk.¹¹⁶

The Literary Value Of the Qur'an.

The Qur'an as a piece of literature is unique, occupying such a place of eminence in Arabic language as has never been attained by any book. It was with the Qur'an that Arabic literature originated and it was through the Qur'an that Arabic became a powerful language to be spoken in many countries. Without the Qur'an, as remark by a modern critics, the Arabic language would have been nowhere in the world. It transformed a dialect, spoken in a very limited area of the forgotten corner of the world, into a world-wide language which became the mother tongue of vast countries and mighty empires and produced a literature which is the basis of the culture of powerful nations from one corner of the world to the other. Such is the unique achievement of the Qur'an.¹¹⁷

Its language is rhythmical and rhetorical, but not poetical. Commenting on the style of the Qur'an, Sale says, " The Style of the Qur'an is generally beautiful and fluent and in many places especially where the majesty and attributes of God are described."¹¹⁸

According to Nicholson, the Qur'an is so pure in language, and so beautiful in style that no human genius can either imitate or produce one like it. In the

¹¹⁶ Ibid., P. 81.

¹¹⁷ Potter, P. 81.

¹¹⁸ G. Sale : The Koran : Plenary- Sale OP. Cit., P.39

word of palmer, “That the best of the Arabic writers has never succeeded in producing anything equal in merit to the Glorious Qur’an.”¹¹⁹

However often we turn to it, at first disgusting us each time a fresh, it soon attracts astounds, and in the end enforced our reverence. Its style, in accordance with its contents and aim is stern, grand, terrible- ever and anon truly sub time....Thus this book will go on exercising through all ages a most potent influence”¹²⁰.

Literature supplies material for writing history of a certain age. But the Qur’an is such a literature that provides ample authentic materials to write history of different periods of the world. In literature generally the feeling of romance is created by fables and legends and those are imaginary. But in the Qur’an romance is created by real facts – the nocturnal journey of the Prophet from earth towards the heaven, which is known as Me’ raj.¹²¹

The Holy Qur’an is the unique production in the world literature. The greatness and reasonableness of its ideas, sublimity sincerity of its expression are still unsurpassed. No other book but the Qur’an has dealt with so many a subject of Religious, Social, Economic, Political, and Judicial. The Qur’an is the charter and constitution of the Muslim faith which afford

¹¹⁹ Ibid. P. 48.

¹²⁰ Hughes’s Op. Cit., P.526

¹²¹ M.A. Hanifi Op. Cit.

the most adequate means for securing the welfare of men in this world and ensuring their salvation in the next.¹²²

Arbuthnot in M.A. Hanafi opines that from the literary points of view, the Qur'an is a specimen of the purest Arabic, written in half poetry and half prose. It has been said that in some cases grammarians have adopted their rules to agree with certain phrases and expressions used in it and that through several attempts have been made to produce a work equal to it, as far as elegance writing is concerned, none has as yet succeeded.¹²³

The glorious Qur'an itself testified this through the following verses:-

1- (وإن كنتم في ريب مما نزلنا على أبدنا فأتوا بسورة من مثله وادعوا

شهداءكم من دون الله عن كنتم صادقين) (البقرة: 23)¹²⁴

2- (قل لئن اجتمعت الجنّ والإنس على أن يأتيوا بمثل هذا القرآن لا يأتون

بمثله ولو كان بعضهم لبعض ظهيرا) (الإسراء: 88)¹²⁵

3- (أم يقون افتراه قل فأتوا بسورة مثله وادعوا من استطعتم من دون الله إن

كنتم صادقين) (يونس: 38)¹²⁶

Meanings :- “ And if you are in doubt As to what we have revealed from time to time to our servant, Then produce a Surah like thereunto; And call

¹²² M.A. Hanifi ; Ibid.

¹²³ F.F. Arbuthnot : The Construction of Bible and the Koran, P.5

¹²⁴ Qur'an (1 : 23)

¹²⁵ Qur'an (17 : 88)

¹²⁶ Qur'an (10 : 38)

your witnesses or helpers (if there are any) beside God, If you (doubt) are true.” Q.2:23.1 ¹²⁷

Say: “ If the whole of mankind and Jinn were to gather To produce the like of this Qur’an, they could not produce The Like there- of, even if They backed each other.” Q.17:88. ¹²⁸

“ Or do they say, He forged it”? Say : “ Bring then A Surah like unto it, And call (to your aid) Anyone you can, Besides God, if it be, ye speak the truth!” Q.10:38. ¹²⁹

In fact, the Qur’an as a piece of literature stands pre-eminently above all. Its contribution to the development of Arabic language and Islamic studies are incalculable. It is the mother of all the branches of Arabic literature and all Islamic rites.

The Recitation of the Glorious Qur’an

The following are the Sahabas (Companions of the Prophet who achieved the perfect idea of recitation as they learned directly from the Prophet (S.A.W). These are :- Usman bin Affan – the third caliph of the Prophet (S.A.W); Ali bin Abi Talib – the fourth caliph of the Prophet (S.A.W); Abdullah bin Mas’ud – the renounced companion of the Prophet (S.A.W);

¹²⁷ Abdullah Yusuf Ali. The Holy Qur’an, Text and Commentary, The Islamic Center, W.D.C. (1975)

¹²⁸ Ibid.

¹²⁹ Ibid.

Abu Darda'I – a braved companion of the Prophet (S.A.W) and Abu Musa al-Ashari- the companion of the Prophet (S.A.W).¹³⁰

After 150 A.H. the seven authoritative of recitation were conducted and accepted. These are;-

- I- **نافع المدني (Nafi' al Madani)**– His name is Bin Abdurrahman bin Abi Nu'aim. He was born in the year 70 A.H. and died in 169 A.H. He is the greatest authority of Ilm al-Qira'a. He was originally from Isfahan. He was the most reliable and pious person. He was deep black but grateful in his face. He has pleased and pleasant manner and highly respected by the Ulama'u of his time. He acquired the knowledge of several Qira'a from the group of Tabi'un, i.e. followers of the companions of the Prophet (S.A.W) The number of his Students reached up to 70. Many distinguished scholars have excelled in his Qira'a. Prominent among them was Imam Malik bin Annas, a great scholar in the sciences of Qira'ah. Who prayed in the Prophet Masjid at Medina for 60 years.¹³¹
- II- **(Qalun) – قالون** – His name is Abu Musa – Isa al Zarqi. He was born in 120 A.H. and died in 220 A.H. He was the Qari of Medina and its environs. It is Said that he was a step son of Nafi in view of popularity and excellent recitation. He was nick-named Qalun which means good and renown. When he was asked that how much he has benefited from the recitation of Nafi', he reported that he benefited immensely which he cannot count.

¹³⁰ Sheikh Ahmad Ibrahim al-Surti Pakistani- Senior Lecture , UDUS Lecture Notes (1986)

¹³¹ A.I. Surti, Ibid.

So much so that Nafi' himself allocated a pillar in the Masjid and granted him the permission to teach the recitation of the Holy Qur'an and recommended some students to him. When Qalun was asked on how many students benefited from his teaching, he answered – A large group of them benefited from his lecture. He was some – how-deaf but could even correct some mistakes by means of deep experience from looking at the lips and the movement of the mouths.

132

III- **ورش (Warsh)**– His name is Usman bin Sa'id al-Qibtiy al- Misriy and was nicknamed Warsh. He was born in 110 A.H. and died in 198 A.H. he was the Sheikh of al-Qurra'u, who had made some researches and was regarded as the Imam who recited the Qur'an during his time. The leadership of Qira'ah went to him at Egypt in his time. Warsh travelled to Nafi in Medina in 155 A.H. and completed the recitation of Qur'an with Nafi several times. He was regarded as an authority, in Qur'an recitation. He had a melodious voice which had never disgusted the listener. Whenever he recited, he manifested each and every aspect of Tajweed.

¹³² Ibid.

He was short of pale – radish complexion, and used to wear short cloth and appear to be a bearded. Nafi used to call him **الورشتان** - the name of the bearded man, which was later changed into – Warsh (**ورش**).¹³³

IV- **ابن كثير المكي (Ibn Kathir al Make)**- His name is – Abdullah Abu Sa'id al-Attar (**العطار**). He was a Persian origin. He was the Imam of the people of Makkah in Qira'ah. He was born in 45 A.H. and died in 120 A.H. he narrated from many companion of the Prophet (S.A.W) He was able to meet Abdullah bin Zubair ; Abu Ayub al-An sari; Annas bin Malik and others.

A large number of the group of scholars narrated Qira'ah from him. The Prominent among his students were; Ma'ad Hamzat bin Zaid al – Thaqafi; Khalil bin Ahmadi; Isah bin Umar; Safyan bin Uyainah and others. He was very eloquent and fluent in his speech and very fat in Body. He was always peaceful and tranquil.

Bin Kathir was the Imam of Qira'ah and people were united with him in his Qira'a until his death. He was the most learned person in Arabic and then a Muja hid.¹³⁴

¹³³ A.I. Surti. Ibid.

¹³⁴ A. I. Surti, Ibid.

- V- **البذي (al Bazzi)** - His name was Ahmad bin Muhammad Abu Abdullah, Abu Hassan al- Bazzi. He was the Qari'u of Makkah and was the Mu'azzin of the 2nd Masjid. He was born in 170 A.H. and died in 250 A.H. he was a Persian origin. He acquired his education from his father, also from Abdullah bin Ziyad, Ikramat and many other prominent Ulama'u of his time. ¹³⁵
- VI- **قنبل (Qunbal)** – His name is – Muhammad bin Abdurrahman al-Mahdhufi al Qunbal. He was nick – named – Qunbal (**قنبل**) who was regarded as Sheikhul – Qira'a. Many schools benefited from his narrations. He was the leader of Qurra'u in the whole Hejaz in his time. ¹³⁶
- VII- **حفص (Hafts)**– His name is Abu Amr Abdullah bin Ala, popularly known as Hafts. He was born in Basra in the year 107 A.H. and settled at Kufa and died there in 154 A.H. His mode of Qur'anic recitation or reading the Holy Qur'an was from Muja hid – Sa'id bin Zubair. He was the chief of Hafts mode of Qur'anic recitation. ¹³⁷

¹³⁵ A. I. Surti

¹³⁶ Ibid.

¹³⁷ Sheikh, A.I. Surti, Ibid.

The Qur'an has been enumerated and communicated in seven different dialects, these dialects are as follows:- ¹³⁸

1. Quraish	-	1- القريش
2. Kinanata	-	2- الكنانة
3. Assad	-	3- الأسد
4. Huzay	-	4- الهذي
5. Tamim	-	5- التميم
6. Dobb at	-	6- الضبة
7. Quays	-	7- أقيس

With the contribution of these Qurra'u, the evolution of Qur'an exegesis and Translation gained its perfect ground, in Africa and the whole world.

¹³⁸ Surti. Ibid.

Tafsir.

The definition of the word – Tafsir’. – Al- Tafsir implies as the exegesis of the Holy Qur’an. Although others imply the translation of the Qur’an in to other languages as Tafsir, but the Tafsir is nothing beyond the getting of a simplification of the Qur’anic words in to Arabic language. Thus al-Ta’wil is the metaphorical expression of the Holy Qur’an and al-Turjum meaning translation.¹³⁹

According to Fahd Bin Abdurrahman of Teachers college Riyadh –Tafsir is the knowledge through which a person understand the Book of Allah the Most High as simplified by His Prophet Muhammad (S.A.W) for the general guidance of Man-kind.¹⁴⁰

In another account as stated by Abdurrahman I. Dai, Tafsir is a name given analysis of the Qur’anic words in Arabic language.

The word Tafsir is derived from the Arabic word ‘fassara’, that is to explain or give an analysis to a certain interpretation of either Qur’anic or rhetoric means. Therefore the word Tafsir is literally meaning to explain the Qur’anic verses by giving the meaning of a certain expression, but in reality, the meaning of Tafsir in an analysis of the Qur’anic world or expression in Arabic not in any other language. To give the meaning or explanation of the Qur’anic interpretation in other language beside Arabic is Turjum i.e. translation.¹⁴¹

¹³⁹ Abu Am mar Mahmud al-Misriy, Haqq al-Qur’an Mu’assas al-Haqq al-Islamiyyah. Maktabat al-Sofa (2008) – Egypt.

¹⁴⁰ Fahd bin Abdurrahman bin Suleiman, Dirasat Fi Ulum al-Qur’an. al-Taubate al-Riyadh, Saudi : Arabia (1998)

¹⁴¹ Ibid.

Apart from the Tafsir in the time of the Prophet in which the prophet used to give the explanation and meaning of any verses or surah revealed to him from the highest being to his companions, the Tafsir can be of two kinds, that is :

(1) Tafsir bill –Ma’athur

(2) Tafsir bill- Ra’ayi ¹⁴²

1) Tafsir bill – Ma’athur- This is a kind of Tafsir conducted by relating number of the words of the Prophet (S.A.W).e.g.

a. Tafsir by Bin Kathir called – Tafsir al-Qur’an al-Azeem.

al-Dorr al-Mansur Fil Tafsir bill Ma’athur by Imam al-Suyuti.

b. Jami’ al-Bayan Fil Tafsir al-Qur’an by Bin Jarir al-Tabari.

2) Tafsir bill Ma’aqul Wa bill Darayah- That – is Tafsir bill- Ra’ayi, this is another kind of Tafsir conducted by using rational approach, that is logical method or personal opinion. It is the own intellectual reasoning, initiative and the development of exegesis in the light of linguistic and mystical interpretation of the Holy Qur’an and took the following forms :- ¹⁴³

(a) Al-Tafsir al-Lughwi, (the linguistic Tafsir), e.g.

I. Tafsir al-Kashaf by Muhammad bin Umar

II. Tafsir al-Zamakshari (Mu’tazilite)

III. Tafsir al-Bahr al-Muhit, by Abi Hayyan (al-Andalusia).

¹⁴² Abdurrahman I. Doi, The Basis of Shariah. Logos Islamic Publication Bureau, 1970

¹⁴³ Ibid.

(b) Al-Ta'wil – Falsify wal-Tasauwuf (the Sufi work or Philosophical interpretation). The Most famous work of this kind are :-

- I. Mafatih al-Ghyb by Imam Fakhr al-Din al-Razi.
- II. Al-Lubub Fi Ma'ani al-Tanzil by al-Khazim.

(c) Al-Isra'iliyyat (the explanations and narrations received from newly converted Jews).

The works in this category are :-

- I. Tafsir bin Hayyan.
- II. Tafsir al-Jussas

(d) Al-Tafsir Ayats al-Ahkam (commentary on the verses of injections). The outstanding work of this class are :-

- I. Ahkam al-Qur'an by Bin al-Arabi al-Malik.
- II. Tafsir al-Qurtubi.

(e) Tafsir al-Ruwayat wall Darayah (Commentary through narration and proof) The outstanding works in this category are:-

- I. Tafsir Bin Kathir
- II. Fathul-Qodir by al-Shaukani.

The famous Mufassirin (commentators): The following are the distinguished Mufassirin who taught their disciples (followers) Tabi'un in different centers of learning:-

1. Aisha Bint Abi Bakr – settled and taught in Medina.
2. Abdullah Bin Amr bin al-As – Settled in Medina.
3. Abdullah Bin Umar also- settled in Medina.
4. Abdullah Bin Abbas – Settled and taught in Mecca.

5. Abdullah Bin Mas'ud – Settled and taught in Kufa.
6. Ali Bin Abi Talib also settled in Kufa.¹⁴⁴

The above mentioned companions were the most distinguished scholars who taught the theoretic uncorrupted Tafsir to their followers i.e. Tabi'un. During their period of time, Tafsir was not distinguished with Hadith, the followers and disciples were taught simultaneously, simply because the transmitting or teaching of the Holy Qur'an was taught in the form of Hadith.¹⁴⁵

The Source of Tafsir

The sources of Tafsir is the al-Hadith of the Prophet Muhammad (S.A.W). it also includes the Arabic literature and poetry as used by Abdullah Bin Abbas. This certainly helps not only in understanding the language, but also in imposing and imparting the ideas. Aisha (R.A) has also used likewise.¹⁴⁶

The Stages of Tafsir

According to Abdurrahman I. Doi, the stages of Tafsir has started with the period of the Prophet (S.A.W), that is Tafsir Fi Asr al-Nabiyi. This is the development of Tafsir in the life-time of the Prophet Muhammad (S.A.W). Companions of the Prophet used to contact the prophet in person for some brief or detailed explanation of a certain expression of the Holy Qur'an. This kind of Tafsir was conducted by giving an explanation of some expression of the Holy Qur'an which was later transmitted to the followers of the Sahabas, that is Tabi'un.

¹⁴⁴ Dr. Abdurrahman Ibrahim Surti, Usman Dan Fodiyo University Lecture notes (1986)

¹⁴⁵ Ibid.

¹⁴⁶ A. I. Surti. OP. Cit

This stage of Tafsir came to an end when the Prophet died. Therefore, there was no Tafsir bill Ra'ayi during the life-time of the Prophet (S.A.W)¹⁴⁷

The second stage of Tafsir is the one in the period of companions, i.e. the Sahabas. The Prominent authorities in this period are :- 1. Abdullah Bin Abbas, 2. Abdullah Bin Umar, 3. Abdullah Bin Mas'ud and 4 . Aisha bint Abu Bakr Um al-Mum nun.¹⁴⁸

Abdullah Bin Abbas is one of the most popular amongst the prominent Mufassirin in the Sahabas for he only referred to good and authentic Hadith at the time when most of the Ahadith were forged and corrupted. He had therefore played a vital role concerning the Tafsir and transmitting the Quranic verses.¹⁴⁹

The third stage is the Tafsir during the period of Tabi'un. This is the period when documentation of Tafsir started. Muhammad Ibn Jarir al-Tabari was the first person to write the formal Book of Tafsir.

Jarir Incorporated with so many kinds of Hadith in his book of Tafsir. The title of the book he wrote is called Jami' - al- Bayan Fi Tafsir al-Qur'an.

After Jarir, the second scholar who wrote the book of Tafsir in this stage was Bin Kathir. There are also another group of scholars of Political society who wrote the book of Tafsir such as Shiites who conducted and wrote the book of Tafsir al-Mutasawuf i.e. Sufi Tafsir.

¹⁴⁷ Ibid.

¹⁴⁸ Ibid.

¹⁴⁹ A. I. Surti. OP. Cit

Mu'tazilite had also got their own cleared principles, that is the concept of Tauhid and the concept of Manzil baina Manzitaini, such group of people accepted Islam and corrupted it later. They were proved to be as the neutral group of people.¹⁵⁰

The Requisition for Tafsir Writing

The Tafsir writing is a very serious matter, because it is so intimately concerned with the faith (Iman) of every Muslim. Explaining the Holy Qur'an is the basis of its translation on ones own personal opinion and reasoning cannot be regarded as a Tafsir-Writing. Those who indulge in interpreting the Qur'an with the help of their fertile brain and unbridled whims could do well to remember the following warning of the Prophet Muhammad (S.A.W):

من قال من القرآن برأيه أو بما لا يعلم فليتبوأ مقعده من النار ((البخاري ¹⁵¹...))

Meaning – “Whosoever speaks about the Qur'an according to his own thoughts or without knowledge should prepare his seat in the Hell-fire”

¹⁵⁰ Ibid.

¹⁵¹ Sahih Bukhari, Vol. III.

Qualities of Mufassirin

Before a person should take up Tafsir writing or saying, he should possess the following qualities:-

- I. Possess a sound knowledge of Arabic language, Muja hid has said : “ Tafsir is not pars sable for one who is not ‘Alim’ (scholar) in the Arabic language.” The Qur’an itself says : “ Sure, we have it in Arabic (Qur’an) that you may understand.” Q.43:3.

" إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ " ¹⁵²

- II. Be well-grounded in Ilm –al-Ma’ani. i.e. knowledge of Rhetoric.
- III. Have a sound and thorough knowledge of the Hadith literature and sciences of Hadith.
- IV. Have a sound knowledge of Asbab al-Nuzul (Reason for Revelation) of the different verses from the Hadith.
- V. Have a thorough knowledge of Nasikh and Mansukh (abrogation of one verse by another)
- VI. Have a good knowledge of Usul al-Fiqh (Principles of Islamic Jurisprudence).
- VII. Posses knowledge of Ilm al-Tajweed (The sciences of recitation of the Holy Qur’an)
- VIII. Be a man of Taqwa (Piety).

¹⁵² Qur’an : 43:3.

2.5 Historical Development of Qur’anic Schools with Particular Reference to Nigeria.

According to Sheikh Hammed Alkali and Professor A.B. Fafunwa in their contributions to the development of Qur’anic schools from their respective books of studies:- A note on Arabic Teaching in Northern Nigeria, Kano Studies and History of education in Nigeria respectively proclaimed that Arabic is in many respect the classical language of West Africa and in the non- Arabic – speaking Muslim countries. According to them, Arabic is studied because it is the language of the Qur’an and therefore, has great spiritual value. Indeed, the history of teaching Arabic is known throughout the Islamic world, particularly in the non- Arab world, where it led to the spread of Islamic system of teaching.

This is one of the reason why the elementary Arabic schools in Nigeria were called Qur’anic schools, as both Arabic and Islam are taught simultaneously. When a pupil begins to read the Arabic alphabets, he does so with an intention to read the Qur’an. Thus two types of Qur’anic schools developed in Hausa land Makarantar Allo or “Tablet – schools” and Makarantar “*Ilmi*” or the higher school. The first school meant for beginners while the higher school embraces all aspects of Islamic studies.¹⁵³To testify the issue of teaching and learning in the Qur’anic schools-

¹⁵³ A.B. Fafunwa : History of Education in Nigeria George Allen and Unwin, London. 1974. P. 55.

One of the Islamic Traditions states that” the best man among you is the one who learns the Qur’an and then cares to teach it”. Islamic learning began on this prophetic advice,¹⁵⁴ with the result that teaching religion to others was considered a duty for which a person should expect his reward from God. The system of teaching and learning the Qur’an and Arabic language started in Northern Nigeria where the teacher in the early stage depended for their living on charity or to be precise on sadaqah; which is prescribed – *Fi Sabil- Allah*, (in the way of Allah).¹⁵⁵

This noble principle, which was successfully applied in the early stage of the development of Islamic education, reduced the status of a teacher (Mu’allim) to that of a mere beggar ; he came to occupy socially a rather low status. He had to wander from place to place looking for charitable Muslims to patronize him and give him food and shelter. Whenever his effort were not sufficient to procure the bare necessities of life, he had to send his pupils from door to door asking for charity. They were considered to be Muhajirun (emigrants) who had left their homes in search of knowledge.

Even today a pupil (undergoing training) in the traditional way of education is called *Almajiri* in Hausa, which is a corrupt form of *Al-Muhajir*, meaning an emigrant. But the higher grade of teachers, the *Ulama’u*, who were deeply learned in the science of Qur’an and Hadith, Islamic theology and etymology, were highly respected in the Northern states, right from the time that Islam was brought to Hausa-land and Kanem- Bornu area.

¹⁵⁴ A. R. I Doi, Introduction to the Hadith: Lagos Islamic Publication Bureau, 1970, P. 90.

¹⁵⁵ Hamidu Alkali, A Note on Arabic Teaching In Northern Nigeria; Kano studies, No 3 (June 1967), P.11.

The rulers employed Muslim scholars as administrators since they could correspond with the North African Muslim rulers in Arabic language. It was because of this royal patronage that a large number of scholars came to the Western Sudan from the Maghreb and Egypt.¹⁵⁶

Then came the Jihad period of Shehu Othman Dan Fodiyo. The Shehu was a revivalist (Mujaddid) who fought in order to reform the Muslims in Northern Nigeria. The Dan Fodiyo efforts to remove syncretism from the beliefs and practice of Muslims is very vital. His most outstanding reform within the Hausa Muslim Community of his time was the education of women. In his book- Nur al-Albab he said : “ They treat their wives and daughters like household implements which are used until they are broken and then thrown on the rubbish heap. For God sake, how can they abandon their wives and daughters in the perpetual darkness of ignorance while they daily impart their knowledge to their students. This is nothing but error because they are instructing their students in this manner out of sheer egotism and hypocrisy.¹⁵⁷

Dan Fodiyo again repeated the need for educating women in his famous work Ihya al-Sunnah: “ Of anyone says that a woman is generally ignorant of these matters (for examples matters relating to business transactions) my reply is that it is incumbent upon her to Endeavour to know these (commercial regulations) as it is binding upon her to know about other matters pertaining to her religion like ablution, fasting and praying.”¹⁵⁸

¹⁵⁶ Alkali, Ibid. P. 12

¹⁵⁷ Shehu Othman Dan Fodiyo, Nur al-Albab, manuscript preserved in Waziru Muhammad Junaidu History Bureau Sokoto.

¹⁵⁸ Shehu Othman Dan Fodiyo, Ihya al-Sunnah Wa Ikhmad al-Bidah, manuscript preserved in Waziri Muhammad Junaidu, History Bureau Sokoto Nigeria.

The message of Dan Fodiyo female education among the Muslims in Northern Nigeria became a matter of pride. It also encouraged for free women education at all academic levels as introduced at present time by one of the civilian governors of Northern Nigeria (Alhaji Sule Lamido – The Governor of Jigawa state of Northern Nigeria 2007-2015).

This if continues will motivate the women folk to quest for knowledge from all academic subjects of the Nigerian educational carriers.

The Jihad of Dan Fodiyo was followed by a literary resurgence. The Shehu's two daughters as mentioned earlier were highly educated and their literary contribution has come down to us as specimens of learning among Muslim women in Islam in West Africa. His elder daughter as earlier mentioned – Nana Uwar Daje gave religious instructions and lessons on Islamic studies, law and jurisprudence.¹⁵⁹

The Shehu's younger daughter- Nana Asma'u, was a renowned poetess. Shehu allowed women to attend his lectures and preaching's in an attempt to practice what he himself preached.¹⁶⁰

This high standard of Arabic and Islamic education continued until the coming of the British to Nigeria in the middle of the nineteenth century.¹⁶¹

¹⁵⁹ Shehu Othman, Ibid.

¹⁶⁰ Shehu Othman, Ibid, P.56.

¹⁶¹ Fafunwa OP. Cit, P.57.

According to Professor A.B. Fafunwa, the Southern part of Nigeria, particularly Yoruba land, was known to Muslims long before Islam actually reached there. He said that Ahmad Baba of Timbuktu had mentioned Yoruba land as a country where unbelief predominates and Islam is rarely found.¹⁶² Since Ahmad Baba died in 1627, as he said, “ we can safely assume that the Yoruba country was known to Muslims in the seventeenth century or earlier.¹⁶³ Samuel Johnson in his History of the Yoruba suggests that Islam came to Yoruba land towards the close of the eighteenth century :¹⁶⁴ “ That is to say, Islam had certainly reached Southern Nigeria long before the Jihad of Othman Dan Fodiyo in 1804.¹⁶⁵

It is important to note that whenever Islam spread, the rudimentary knowledge of the Qur’an, the Hadith and the Shariah (Canon law of Islam also began to be taught to the followers of the religion of Islam. By 1830, some learned scholars of Islam came to Yoruba land from North through Ilorin. We hear of scholars like Ahmad Qifu and Othman bin Abu Bakr who came to Ibadan during the reign of Oluyedun within the first few years of the foundation of Ibadan town.¹⁶⁶

¹⁶² Fafunwa, Ibid. P.57.

¹⁶³ Fafunwa, Ibid. P.57.

¹⁶⁴ Samuel Johnson, History of Yoruba (Rutledge, 1966)

¹⁶⁵ Ibid.

¹⁶⁶ Samuel Johnson, Ibid.

Othman bin Abu Bakr was a learned scholar who hailed from Katina, a seat of Islamic learning at that time, and had settled down to teach and preach Islam in the Southern Nigeria, either at Ijebu-Ode, Abeokuta or Ibadan.¹⁶⁷ He was made an Imam of the Ibadan Muslims in 1839. Ilorin had become a center of Islamic learning at that time, and we hear of a large number of small Qur'anic schools (Madarasah) and institutions of higher learning to which scholars from Katsina, Kano and other parts of West Africa came.¹⁶⁸

Sheikh Adam Abdullah Ilorin has mentioned in his Arabic work – *Al-Islam Fi Nigeria* (Islam in Nigeria) the name of some learned men and scholars who were responsible for the foundation of Islamic learning in Ibadan. The famous among these scholars was Sheikh Abu Bakr bin al-Qosim who originated from Ibadan but whose father had settled at Ilorin and was also trained there. He started a large Madarasah where he taught Arabic grammar, theology, Qur'anic studies and the prophetic Traditions. Students gathered round him from different parts of the country and he produced some notable scholars like Aminullah, a refugee of the Ijaye war, Malik bin Husain from Ikoyi, Lagos, and Harun the Son of Maitami, a chief in Oshogbo.¹⁶⁹ Many scholars went from Ibadan to Ilorin to acquire Islamic knowledge. One such scholars was Sheikh Saleh bin Abdul Qodir who studied hisab (arithmetic) under Sheikh Muhammad al-Busari of Ilorin.¹⁷⁰

¹⁶⁷ Fafunwa OP, Cit. P. 57.

¹⁶⁸ Ibid.

¹⁶⁹ Adam Abdullah Ilorin, *Islamic fi Nigeria*. Nafiat Mistafidat (1978, P. 36-38).

¹⁷⁰ Fafunwa OP. Cit. P.58.

The pilgrimages from the Southern Nigeria took the route from Ibadan to Oyo, Iselin, Shaky, Kisi, Ibariba, Sokoto in Northern Nigeria, and Fasher in the western Sudan, up to Khartoum and Saw akin in the eastern Sudan up to port- Sudan to Saudi Arabia. Trade and commerce were always influenced by them, they offered excellent examples of Islamic rituals, Mosques were built in these towns and Qur'anic schools were established to the rudiments of the Qur'an.¹⁷¹

As mentioned before, the main center for Islamic learning was at Ilorin. But as time passed, Ibadan also became a reputed center of learning, especially under Sheikh Harun, a disciple of Sheikh Abu Bakr. It is said that Sheikh Harun's scholarship became so famous that scholars came from as far as Sudan and Sokoto to teach, and were often maintained financially by the Sheikh Harun.¹⁷² In this way a large number of Yoruba scholars were attracted to Ibadan of Ilorin to get their higher training in Islamic learning, and on completion returned to their home towns to establish similar Madarasah or Quranic schools. As a result of this, Quranic schools are found in almost every town and even in small villages where there are only a few Muslim families.¹⁷³

Late Dr. Aliyyu Abu-Bakr a onetime lecturer with Bayero University Kano Nigeria has further noted in his Book- *As-Tsaqafat al-Arabiyyah Fi Nigeria* that the schools for learning are divided into two sections:

¹⁷¹ Fafunwa, Ibid P.8.

¹⁷² Fafunwa, Ibid. P.59.

¹⁷³ Fafunwa, Ibid. P.59.

The first one is the school in which the pupils are learning Qur'anic recitation only.

The second one is the school in which the pupils are learning recitation as well as memorization of the glorious Qur'an.

The first school is just an elementary stage. These schools can be found in many areas in towns and villages, they are usually called Makarantar – Allo; as the pupils are learning through the writing of some verses of the Qur'an on the wooden slates thereby reciting in repetition and memorization. With this method, they can manage to learn how to recite the verses of the glorious Qur'an in a correct form and manner.¹⁷⁴

In this stage, according to Abu Bakr, a pupil is anticipated to learn and memorize from the Surah of al-A'ala to the Surah An-Nass or invariably from the Surah al –Fateha to the Surah al-A'ala.¹⁷⁵

The methods and curriculum of learning in this stage is that the pupil starts from learning alphabets which are normally written on his slate by his teacher without any vowels adornment; then he writes Surah al-Fateha by starting from writing *A'Udhu-Billahi Mina-Shaitani-Rajeem* and *Bismillahi-Rahmanir-Raheem* Surah al-Fateha after the alphabets without any adornment of vowels, then Surah An-Naas, then Surah Al-Falaq, etc. all these can be assisted by the teacher up to the Surah al-Hummazat. Then he returns back from the beginning of Surah al-Fateha, written with vowels adornment up to the place where he stops in the beginning, and here after proceed up to the Surah al-A'ala.

¹⁷⁴ Dr. Aliyyu Abu-Bakr, *As-Thaqafat al-Arabiyyah Fi Nigeria*. Beirut Lebanon, 1973. P. 150.

¹⁷⁵ Ibid. P.150.

Abu Bakr has also mentioned some colleges founded across the Northern Nigeria for reciting and memorizing the Glorious Qur'an, these included:-

1. College for Quranic Memorization - Founded in the city of Bornu that is Maiduguri and other towns of Bornu area. The pupils usually attend this college after they mastered the methods of writing and have a knowledge of alphabets.¹⁷⁶

The methods of learning in this college is that the pupil will first start by writing one-over- eight ($\frac{1}{8}$) of the Hizb from the Surah of al-Baqarah on his slate and normally takes – what he might have written to his teacher for recitation in the presence of the other colleagues by taking care of all rules and regulations outlined for correct recitation. That is “Tajweed”. After this, the pupil will go ahead for memorizing what he wrote and recited, after which he re-recite again to his teacher, in order to make sure that the pupil has fully memorized what he wrote. Then the teacher will ask him to go ahead to the next Hizb.

The pupil will continue in this methods until such a time when he memorizes the whole of the Glorious Qur'an under the supervision of his teacher. From thereon, the college will arrange for the graduation ceremony of the pupils who memorize the whole of the Glorious Qur'an, where a feast will take place in form of walima' which is usually called Saukar Karatu After this, the college will give a new name for those who memorized the whole of the Holy Qur'an. That is Hafiz"- means the one who has mastered and memorized the Glorious Qur'an with an ample Tajweed.

¹⁷⁶ Ibid. P. 151.

2. Ma'ahad al-Diniyyat or – The college of Islamic Studies.¹⁷⁷ Most of this college started right from the nineteenth century to the twentieth. There are many of such colleges in our cities and towns of Northern Nigeria.

In most cases, such Ma'ahad are usually furnished with some spread mats in the house of the teacher or in the Masjid or any other place prepared for running its programmes. There is no defined time for graduating from this college, and the pupil can withdraw from attendance at any time he wishes that he learns what could assist him in conducting some regular and compulsory Islamic rites.

The teachers and their methods of teaching is divided into two. That is there are some teachers who are well versed in many sections of Islamic studies, who can teach the pupil on any book or type of Islamic subject that they are willing to learn. These teachers are called Mutakhassis or Mutafannin. And there are other teachers who mastered only one section or subject. Thus they can only teach the subject that they know.

The methods for learning in this college is that the pupil or student will start from learning simple subjects of Islamic Studies, then he continues to learn other books of Lughah, Nahwu, Hisab, Tafsir, Hadith, Sarf, Balagha, 'Tarikh', 'Mantiq', and al-'Urud'. The pupil has to know and master all of the above mentioned subjects usually from one teacher, that is 'Mutafannin'.

The pupil will proceed from this stage to the next, to the extent of knowing other subjects such as 'Tauhid', 'Adab', Theology and other important Islamic subjects from the teachers who specialized in it.¹⁷⁸

¹⁷⁷ Abu Bakr Ibid, P.155.

¹⁷⁸ Abu Bakar, Ibid., P.155.

He will continue learning from one master to another and from one stage to the other until such a time when he becomes one of the aforementioned teachers, that is Mutakhassis or Mutafannin. There is no defined time for graduation, however the pupil may stop learning when all his masters have died.

There are multitude of such two mentioned colleges across the Northern Nigeria. Some are following the methodology of learning Qur'an recitations and memorization until when they master all. While some are following the methodology of learning subjects of Islamic and Arabic studies until they either become 'Mutakhassis' or 'Mutafannin'.

Such colleges are :- Ma'ahad Sokoto –

- I. **The first Ma'ahad' of Sokoto** – was founded by Sheikh Usman Dan Fodiyo himself.¹⁷⁹
- II. **Ma'ahad of the first Waziri of Sheikh Usman Dan Fodiyo** - who was Sheikh Muhammad Gidado. It is one of the biggest college which helped in training large number of students from many cities and towns of Northern Nigeria.¹⁸⁰

¹⁷⁹ Ibid., P.159.

¹⁸⁰ Ibid.

It is one of the Ma'ahad that existed in the life time of Sheikh Usman Dan Fodiyo. Large number of companions of Sheikh Usman had attended this school. The college methodology of teaching and learning was that its students had concentrated in learning Qur'an, Hadith, Theology and Politics. Some of the flag bearers of Sheikh Usman such as Mamman Kankiya and his son Sambo were the graduates of this college.¹⁸¹

- III. **Ma'ahad al-Uztaz Sheikh Mustapha** – who was one of the companions of Sheikh Usman. Sheikh Mustapha was not only the companion of Sheikh Usman, but his personal secretary and one of his scribes. His son Hassan continued with the college after the death of the father. Abdurrahman who was the son of Hassan continued with the college after the death of the father. He was a learn red person and used to teach his students-‘Fiqh’, ‘Luggah’, ‘Adab’, etc. From the morning to the evening.¹⁸²
- IV. **Ma'ahad Sheikh Ishaq** - who was popularly known as ‘Anifan’. He was very intelligent and knowledgeable. After his death, his son Usman had continued with the college. He was like his father that he never tired in parting knowledge to others. Some number of subjects such as –‘Nahwu’, ‘Sarf’, ‘Urud’ etc. were taught in this college.
- V. **Ma'ahad Sheikh Mustapha the second** - who was nick- named- Mallam Tafa. He was one of the companions of Sheikh Usman, and was intelligent and knowledgeable. He was given a hand of Marriage with the daughter of Sheikh Usman- Khadija.

¹⁸¹ Abu Bakr, Ibid, P.160.

¹⁸² Ibid, P.161.

Mallam Tafa had a son with Khadija who was named Abdul Kadir. As his father he was an ‘Alim’ and Mutafannin. He continued with the Ma’ahad after the death of his father. He wrote a book for History of Ballad Sudan. He also wrote some long verses of poems and prose which his pupils made a good references of.¹⁸³

Ma’ahad of Gwandu- The colleges in Gwandu had existed almost at the same time with those colleges in Sokoto Simply because, Gwandu was the second capital of Sokoto caliphate after the death of Sheikh Usman Dan Fodiyo who had left a will for dividing the Sokoto caliphate in to two political zones to be headed by his Son Muhammad Bello and his Brother Sheikh Abdullahi Fodiyo in Sokoto and Gwandu respectively. Other number of colleges existed and trained some large number of Students in various courses of Islamic studies such as:¹⁸⁴

- I. **Ma’ahad Imam Muhammad Mudi’** who was a student of Sheikh Abdullahi, who was very intelligent and knowledgeable. He continued with the school of Sheikh Abdullahi after the death of Sheikh Abdullahi Fodiyo and taught large number of students various courses of Islamic Studies.¹⁸⁵

¹⁸³ Ibid. P. 162.

¹⁸⁴ Abu Bakr, Ibid., P.165.

¹⁸⁵ Ibid., P.166.

- II. **Ma’ahad Muhammad Bukhari-** He was also one of the students of Sheikh Abdullahi. The latter ordered some of his students to join this college because of the efforts of the founder in parting knowledge to others. However the college had varnished shortly after the death of the founder.¹⁸⁶
- III. **Ma’ahad Alhaji Sa’id-** Who was very pious and knowledgeable. He was one of the popular students of Sheikh Abdullahi. He had four sons – Ahmad, Muhammad, Usman and Ali. Each became a pious and Alim who contributed immensely for training people in the caliphate.¹⁸⁷
- IV. **Ma’ahad Moddibo Kushandi-** He was one of the great scholar of Gwandu caliphate. He had three sons- Usman, Ahmad and Babu; and each one of these sons founded a school after the death of their father.¹⁸⁸
- V. **Ma’ahad Ahmad An-Nufuwi-** He founded school towards the end of twentieth century. Three of his sons had upgraded the college after his death, and large number of students have fully benefited with their contributions in training some courses of Islamic studies.¹⁸⁹

¹⁸⁶ Ibid., P.167.

¹⁸⁷ Ibid., P.167.

¹⁸⁸ Ibid., P.168.

¹⁸⁹ Ibid., P.168.

Ma'ahad of Kano- the extension for propagation of Islam had gained its ground shortly after the Arrival of Sheikh Maghili to Kano, at the end of fifteenth century, during the reign of Emir of Kano Muhammad Rumfa. Sheikh Maghili had never founded a college to serve for teaching Islamic or Arabic subject, because by that time Islam had already entered and spread into Kano area through the activities and propagation of Ghana and Songhai Empires who were already Muslims and had proceeded up to Kano for Islamic crusading and propagations. With these large number of people embraced Islam and learned much from the leaders of these two Empires. Thus colleges for teaching Arabic and Islamic studies were founded in Kano, Sokoto and Gwandu respectively.¹⁹⁰ In the middle of nineteenth century.

- I. **Ma'ahad Kabara-** The life history of this college is connected with the life history of Sheikh Umar Bin Mukhtar, who came to Kano in the year 1787 from the Northern Sudan, after visiting some towns on his way in quest of knowledge. However, he later withdrawn this ideas and became an active Sufi, conducting his Ibadat in the forest or Jangle, out of sight of the other people.¹⁹¹

When Shehu Usman waged his Jihad, it happened that he invited many people from different areas of Northern Nigeria to support his mission; amongst those invited was Shehu Umar Mukhtar in order to give a helping hand in propagating Islam.¹⁹²

When the Shehu Umar arrived to Kano for Islamic propagation he first settled at an area of Adakawa, not far away from Kurmi market.

¹⁹⁰ Abu Bakr , Ibid., P.169.

¹⁹¹ Ibid., P.169.

¹⁹² Ibid., P.170.

After the Jihad of Shehu Usman, Emirs mostly the flag bearers appointed by Shehu Usman had settled in their respective areas to continue with propagating Islam. Suleiman – the Emir of Kano and the flag bearer of Shehu Usman had invited Shehu Umar to leave Adakawa for Kabara area and asked him to open a Ma’ahad for training people on how to learn and practice their religion in accordance with teachings and dictates of Prophet Muhammad (S.A.W).¹⁹³

The Ma’ahad Kabara was composed by Shehu Umar Mukhtar for teaching many subjects of Arabic and Islamic studies, such subjects are ‘Tauhid’, Qur’an and other related courses for Islamic studies. Shehu Umar had traveled to Bornu, Katsina and Zaria, in order to have more knowledge for the development of Ma’ahad Kabara in Kano.¹⁹⁴

II. **Ma’ahad – Anna’ib-** This college was also founded by the Emir of Kano- Suleiman, when he appointed the Imam of his mosque to train the people on how to practice their religion on his behalves. The Imam Adam was a knowledgeable and well versed scholar, therefore a large number of students and pupils were trained in this college. Amongst the students were Wali Suleiman and Wali Abu-Bakr.¹⁹⁵

¹⁹³ Ibid., P.171.

¹⁹⁴ Abu Bakr Ilorin, Ibid., P.171.

¹⁹⁵ Ibid., P.171.

Imam Adam had appointed his brother Talha to serve as his deputy in the Ma'ahad, therefore Talha had continued with the college after the death of his brother. They taught theology, Fiqh, Tauhid and Qur'an in this Ma'ahad.¹⁹⁶

- III. **Ma'ahad Madabo** – This college had existed towards the middle end of nineteenth century. The name of the founder of this college was Shehu Umar Ba'ajume, who specialized in teaching Mukhtasar al-Khalil bin Ishaq' and some other books of Fiqh. Sheikh Ba'ajume had appointed his sons- Sheikh Abdurrahman al-Suyuti and Sheikh Abdullah to continue with the college. These two sons of the latter were knowledgeable and well versed like their father.¹⁹⁷

This Ma'ahad was popularly known in teaching an-Nahwu, as-Sarfu, and other Arabic related subjects. Sheikh Umar Ba'ajume was blessed with two sons like his father. Each one of them founded another school from this Ma'ahad for training people. These two sons of Abdurrahman are: Sheikh Umar and Sheikh Adam, and after the death of the first one, i.e. Umar, his son Ibrahim had continued with the college.¹⁹⁸

- IV. **Ma'ahad Tafsir** – For al-Hajj Nassir- and Sheikh Mai-Zaure' who was reading some Ayats' from the Glorious Qur'an and the latter i.e. Alhaji Nassir was translating and Explaining into Hausa language for the benefit of the audience around.

¹⁹⁶ Ibid., P.171.

¹⁹⁷ Ibid., P.172.

¹⁹⁸ Ibid., P.172.

After the death of the two Sheikhs, the son of Alhaji Nassir – Abdul wahab had continued with Tafsir after Sheikh Siddiq and Sheikh Madni, who were also the sons of Alhaji Nassir had continued with the Qur’anic Ethegeesis¹⁹⁹ after sheikh Abdulwahab.

V. **Ma’ahad Chiromawa-** This college was founded by Sheikh Yunus for teaching Hadith. He appointed his son Abu-Bakr to continue with the college, after his death, his son- Hassan who was nick-named Babbaku continued with the Ma’ahad. His son- Abdul Kareem took the mantle after his father. continue with the college. Abdul Kareem was well versed in Hadith sciences, and other related subjects. However, he did not stay long, and the college had ended after his death.²⁰⁰

VI. **Ma’ahad Imam Abi Muhammad-** Abdullah bin Jib reel bin Muhammad- who was nick-named ‘Bagwandu’ who got his knowledge at Gwandu. He later returned to his home-town- Zaria and opened the new college there. It was said that he was the one who brought and introduced the knowledge of Nahwu’ and ‘Sarf’ to Zaria. Just like Sheikh Rid wan who introduced and brought the knowledge of Fiqh to Zaria. He was later went to Kano and opened another college.²⁰¹

Ma’ahad of Katsina – In Katsina, there were also some number of Ma’ahad that existed for the development of Islamic Education. These included:-

¹⁹⁹ Abu Bakr Ilorin, Ibid., P.172.

²⁰⁰ Ibid., P.173.

²⁰¹ Ibid., P. 173.

Ma’ahad al-Hambali - Founded by Muhammad Gigama who hailed from Mali to the Northern Nigeria for Islamic propagation.²⁰² Others are:

- Ma’ahad Darma- Founded by Sheikh Abu-Bakr who used to teach Fiqh and Luggah and other related courses.
- Ma’ahad Suq-al-Qodimat – The founders of this college had the assumption that their far-fathers had come from Egypt, and the one who reached Katsina amongst their far-fathers was Usman bin Yahya bin Muhammad al-Bakariy, who founded this college.
- Ma’ahad Bafogaye’ Founders of this college were from a village known as Fago. The one who extended this college was Alhaji Abu-Bakr, who came to Katsina from that village, and founded this college for teaching learning and training Islamic studies subjects.²⁰³

Many other Ma’ahad had also existed in Zaria, Bauchi Katagum, Hadejia, Adamawa, Bidda, Ilorin, Ibadan to sample and mentioned but a few with the same methodology, curriculums and contents of subjects taught, for the benefit of multitude number of Muslims across the Northern and South- Western Nigeria.

²⁰² Ibid., P.176.

²⁰³ Abu Bakr , Ibid., P. 177.

These Ma'ahad and Colleges that the researcher mentioned are the fountain stones of the Qur'anic schools that emanated right from the time of Sheikh Usman Bin Fodiyo, up to the present time ; and it is the same traditional Qur'anic schools system of education that this research is much more concern for its Development and Integration, as well as mainstreaming them in to the new scheme of Universal Basic Educating in Nigeria.

With these traditional inclination and other loadable problems faced by the proprietors teachers and the students of the Quranic Schools in Nigeria, The Federal Govern of Nigeria, couple with the state governments, the local governments as well as the stakeholders and other social groups have thought that it is mandatory to intervene into the traditional Quranic school system for the general reformation integration and development for both Quranic Tsangaya and Islamiyyah schools across the country.

2. 6 Conclusion of this chapter :

This chapter is the frame work of the whole findings, thus it incorporates the traditional set up of Africa, the religious beliefs as well as some Geographical and Historical events of West Africa in particular, with Nigeria as a point of Discussion concerning the spread of Islam.

In this chapter, the researcher has briefly discussed about the geographical location of Africa which is almost surrounded by an ocean and crossed by some lengthy rivers . The Sahara desert encroachment as well as the factors responsible for the African Unity in terms of educational development are also stated and explained.

The African religious beliefs and the percentage of the followers in each country for both the religion of Islam, Christianity, and Native religion are also identified.

The religion of Islam which is revealed by Allah to His Prophet Muhammad (S.A.W) is fully discussed. The discussion about the Religion of Islam is also extended to the explanation of the Basic principles of Islam, its Simplicity and practicability as well as its completeness as a code of total life of human being.

The spread of Islami in Africa in general and West Africa in particular with regard to the routes through which it was spreaded all over the African countries are also identified and explained.

The factors responsible for the spread of Islam in West African states which includes – Jihad and Islamic crusading; Trade and Business ; Migration and the Activities of Ulama’u Adda’wah are also explained in details. The acceptance of Islam in Songhai and Kanem Bornu empires as well as Hausa – Land are also presented.

The Qur’an and its Sciences, that is Ulum al-Qur’an, which includes the meaning and the derivation of the Word-Ulum and Qur’an; the methods of Revelation; the composition of the Qur’an; the compilation of the Qur’an ; as well as the Historical, Political, Social and Economic Values of the Glorious Qur’an are fully discussed.

The Qur’anic sciences and its literal value, the recitation as well as Tafsir, that is the exegesis of the Glorious Qur’an; classification, sources and stages of Tafsir as well as Requisition for Tafsir writing and Qualities of *Mufassirin* are also discussed in this chapter.

Historical development of Qur’anic schools with particular reference to Nigeria, right from the time of Shehu Usman Danfodiyo to date, are also discussed by presenting the name of the founders of the traditional Qur’anic schools ; the places and towns where these schools were located as well as the curricular subjects taught in these schools and colleges.

The literal discussion of this chapter, which is a frame work of the whole findings will enable the students and all other people who lay their hands in this thesis to know much about the foundation of the Quranic schools in Nigeria and know the efforts and initiatives so far made by our Ulama’u, towards the Development of Qur’anic schools in Nigeria.

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CHAPTER THREE

Presentation and Analysis on the Integration and Reformation of Almajiri Education programme in Nigeria.

3.0. Introduction : First Attempt for Integration and Reformation of Qur'anic school in Nigeria.

3.1. An overview of various Reforms on Makarantar Allo in Nigeria.

3.2. Presentation of National strategic plan of Action for the Implementation of Almajiri education in Nigeria.

3.3. Activities to be undertaken by the States Universal Basic Education Board (SUBEB) for the National plan of Action on Integration.

3.4. Observation and Suggestions.

3.5. Conclusion.

3. 0 Introduction.

The first attempt for integrating the Arabic, Islamic and Qur'anic schools into the new system of education was raised at the conference for British Parliament in Northern Nigeria.

Professor Shehu Ahmad Said Galadanchi in his Book- *Harkat al-Luggah al- Arabiyyah wa Adabuha Fi Nigeria*, Proclaimed that the first effort for integrating the Arabic language and Islamic Religious studies has started with the beginning for introduction of the Nigerian Education policy in 1951(Galadanchi,1993, p.85).

Governor General- Lord Lugard has inaugurated, launched and setted a committee for introduction and implementation of Western education as well mounting the programme for higher education in Northern Nigeria, in 1953. Arabic and Islamic studies subjects were presented to the committee for consideration and inclusion in the new syllabus anticipated to be designed by the committee. Least the two subjects could not be left behind from the new policy of education in Nigeria. This effort continued as he said, up to the 16th sitting of the committee which took place on 26th of May, 1952, which ended in resolving for including of these two subjects of Arabic and Islamic studies in the New Policy of education in Nigeria.(Hilliard ,1957, p.88).

The inclusion of these two subjects came up with a tangible results to the extent of appointing a sub-committee by Governor lord laggard to look out for the modalities and possibility for including them into the new policy of education in Nigeria. In view of this as stated by Shehu Galadanchi, the sub- committee came up with the following recommendations:-

There was need for Integration and Development of Arabic and Islamic studies in Kano and the neighboring provinces to serve as an auto- nomous body without affiliating it with any other University. At that time, all courses taught in the colleges of some provinces of Northern Nigeria were affiliated with University of Ibadan, therefore, the acts and right for supervision in all Western education courses such as English, Mathematics, History, Geography etc. was the duty of some appointed courses inspectors from the University of Ibadan which was established in 1947, by the British colonial leaders (Galadanchi,1993, p.85).

There was need for giving and awarding scholarship to the students of higher education in some selected subjects from Arabic Language and Islamic Studies for further studies and specialization. There was also need to encourage the students to the basic Qur'anic recitation and other sciences related to it.

The main committee for the Nigerian higher education has unanimously approved the reports and resolutions of the sub- committee on Arabic and Islamic studies, during its two substantive sittings which took place in July and October, 1952, at Badagry Lagos, the defunct capital of Nigeria. In 1952, the main committee has also appointed some members and sent them to Sudan in order to have a bilateral talks with some officials for higher education in Sudan on how to form a joint research efforts for conducting Arabic and Islamic studies programmes in our schools and colleges (Lewis,1965, cited in Galadanchi,1993 p. 23).

After the return of the sub- committee for higher education from Sudan, in December,1952, they introduced the modalities, on how to integrate and develop the Arabic and Islamic studies education in Northern Nigeria. In view of this they resolved on the following two policies of education:-

(a) Integration for the whole Quranic and Arabic schools, under which they highlighted the number of the following programmes:-(Lewis,1965, cited in Galadanchi,1993,pp.77-80).

- I. Opening private Quranic and Islamiyyah schools to be headed by the town based committee or a proprietor and give the products of that schools a chance to go for higher education studies at Sudan and Egypt.
- II. Amendment in the year for graduation from Quranic and Islamiyyah schools and colleges in order to give students more training for further education and have specialization in any chosen subject.
- III. Sending the best students to the *Bakhtu al-Ridah Institution of Education* at Duwaim Sudan for eighteen Months courses after which they were to be posted to the various Quranic and Islamiyyah schools as teachers, instructors and inspectors. When the researcher visited the University of Bakhtu- Ridah for more information, I traced from the History of the University the name of some students who studied in the college over fifty years ago. Such students are : Late Prof. Halliru Bunji, a scholar with Usman Dan Fodiyo University Sokoto Nigeria; Sheikh Abu-Bakr Mahmud Gumi, a former Grand Kadi of Northern Nigeria and a renown scholar based in Kaduna, Northern Nigeria, who died in 1993 ;

Na'ibi Suleiman Wali, a renowned scholar based in Kano; Alhaji Ibrahim B. B. Faruq, one time deputy Governor of Kano state Nigeria. Alhaji Balarabe Musa, One time civilian Governor of Kaduna state Nigeria; Alhaji Muhammad Tahir, once a grand Kadi of Jigawa state; to mentioned but a few. Still there are much number of attending students in various courses at this University from Nigeria.

- IV. Selection and sending some interested students from Arabic and Islamiyyah schools students to Islamic University of Um-Durman Sudan which was established in 1952, for attending courses in Shariah and civil law at Diploma and Degree levels, after which they served as court Judges and legal practitioners in our courts.
- V. Request by the then Government of Northern Nigeria for some experienced Teachers in both Arabic and Islamic studies from the Government of Sudan to teach in Arabic and Islamiyyah schools and colleges in order to gain more experience in the methodology of teaching Arabic and Islamic studies in Northern Nigeria. This request was unanimously granted by the then Government of Sudan republic. The researcher of this thesis is amongst the beneficiaries who got training from such Sudanese tutors.
- VI. Request for improving the status of the Head Teachers or Proprietors to the rank of Head-Master at primary levels; and from the status of Head-Master to the rank of principal at middle and secondary schools levels.

(b) The sub- committee for higher education had also selected six number of students across the Northern Nigeria from Arabic and Islamiyyah schools and sent them to Bakhtu al-Ridah Institute of Education at Sudan in Order to learn some technicalities for conducting both oral and written examinations and learn some basic Arabic language for ample implementation in our Arabic and Islamiyyah schools, and colleges.

After their return from Sudan, with such kind of experience, the Government of Northern Nigeria had organized a workshop in which all other teachers concern from other colleges and schools were trained on how to conduct examinations, and these was also fully accepted and adopted in the general syllabi of the Northern Nigeria Quranic schools and colleges for proper implementation.(Galadanchi,1993,pp.80-85)

Professor A. B. Fafunwa, the former minister of education, in his book – *History of Education in Nigeria*, propounded that after the British came to Nigeria, the Christian churches turned their attention to educational works. Fafunwa kept on saying that they opened schools and colleges and prepared their scholars for the school certificate and matriculation in the post primary schools. He said that their programme of teaching was largely based on English models. Those who received such training could easily get jobs under the government, while the graduates of the Ilm schools or Quranic schools had no future. This according to Fafunwa was an impossible situation, so some Muslim intellectual began to propose reforms in the existing system of Arabic and Islamic education.(Fafunwa, 1974, p.64).

Fafunwa continued to say that when Alhaji Abdullahi Bayero, the then Emir of Kano, returned from his pilgrimage to Mecca in 1934, he brought with him new ideas based on what he had seen in the Middle East and Arabia. Based on this, he set up a school at Kano, to be maintained jointly by all native authorities of that time for the training of *Alkalai* (local judges) or *Al-Kadi*. That school was named – the Northern Provinces Law School. In this way, according Professor Fafunwa, the Shariah system, which in earlier times had been prevalent in the North, once again became acceptable. In 1947, this law schools was changed into the school for Arabic studies (S. A. S.) and came under government control. The main task of this school was to train teachers in Arabic and Islamic subjects as well as in English and arithmetic. The researcher of this thesis is a product of this school.(Fafunwa,1974,p.65).

There was a very little liaison between the early Islamic and the Western system of education. However, with the independence of Nigeria, things changed at a great dial. In 1954, according to Fafunwa, the government of Nigeria introduced a scheme by which untrained junior primary schools teachers attended courses at the school for Arabic studies (S. A. S.) and between 1954 and 1961, more than two-thirds of all primary schools teachers in Nigeria had received this training, thus enabling them to improve their position and raise their standard of education .(Fafunwa,1974,p.64)

In 1960, the year of independence, , this school organized a post-secondary course in Arabic and Islamic studies as a preliminary to the establishment of Abdullahi Bayero college. In this way according Professor Fafunwa a concerted effort was made to direct some of the students from the Ilm or Quranic schools and Muslim higher institutions towards University and Post – secondary modern education. Fafunwa said that the then Northern Region Ministry of Education and Abdullahi Bayero College of Kano, (which is now Bayero University Kano) worked out a comprehensive plan whereby the traditional system of imparting Arabic and Islamic education was channeled and geared towards the Westernized system, so that a general uniformity at the pre- university level was attained. The school of Arabic studies at Sokoto also made a start in this direction.(Fafunwa, 1947,p.85).

Students of Muslim higher institutions, however, suffered from a lack of knowledge of English and modern school subjects of social studies, Geography and other sciences. But as far as their knowledge of Arabic and Islamic was concerned, they had a solid traditional background. (Alkali 1967 p.11).

In Southern Nigeria, as stated by Professor Fafunwa, an attempt was being made to raise the poor status and standard of Arabic teachers known as *A'anikallahu*, by introducing a diploma courses in the Department of Arabic and Islamic studies at the University of Ibadan. Candidates for this courses are largely drawn from the Quranic schools which are sometimes called – *Ma'ahad* (Institute) or *Kulliyya* (college) by their proprietors. In this department, a sound training in Arabic, Islamic studies, history and English language was given to those students. Thus their standard of education was improved to a great deal.(Fafunwa,1974,p 66).

3.1 An Overview Of Various Reforms On Makarantar Allo In Nigeria.

According to Salisu Shehu , a lot of things and efforts are going on at local and national levels of Nigeria; and at official and unofficial communal circles concerning the reformation and integration of Islamiyyah and Tsangaya schools in Nigeria. However, there is still needs for more funding and efforts for the development of such schools in Nigeria.

There are some reviewed and analyzed efforts so far made in attempting to reform Quranic Education in Nigeria. The following are the most important points he raised:

- I. Makarantar Allo and Islamiyyah schools are as a little change and reformation of Tsangaya schools.

The first change from Tsangaya is The Makarantar Allo usually situated in Zaure and populated by children in the neighborhood, and supported by the famous *Kudin- Laraba*' – a token given to the Malam by each child. Salisu also stated that the less ambitious Mallam find this very supportive and are usually contented with the proceeds. The teaching learning methods are similar to the typical Tsangaya schools. In some courses as he said, some dosages of Fiqh lessons casually incorporated. This is what can be termed as the subtle reform effort. However, a very spectacular change engendered by this is in terms of curtailment of begging. These types of schools surely are great in number and are spread in urban and rural areas across the whole areas of Northern Nigeria (Shehu,2010,p.17).

Later, Islamiyyah schools started to spring up. The first Islamiyyah school documented in history according to Kabo (1976) in Salisu (2010) as cited in Shehu (2002) is the one founded in Zaria in 1956 by a group of NEPU activists. Salisu Shehu(2002) sated that these Islamiyyah schools continued to gain popularity and acceptance to the extent that today, they are spread in all nooks and corners of Northern Nigeria. They are found in University, colleges and secondary schools staff quarters, CRAS and even military barracks are not exceptions. (Shehu,2010,p.18.).

Salisu Shehu stated that the Islamiyyah schools show a great shift from the Tsangaya in term of Curriculum and methods of teaching and learning, the variations are more obvious.

Although most of such schools are largely operating in soraye (the entry rooms in local houses) in the urban and rural neighborhoods, as he stated, they are usually designated and graduated classes. Besides the Quran, other subjects taught include Tauhid, Fiqh, Hadith, Arabic and Syrah, to mention the most popular. In some cases, English and Math's are also taught. The table below present a vivid picture of the spread of these schools the Makarantar Allo and Islamiyyah in Kano state alone as a semblance.

It should be noted that the first variable in the table (Quranic- General) includes both Tsangaya and the neighborhood Makarantar Allo described in this section (above).

Table 2 : Number of Quranic Islamiyyah schools in Kano.

Schools	Number
Quranic (General)	6,070
Islamiyyah (General)	3,396
Islamiyyah Primary	446
Quranic Primary	187
Model Quranic	20
Tahfizul Qur'an	11
Total	10,130

Source : Ismail, 2003 in Salisu Shehu, 2010.

II. Seminars conferences, Workshops and Advocacy Group/ Organizations on Tsangaya schools.

According to Shehu, much more concerns for reformation in Tsangaya education continued to grow across the Nation.

They later exploded into seminars, conferences and workshops. These started from the late 1950, and they became a recurrent happening in the 1990s . Salisu stated that hardly would year come and pass without one seminar or the other on Almajirai, in Nigeria. This shows the importance and concern of the people. These were widely spread in most of the time in Kaduna, and other times in other cities in Northern Nigeria, prominent among which are Kano, Jigawa, Sokoto and Maiduguri.

One can safely assert that there is hardly any single issue that has attracted seminars and conferences more than the Tsangaya education. Books have severally been published out of these seminars and workshops. Universal Basic Education scheme was launched in 1999 as one of the efforts of the Federal Government in reforming basic education in Nigeria. (Shehu,2010,p.20).

Besides seminars, advocacy and philanthropic groups and organizations also started to be formed. These are usually formed with aim of assisting the Tsangaya schools and its pupils in a number of ways, some of which include material assistance, vocational training, in skills acquisitions etc. The Almajiri education initiatives in Sokoto and some other states in Northern Nigeria as an example in this regard, formed sometimes in the year 2000 and in the mid of 2012 can serve as a model for Federal Government intervention and initiatives of the program.

III. Integration as Boldest and Practical Reform of Action.

The crisis in the secular educational institutions made Muslims in Nigeria to be more wary and disenchanted. However, because of the importance of developing a comprehensive educational system there is growing interest in merging or integrating the two systems of learning with a view to enhancing the intellectual and other productive potentials of Quranic/ Islamiyyah pupils in a complex and fast changing Nigerian society.

According to Salisu Shehu, Integration at the early stage can be said to be somehow isolated by individual or group efforts. This is especially the case with the Ansarudden efforts of the 1920 s and Malam Aminu Kano/Nepu's activities of the 1950 s. later the colonial–government responded to Muslim agitations (as earlier mentioned in chapter two) and established post-elementary integrated schools like the Kano and Sokoto Judicial Schools and the school for Arabic studies (S.A.S) in Kano.

After independence, the northern states established other integrated post – primary schools – the Arabic Teachers colleges like the ones in Katsina, Gombe Sokoto, Kafar Nasarawa Kano, which was later relocated to Hadejia Jigawa state are sighted as an examples. The opening of many Women Arabic Teachers colleges in the states followed this in the 1980 s, At the nursery and primary school levels, there was no significantly any noticeable governmental and even individual efforts throughout the 1970 s, until mid – 1980s.

In the 1980s according Shehu, some Islamic Organizations started establishing Model Islamic primary schools. Some of them are- the Islamic Education Trust (I.E.T) in Mina, the Islamic Trust of Nigeria (ITN) Zaria, the Islamic Foundation, Kano, the Hudaibiyya Foundation, Kano, the Da'awah Group of Nigeria, Kano, etc. The need for such types of schools and the awareness kept growing rapidly. At the turn of the decade, that is from the early 1990 s the awareness had grown tremendously and there seemed to be a kind of mass mobilization.

The scope of integration and the spread of interest in it exploded. Before this time, there was virtually, no discussion about integrating the traditional Quranic schools, but it however started emerging. In many Islamiyyah schools subjects like Hausa, English and Mathematics were introduced.

Later, real integrated Islamic primary schools came to be opened in many cities and towns. In these types of schools, sufficient close of Arabic and Islamic studies are injected in their academic programmes. In some cases, children that attend the evening / night Islamiyyah schools as used to be previously.

The latest trend in the integration efforts as stated by Shehu is the establishment of *Tahfeez* schools at the primary schools level, and integrated Islamic secondary schools. These are now too numerous to mention some here. It is however, interesting and noteworthy to mention that, these types of schools have not only gained tremendous and overwhelming acceptance in the society, but have come to be seen as a source of salvation and a means of redeeming the Muslim Ummah from the onslaughts of secular education.

IV. NGO (Non Governmental Organization) Intervention In the Integration.

Another very important development worthy of note is that nowadays, not only Islamic Organizations are interested in integration. This cuts across numerous interest group that include the government in (all its tiers), local and international NGO s and International Donor Organizations like the UNICEF, USAID, UNESCO, etc. The government of Nigeria has been advocating integration through its UBE Programmer with varying motives and degrees of commitments, the other organizations have been advocating, funding and researching in the project.

V. Official (Governmental) Intervention.

According to Dr. Salisu Shehu, there are varied responses to the integration of secular education with Quranic/Islamiyyah ones. Many state governments in the Northern Nigeria, and other Federal institutions in Nigeria like Universal /Basic Education (UBE), Education Tax Fund (ETF), Northern Education Research Project (NERP), Arewa Houses, National Commission for Mass Literacy (NCML), Adult and Non Formal Education (ANFE), all with the Head office at Abuja Nigeria are tackling the Integration project.

In 1981, the Federal Government National policy on Education acknowledge the responsibilities of some state governments in observing Quranic and Islamiyyah schools graduates into primary education (FGN, 1981). Kano state Government of Nigeria, in particular, in its white paper on the committee on Almajirai(1988) categorically accepts the integration of Islamic education with the Western education. Since then according Salisu, there were Quranic Schools Registration edicts of 1980 and 1985, nonetheless, it is only now that Kano State Government of Nigeria has started implementing decisions on supporting and boosting Quranic / Islamiyyah schools.

At the level of the 19 Northern state governments of Nigeria, Salisu stated that integration has gained a position of policy that should be pursued and executed as a matter of collective task. This is clearly mentioned in the general recommendations of the Northern educational Research- Project when it state that :

In view of the high proportion of children in Quranic schools, and in recognition of their contribution to raising literacy levels and providing moral training, there is the urgent need for government involvement in the integration and transformation of the Quranic schools for the rapid development of a large part of the nation's manpower resource .

3.2 Nigeria Strategic Plan Of Action(UBE Intervention)

3.2.0 Forward and Background.

The Nigerian Strategic plan of action for the implementation of Almajiri Education Programme is a reality. It is important to know that this provision has been in the constitution of the Federal Republic of Nigeria, but has not been taken into consideration, until the problems of mainstreaming of Quranic schools into basic education came up.

Universal Basic Education scheme (UBE) was launched in 1999 as one of the efforts of the Federal Government of Nigeria in reforming basic education in the country. This was informed by the constitutional provision (section 18 (1) (3) of the 1999 constitution) which states that “Government shall direct its policy toward ensuring that there are equal and adequate educational opportunities at all levels.” (1999 constitution,18(1)(3).

The act, in section 15 of UBE 2004 defines Universal Basic Education(UBE) as “early childhood care and education, the nine years of formal schooling, adult literacy and non –formal education, skills acquisition programme and the education of special groups, such as nomads and migrants, girl – child and women, Almajiri, street children and disabled groups” (Sect. 18,1999 constitution).

The Almajiri happens to be one of the persons covered by this Act for the purpose of provision of basic education. Recent study conducted by the Ministerial committee on Madrasah Education puts the population of Almajirai at about 10 million (UBEC, 2011). It therefore become obvious that for Nigeria to achieve the Millennium Development Goals (MDGS) and Education for All (EFA) goals, there is need for an accelerated intervention by the UBE commission for the reformation of Almajiri Education.

Thus, the commitment demonstrated by Government in setting up an implementation committee on Almajiri Education is highly appreciated. This unbearable situation necessitated Government decision to set up a Ministerial committee on Madrasah. A survey conducted by the committee revealed that there are more than 9,523,699 Almajirai across the country with North – East having 2,657,767 pupils, North – West 4,903,000, North – Central 1,133,288, South –West 809,317, South – East 3,827 and South – South 18,500 (UBEC, 2011).

In view of the importance of developing a comprehensive system of education that will cater for all Nigerian children of school age, the integration of Quranic schools into the UBE programme becomes imperative. This is in view of the fact that the UBE Act 2004 mandates UBEC to provide facilities for basic education for duration of nine years to all classes of children irrespective of their social, religious and physical considerations. More importantly, the Act makes special mention of the Almajiri as a critical class of school age children whose inclusion in UBE delivery is essential towards the attainment of EFA goals and MDGs. (UBEC, 2011).

In a bid to make UBE programme inclusive for this very important segment of population and to avoid human capital wastage, the UBE commission commenced activities geared towards reaching out to the Almajirai education scheme by setting up of a Technical committee on the Quranic integration into the UBE programme in 2002. In 2005 the commission started releasing 6 million Naira annually to each of the 15 states implementing the Quranic integration programme. The states were Adamawa, Bauchi, Bornu, Gombe, Jigawa, Kaduna, Kano, Katsina, Kwara, Kebbi, Nasarawa, Niger, Sokoto, Yobe and Zamfara.(UBEC, 2010,P.1)

Furthermore, the Federal Government of Nigeria, through the Federal Ministry of Education, commissioned a Ministerial committee to develop a framework for addressing the issue of Almajiri in Nigeria. At the submission of the report, Government of Nigeria set up an Implementation Committee on Almajiri Education Programme.

In an effort to effectively implement this programme. There arises the need for a strategic plan of Action.

3.2.1 Mission and Vision Statements

Mission :Mainstreaming and promoting a dynamic Almajiri Education Model that will ensure gradual integration of the Almajiri into the UBE programme.

Vision : A specialized education programme that seeks to provide the Almajiri with the necessary knowledge and skills to function and contribute positively towards the socio – economic development of the society and the nation.

Objectives : The objectives for the development of Almajiri Education in Nigeria include :-

- Ensuring the institutional development of Quranic school system and the provision of requisite infrastructural and welfare facilities such that it functions as a true Almajiri Education System.
- Addressing effectively and on a long – term basis the challenges facing the traditional Quranic school sector, especially as they relate to itinerancy and begging
- Providing viable education platforms and model Almajiri schools that could steadily and effectively integrate conventional disciplines into the Quranic School System.
- Supporting the emergence of an enabling environment that could facilitate the effective integration of Islamic disciplines into the Basic Education Programme.
- Producing quality products that are imbued with the discipline, character, knowledge and skills to take full advantage of available opportunities and participate effectively and meaningfully in the socio – economic and political life of the nation.

- Providing Basic Education access to all children of school age throughout the country.
- Discouraging and gradually eliminating itinerancy and begging of the Almajirai in the country.(UBEC,2011).

3.2.2 Strategic Direction–Major Concerns; Short–term and Long–term Plan.

Major Concerns: This strategic plan address two major concern:

- The plan of action is not intended to be a mere inventory of actions, it is a document that translates the vision into concrete actions. It also represents long and short terms framework which would enable the commission to focus on the result of the envisaged actions to be implemented by the year 2015.
- A part from the objectives of each action area, major activities to be undertaken and responsible agencies together with dates have also been clearly identified for the lifetime of the plan of Action 2011 – 2015.

Short Term: The plan intends to mainstream about 20 % of the total population of Almajiri into the UBE programme by the year 2015.

Long Term: The ambition is to mainstream all Almajiri population in the country into the UBE programme by the year 2020.

3.2.3 Efforts to Speed Up Integration of Almajiri into the UBE Programme

For effective implementation of Almajiri Education, the following action area are identified:

Laying Foundation for Effective Take – off.

(A). Establishment of the Almajiri Education programme as a Unit in the Universal Basic Education Commission under the coordinator ship of the National coordinator.

(B). Strengthening of the Unit through :

- Staffing
- Provision of essential facilities aid
- Initial funding

(C). Development and Launching of the National Framework.

-Development and production of the National Framework for the Implementation of Almajiri Education programme.

(D). Designing an Appropriate Almajiri Model School, for intervention.

(E). Funding the Construction of Almajiri Model Schools.

- Citing and construction of the Almajiri Model Schools across the country. These can be in the form of each of the two below.
- Block of two classrooms with other essential infrastructures.
- Two blocks of six classrooms with other essential infrastructures.

(F). Harmonization of Tsangaya Curricula

- Identifying the existing Curricula
- Reviewing and harmonizing the existing curricula.
- Printing and Distribution.

(G). Development, production and Distribution of Learning Material including Textbooks in Core Subjects.

- Development of textbooks based on harmonized curriculum.
- Critique of the textbooks.
- Printing of the textbooks.
- Distributing of the textbooks.
- Production of teaching aids (Posters and teaching kits)

(H). Mobilization and Sensitization of Critical Stakeholders for Effective Participation in the Programme.

- Identification of critical stakeholders.
- Adoption of Communication Strategies (face to face, radio jingles, Television adverts, community meetings, sermons / khutbah etc.
- Organizing Consultative and advocacy meetings with
 - : Ulama'u
 - : Traditional rulers
 - : Government at all levels.
 - : IDPs and other partners.
- Launching of Almajiri Education Program at the state level.

(I). Establishment of school Based Management Committees (SBMCs).

- Constitution of school Based Management Committees.
- Provision of funds for sustaining the activities of school Based Management Committees.

(J). Establishing Relationship with other partners (Development Partners, Organized private Sector, NGOs and CBOs).

- Identification of related partners.
- Facilitation of Consultative meetings with the partners.

- Joint programming with the partners.
- Collaboration with CBOs, NGOs, FBOs, and CSOs.
- On- Line networking with the partners.

(K). Recruitment and Deployment of Teachers.

- State Universal Basic Education Board(SUBEB) to recruit and deploy teachers to the Almajiri Model schools.
- Deployment of Federal Teachers' scheme (FTS) to Almajiri schools.
- Recruitment and deployment of the Alaramma to the Almajiri schools.

(L) Capacity Building for Teachers and Managers of the Almajiri School

- On – the job training for teachers.
- Developing the capacity of the school managers on school administration.
- Developing the managers and teachers' capacity on the use of the use of the curriculum and textbooks.
- Training school managers on the maintenance of school infrastructures.
- Training of school managers and teachers on school – community relations.

(M) – Quality Assurance in Almajiri Model schools.

- Ensure regular supervision and inspection of the schools.
- Monitoring of school activities by UBEC, SUBEBs, and LGEAs.
- Occasional visit by the members of SBMC.

(N) Evaluation of the Programme

- Conduct annual evaluation of the programme.
- Commissioning of experts to assess the adequacy of the programme.

(O) Research, Documentation and Publication.

- Documentation of all activities of the programme.
- Publication of activities associated with the programme, including research.

(P) Resourcing.

- Model Resource Requirement.

This will cover reequipping the secretariat and recruitment of staff.

- Significant Resource Requirement

This covers - : Construction of schools

-: Teachers salary and allowances.

-: Running cost / overhead cost.

-: Production of infrastructural materials.

(Q) Sources of Funding.

- Federal Government (of Nigeria) Intervention
 - : FME (Federal Ministry of Education)
 - : UBEC (Universal Basic Education Commission).
 - : ETF (Educational Trust Funds)
 - : MDGs (Millennium Development Goals).
- State Ministries of Education, SUBEB, and LGEAS.
- Development partners and other sources (UBEC, 2011).

3.2.4 End up And The Research view for the Strategic Plan of Action

It is hoped by the entire people of Nigeria that all activities contained in the strategic plan of Action for the Implementation of the Almajiri Education programme assigned to the National Implementation Committee on Almajiri Education Programme, under the Universal Basic Education Commission of 2011 will be adequately implemented in order to achieve the objectives of mainstreaming the Almajiri into Universal Basic Education Programme with a view to attaining the Education for All goals ((EFA) and the Millennium Development Goals (MDGs) by the year 2020 Insha – Allah.

This is because it happened that some states or Federal Government parastatals usually assigned a special committee to undertake a certain assignment for the benefit of the entire people, but ended up with little implementation, a times nothing could be seen physically on the ground for the benefit of the people concerned.

It is also obvious for the researcher to present all the activities contained in the Nigerian National Strategic Plan of Action for Almajiri Education ,in order to shade more light for the other African countries facing the same problems of Almajirai itinerancy and street begging.

3.3.1 Paper Presentations On How To Integrate Tsangaya/Qur’anic Schools Into Basic Education In Jigawa State.

The Jigawa State Government has invited an eminent Scholars to present papers on how to integrate Qur’anic, Tsangaya and Islamiyyah Schools into basic education for effective and proper implementation. This took place on 13th December, 2011.

The Director Department of social mobilization Jigawa state SUBEB has stated in his Rapporteur Reports that it is part of the strategies towards the effective implementation of Tsangaya (Almajirai) Education into Basic education in Jigawa state, that the Governor Sule Lamido (2002–2015) inaugurated a high powered committee under his leadership. In order for the committee to successfully achieve the objectives for which it was established, the Governor Lamido judiciously sponsored a paper presentations session for the committee members to be fully sensitized on the conceptual framework as well as the needed strategies for a hitch free implementation of Tsangaya education in the state.

In view of this, the Governor assigned the commissioner of education to select scholars that are proficient on the issue at hand as well as curriculum development to make presentations. The scholars selected by the commissioner are :-

1. Dr. Hamed Bobboyi – Director, C.R.I.D. Abuja ;
2. Professor Muhammad Sani Zaharadeen, A retired vice chancellor Bayero University, Kano.

3. Dr. Salisu Shehu, Department of education Bayero University, Kano.
4. Professor Abdullahi Uba Adamu, Department for Nigerian Languages Bayero University, Kano.

The members of the Tsangaya education high powered committee are:

1. Alhaji Sule Lamido. The Governor of Jigawa State (2007–2015) – Chairman.
2. Professor Haruna Wakili Hadejia, The Jigawa State Commissioner of education, science and Technology.
3. Alh. Sani Abdullahi, executive chairman, Jigawa state Universal Basic education Board.
4. Alh. Yaqub Abbas Yaqub, Executive Secretary, Jigawa state, Islamic education Bureau.
5. Dr. Abu-Bakr M. Sani, Islamic education Bureau, Jigawa state.
6. Alh. Ali Suleiman kila , a business and a politician.
7. Alh. Garba Ubade, Jigawa state U.B.E.B Desk officer, Tsangaya education, Jigawa SUBEB.
8. Alh. Yahya Saleh Indirawa, Director social Mobilization, Jigawa state UBEB, Secretary.

In his efforts to boost Islamic education in Jigawa state, the Governor Sule Lamido had once appointed a committee under His Royal Highness, the emir of Gumel Alhaji Ahmad Muhammad Sani (II) in 2008 with a view to formulate a parallel system between secular education and Islamic education. This duality as stated by the commissioner is hoped to avail the citizens of the state the opportunity to pursue different educational careers.

Upon this background, the Federal Government of Nigeria reviewed the Jigawa state policy on Tsangaya education and introduced the concept of integrating Tsangaya system of education. In this regard, two model Tsangaya schools were constructed at Gantsa and Birniwa as boarding and day schools, respectively. These schools are handed over to the state for commissioning. This development as stated by the commissioner posed fundamental questions ranging from the general conception of the entire system to the implementation process as well as the need to reflect the peculiarities of Jigawa state.

Upon all these, Government felt the need for scholarly discussions among Academicians in- order to have full insight on the concept as well as to effectively strategize for its smooth and hitch – free implementation. The commissioner stated that Government would welcome the outcome of the policy of the Federal Government, provided that it is in the interest of the people of Jigawa state.

Paper Presentations:

The first presentation was by Dr. Hamid Bobboyi, which serves as an overview of the entire conceptual framework of Tsangaya education. He specifically referred to the enormous contributions of Arewa House on Tsangaya education. As a committee formed, they contacted all the Governors of Northern states for their support in implementing the Tsangaya education programme.

The presenter went into history to trace the origin of Tsangaya education, which dated back to the middle of the 11th century up to the 14th century in the Western Sudan, specifically in Kano during the reigns of Muhammad Rumfa in which the Islamic education was based under the Maliki school of Law.

He further affirmed that even the colonial administration retained and sustained the concept of *Mukhtasar Khalil*, as an Islamic tradition. However, he pointed out that nothing was done to preserve the concept after independence. According to him this gave birth to dual educational system in the country- Western and Eastern. Dr. Boboyi revealed that the reality of the matter is that some forms of erosion have set into the tradition of Tsangaya system of Education. The transformation of Tsangaya / Qur'anic education was not started by Government, rather it was the Yoruba's as community that started to reject Western education.

According to the presenter, different institutions are now developing Islamic education in various forms, such as the Islamiyyah schools and schools for Tahfeez in order to compensate for the lost glory and degradation suffered by Tsangaya education in the past. Dr. Bobboyi stated that the conceptualization of Tsangaya education attracted scholars from Ahmadu Bello University, Zaria and Bayero University, Kano to lend support to Tsangaya schooling system.

The presenter referred to a review workshop held in Abuja in 2005 to map out way forward and access support for Tsangaya education. One of the outcomes of the workshop was a grant of One hundred Million Naira for Almajiri education, which was grossly insufficient to start with. Eventually some centers for supporting Islamic education were created in Kaduna, Zamfara, Jalingo and Maiduguri. Dr. Bobboyi further commented that there were some problems in establishing the centers in Kaduna. In 2008, North West, North-central and North-East Zones were focused in the bid to establish Model Tsangaya schools, while south-south zone was later considered. At last only Jigawa was able to build two Tsangaya Model schools at Birniwa and Gantsa. Dr. Hamid Bobboyi commended the efforts of Jigawa state Government with regard to the implementation of Tsangaya education hoping that it will be cherished by all and sundry as real model. He made some suggestions that can assist the initiatives to be the successful deliberations.

The second presentation was by professor Muhammad Sani Zaharadeen. He went on to say that he has been part of the Tsangaya education initiatives since 1978, as a commissioner of education in the defunct Kano state. At that time, he planned to reform primary education.

The presenter claimed that there was problem of lack of sustainability on some innovations brought by successive Government. He went on to advocate that the Federal and state Governments, Education Trust Funds and parents must be in what they are doing to education by all and sundry; and projects have to be seriously funded as well. He saluted the Jigawa state Government, under the leadership of Governor Sule Lamido for its willingness to domesticate the Tsangaya education programme, with hope that it will be the leeway for translating the whole concept into reality. The presenter made some observations and suggestions that make the initiative a success.

Dr. Salisu shehu was the presenter of the third paper which is titled- Notes, comments, and observations on Almajiri education programme, where he proceeded to say that he studied and dusted the Tsangaya education documents produced by the Federal Government of Nigeria and came up with his notes, comments and observations relating to some practical issues.

He opined that the document like every other phenomenon has some good aspects as well as some aspects that have to be critically looked into.

In analyzing the National Framework on the implementation of Almajiri education in Nigeria, Dr. Salisu Shehu adopted a philosophical approach to critically assess the phenomena of time and space that are vital to human existence. He further asserted that time and space are not the only determinant of changes. According to him, all human endeavors should be dynamic for relevance sake. He viewed education of whatever form as a social institution that is subject to change and it is only ensured when it allows and accepts changes, to my understanding, this, therefore, informs the need for changes in Almajiri education system in Nigeria. Therefore, no right thinking Muslim would question the need for change in Tsangaya education of Qur'anic schools in order to make it relevant to the society.

This research is therefore agitating and encouraging for an ample change in the general system of Qur'anic education in Nigeria.

Points of Concern:

The following are the points of concern as expounded by the presenter on how to transform the Tsangaya education system without destroying it :-

1. Tsangaya education has spanned for more than 50 years under various stakeholders. He proceeded to analyze its evolution in the following perspectives :
 - i. Tsangaya education is evidently narrow event at the Islamic view points. For instance it is too shallow in scope to the extent that it does not include Fiqh(Islamic jurisprudence) in its courses of studies.
 - ii. The socio – economic perspective of Tsangaya depicts the Almajiri as a “Miscreant” in the society because of Bara (Begging).

iii. Need for holistic approach in all ramifications of the Tsangaya education programme to address issues of curriculum, social culture of the Malam and Almajirai and the need for amenities to improve learning conditions.

2. While admitting the fact that the Tsangaya document has taken all the perspectives highlighted into consideration, Dr. Salisu Shehu asserted that what is critical is the variation in its operation. He went on to cite page (i) of National Framework on the implementation of Tsangaya education to illustrate further on the issues. In the document as quoted, 3 models schools were recommended which he criticized as not realistic because of lack of uniformity and will require different sets of curricula programme (UBEC,2010,P. 1).

3. Furthermore, he pointed out the need for Muslim scholars for leadership (Imams) and professionals for all aspects of human endeavor. Hence, these needs are justifications of the demand for variation in curriculum. Again the variation will allow for different approaches to be adopted in managing and evaluating the programme. However, the programme needs to be harmonized for obvious reasons and should only be made optional depending on parental dispositions.

He made some observations on how to critically address some vital problems within the initiatives.

The fourth presentation was by the professor Abdullahi Uba Adamu. He concentrated on the core curriculum of Tsangaya education which he said is not something new. It was first developed by the defunct Kano state Government. It was smuggled into the prescribed National primary education commission (NPEC) Kaduna, Nigeria. This is how the Federal Government got the idea of integrating Tsangaya schools. Later in 1996 it was revised and adopted as part of the primary school curriculum with emphasis on Tsangaya integration.

Professor Adamu observed that there is need to clarify certain issues with regard to Tsangaya education. For instance what are we going to integrate. He also pointed out that from a psychological perspectives the curriculum of the Tsangaya was developed on the Piaget in theory of sequential learning at the end of which conceptual attainment is expected. For this you can refer to chapter five for more details. The presenter further expounded that the concepts to be learnt are spirally arranged in tune with the principles of curriculum development as stated in chapter five.

Going by these facts, other consideration must be made, such as are the Almajirai to be integrated from the neighborhood or itinerant. Are we to merge subjects that are supposed to be separated? In this case, is the Government really after integration or hybridity? Just like braiding one crops tree by the other in order to produce different test of seeds, or else braiding one animal species with another in order to bring out another type of different structures or are we to implement two programmes that are separated at birth.

As the Quranic schools have the different curricular programme in its ramifications, it cannot be merged and integrated with the system of conventional education, for the curricular programme is entirely different. Integration according to professor Adamu is nothing beyond to check the menace of Bara (begging) and other violence caused by the Almajirai roaming the street of our towns and cities. He also made some observations and suggestions which if taken into cognizance can address the whole menace of Almajirai in our countries of Ballad as- Sudan.

3.3 The Bauchi State Paper Presentations On The State Of Tsangaya Education In Nigeria (SUBEB Programmes)

Prior to the presentations sponsored by the Jigawa state Governor, Alhaji Sule Lamido on Tsangaya education, there was an efforts made by the Governor of Bauchi state of the same regime of Government in Nigeria. The Bauchi state had also its presentations named-*Gyara-Kayanka*. Under the Bauchi state societal re-orientation programs on –*The state of Tsangaya Education*. A (SUBEB) programs.

The Bauchi state Governor Dr. Isah Yuguda has made a tangible intervention activities in Tsangaya schools. For this view, three Major domains explained the Yuguda intervention approach on Tsangaya schools, just as they define their parameters. These are presented by Dr. Salisu Shehu, the special Advisor to the Bauchi state Governor on education in the Gyara Kayanka, the Bauchi state societal Reorientation programme which took place in December, 2010. These are :-

i. Enlightenment, sensitization and mobilization :

in this regard since the Alarammomi are the principal stakeholders on the Tsangaya schools, they constitute the most important group of people to be educated about not only the intention of government to intervene but also about the need for reforming the system. It is instructive to note that this strategy is the first step towards success in the intervention scheme.

One recurring mistake committed by organizations (both governmental and non – governmental) and other interested elite groups interested in reforming the Tsangaya was to excluded the alarammomi in the scheme of things, such that seminars, conferences and workshops are usually organized to discuss matters affecting them but without them.

In our own case, as stated by Dr. Shehu in Bauchi state, the first thing embarked upon was to organize seminars essentially for the alarammomi and gardawa for the purpose of educating, conscientizing and sanitizing them. So for about two thousand (2,000) *alarammomi* and *gardawa* attended several of such seminars organized across 2008 and 2009. The themes of such seminars are principally the need for changing in the system the ways and patterns for the reforming; and the role of government, parents and the Muslim community in supporting and improving the Tsangaya education system. Interestingly enough, these seminars have yielded a great deal of positive results as they have fostered a great deal of understanding and have sufficiently allayed their fears and reduced their suspicion.

ii. Infrastructure Development and Welfare Activities : Dr. Shehu also stated that one critical area of concern in the Tsangaya school system is that of poor welfare condition and complete absence of infrastructure. The prolonged neglect of Tsangaya schools by both the government and the Muslim community is the principal cause of this deplorable situation. This is the factor that explains the downtrodden condition in which the Alarammomi, the gardawa and the almajirai live. Similarly, this is the factor that accentuated the phenomenon of begging by the almajirai.

In order to address these problems, the Governor Yuguda intervention scheme in the Tsangaya system. Includes the infrastructural development and welfare service component. Besides the construction of classrooms in many Tsangaya schools by the State Universal Basic Education Board (SUBEB) which is applicable in almost all the 19 Northern Nigeria states, through the office of the special Adviser on education and societal Reorientation befitting structures in form of reading halls (Zauren Karatu/darasu) and dormitories/ hostels and sanitary facilities like toilets have been built in some Tsangaya schools. These structures are going to be replicable *In Sha Allah* in several other Tsangaya across the state. In addition to this, 40 Tsangaya schools (2 from each of the 20 L.G.As) in the state have been identified in Bauchi state for the purpose of installing solar decertification facilities for them. Hopefully, *In Sha Allah*, as stated by Dr. Shehu, in the 2010, the project will be actualized.

In the process of these initiatives, by some states Government, large number of Qur'anic schools have been mainstreamed in to the Universal Basic Education Scheme in Nigeria.

Some initiatives happened to take place in Katsina state, whereby the researcher discovered that 2 Tsangaya schools were built in each and every Local Government Area, and were fully furnished with an appropriate facilities and infrastructures.

Dr. Shehu stated that for the purpose of curbing the menace of begging certain welfare activities have been initiated by the Governor Yuguda administration through this office. These include provision of big praying/reading mats to the alarammomi. These were distributed at the venue of the first set of seminars that were conducted at Bauchi, Azare and Misau. A very spectacular achievement of the Yuguda administration in this regard is the large scale distribution of foodstuff (rice, millet, and sugar) to thousands of alarammomi and gardawa especially during Ramadan, and thousands of bundles of cloth (shadda) and thousands of cartons of spaghetti to the same category of people at sallah (Eid el-fitr) times. For the purpose of illustration, it can be stated here that in the 1431/2010 Ramadan, 1,840 bags each of rice, millet and sugar were distributed to the Tsangaya / Islamiyyah schools in Bauchi state. That is a total of 5,520 bags so far given. This unprecedented initiative has really impacted positively on the lives of the alarammomi and their gardawa and almajirai much as it has generated tremendous good will for the government from them. It is hoped that a more sustainable, expended and regular pattern of distribution will be evolved *in Sha Allah (Shehu,2010,p.2)*.

iii. Skills Training and Acquisition Programmes : As we may well be aware, as stated by Dr. Shehu, that the curriculum of the Tsangaya schools is rather narrow . For this reason, the products of such schools hardly acquire functional skills that would either qualify them for employment in public service or prepare them for self employment and self reliance. To get around this problems and in a way that may not jeopardize the quantity and quality of their Qur'anic lessons, skill training sessions need to be instituted within the academic structure of the Tsangaya schools system.

This will only apply to the senior students – the gardawa that have completed their study of the Qur'an (i.e. have had their sauka). These will then be engaged in an intensive skill training programme that will run over a specified period of time, and this is supposed to be a continuous and sustained scheme such that the training will be conducted in batches across a long period of time and also involving large number of beneficiaries. He said that this programme has been designed and will hopefully take off in the year 2010, *in Sha Allah*.

He also said that the frame work within which the state intervention programme is situated is the necessity of partnership between the government and the Muslim community. As has generally been pointed out by several writers like Adamu Adamu, Dr. Tilde, etc. the enormity of ordains and also underscores the fact that concerted efforts need to be exerted by all stakeholders and groups and individuals involved. Dr. Shehu said that the solace in all the happenings and issues surrounding the Tsangaya is that unlike few decades ago, the Muslim Ummah and their respective state governments are increasingly becoming conscious and concerned with the problems at stake. We will therefore not despair. One day *in Sha Allah* we will be timely structure and functional programme on ground as he proclaimed (Shehu,Dec.,2010).

The researcher has managed to visit some of these projects for integrating Qur'anic and Tsangaya schools in to Basic Education in Bauchi State and were seen fully implemented, however, some proprietors of Qur'anic schools refused to keep head with this initiatives.

3.4. Observations and Suggestions:

i. Observations: Some observations given were fully convinced, with most of the academicians in their papers presented in support of integrating reforming and mainstreaming Qur'anic and Tsangaya schools. The most convincing observations are those stated by Dr. Salisu Shehu in his paper titled – Notes comments and observations on Almajiri education programme in Nigeria. These are :

1. While nine (9) persons are recommended for, in establishing state Tsangaya implementation committee, an omission was noticed as Alarammas (proprietors) are not represented in the committee, therefore it is recommended for the inclusion of Alarammas in the committee for sincerity of purpose to be instilled.
2. Alarammas are also omitted in the category of stakeholders for Tsangaya education. This should be rectified.
3. The composition to should-based Management was observed to have omitted Alaramma there is need for caution in dealing with the Alaramma as they have hierarchical relationships.
4. As part of the welfare development for the Almajirai, Government may wish to revive the old Kallami system where communities use to support the neighborhood Tsangaya with loaf of cooked food (Mara or Takuwa) from each household.
5. On the alternative a management committee can be established to mobilize and manage resource to support the integrated Tsangaya.

6. Similarly the system of adoption can be introduced, where well- to- do and well meaning individuals in the society can volunteer to adopt the Almajirai on charity.

7. On teacher Development, Government should liaise with the National Commission for Colleges of Education (NCCE) to embark on NCE Almajirai education.

8. Government should be cautions in dealing with International Development partners (IDP) especially in relation to Tsangaya education.

ii. Suggestions :Various was given by many presenters and advocators in order to support the new scheme and initiatives of Qur’anic/Tsangaya and Islamiyyah schools.

Dr. Hamid Bobboyi suggested that the Rational framework, intensive mobilization and sustainability are needed in Integrating the Tsangaya schools. He also suggested that state are to domesticate the Federal Governments document to suit their needs and local interest. He also suggested that the structures of primary and junior secondary schools under Basic Education scheme should serve as the model of Integration and mainstreaming.

The dismay ant against the conventional secular education made many Muslims to establish Islamiyyah schools to ensure that their children receive sound Islamic training at young age, therefore there is need to do something concrete on improving the integrated schools.(Baffa,2003,61).

Professor Muhammad Sani Zaharadeen on his side has listed the following suggestions :-

- 1- Teachers should be recruited in support of the Tsangaya education system.
- 2- In order to reflect the conception of Tsangaya education, relevant equipment's, books, Televisions computer sets and generator need to be procured and supplied.
- 3- There is need for a sustained maintenance culture in using the equipment's.
- 4- Teacher education and Teacher development in support of Tsangaya education should be pursued vigorously by introducing special programmes at Federal and states higher institutions.
- 5- Traditional Rulers should be engaged in the management of Tsangaya education especially with regard to quality control.
- 6- Advocacy, sensitization and mobilization should be intensified at all levels, with special focus on philanthropists.
- 7- Education law to be imposed and permit to be introduced an Itinerant Almajirai and Alaramma for control purposes.
- 8- He cautioned on the involvement of the international Donors Agencies in gaining support for the Tsangaya education system.

The proprietors of the Qur'anic schools will not be pleased and agree with international donors, because of religious factor.

Professor Abdullahi Uba Adamu has suggested that further conceptualization should be on the curriculum. Thematic Units in the Qur'an to be taught by taking the conventional subjects into consideration, otherwise, the programme will derail into hybridity. He also suggested that integration of sciences and social studies subjects are good examples of integration due to their broad scopes and interdisciplinary nature. He further more suggested that Qur'an should be integrated into all conventional subjects and should be taught in Ajami as part of Islamization of Knowledge. Otherwise it will be hybridity.

3.5 Conclusion.

This chapter is presenting the various presentations of Academic scholars mostly invited by some state governors in Nigeria to present some useful information and initiatives that can fully tell guide the government, the stakeholders, the implementation committees and other interesting group of people on how to integrate and implement Tsangaya / Qur'anic schools into Basic education programmes across the states of Nigeria.

Prior to this, we have witnessed some convincing discussions on the first attempt for integration and reformation in Arabic and Islamiyyah schools of Nigeria by the implementation committee on Higher education in Nigeria which was appointed by the Governor General Lord Laggard of Nigeria Since 1946.

The presentations of National strategic plan of action for the Implementation of Almajiri education programme by Universal Basic education intervention is also fully explained in this chapter for easy references to those who cannot lay their hands on the Document of Federal Ministry of education of Nigeria for that purpose.

It is also presented as earlier stated in order to shade more light for the other African countries facing the same problems of itinerancy and street begging in order to address their destitute.

Various observations and suggestions were given by many scholars and advocators in order to support the new scheme and initiatives of Qur'anic and Tsangaya schools in Nigeria.

Two presentations are also presented from the two sampled states across the Nation, that is Jigawa and Bauchi states who sponsored for inviting scholars from the respective Universities and government parastatals to present some papers on how to integrate Develop and Implement Tsangaya/Quranic schools in to Basic education in their respective states.

All these efforts and initiatives are to give the Implementation committee and stakeholders the ideas for projecting the strategic plan and Guideline for the successful implementation of the Almajiri education programme in Nigeria.

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CHAPTER FOUR

Analysis On The Operational Guidelines About The Nigerian Government Policies For The Implementation Of Almajiri Education Programme.

4 . 0 Introduction.

4 .1.1 Intervention strategies.

4.1.2 Activities to be undertaken by The Government of Nigeria at all levels.

4.2 Establishment of state implementation committee on Almajiri education programme in Nigeria.

4.3 Terms of References for the state implementation committee on Almajiri education programme in Nigeria.

4.4 Analysis for the implementation of the integrated Qur'anic, Tsangaya and Islamiyyah Schools in Nigeria.

4 .5 Guidelines for collaboration with development of partners.

4.6 Role of Development partners.

4 .7 Role of the private sectors.

4.8 Role of NGOs and CBOs (Non Governmental Organization and community Based Organization).

4.9 Perspectives in The Reform and Intervention Initiatives.

4.10 Conclusion.

4 . 0 Introduction.

There was a serious missionary campaign around 1903 in Nigeria with an attempt to convert large number of Muslims into Christianity where Christian missionary schools were established in practically every town and village of southern and Eastern Nigeria without any restrictions by the then colonial Government. The Quranic school teachers and their humble schools kept the Muslims strong in their belief and practices and successfully stemmed the tide of Christianity and prevented wholesale conversion from Islam to Christianity. (S.A. Jimoh, 1971).

In view of this, the Muslim intellectuals realized the importance of the Western type of education, especially in the age of industrialization, scientific and technological advancement. They felt that they were not participating enough in the administration of government. They also needed Muslim lawyers, doctors, engineers and educationists. They wanted to achieve these aims without changing their religion and culture. They felt a need to combine a sound Muslim education with an equally sound education along Western lines. This caused renewed enthusiasm in Muslim circles. Within the rank of the orthodox Muslim, a number of organizations sprang up at the turn of the century to develop Western – derived education i.e. integration within a Muslim content (S.A. Jimoh, 1971).

It is earlier stated in the presentations of chapter three of this findings that the core- curriculum of Tsangaya and Qur'anic education was first developed by the defunct Kano state Government of Nigeria. It was smuggled into the prescribed National Primary Education Commission (NPEC) Kaduna. This is how the Federal Government got the idea of integrating the Tsangaya schools later in 1996. It was revised and adopted as part of the primary school curriculum with emphasis on Tsangaya integration. (A.U. Adamu, 2011).

The Federal Republic of Nigeria in conjunction with Federal Ministry of Education (F.M.E) settled and inaugurated a National Implementation committee on Almajiri education (NICAE). This was in the view of the importance of developing a comprehensive system of education that will cater for all Nigerian children of school age. The Integration of Qur'anic schools into the Universal Basic Education (UBE) programme therefore becomes imperative. In view of the UBE Act 2004, it is therefore imperative to provide operational guidelines that spell out the rules of all the stakeholders. (Moddibo , E.S,UBEC, 2011).

4.1.1 Intervention Strategies.

The National Implementation committee on Almajiri education programme has identified and adopted three Models of Intervention. These are :

Model I. Integration of Traditional Tsangaya / Qur'anic school within its original location. This entails the provision of the following :

- i. Construction of a block 2 classrooms with office and store with furniture.
- ii. A block of 50 pupils dormitory with furnitures.
- iii. Borehole with hand- pump.
- iv. VIP toilets.

Model II : Model Almajiri schools. This involves establishment of a Model Almajiri school to serve a group of Tsangaya / Quranic schools, with the following facilities :

- i. Two blocks of 6 classroom with office and store, including furnitures.
- ii. A Recitation hall and office with furniture's.
- iii. Alarammas's Residence.
- iv. Borehole with hand-pump.
- v. VIP toilets.

Model III : Integration of basic education in established Islamiyyah and Ma'ahad schools. This will involve provision of infrastructure and other facilities based on the needs of specific schools.

A part from these models, the committee has also adopted some operational modalities. The following activities will serve as guide to the implementation of the Almajiri education programme :-

- Setting up of committee for Almajiri education programme at all levels (Federal, state and local government).
- Drawing up relevant terms of reference to the committees.
- Provision of essential needs and requirements for effective implementation of the programme.
- Establishment of relevant collaborative partnerships and synergies with national and state based stakeholders.
- Drawing up an action plans and strategies.
- Monitoring and evaluation and.
- Report and feedback mechanism. (UBEC, 2011)

4.1.2 Activities to be Undertaken by the Government of Nigeria at all Levels.

The committee on Almajiri education has also designed some activities to be undertaken by the Governments at all levels, i.e. Federal, state and local levels.

Federal Ministry of Education (F. M. E)

- Provides platform for the development of National Framework.
- Establishes synergy with other related parastatals.
- Ensures the inclusion of the programme in the Ministry budget line.
- Initiates the intervention of ETF (Educational Trust Fund) and office of the senior special Assistant to the president on MDGs (Millennium Development Goals)

Activities to be Undertaken by the National Implementation Committee.

- Setting standards for concrete implementation.
- Funding support for easy and successful implementation.
- Advocacy and social mobilization, all Federal state and local governments media services to be involved.
- Partnership and alliance building- for an ample continuity.
- Support and provision of infrastructure and instructional materials.
- Monitoring and evaluation of the programme for proper checking and balances.

- Capacity building of desk officials in the state – for proper co-ordination.

Specific Intervention by the National Implementation Committee :-

- Construction of a block of two classrooms each in adopted Tsangaya school including the Alaramma's house.
- Construction of two blocks of three classrooms each to serve a cluster of Tsangaya schools in a central area.
- Construction of recitation hall with office.
- Construction of skills acquisition workshop.
- Provision of furniture, equipment and instructional materials including skills acquisition equipments.

Conditions for Intervention are clearly stated by the committee, these are :-

- Willingness and readiness to accept the principles of integration by the state as well as the Tsangaya schools.
- Assurance that no fees will be charged by the integrated schools.
- Provision of land by state Governments.
- The schools should be ready to register with State Universal Basic Education Board (SUBEB).
- Readiness to recruit and deploy teachers to all integrated schools by SUBEB.
- Development and submission of Action plan.
- Opening of a Bank Account for Almajiri education programme in the state.

Activities to be Undertaken by SUBEB.

- Setting up of the state implementation committees and launching of the programme.
- Establishment of state secretariats.
- Appointment of state co-ordinators.
- Obtaining baseline Data of Quranic- Islamiyyah and Ma'ahad schools in the state with particular reference to number of schools' enrolment and number of teachers.
- Developing an Action plan with short and long term strategies for Implementation of Almajiri education programme.
- School mapping (Tsangaya, Islamiyyah and Ma'ahad).
- Replicating Almajiri Model schools.
- Constitution of School Based Management Committees (SBMC).
- Construction of Physical infrastructure using funding support provided by the National Implementation Committee.
- Partnership and alliance building.
- Monitoring and evaluation.
- Advocacy and community mobilization.
- Professional development of teachers.
- Mobilize the communities to provide – feeding.
- Preparation and submission of Action plan is a prelude to the assessment of funds for all these projects.

(UBEC, 2011).

4 . 2 Establishment of State Implementation Committee on Almajiri Education Programme in Nigeria.

There should be state implementation committee on Almajiri education programme which should have a chairman and a maximum of ten Members. The membership of the committee should be drawn from related government agencies and stakeholders.

The membership and agencies may include the following :

- i. Chairman who should be a seasoned educationist, either serving or retired not below the rank of Director.
- ii. State Universal Basic Education Board (SUBEB) chairman or his representative.
- iii. Representative of state Ministry of Education (SMOE).
- iv. Representative of Jama'atu Nasrul Islam (JNI) in the content of Nigeria, or any domiciled Islamic Organization in the state.
- v. Representative of Arabic and Islamic Education Board or Islamic Education Bureau (I. E. B) in the content of Jigawa state of Nigeria.
- vi. Representative of state Agency for Mass Education.
- vii. Representative of Federation of Muslim Women Associations of Nigeria (FOMWAN) or Muslim Sister's Organization (MSO), in the content of other countries.
- viii. One Faith – based NGO involved in Qur'anic education in the state.
- ix. Desk officer from SUBEB as secretary. This should be a graduate of education in Islamic and Arabic studies not below the rank of a Deputy Director.

(UBEC, 2011).

4 .3 Terms of Reference for The State Implementation Committee on Almajiri Education Programme in Nigeria :-

The Universal Basic Education Commission (UBEC) under the auspices of Federal Ministry of Education (FME) has served the states with the following Terms of references:

- i. Obtains Baseline Data on Qur’anic Islamiyyah and Ma’ahad schools in the state, with particular reference to number of schools, enrolment and number of teachers in every local Government area.
- ii. Develops a Work/ Action plan with short, medium and long – term strategies for Almajiri education programme in the state.
- iii. Identifies Tsangaya / Qur’anic, Islamiyyah and Ma’ahad schools for the purpose of intervention.
- iv. Establishes Almajiri Model schools in the state.
- v. Provides support to Qur’anic and Islamiyyah schools in the areas of infrastructural facilities (i.e. construction of classrooms and toilets, furniture etc).
- vi. Recruits and deploys teachers to integrated schools and Almajiri Model schools.
- vii. Mobilizes and sensitizes critical stakeholders for effective participation in the programme in the state.
- viii. Organizes capacity building for operators, proprietors and teachers of Quranic Islamiyyah and Ma’ahad schools in the state.
- ix. Established relationship with Development partners, Organized private sector, NGOs and CBOs in the state.

- x. Makes adequate budgetary allocation for Almajiri education programme in the state.
- xi. Initiates the establishment of Almajiri education Trust Fund / Waqf in the state.
- xii. Launches Almajiri education programme in the state and Local Government Areas.
- xiii. Monitors and evaluates Almajiri education programmes in the state.
- xiv. Submits periodic reports to the National coordinator of Almajiri education programme through the chairman of SUBEB.

(UBEC, 2011)

The aforementioned terms are outlined by the National Implementation committee on Almajiri education programme under the Universal Basic Education Commission of the Federal Ministry of education of Nigeria for the successful operation and implementation across the states of the Federation of Nigeria.

This in return will assist and teleguide other African countries wishing to undertake the same program of educational scheme in their respective countries.

4.4 Analysis for the Implementation of Integrated Qur'anic Tsangaya and Islamiyyah Schools In Nigeria. (0)

There is critical concern on the need to do something concrete on improving the integrated Qur'anic Schools In Nigeria. This is because the Muslims in Nigeria are interested in making headway in a complex and fast moving Nigerian Society towards the issues of integration. The issues and problems on integration must be tackled with all seriousness. This is because the government and the Muslims community in general have not adequately articulated the conceptual and operational contents of integrated Schools (Shehu, 2000). This is why there are thousands of Qur'anic integrated Schools with varied curriculum system of administration, differing quality of teaching and students. A lot of resources are wasted as a result of this, but yet such Schools are yet inefficient and ineffective (Baffa, 2003).

It is clear from the available data that the Nigerian Muslim have not made a serious case of full integration of Islamiyyah with conventional School after independence. The comprehensive proceedings of the Nigeria National Curriculum Conference, on A Philosophy of the Nigerian Education, 1969, did not address the case of integration as an issue and agenda for action in Northern States of the Federation (Adaralegbe, 1985).

It was only by 1981 that the Federal government Started reconsidering its role in intervening in Qur'anic Islamiyyah Schools. As a means of accelerating development in Primary education in certain areas, the State governments are already considering measures by which Qur'anic and Islamiyyah Schools with necessary adjustments of curricula, could be absorbed into Primary School system (F.G.N. 1981,14).

Currently the Universal Basic Education (UBE) and Education Tax Fund (ETF) are interested in supporting the programme of Integration in Islamic Schools. It has taken over four years before making effort to intervene to enhance the process of integration (Baffa, 2003).

Five States of Bauchi, Kano, Katsina , Jigawa and Sokoto are considered in this research by using simple random sample for the implementation of Tsangaya System of Education. (T.S.E.)

Tsangaya Education or Almajiri System as is often used in common parlance is one of the issues that has received great attention in educational Policy discussions in Nigeria.

Bauchi State :- In case of Bauchi State, the first things embarked upon was to organize seminars essentially for the alarammomi and gardawa for the purpose of educating, conscientizing and sensitizing them. So far about two thousands (2,000) alarammomi and gardawa attended several of such seminars organized across the state in 2008 and 2009. The themes of such seminars are Principally the need for change in the system; the ways and patterns for the reforms; and the role of government and parents and the Muslim community in supporting and improving the Tsangaya Education System. Interestingly enough, these seminars have yielded a great deal of positive results as they have fostered a great deal of understanding between the government and the alarammomi and have sufficiently allayed their fears and reduced their suspicious (Shehu, 2010).

The Bauchi State intervention scheme in the Tsangaya System includes the infrastructural development and welfare service component. Beside the construction of classrooms in many Tsangaya Schools by the State Universal Basic Education Board (SUBEB) which is applicable in almost all the 19 Northern States, some other befitting structures in form of reading halls (Zauren karatu/darasu) dormitories, hostels and sanitary facilities like toilets have been built in some Tsangaya Schools of Bauchi State. In addition to this, 40 Tsangaya Schools (from each of the 20 L.G.A) in the State have been identified for the purpose of installing solar electrification facilities for them (Shehu, 2010)

For the purpose of curbing the menace of begging, certain welfare activities have been initiated by the Bauchi State government. These were distributed at the venue of the first set of seminars that were conducted at Bauchi , Azare and Misau. For the purpose of illustration, it can be stated (here) that in the year 1431/2010 Ramadan, 1,840 bags each of rice, millet and sugar were distributed to the Tsangaya Islamiyyah Schools in Bauchi State. The skill training and acquisition programme is also introduced in Bauchi State mainly for Qur'anic schools graduates. These will then be engaged in an intensive skill training programme that will run over a specific period of time and also involving a large number of beneficiaries, (Shehu,2010).

The framework within which the intervention programme is situated is the necessity of partnership between the government and the Muslim community. The enormity of the problems of the Tsangaya System is such that it ordains and also underscores the fact that concerted efforts need to be exerted by all stakeholders, groups and individuals involved (Shehu, 2010).

JIGAWA STATE:- The Islamic Education was already boasted by the Jigawa State Government, the conventional System of Education forms the starting point with huge investment, the Governor has appointed a committee under his Royal Highness, the Emir of Gumel in 2008 with a view to formulate a parallel system between Secular Education and Islamic Education. This duality is hoped to avail the citizens of Jigawa State the opportunity to pursue different educational careers.

Upon this background, the federal Government reviewed the Jigawa State policy on Tsangaya Education and introduced the concept of integrating Tsangaya System of Education. In this regard, Six model Tsangaya schools are constructed at Birniwa, Gantsa, Gwiwa, Mai'aduwa, Sule – Tankarkar and Turabu. 18 Alaramma's are also employed, and posted to these schools.

These Schools are handed over to the State for Commissioning. This development Poised fundamental questioning ranging from the general conception of the entire system to the implementation process as well as the needs to reflect the peculiarities of Jigawa State. The Government of Jigawa State also felt the need for Scholarly discussion among academicians in order to have full insight on the concept of Tsangaya Education as well as to effectively strategize for its smooth and hitch-free implementation. At any rate, the Government of Jigawa State of Nigeria intends to the roughly interrogate the validity of the National curriculum on Tsangaya Education before it can be demonstrated and implemented.

When the researcher visited Tsangaya Boarding Primary School Gantsa of Buji L.G.A of Jigawa State on the 16th of September,2013, it is discovered that there is a remarkable progress in the School, ranging from regular attendance, which motivated moral reformation among the pupils. Conducive accommodation is also provided which warranted ample understanding of the lesson by the pupils. All social needs are also provided which motivated the keen interest of the Pupils in learning process.

The recruitment of the teachers are done by the committee of employment through tough screening process, just like the way how the pupils are enrolled through the Education secretaries of the 29 L.G.A of Jigawa state. All the teaching facilities, needs and other incentives are provided to these Schools by the State Universal Basic Education Board.

Teachers welfare and other needs are also taken care off. There is a good relationship between the School management, teachers as well as the pupils. Parent Teachers association and the School Based Committee are found to be functional in this School. Community as well as the parents are fully appreciating and supporting this programme of Tsangaya System of Education. (TSE).

TSANGAYA CLASS

Tsangaya class in Jigawa state is provided with all necessary teaching facilities, where the Pupils are grouped accordingly reciting the verses from the Glorious Qur'an. They used to chart the verses from their respective Slates, however, one cannot differentiate between the individual voice of the Pupils. Sound can only be heard with their Alaramma by the side correcting and directing them accordingly.

The Darasu (reading before the Alaramma) is also taking place individually. Where the Alaramma used to recite the Qur'an verses off heard or from the slate of the Pupil presented to him, after which the pupil used to follow and read before the Alaramma aurally. Apart from Qur'anic recitation, an integrated subjects are also taught simultaneously. Pupils are found to be understanding both Qur'anic and integrated western Education subjects. Both the Alarammas and integrated subjects teachers and the Head Teacher as well as the pupils are entirely welcoming the Tsangaya System of Education (TSE) supported by the ETF (Education Trust Fund) under the auspices of UBEC in particular and FME in general, through the state Universal Basic Education Board, (SUBEB).

The most astrictive structure in the School is the hexagonal recitation rooms which resembles the first structured of the recitation room erected by Shehu Usman Bin Fodiyo at Hub bare Sokoto for more two hundred Years which reflected the actual recitation room used to be erected for Tsangaya Qur'anic Schools.

Three different sessions is used to be conducted in every day. That is Morning, Evening and Afternoon or Night session which is called Jadare in the Tsangaya system of Education. Nine years is anticipated to be regulated for each enrolled pupil of Tsangaya School. In this respect, 3 years is to be Spent in Primary Section before graduating from Tsangaya System of Education. This will be a prelude for the graduated Pupils to enroll or seek admission from any one of the Universities in the country.

Accordingly to the Head Teacher Uztaz Sani Falalu Isah of this School, Tsangaya model Boarding and day schools in Jigawa State are founded and Established by the Federal Government of Nigeria under the Education Trust Fund Scheme but controlled by the Jigawa State government where it provides-Teachers, other staff, feeding and other social amenities. The Head Teacher has also Stated that the School is fully incepted in December 2012 and has started with only 64 pupils in the first enrolment, but recently, 90 more Pupils are added to make the total enrolment of 114 number of the Pupils. The time for enrolment is annually, after observing 3 consecutive terms. The only alarming problem traced from this School is lack of constant electricity supply which will soon be addressed by the Jigawa State Government of Nigeria. (Interview with the Head Teacher M. Sani Falalu Isah, M. Kamal Isyaku Sa'id and two other Pupils- namely Adnan Muhammad Garki and Ahmad Sani Kaugama) on 16th – 09 – 2013 by 12:40p.m.

KANO STATE:- Auwalu Yakasai (2000) has conducted a study on traditional Qur'anic Schools in some areas of Kano State and examined their socio-economic and historical background. The study has also appraised the attitude of the respondents towards integration of Qur'anic Education with Western Education. The respondents were teachers and Pupils of the Qur'anic Schools.

The method used by the researcher is simple random sample. The research sampled 90 respondents across the research areas. The interview method was used as the Primary sources of data collection. The researcher also considered review of literature, documents and government policies as secondary source of data collection.

In his findings, the researcher acknowledged the difficulty of integrating secular and Islamic education system in Kano State, the data from the field indicate that many of the teachers and Pupils are enthusiastic about introducing modern subjects in to their curriculum. About 85% of the teachers in Kano are in support of formalizing the Qur'anic Islamic Education. Only about 15% rejected the formalization of the School system in Kano. Over half of the respondents according to Yakasai, (54%) are in support of introduction of new books on Fiqh and Hadith to revitalize the inadequate curriculum operative in their Schools.

On the part of the Pupils, about 73% support the concept of integrating Qur'anic Schools with Western Education. Only 27% disagreed. Specifically they indicated that it is good to learn how to read, write and speak in English. This shows some element of positive prospect as far as the perception of the respondents on integration is concerned in Kano State.

The second research in Kano State is conducted by Abbas Adam (2001), entitled *New Trends in Muslim Response to Western Education in Nigeria; A case Study of Islamiyyah Primary Schools in Kano Metropolis*. The study was a baseline project that explains the objectives, types and the adequacy of curriculum/academic programmes in Islamiyyah Schools in Kano. The research was informed by the fact that we need to know the nature growth and spread of Islamiyyah Primary Schools in Kano.

Method:- A total of 56 questionnaires were distributed to major private integrated Islamiyyah Primary Schools in Kano. 50 were duly completed and returned. The Schools came from eight Local government areas of Dala, Fagge, Gwale, Kumbotso, Municipal, Nasarawa, Tarauni and Ungoggo.

The content of the teaching subjects in the curriculum of these Schools are the combination of Islamic and Western Education.

1. Islamic Subjects:- these include -Qur'an, Hadith, Fiqh, Seerah, Tauhid, Tahazeeb and Arabic.
2. Western Subjects:- These include - English, Mathematics, Primary Sciences, Health Education, Writings, Vernacular, Physical Education, Social Studies, Agriculture and Craft.

The method of teaching is through:

- (a) Group teaching by age and class, (and is in the class) by gender consideration. In some schools there are separate classes for the sexes.
- (b) Moral training through story telling (e.g. the history of the Sahabas).
- (c) Question method in the area of Fiqh and Tauhid.
- (d) Other method such as demonstration, limitation, lecture, role-playing, simulation, field trips, projects and discussions.

The emphasis on these methods depends on the School, its resources (human and non-human), years of experience, etc.

KATSINA STATE:- there are some issues that should be engaged to our attention in the course of serious integration scheme under the national planning policy to be undertaken. In case of Katsina State, Universal Basic Education Board (SUBEB), assistance from Universal Basic Education Commission is given to each of the two (2) |Schools constructed in the 34 L.G.A. of Katsina State by Educational Trust Fund (ETF). For this development, three programmes of Almajiri/Tsangaya Education Scheme is mounted in Katsina State.

1. Qur'anic School Integration

In this respect, assistance is usually given to Alamma of each of the School. In the process, some elements of Western Education is introduced to these schools of Katsina State in order to draw the attention of Alammomi and their Pupils to the knowledge of Western Education. The aim for this programme is to mainstream the Qur'anic Schools into basic Education scheme.

2. Almajiri Education scheme

This is a Federal Government Scheme introduced to Qur'anic Schools in order to arrest their Pupils from Street-begging and reduced the child-abuse across the nation. In this respect, Alammomi are usually assisted with some incentives in order to draw their attention to fully accept the Almajiri Education Scheme Sponsored by the Universal Basic Education Commission the (UBEC).

3. Tsangaya Education Scheme

This is a Scheme Sponsored by UBEC, control and co-ordinate by the State Universal Basic Education Board (SUBEB) which is initiated under the Almajiri Education Scheme. For this programme, the Educational Trust Fund (ETF) has constructed some model schools at Daura, Dutsinma, Batsari and Jibya L.G.A. of Katsina State.

The model Schools in Batsari, Daura and Dutsinma are planned to serve as a day schools while the one at Jibya will serve as a boarding School. However, all of the aforementioned schools are not yet fully incepted and operated, but admission is taking place.

All these information is quoted from the interview discussion conducted on Wednesday, 18th of September, 2013 with personal of Arabic and Islamic Studies Departments, Katsina State Universal Basic Education Board.

SOKOTO STATE:- There is a debatable issue about the form of integration which is going to take place. Should the conventional school wholly integrate the Qur’anic Islamiyyah Education or it is the supremacy of the Islamic Education that would be prevailed and integrate the secular one? (Dauda, 2002); which of the two issues takes the upper hand in the integration process and which one will be in the front-line to subsume the other? In case of Sokoto State, two system and programmes are simultaneously operated at the same time. These are: Tsangaya system of Education (TSE) and integrated Qur’anic and Tsangaya Education System (I.Q.T. E.S.). that is almajiri Education in another terminology. Under this programmes of IQTES and Tsangaya System of Education (TSE), three systems of integration are fully operated in Sokoto state. These are:

1. Qur’anic Nursery Classes.

In this programme, nursery classes are situated in the normal conventional primary schools where some children ranging from 4 – 5 years are enrolled just to facilitate and inculcate Islamic teachings and other cultural heritage into our young children’s. Normally 4 – 5 years pupils are admitted and after One year, the pupils at the age of 4 years will be enrolled in to primary one of the normal Primary schools and that of 5 years will be enrolled in primary two.

The aim of this programme is to assist the nursery pupils to memorize at least one Hizb of the glorious Qur’an before they are enrolled into any conventional or Islamiyyah Primary schools in Sokoto State. Arabic Fiqh and other early courses of Islamiyyah system of Education are also taught.

This resulted at:-

- (a) Acquiring basic Islamic Education knowledge before Western Education. This will assist all of the Sokoto State Pupils to memorize at least one Hizb before they start Primary Education. With this development, more than 1/3 of primary pupils in Sokoto state which numbered to 1965 are benefited from this programme.
- (b) Assistance in the Primary one recruitment exercise across the Sokoto State. In this system, the traditional Qur'anic school teacher is employed to most of the number of primary schools in the state and assigned to teach traditional Quranic Education inform of Karatun Allo. The villagers unanimously accepted this programme and it is from that classes the annual enrolment of primary schools pupils take place across the Sokoto State.

2.Nizamiyyah Islamiyyah Primary School System.

In this programme, conventional Primary Schools are converted in to Islamiyyah Primary schools by introducing some other courses of Arabic and Islamic Studies added into their normal conventional courses. More ever, the attendance system of such converted schools is used to be changed into that of Islamic Schools System. In this respect the Pupils are changed to attend their schools from Saturday to Wednesdays and break on Thursdays and Fridays. Their mode of dress is also changed to reflect the Islamic culture and their classes are separated in terms of sexes. The aim of this programme is to integrate western oriented subjects into our Islamiyyah Primary schools.

3.Traditional Qur’anic Schools

This is the most serious and difficult programme of integration, which incorporates the traditional and local Qur’anic Schools, headed by the conservative Alarammas who in most cases found to be very difficult to co-operate and keep head to any newly introduced system of Education. Nonetheless, with the support of UBEC in which 6 million naira is earmarked annually, the government of Sokoto State through SUBEB is able to convince 95 number of these difficult Alarammas to co-operate and accept the idea of Introducing Western Education in their Local Tsangaya Schools.

Similarly, 300 more Alarammas accepted Western Education under State Agency for mass Education (SAME), in this development, the total number of Alarammas accepted the introduction of Western Education are 395 out of 9000 Alarammas across the Sokoto State.

The co-coordinators of Tsangaya Education System (TSE) of Sokoto State as stated by Mallam Umar Boyi, the desk Secretary of SUBEB, Sokoto State that normally they used to pay familiarization visit to that Alarammas and in most cases use to include them among the School Based Management Committee (SBMC), in order to allow than to have a say in the discussion for the possibilities of introducing Western Education in the Traditional Qur’anic Schools of that particular Alarammas of Sokoto State.

Whenever these Alarammas accepted the introduction of Western Education in their schools, the Sokoto State government through SUBEB used to post and redeploy one of the teachers from conventional Primary Schools to teach Western Education in that Traditional Qur'anic School, where the teacher posted is anticipated to draw a time-table in which Qur'anic recitation is taught along with western Education Subjects.

BASIC EDUCATION SYSTEM

The Basic Education System is used to be mainstreamed in to the traditional Qur'anic Schools, In this respect, the whole Programmes is subdivided into three stages:

I. BASIC LITERACY

This programme is usually run for the period of 9 Months which is regarded as equivalent to primary 3 in conventional primary schools. In this programme, English, Mathematics and other arts subjects are taught. Some arts of learning skills are also taught in local language. Any student or pupils who attended this programme is used to be mainstreamed into primary 4 of conventional primary Schools to continue with other pupils.

II. POST LITERACY

In this stage, co-subjects are simultaneously taught along with Islamic Education, which includes: English, Sciences, Mathematics and Social Studies. This programme is usually for those who wanted to continue in their normal Traditional Qur'anic Schools. This stage is regarded as equivalent to Primary 6 of conventional Primary School. If a Pupils graduated from this stage and wanted to further his educational carrier, he will be enrolled into J.S.S I.

III. TSANGAYA SYSTEM OF EDUCATION (TSE)

In this Programme, the schools are constructed by Educational Trust Fund scheme (ETF), and usually managed and controlled by the State Universal Basic Education Board (SUBEB).

In terms of Sokoto State, two Schools are built and Constructed by ETF. In Sokoto Municipality which is a boarding School and the other one is constructed in Tambuwal which is a day School.

The two (2) Tsangaya Almajiri Model Primary Schools are constructed by the federal government of Nigeria (ETF) and officially launched by the president of Nigeria on 10th of April, 2012. The two schools as earlier stated are situated in Gagi of Sokoto metropolis and Tambuwal Local Government. The one at Sokoto which is a boarding school is fully incepted right from that period of launching. The School in Sokoto metropolis has started with 200 pupils, but recently, 50 pupils are short-listed to make the total number of 250 pupils short-listed for admission. The other school at Tambuwal has 70 pupils but recently 40 pupils are shortlisted to make the number of 110 pupils short-listed for admission.

PROGRAMME OF STUDIES

Subh – Qur'an Recitation

The school has three (3) Sessions:

- (a) Slates recitation- from 6 am to 8:30 and 3:00 pm to 5:00 pm for boarding.
- (b) Formal Education- from 9:00am to 1:20 pm and both for boarding and day.
- (c) Tajweed and Tahfeez are taught from 8:00pm to 9:00pm this is usually for boarding Schools.

The working days for these schools are Saturday to Wednesday. Thursdays and Fridays are free-working days.

During the Western Education period, all normal primary schools subjects are simultaneously taught.

The schools are well equipped and furnished with all necessary teaching facilities and other modern furnitures provided by the ETF and States Government. (SUBEB).

Academic and other supporting sub-staff are provided by the SUBEB. In these two schools

FEEDING:- The State government through the SUBEB has shouldered the responsibilities of feeding; Uniform, cleanliness and health assistance as well as electricity supply.

Each one pupils has 150 Naira feeding allowances for 3 square meals and 30 Naira for cleanliness and health cleanliness which make it 150 Naira per head. For Boarding, they used to have 3 square meals, while for day they have only one square meals probably at the break-fast time and they also enjoy 30 Naira for cleanliness and health care. Similarly both boarding and day Almajiri Education pupils has 3000 Naira allowances for uniform and house wire, such as shoes and socks.

Almajiri school constructed by UBEC and handed over to SUBEB are usually subdivided into 3 stages:-

Boarding Model I:- this is the existing Qur'anic School of local Alaramma, where SUBEB recommended to UBEC for construction and inception. In terms of Sokoto State 4 Schools are constructed In Sabon- Birni, Bodinga, Tambuwal and Kebbe. The UBEC has fully constructed these schools with provision of classes and other furnitures.

Forty (40) Pupils are shortlisted for pilot programme. Their feeding and other incentives will be provided from SUBEB as usual.

Model II:- which is bigger than model I is owned by public and constructed by UBEC and handed over to SUBEB. These schools are under the care of State Government. They are doing Traditional Qur'an recitation and other formal subjects of Western Education. They are furnished with recent teaching materials and are well equipped with all necessary facilities. One hundred and twenty pupils (120) are short listed for studies in the boarding schools. As usual, SUBEB will provide feeding, cleanliness, electricity and water supply as well as staff and other sub-staff. This kind of school is situated at Tureta of Tureta L.G.A of Sokoto State.

(C) Model III:- Is an Alaramma Qur'anic schools supported by the UBEC through SUBEB. Normally they use to collect an incentive of 10 million naira annually from UBEC, voted directly to the schools account. The SUBEB will only co-ordinate in this respects and the school management is free to arrange every things including the construction of the school. In this respect, 2 schools are situated in Sokoto south and Wamako L.G.A. of Sokoto State.

All these information is quoted from the Interview Discussion conducted on Thursday, 19th of September, 2013, from 10.30 to 12.30 with the Sokoto State Desk Secretary of Tsangaya Education Scheme in Person of Mallam Umar Boyi. B.A. Ed. (Isl. Stud.); M.A. (Arabic).

4 . 5 Guidelines for Collaboration with Development of Partners.

Guidelines for collaboration with Development partners, organized private sector and Nongovernmental organizations in Almajiri education Delivery. This provision of quality basic education has been identified as one area that requires the conscious involvement of all facets of society, particularly the key actors in political, economic and social endeavors. Each citizen has a responsibility and a duty towards achieving the set goals of the programme. (UBEC, 2011).

4 . 6 Role of the Development of partners.

Development partners have constantly played vital roles in the socio – economic development of many third–world countries and their interventions have contributed immensely to the educational advancement of many African countries, including Nigeria. The Almajiri education programme offers Development partners a wide range of intervention services and support activities towards enhancing the achievement of education for All.

Development partners are expected to :

- Offer technical expertise based on established best practices on Almajiri education delivery ;
- Mobilize interventional support towards strategic and targeted interventions;
- Engage in a collaborative monitoring and evaluation with other stakeholders towards improving overall programme performance; and.

- Work out synergies with other stakeholders (local and international) towards attaining global standards in Almajiri education delivery. (UBEC, 2011).

4 . 7 Role of the Private Sector.

The private sector is reckoned as the most proactive contributor to and partner with the Federal Government of Nigeria towards ensuring national growth and has demonstrated tremendous capacity in making things work successfully. For this reason the collaboration of the organized private sector is most vital to the attainment of education for all through the Almajiri education programme. The Almajiri education programme has a mandate that can be actualized through effective partnerships with the corporate business sector of the economy. It is therefore expected that the organized private sector will play a leading role in :-

- Supporting and contributing to policy dialogue on issues affecting Almajiri education delivery;
- Providing financial, material and logistics resources required to successfully implement all Almajiri education activities;
- Contributing to initiatives and other requirements of Almajiri education delivery in the communities they serve as part of corporate social responsibility;
- Supporting the establishment of income generating activities in schools ; and.
- Supporting strategic areas of capacity building relevant to Almajiri education implementation process. (UBEC, 2011).

A part from all these, the private sector is bound to contribute immensely towards the development of Quranic schools and Almajiri education programme, because it is the organization of the organized members in the community closest to children, their parents and the schools in general.

4 . 8 Role of NGOs, CSOs and CBOs.

Non Governmental Organizations (NGOs), Civil Society Organizations (CSOs), and Community Based Organizations (CBOs) have stake as organized members of the community to contribute towards the successful implementation of Almajiri education programme. These organizations are expected to :-

- Support advocacy and mobilization for the full involvement of society members in Almajiri education delivery;
- Advise on cost effective ways of delivering Almajiri education within community;
- Provide sporting materials and medical supplies to Almajiri schools;
- Provide infrastructural facilities and Instructional materials to Almajiri schools;
- Support the establishment of income generating activities in Almajiri schools;
- Support capacity building process for teachers and school administrators in the Almajiri education programme; and.
- Provide technical advice to school Based Management Committees (SBMCs) in Model Almajiri Schools.

4.9 Perspectives In The Reform and Intervention Initiatives.

In the process of compiling the data analysis of this findings, I have come across some perspectives in the reformation and interventions initiatives efforts for integrating the Quranic schools and Almajiri education programme in Nigeria. The one that draw attention of people most is the perspectives outlined by Dr. Salisu Shehu (2010) where he propounded that it would be important to analyze the perspectives and areas of focus in the reform and intervention efforts that have been attempted over the years. Essentially, according to him three perspectives are identifiable. The first perspective centers on the content of learning. This fundamentally borders on the curriculum of Tsangaya schools, which is seen to be narrow. It is a perspective that runs through all the trends reviewed here right from the neighborhood. Makarantar Allo.

The second perspective for cuss on the socio-economic conditions of both the teachers and students in the Tsangaya schools. The essential emphasis in this perspective is the elimination of begging which has come to be seen as the greatest undoing of Tsangaya education. In this perspective efforts are essentially geared towards improving the living conditions of the teachers and students in the system.

The third perspectives can be described as the holistic perspective. These included the aspects involved in the first two perspectives and the overhauling of the infrastructure of Tsangaya schools. There is no doubt that this would be the preferred perspective.

There is however an inherent advocacy that is latent in all the perspectives. That is the notion that Tsangaya education needs to be integrated into the mainstream educational system such that it receives similar and equal official attention and support as enjoyed by all the conventional institutions in the country. This is however, associated with two prominent fears and concerns. The first is the obliteration of its substance and spirit. And the second is neglect suffered by the public government schools.

It is feared that if Tsangaya education is integrated into the mainstream Tsangaya system of Education, it would suffer the same neglect and would erode its spirit as an essentially virtuous and meritorious enterprise whose goal is transcendental. Unless these fears are eliminated through genuine and credible commitment by the government, this advocacy would remain suspicious.

You may wish to refer to the Questionnaires for oral interview as one the sources used for analyzing the responses of the student and their teachers in the model integrated schools as well as the officers concerned such as the executive chairman and secretary of the Universal Basic Education Commission (UBEC) and the State Universal Basic Education Board (SUBEB), respectively. You may also wish to refer to the appendix of this research for further information and clarification.

The analysis of the responses of students and pupils in the Demonstration Model Boarding and Day integrated schools in Gantsa and Birniwa both from Jigawa state and the Model Boarding and Day integrated schools in Sokoto and Tambuwal both from Sokoto state can served as a general sample of the other states across the Nation.

However some state such as Katsina, Bauchi and Kano have already Built such schools in their respective states with the same capacity of Jigawa state. More states in Nigeria are anticipated to embark in building such integrated schools in order to mainstream the Qur'anic schools into Universal Basic education scheme on Almajiri education, programme.

4 . 10 Conclusion.

It is hoped that the intervention strategies and the activities to be undertaken by the Government of Nigeria at all levels could gear the efforts of the Implementation committee on Almajiri education programme in Nigeria into a tangible success. So also the terms of reference outlined by the Universal Basic Education Commission (UBEC) for the proper implementation at state level by the state implementation committee on Almajiri Education programme in Nigeria could serve as a useful guidelines for collaboration with development of partners and the private sectors as well.

The roles of Non Governmental organization are also very vital to the development and integration of Quranic schools and Tsangaya education programme in Nigeria. However, Governments at all levels should be cautious in dealing with an International Development partners (IDP) especially in relation to Tsangaya education programme.

In view of all these intervention efforts to integrate Quranic schools, some suggestions are short listed for the way – forward on Integration. These are :

1. The existing model integrated schools should be replicated in various ways to differentiate between rural and urban areas across the state in Nigeria.
2. Teachers should be recruited in support of Tsangaya education system in Nigeria.
3. Alternatively, the Almajiri could be supported and empowered to produce their food and corresponding ingredients by themselves. This will in turn train them to become self – reliant.

4. Who and how to manage transfer of learning in a harmonious and psychological order – commonly referred to as the way of learning (to be maintained) accordingly.
5. Integration as being conceived is an interdisciplinary, meaning that disciplines have to be merged for them i.e. students to harmoniously relate the rules and order there in the new reviewed syllabus and curriculum of the Quranic schools.

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Chapter Five

Curriculum and Syllabus

5.0 Introduction

5.1 Definitions and Meanings of Curriculum, Syllabus and Scheme of Work

5.2 Recruitment of Teachers, Training and Management

5.3 Traditional Curriculum of Qur'anic Schools

5.4 Harmonised Integrated Qur'anic Education Curriculum

5.5 Observations and Suggestions on Integrated Qur'anic Schools and Curriculum in Nigeria

5.6 Conclusion

5.0 Introduction

The first National Curriculum Conference in Nigeria was conducted in September, 1969, after which a new National Policy on Education for Nigeria was approved by the Federal Government of Nigeria. (Adaralegbe, 1970). In 1972, a high-powered committee consisting of educationists, University academics, civil servants, industrialists and intellectuals from various walks of life was set up under the Chairmanship of Chief S. O. Adebo, to study in the report in depth and present recommendations based on it, for formulation into a new National Policy on Education. (F. M. I., 1977). In 1977, an implementation task force was set up under the chairmanship of the late Professor S.D. Onabamiro of University of Ibadan, to prepare a blueprint for the implementation of the new policy of education in Nigeria (F.M.E.,1979).

The Federal Government of Nigeria white paper on the report for the implementation task force came out in 1979 and constitutes the basis of what is now the new National Policy on Education. One of the distinctive features of the new National Policy on Education in Nigeria is its emphasis on Curriculum Development and its review²⁰⁴.

In view of this development, the process of Curriculum development is clearly specified and explained in the new National Policy on Education in Nigeria.

²⁰⁴ Adaralegbe ,(1970) A Handbook on Continuous Assessment, Federal Ministry of Education, Science and Technology (1985) p 1.

Objectives of the Curriculum:

At the end, the Pupils should be able to:

- (a) Explain the meanings and definitions of Curriculum.
- (b) Identify the process of Curriculum Planning and describe it.
- (c) Relate Curriculum Planning process to syllabus, scheme of work and lesson planning process.

5.1 Definitions and Meanings of Curriculum, Syllabus and Scheme of Work.

Definitions of Curriculum by Scholars in the field:

-Tanner (1980, p. 13) defined curriculum "as the planned and guided learning experiences and intended outcomes, formulated through the systematic reconstruction of knowledge and experiences under the auspices of the School for the learner's continuous and willful growth in personal social competence".²⁰⁵

- Schubert (1987,p.12) defines Curriculum "as the contents of a subject, concepts and tasks to be acquired, planned activities, the desired learning outcomes and experiences product of culture and an agenda to reform society".²⁰⁶

- Pratt (1980, p.11) defines Curriculum "as a written document that systematically describes goals, planned, objectives, contents, learning activities, evaluation procedures and so forth".²⁰⁷

- Good lad and Su (1992, p. 11) defines Curriculum "as a plan that consists of learning opportunities for a specific time and place, a tool that aims to bring about behaviour changes in Students as a result of planned activities and includes all learning experiences received by Students with the guidance of the School".²⁰⁸

²⁰⁵ Tanner, (1980, P. 13).

²⁰⁶ Schubert, (1987, P.130).

²⁰⁷ Pratt, (1980, P.113).

²⁰⁸ Goodlad and Su, (1992, P.114).

- Cronbleth (1992, p.19) defines Curriculum "as answering three questions: what knowledge, skills and values are most worthwhile? Why are they most worthwhile? How should the young acquire them ?".²⁰⁹
- Grundy (1987, p.14) defines Curriculum "as a programme of activities (by teachers and pupils) designed so that Pupils will attain so far as possible certain educational and other schooling ends or objectives".²¹⁰
- Hass (1987, p.5) provides a broader definition, stating that "a Curriculum includes all of the experiences that individual learners have in a programme of education whose purpose is to achieve broad goals and related specific objectives, which is planned in terms of a framework of theory and research or past and present professional practices".²¹¹ (p.5)

In general, terms, Curriculum refers to the means and materials with which Students will interact for the purpose of achieving identified educational outcomes. Some educators would say that the curriculum consists of all the *planned_experiences* that the School offers as part of its educational responsibility. Then there are those who contend that the curriculum includes not only the planned, but also the *unplanned experience* as well. For example, incidents of violence that have occurred at a number of Schools across the nation are hardly a planned component of the Curriculum. However, the manner in which violence is addressed before, during and after the actual event sends a very definite message about how people in our culture interact and how the laws of our nation are applied.

²⁰⁹ Cronbleth, (1992, P.90).

²¹⁰ Grundy, (1987, P.80).

²¹¹ Hass, (1987, P.20).

A key concept to keep in mind is that the Curriculum is only that part of the plan that *directly affects* Students. Anything in the plan that does not reach the Students constitutes an educational wish, but not a curriculum.

Curriculum can only be a portion of the plan that actually reaches the Student. Curriculum is the set of courses and their content, offered at a School or University. As an idea, Curriculum came from the *Latin* word "*Carrere*" which means *racecourse/to run/run away*, (all) referring to the course of deeds and experiences through which children grow to become mature adults.²¹²

A Curriculum is a prescriptive, and is based on a more general syllabus, which merely specifies what topics must be understood, and to what level to achieve a particular grade or standard.²¹³

The Syllabus and the Scheme of Work

Objectives of the Syllabus and the Scheme of Work:

The Pupils or Students should be able to:

- (a) Explain the function of the syllabus.
- (b) Describe the factors that help to determine the syllabus.
- (c) Interpret the syllabus.
- (d) Identify the factors to be considered in drawing up the scheme of work.
- (e) Draw up an acceptable scheme of work.

²¹² John Frank Bobbitt (1916), *In the Curriculum*, the first textbook published on the subject, in 1916.

²¹³ *Ibid.*

The Meaning and functions of the syllabus

The word syllabus has been used in various ways to denote different meanings. It is usually used to refer to the programme of studies of Schools at various levels of education. An examination syllabus refers to the statement of requirements, regulations and contents of an examination. Such a syllabus does not usually contain objectives of education and the methods of teachings. (UPE Project, 1977 p.35).

It is therefore important to make it clearly, whether we are talking about a School, or examination syllabus. Let us look at these two areas in more details:

School Syllabus

This contains statements of general and specific objectives, learning activities and teaching strategies for guidance. For example, the Grade II teachers syllabus published by the Federal Ministry of Education in 1974 contains much details, such a syllabus can be interchangeably referred to as the curriculum, since it contain aspects of a child's education which the School is charged with. Thus, the School syllabus will be the same as the school curriculum from which the teacher draws the scheme of work and sets up lesson plan (UPE Project, 1977).

The School syllabus serves as a guide to the teacher. It contains the objectives, suggested learning activities, teaching strategies and evaluation devices. The School syllabus is usually drawn up in each subject for each class for a period of one year. In many cases, it is divided into terms, usually three terms. A good School syllabus also suggests the sequence of experiences to be offered. The sequence and other recommendations given in it should be looked at as flexible. Teachers have to use their initiative to modify them wherever necessary. The School syllabus should not be regarded as a rigid handout to be studied and obeyed indiscriminately. (UPE Project, 1977)

Examination Syllabus

This consists of a brief statement of the requirements, regulations and content of the examination. The examination syllabus is usually set up by an independent examination body, which specializes in testing. Examples of these bodies are: the West Africa Examination Council (WAEC), Educational Testing Service, New Jersey or the London University Examination Board. e.t.c. some Schools used their School syllabus which covers different examinations to prepare their candidate for another examinations.

In Nigeria, for instance, some schools prepare their students for both the school certificate and the general certificate of education (G.C.E) examination. Some students prepare themselves for G.C.E. examination on their own, when they are attending Secondary Schools or private institutions. Examples of these are: Interim Joint Matriculation Board (I.J.M.B.), Joint Admission and Matriculation Board (JAMB), National Examination Council (NECO), e.t.c.(NERC,1972, P.36).

The School syllabus or curriculum is intended to produce an all-round educated individual who can function as a well-adjusted citizen. The examination syllabus calls for the fulfillment of certain requirements of an examination in order to get a certificate.

Factors that help to determine the syllabus

Why do educators design a school syllabus? Obviously, it has to serve certain purposes. The major purpose of the school syllabus is to guide the teachers in the education of youths. When the school syllabus is to be drawn up, the needs, problems, concerns, interests and aspirations of both the individual and the society are considered. All the areas of human living which the School will help to develop are looked into, when the syllabus is prepared. Science is to be emphasized in the school syllabus because the nation needs skilled workers to aid scientific and technical development. Thus the essence of mounting courses of sciences and technologies in our Universities. Social studies is included in order to educate the youth on how to live in society by exposing them to the various factors that affect human behaviour and development, and by giving them opportunity to practice how they will live (U.P.E. Project, 1977 P.37).

There are different school syllabi for technical, commercial and grammar schools; there are also programmes for handicapped children.

The syllabus should be comprehensive enough to cover all aspects of children's' growth necessary for general education at the primary level. There should also be a balance of content or experience included in the syllabus. Science, Social studies, creative arts, language arts, religious study, health and civic education must be included for all-round development.

There must be provision for practical work and manual labour. The dignity of labour must be restored in our society. The proper use of leisure, healthy living and the success and failure of marriage are some of the things which often ignored when school syllabus are designed. At the Secondary level, all of them are relevant, while some must be also taught at the primary level. It must be emphasized that the school syllabus is not a list of topics from the textbook. Once a good School syllabus has been properly planned, the task of completing the process of planning rests with the classroom teacher (U.P.E. Project, 1977, P.38).

The Scheme of Work

The Scheme of work is an analysis of the School syllabus and translating it into the actual week-to-week and day-to-day experiences which you would like your pupils or students to have in order to achieve the overall goals of primary and secondary education.

The first important things you want to do when planning the scheme of work is to study the school syllabus carefully. The syllabus does not contain all the details that you require for your pupils. One of your tasks is to supply such details in your weekly scheme of work. A lot of initiative and originality is expected from you, as a teacher. You will like to choose some examples and illustrations that apply into your locality. (U.P.E. Project, 1977, P.39)

5.2 Recruitment of Teachers, Training and Management.

Recruitment:

As earlier stated, the qualification of Qur'anic Schools teachers differ from person to person i.e. from proprietor to proprietor and from place to place. Sometimes, they are highly learned *Ulama'u*, well versed in Islamic studies, but this is rare. It is also said that there are those whose only qualification is that they can recite the Qur'an and write the Arabic characters. Such teachers usually start up a class with their own children and neighbours are usually encouraged to send their children along.

In most Schools, former pupils are appointed as teachers at extremely low wages. Since the traditional Qur'anic system is usually a one-man affair, the proprietor or *Alaramma* is in a position to appoint or dismiss any teacher with or without any reason. (Fafunwa, 1974, P.52).

Hamid Alkali also stated that Students of Muslim higher institutions, however, suffered from a lack of knowledge of English and modern school subjects. But for the higher knowledge of Arabic and Islamic studies was concerned, they had a solid traditional background as teachers (Alkali, 1967 p.11).

Generally, in the Muslim pre-dominated areas, there is a dearth of qualified teaching force. This problem naturally, has caught up with the integrated schools. It is expected that, a specially trained teaching force that has an additional to its professional training, the moral disposition to teach in those kinds of schools is required. However, due to the fact that the integration project can almost be described as an accidental educational phenomenon, teachers are in most cases indiscriminately employed. In addition to this, the austere conditions in which these schools operate preclude the possibility of employing and retraining the best and more qualified teachers available. (Shehu, 2010)

Training:

As earlier stated in chapter three, the establishment of School for Arabic Studies (S.A.S.) Kano by the Emir of Kano Alhaji Abdullahi Bayero in 1934, and the subsequent establishment of the other co-institutions in Sokoto, Katsina, Gwale also in Kano, and SAIS at Hadejia are mainly for training local judges and teachers in Arabic and Islamic studies as well as in English, Arithmetic and Social studies.

In 1954, the government of Nigeria has introduced a scheme by which untrained junior primary schools teachers popularly known as pupils teachers attended some courses at School for Arabic Studies (S.A.S.) Kano. Before 1961, more than two-third of all primary school teachers in Nigeria had received this training, which enables them to improve their standard of education. (Fafunwa, 1974)

In 1960, that is the year of Nigerian independence , the government had organized a *post-secondary* School courses in Arabic and Islamic studies, to serve as a preliminary courses for the establishment of Abdullahi Bayero College. In view of this, an effort was made to direct and motivate some of the students from Qur'anic Schools and higher Institution to pursue a University and post-secondary modern education. (Fafunwa, 1974)

The defunct Northern region Ministry of Education, coupled with Abdullahi Bayero College of Kano Nigeria, worked out a comprehensive plan whereby the traditional system of imparting knowledge of Arabic and Islamic studies was linked with the westernized system of education in order to attain uniformity at pre-university level. (Alkali, 1967)

Fafunwa, on the other hand had stated that in the southern Nigeria an attempt was made to raise the poor status and standard of Arabic teachers by introducing a diploma courses in the department of Arabic and Islamic studies at the university of Ibadan. Candidate for this courses are largely drawn from the Qur'anic schools which are sometimes called *Ma'ahad* (Institute) or *Kulliyya* (College) by their proprietors. In this department, according to Fafunwa, a sound training in Arabic, Islamic studies, history and English language is given to these students. Thus, their standard of education was improved to a great deal.

Numerous numbers of Schools for Arabic and Islamic studies for both sexes are opened in most of the States in Nigeria in order to give basic training in Arabic and Islamic studies courses for the benefit of the multiple numbers of pupils and Students in both primary and junior secondary Schools in Nigeria.

Aisha B. Lemu on the other hand, had stated some guidance for teachers of both integrated Qur'anic Schools, Tsangaya and Islamiyyah Schools in Nigeria, these are:

1.The Islamic studies teacher should understand his role and practice what he teaches.

The teacher of Islamic studies should understand that the young children under his care look to him as a mode to be admired, respected and imitated. It is therefore the duty of anyone teaching Islamic studies to set the best possible example as a Muslim, for the pupils to see that he sincerely believes and practices what he teaches, and that the result of practicing those teachings is good. (Aisha, 1980 p.2).

2.The teacher should insist on good behaviour but should not be too harsh in discipline.

The teacher of Islamic studies must insist on good behaviour from his pupils. He is expected to "command what is right and forbid what is wrong" deliberate misbehavior should not pass without reprimand or punishment. By nature, the pupils like to play. They cannot endure one kind of work or one method of teaching for long. The teacher should therefore exert himself to apply more useful and effective ways of discipline and of holding the children interest and attention.(Aisha, 1980,p.3).

3. The teacher should identify his aims and devise interesting methods and activities to attain them.

Some teachers teach their subjects by the methods they were taught, without ever thinking of their aims and whether there might be different ways of approaching and presenting the subject. The teacher should therefore study and consider carefully the aims of teaching Islamic studies. He should also take time to study the whole syllabus and understand how each section of it contributes to the overall aims. The syllabus may give only an outline of what is to be taught in each year of the primary and junior secondary schools. The teacher then needs to break them down into termly and weekly scheme of work, so that he has clearly on paper and in his mind the topics to be covered.(Aisha, 1980, p.3).

4. Islamic studies should be related to daily life and the community.

The teacher should relate worship and the moral and social teachings of Islam to the pupils' daily lives, at home, at school, and as members of the community. The good Muslim is automatically a good citizens and the teachers' emphasis on Islamic moral conduct in everyday life can do much to set the younger generation on the road to be a better society.(Aisha,1980, p.4).

5. Islamic studies should be related to other school subjects.

Islamic studies should not be taught as something unrelated to other knowledge. Seeing other subjects from the Islamic viewpoint helps the children to know their value and to integrate them into their overall understanding of the world. Also in teaching Islamic studies, references to things the children have learned in other subjects often act as excellent illustrations of teachings of Islam, which help to confirm the child's faith. (Aisha B. Lemu, 1980)

Aisha B. Lemu had also propounded that this idea of integrated knowledge is basic to Islam and was central to the development and flowering of Islamic civilization in the past. Because of its great importance, a list is given below of some examples of how this integration of knowledge can be attempted by the primary and junior secondary school teachers of Islamic studies. However, according to Aisha, these topics do not appear on the school syllabus for Islamic studies, but the teacher can find opportunities of working the topics into his other lessons. These topics are:-

(a) Reading and Writing

The children should be taught the importance of reading and writing from the Islamic point of view. It is relevant to explain to the children that the first word of the Qur'an revealed to Prophet Muhammad was "Read"! The first verses of the Surah 96 (the Pen) are:

"اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم"²¹⁴

"Read in the name of Lord who created, Created man from a clinging substance, Read, and thy Lord is most bountiful, Who taught Man the use of the pen, Taught man what he did not know".

²¹⁴ Q.S. Al-Alaq, 1-4.

destruction. The importance of honest administration, good governance, justice and moral values as prescribed in the Qur'an should be seen as the most important factors in the preservation of true civilization.

Social Studies also is concerned with the life of man in society. It examines the family, the educational system, the local community, the system of government, the culture and beliefs of people and how geographical and economic factors influence the way of life. e.t.c

The Children should know that Islam, being itself a complete way of life, concerns itself with all these aspects of society, it has laid down certain basic principles for the guidance of society which, if practiced, will ensure its peaceful progress and development.

**(e) Science, Nature study, Agricultural Science, Geography
e.t.c.**

The natural sciences and geography abound with illustrations of Allah's power as the Creator and Sustainer of life, as mentioned in the Qur'an Surah

If the sciences are approached in this way, they do not generate in the child a feeling of confusion and distrust, a suspicion that either their science teacher or their religious knowledge teacher is telling them nonsense. On the contrary, the child see the wonder of created things, their birth, growth, shapes, colour, habits, reproduction and death, as overpowering evidence of the existence and greatness of the Creator, thereby improving his understanding of the message of the Qur'an and strengthening his belief in Allah.

(F) Physical and Health Education

The children should be taught the wisdom of Islamic hygiene as found in the Qur'an and the Sunnah, such as bathing, washing hands, before meals and after visiting the toilet, cleaning the teeth, rinsing the mouth after eating, washing clothes, covering food etc.

The teacher should also stress the value of health as a gift for which we should give thanks to Allah. As a mark of gratitude, we should keep the body fit and healthy by exercise and correct eating, avoiding things, which harm our health, such as alcohol, drugs, and smoking. This is stressed in the health, where Ibn Abbas reported Allah's Messenger as saying: "there are two favours of which many people are unmindful; health of body and calmness of mind". (Bukhari)

(g) Arts and Crafts

The teacher can introduce some variety for the children by asking them to draw or colour Islamic subjects, such as mosque, the different positions of prayer, the ka'abah , an Arabic word, and so on.

If the children cannot draw from the memory or copy the picture from the blackboard, the teacher may draw them on a paper or stencil and give copies to the children to colour and write the title of the picture. Younger children however, can manage to model mosques, etc out of clay and plasticize or cardboard. (Aisha B. Lemu, 1980)

Management:

The Universal Basic Education Commission (UBEC) and the State Universal Basic Education Board (SUBEB) have serve both at Federal and State levels as a two distinctive Commission and Board launched in 1999 to promote the standard of Qur'anic schools and tsangaya almajiri education in Nigeria. This is one of the efforts and initiatives of the federal government in reforming basic education in the Country. This was informed by the constitutional provision (section 18 (1) and (3) of the 1999 constitution) of the federal republic of Nigeria which states that, "Government should direct

its policy towards ensuring that there are equal and adequate educational opportunities at all levels".

The Universal Basic Education (UBE) act 2004, part 1 section 2 (1) states that, "every government in Nigeria shall provide free, compulsory and universal basic education for every child of primary and junior secondary school age". It further states in section 2 (2) of the same act that, "every parent shall ensure that his or her child or ward attends and complete his or her : (a) primary school education and (b) junior secondary school education. Furthermore, section 2 (4) of 1999 constitution add that: "A parent who contravenes section 2 (2) of this act commits an offence and liable : (a) on first conviction, to be reprimanded; (b) on second condition to a fine of #2,000 or imprisonment for a term of one (1) month or both".

Despite the facts of all these rules pertaining the government policy for adequate educational opportunities, the community has a goodwill and positive support over the Qur'anic, Tsangaya and Islamiyyah schools in Nigeria. Integrated schools enjoy a lot of goodwill and support of local communities because of their Islamic identity. People see them as their own; they are seen as instruments of both cultural preservation and positive modernization and transformation at the same time. They therefore easily identify with them and support them as far as possible, and send their children to attend that kind of schools without any hesitation.

5.3 Traditional Curriculum and The Typical Day of Qur'anic Schools In Nigeria Before Integration.

According A.B. Fafunwa, a Qur'anic school is usually found in or outside the mosque itself. Indeed, the eldest Muslim Universities in Morocco and, al-Azhar in Cairo, were established in a mosque.²²⁰ Today thousands of these schools are to be found in Northern and Southern Nigeria, located either in mosques, private houses or premises especially built for this purpose.

In a typical Qur'anic school the Mallam or Mu'allim usually sits under the tree, or in his parlor, veranda or porch, surrounded by volumes of the Qur'an and other Islamic books. A little further off, but never enough to be within reach of his long cane, squat some ten to forty pupils in a semi circle. With most of their bodies shielded by the broad wide slates they hold proudly before them, chanting different verses of the Qur'an, just like sitting arrangement of Khalwa traditional Qur'anic schools (here) in Sudan.

In some cases, the teacher is assisted by one of the pupils who is considered the brightest or the oldest or both. He kept on saying that as early as the third year of life, Muslim children in Nigeria are expected to start the first stage of Qur'anic education. At this stage the pupils learn the shorter chapters of the Qur'an through repetition and by rote. The only pleasure they can derive from the system at this stage lies in the choral recitations which often follow a sing –song pattern. The pupils seem to enjoy reciting these verses to themselves in their homes and at play. The method of instruction is as follows: the teacher recites to his pupils the verse to be learnt and they repeat

²²⁰ Fafunwa, OP. Cit, 1974. P.59.

it after him. He does this several times until he is satisfied that they have mastered the correct pronunciation. Then the pupil (or group) is left on his own to continue repeating the verse until he has thoroughly memorized it. The verse is then linked with the previously memorized verses and in this way the pupil gradually learns by heart the whole chapters of the Qur'an. A chapter or part of it at a times is written on his wooden board (slate) which has been scrubbed smooth with the aid of some coarse leaves and then painted with a white day like substance. The tada or tawwada (ink) which the teacher uses to write the chapters on the wala or Allo (slate) is expected from certain leaves and some burnt wood substance, which are boiled until they give off their dye.²²¹

The Qur'an as earlier said is divided into sixty parts (or Hizb), each of which contains a number of chapters, however some long chapters form a Hizb or more. Pupils at what we may call the primary level of the system are expected to memorize one or two of these sixty Hizb, often beginning with the short chapters. These chapters are usually those he would mostly require for his daily prayers.²²²

From here the pupil moves on to the next stage at which he learns the alphabet of the Arabic language. The Arabic alphabet is composed of some twenty-six letters, all of which are consonants. Some teachers divided these

²²¹ Fafunwa, Ibid. P. 60.

²²² Fafunwa, Ibid. P. 60.

letters, into three often in the ratio of 5:5:3, and teach the pupil to recognize the letters by writing some of them on his slate and making him repeat the sound several times, over and over. This stage lasts between six and thirty-six weeks, depending on the rate at which the pupil learns to recognize the individual letters. When the teacher is satisfied that the pupil has attained the standard required for reading Arabic characters, he introduces him to the formation of syllables with vowels. There are only four vowels and they are simply four different notations (or signs) that is Wasali, which are usually written above or below a consonant to indicate what vowel sound should go with it. When he is able to do this competently, the pupil then employs his newly acquired skills in the reading of the first two parts of the Qur'an over again.²²³

This stage is affected by the linguistic background of the teacher since variation in the pupils pattern of articulation could be due to the Teachers accent. This stage lasts for six to eighteen months, depending again, on the capabilities of the individual pupils. This spelling pattern once correctly grasped, enable the pupil to read off – head any text written in the Arabic language. This is usually the final stage in the acquisition of reading skills.²²⁴

The teaching of writing starts at different times in different schools. Some pupils start learning how to write Arabic characters as early as the first stage of the system others do not start until much later, for example when they are

²²³ Fafunwa, Ibid.

²²⁴ Fafunwa, Ibid. P. 61.

learning the alphabets. This is generally a very slow, painstaking and rather tedious process during which time the teacher writes out the model of the verse on the writing board and the pupils copy it out below several times.

The pens (or qalam) are usually made from reeds or guinea corn straws which are carved and sharpened until they taper it into a nib-like point.²²⁵

Many people think that Qur'anic education ends here but this is only the end of what may be regarded as the primary level of the system. Although the pupil has committed the first two ezus to memory and is now able to read and write in Arabic, he still generally does not know the meaning of the verses of the Qur'an, except for a few translations which he picks up unconsciously either at sermons (wa'azi) or during other ceremonies.

This is the level which every Muslim must pass through if he is to be able to pray and perform other religious duties since the Salat, the ritual birth of Janabah and death, marriage – sermons, and other religious ceremonies are usually performed in Arabic.²²⁶

What we may regard as secondary level of the system has much broader and deeper curriculum. The pupil began by learning the meaning of the verses he has committed to memory. The teacher does his best to explain the Arabic text. But this is usually far too difficult for the young minds, in many cases, for the teacher as well. Beside knowing other writing of the verses of the

²²⁵ Fafunwa, Ibid. P. 61.

²²⁶ Fafunwa.

Qur'an the pupil is also introduced to other writings, such as the Hadith (the Tradition of the prophet). The translation methods is largely used and repetition is still fully explained.²²⁷

In the traditional system, this level is considered as the higher level or post secondary level. It is at this stage that the pupil began to learn grammar. The method generally employed is commonly referred to by linguistics as the grammar method, as contrasted with the direct, practical method that emphasizes the presentation in context of the new grammatical patterns and vocabulary. It is in this stage that the student learns different branches of learning and it is not often that a student attains perfection in all of them. A student attains perfection in all of them. A scholar who is good in al- Fiqh may be relatively weak at al-Hisab or Mirath, that is why, at this stage, the student of Qur'anic studies is instructed to attend more than one teacher to further his studies.²²⁸

It is also at this stage that the student decides in what area he wishes to specialize. This marks the beginning of the University level. Having chosen his specialist subject, he proceeded to a University at (Sank ore Timbuktu or Al-Azhar) or continues at home learning from local specialists. By this time, the Student has acquired some proficiency in the Arabic language and is able to read, understand and interpret many of the works of earlier scholars in his field. At the end of his studies, he receives al-Ijazah (certificate) empowering him to practice – either as a teacher, an Imam, an Alkali, etc, depending on his area of specialization.²²⁹

²²⁷ Fafunwa, Ibid. P. 62.

²²⁸ Fafunwa, Ibid.

²²⁹ Fafunwa, Ibid. P. 62.

In Qur'anic schools, unlike in formal schools, there are no rigidly codified rules, but there are a few conventionalized ways of behavior which guide the pupils – and the teachers. Although the periods for the classes are fixed, the teacher does not treat tardiness as a serious offence. He is ready to pardon a late comer if he is convinced that his lateness was caused by some engagement at home. The teacher himself is able to declare a holiday if some religious obligation such as a burial feast or naming ceremony takes him away from home.²³⁰

The Teacher regard himself as the custodian of his pupils, his duty being primarily to train them to be good citizens. Whenever he uses the cane, he does so with fatherly levity and caution. When a pupil is sick, the teacher usually visits him and sometimes applies some treatment, locally. The relationship between teacher and pupil is generally intimate and personal.²³¹

The school week starts on Saturday and ends on Wednesday. There is no bell or any sound material to summon the pupils to school; nor is there a fixed dress or uniform for the school. The exact times of the beginning of classes vary from area to area, from school to school and from teacher to teacher. In many parts of Nigeria, there are three sessions a day:- morning, afternoon, and evening. But in the Sudan Khalwa Qur'anic schools there are only two sessions of Morning and evening. The morning sessions in Nigeria generally begins about 8.00 a.m. and ends about 10.00 a.m. However the senior students mostly came from different towns for immediate memorization of the Qur'an, usually start their morning session shortly after the early morning prayer i.e. Subh. The afternoon session which starts from

²³⁰ Fafunwa, Ibid. P. 62.

²³¹ Fafunwa, Ibid. P. 63.

about 2.00 p.m. to about 4.00 p.m. There may be a third sessions which from about 7.30 p.m. to about 9.00. pm. i.e. Jadare’.

When the child is old enough to go out and learn a trade, the hours of schooling are reduced and the afternoon session is cancelled for him.²³²

Fees are paid in cash and kind. There is no fixed amount, as this varies from teacher to teacher. The teacher collects the fees’ from his pupils. These do not usually amount to more than a few Naira. The teacher may also receive gift, such as grain, meat, cooked foodstuffs, a piece of cloth, or a prayer mat, cattle’s, etc. particularly during one of the Muslim festivals.²³³

The greatest day in the life of the Muslim scholar is the day he performs the Walima, known as ‘Saukar Karatu’. It is initially intended as a modest graduating ceremony. In many communities it has become an elaborate affair. But it still retains its religious overtones. The Walima can take place once the Muslim student has gone through the primary level. The graduate takes his state to his teacher who writes a chapter of the Qur’an on one side and on the other draws a colorful rectangular figure filled with a number of geometrical patterns.²³⁴

On the scheduled day, the graduate, and his decorated state in his hand, usually tours the houses of his teachers, his relatives, in-laws and his own parents with an entourage of friends. At each station he reads the chapter

²³² Fafunwa, Ibid. P. 63.

²³³ Fafunwa, Ibid. P. 63.

²³⁴ Fafunwa, Ibid. P. 63.

written on the one side of the state as though to convince his hearers that he has truly completed the Qur'an.²³⁵

At the end of the recitation, he is given presents. On this occasion, a ram or caw bought by the parent of the graduate is usually slaughtered at the teachers house. The teacher may keep as much as half of the slaughtered animal for himself, and other students around. In addition to this, the teacher is given grain, such as millet, corn, wheat and some money, a turban and a big gowns or other native beautiful dresses are usually are on the occasion day.²³⁶

Teacher – The qualification of Qur'anic school teachers differ from person to person and from place to place. Sometimes they are highly learned Ulama'u well versed in Islamic studies, but this is rare. Then there are those whose only qualification is that they can recite the Qur'an and write Arabic characters. Such people usually start up a class with their own children, and neighbors are encouraged to send their children along.²³⁷

Some Qur'anic schools proprietors do not assert a set fee to be paid by the pupil. But recently some Arabic schools have introduced various fees for admission, award of certificates, and monthly or annual tuition fees.²³⁸

Most of Qur'anic schools are run according to the directions of their individual proprietors, who are invariably Qur'anic school teachers themselves. As a result, instructions differ from school to school, and there is no uniform curriculum or prescribed qualifications for teachers. In most

²³⁵ Fafunwa, Ibid. P. 64.

²³⁶ Fafunwa, Ibid.

²³⁷ Ibid. P. 65.

²³⁸ Ibid.

schools, former pupils are appointed as teachers at extremely low wages. Since the Qur'anic school is usually a one-man affair, the proprietor is in a position to appoint or dismiss any teacher with or without any reason. The Ministry of Education has no control over these schools and as a result such schools are not supervised by experts in this field.²³⁹

With these traditional inclination and other loadable problems faced by the proprietors, teachers and the student of the Qur'anic schools in Nigeria, The Federal Govern of Nigeria, coupled with the state government, the local government as well as stakeholders and the other social group has thought that it is mandatory to intervene into the traditional Qur'anic school system for the general reformation and integration of both Qur'anic and Tsangaya schools across the country

5.4 Structures of Harmonized Integrated Qur'anic Education Curriculum

Generally, the integrated Qur'anic education curriculum is harmonized for mainstreaming the basic education system into the approved programme of the states Universal Basic Education Board by the appointed technical working group who are experts in the field of curriculum process and development.

²³⁹ Fafunwa, Ibid. P. 66.

In view of this development, and the needs of the society individuals and the assistance of some other stakeholders, the structures of the harmonized curriculum of integrated Qur'anic education are designed as follows:

Preface

The survival of any nation depends largely on the quality of education of its citizens. Therefore, no meaningful development can take place if the majority of a nation's future leaders do not receive holistic education for one reason or the other.

This fact is recognized by Islam, which makes seeking of knowledge compulsory for all Muslims (males and females). Islam also addresses itself to the whole way of life of individuals and the society.

Qur'anic Schools

The Qur'anic schools as earlier stated in the previous chapters of these findings are centers where children and youth (boys and girls) between the ages of three and eighteen learn and study the holy Qur'an. In these schools, children learn how to read and write all the *suwar* of the Qur'an before graduation. Periods of attending classes differ from one Qur'anic school to another, ranging from one Qur'anic school to another, ranging from two to

three times a day, excluding Thursdays and Fridays, which are observed as resting days.

Justification

This curriculum package is intending to serve the purpose of the integrated Qur'anic education process through integration of elements of basic education into the curriculum of the Qur'anic schools. It is not intended to supplant the system and normal operation of these schools but rather to enrich their curriculum offerings, which should result in widening their horizon, prepare the children for better functioning in the modern society, but more importantly preparing them for mainstreaming into the formal basic education school structures.

In the process of harmonization, the technical working group take cognizance and made use of three existing curriculum packages developed by:

- National Mass Education Commission (NMEC)/United Nations International Children's Fund (UNICEF)
- Arewa House/Educational Trust fund (ETF)
- Universal Basic Education Commission (UBEC)

The contents, differences and similarities in these packages were examined and exhaustively discussed. The technical working group selected contents for a harmonized curriculum package that would be simple, down to earth and learner friendly while at the same time providing the learner with good quality grounding in basic education.

Objectives of the Harmonised Curriculum:

The aims of this curriculum therefore are to provide:

- (i) Basic literacy and numeracy skills for learners of the Qur'anic schools.
- (ii) Post-literacy education for learners in Qur'anic schools.
- (iii) Necessary knowledge to those who complete this programme to be mainstreamed into formal school system.

(iv) Provide pre-vocational skills that will assist them in their day-to-day activities, make them able to find for themselves and which in long run will minimize street begging.

(v) Foundation studies for moral and ethical value.

(vi) Basic science and health education knowledge suitable for the modern world scientific progress.

Structure of the Curriculum, Duration and Stages

This curriculum is designed for a (3) year duration and its broken into stages as follows:

i. Stage One: It will last for one year (equivalent to primary 1-3 of formal schools). This stage is made up of two basic subjects: literacy in the language of the immediate environment and numeracy. While Arabic and foundation studies have been added to serve as a benchmark for

understanding the Holy Qur'an. The learners are also to be introduced to basic environmental concepts.

ii. Stage Two: It will last for two years (equivalent to primary 4-6 of formal school). This stage is made up of two groups of subjects. These are:

- English language and mathematics on the one hand and basic science, health education, life skills and social studies on the other hand.
- Pre-vocational skills to prepare the mature learners for the world of work.

At the end of this, learners are free to further their education by mainstreaming to junior secondary school or to acquire vocational skills for functional living.

Implementation of the Harmonised Curriculum

Qur'anic schools are of two types, the first consists of the settled clientele who mostly attend Qur'anic schools and formal school system simultaneously. The second group consist of the children from various places who only attend Qur'anic schools and survive through begging and other menial jobs. This curriculum is designed specifically for the second group, i.e. the children popularly known as *almajirai*. Also, other non

itinerant children not enrolled in formal schools would also benefit from this curriculum.

Number of periods and lessons

This curriculum is to be run alongside with the existing Qur'anic school programme. Although a minimum number of contact hours have been prescribed in this documents, the curriculum is to be implemented at the discretion of each Qur'anic school proprietor.

A minimum of four (4) contact hours per week and a total of seventy eight (78) lessons are required for the effective implementation of this curriculum.

Methodology

This curriculum is based on a participatory and exploratory method of teaching. It is therefore recommended that the *learner centered methods* should be used in implementing the curriculum. Also, while using this curriculum, *facilitators* should as much as possible make of Islamic concepts to back up their teachings, so as to provide a solid base for quality assurance in Qur'anic schools.

Facilitators and Training Officers

Owing to the novel nature of this programme, there should be intensive capacity building of facilitators/teachers who will implement this curriculum.

Facilitators Guides

This simplified harmonized curriculum produced with support from Unicef 'c' field office would require the production of guides to ensure effective implementation.

Language of Instruction

It is recommended that the language of the immediate community should be the language of instruction at stage one. While English as well as the language of immediate community should be used at stage two.

Monitoring and Evaluation

Monitoring and evaluation should be undertaken at regular intervals. The said monitoring and evaluation would be carried out by a team of officers from United Nations International Children Educational Funds (Unicef), Federal Ministry of Education (FME), Universal Basic Education Commission (UBEC), National Mass Education Commission (NMEC),

State Ministries of Education (SMOE), State Universal Basic Education Boards (SUBEBS), and State Agencies for Mass Education (SAME), Colleges of Education (COEs), College of Arts (legal) and Islamic Studies (CAIS) as well as Non-governmental Organizations (NGOS), community Based Organizations (CBOs), such as Nigeria Association of Teachers of Arabic and Islamic Studies (NTAIS) and proprietor of Qur'anic schools i.e. Alarammas.

Table of Contents for the Harmonised Curriculum

Preface

Stage One : Basic literacy

1.Language skills

- i. Language of the immediate community
 - ii. Arabic
- 2. Numeracy Skills
 - i. Basic Numeracy
 - ii. other relevant skills
- 3. Foundation studies (moral values)
- 4. Science and livelihood skills
 - i. Basic environment concept
 - ii. other environmental studies

Stage Two: Post literacy

- 1. Language skills
 - i. English
 - ii. One Nigerian language, i.e. Hausa
- 2. Mathematics
 - i. Arithmetic's skills
 - ii. Introductory mathematics skills
- 3. Life skills and Social Studies
 - i. Introductory life skills
 - ii. Social studies
- 4. Basic science and Health Education
 - i. Health education

- ii. Basic science concepts
5. Pre-vocational skills

Note: You may wish to refer to the details of Harmonised Integrated Qur'anic Education Curriculum in the appendix of this findings.

5.5 Observations and Suggestions on Integrated Harmonised Qur'anic School Curriculum

Observations:

1. Alarammas and their subordinates should be fully participated and included in all the process of integrating Qur'anic school into basic education programme in Nigeria.

2. The need to make the curriculum of tsangaya schools flexible may appear offensive to the Alarammas as they observe Thursdays and Fridays as week end.
3. The tsangaya curriculum is not *susceptible* to take all into consideration, it does not address the itinerant status of almajirai.

Suggestions

1. Curriculum of tsangaya primary schools should be divided into three components according to Dr. Hamid Bobboyi (2011):
 - i. Qur'anic Component – Tahfeez and Arabic to be incorporated on 50:50 bases. However, emphasis should be given on memorization of the holy Qur'an.

- ii. Islamic religious studies to be taught in Arabic language.
 - iii. Conventional Subjects – languages (Arabic, English and Hausa), Mathematics, Social studies and basic science, are to be taught normally.
2. Curriculum of Junior Tsangaya Secondary Schools, which was based on the provision of the National Policy on Education, should include:
- Tahfeez, Arabic, IRS, Mathematics, Basic Science and Technology, Social Studies, Computer Science, Physical and Health Education, Vernacular, Civil Education and Agricultural Science.
3. It is hoped that this would pave way for smooth transition into the conventional system of education in Nigeria.
4. Since the emphasis is on the need to commit the Qur'an into memory, the curriculum should be structured into ten *Hizb* per session; making it sixty *Hizb* for the six sessions of Primary School.
5. Cross-curriculum: a system of molding various concepts into one can be adopted to suit the tsangaya system favourably.

5.6 Conclusion

The harmonized curriculum of integrated Qur'anic Education (IQE) is not a comprehensive document as regards to the education of the Qur'anic school learners

Consequently, instructional manuals and learners primer would need to be produced in the long run to support the implementation of the Curriculum. These would address and redress the shortcomings that may be noticed in this curriculum process. However, facilitators and trainers will be trained and retrained for effective use of this curriculum.

Note: It is fact that each Qur'anic School operates its own curriculum on a set of topics, objectives, contents, learning activities, learning instructional materials and evaluation procedures, unique to its traditional design of Qur'anic education. These Schools may continue to make use of their different curricula to teach the components of Qur'anic education in Nigeria.

Thus, the proper definitions of curriculum syllabus and the scheme of work is imperative. The recruitment of teachers, their training as well as proper management of the whole process is very vital. Traditional curriculum of Qur'anic schools should be improved to suit the current system of education in conjunction with Federal Government scheme for mainstreaming the Qur'anic education into Universal Basic Education (UBE) programme.

This motivated the essence of harmonizing the Integrated Qur'anic Education curriculum. For these reasons, observations and suggestions on integrated Qur'anic schools and curriculum process should be looked into cognizance.

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Chapter Six: Findings, Recommendations, Summary, Conclusions and Bibliography

6.0 Introduction

One particular field in which education operates is the relationship between providers and the consumers of public services, including education itself,

just like the relationship between the teacher and his students; between the doctor and his patients ; between the leader and his subordinates, etc. (Oliver, 1980, P. 477).

This research showed how learning helps people to become more confident in changing the old situation to the current system of educational phenomena, by seeking better information from professionals and putting it into better use, for knowledge is at least to some extent socially constructed and validated.

The organization of knowledge is not therefore simply the movement of information to proper places. Rather knowledge organization is the fundamental interdisciplinary problem of placing concepts and ideas into a content within the whole (Oliver, L.R., 1980. P. 478).

The goal of knowledge organization is to form bridges across disciplines, peoples and places. It is therefore to arrange what is and can be known on a relative scale.

6.1 Findings

In response to the need for a substantive and empirical data on Quranic and Islamiyyah schools, the International Institute of Islamic Thought (IIIT), Nigerian office sponsored at least two to three researches from 2001-2003 to study the various components of the management and integration of these

schools, with expectation that the studies would afford to the people concern, the management of Quranic schools (Baffa, 2003 P. 66).

A brief research report of one of the studies on sociology of Quranic schools in Northern Nigeria: A Case study of selected states of Kano, Zamfara and Bornu was also reported for the attempt to improve the situation of traditional Quranic schools. (Baffa. 2003).

Another scholar- Auwalu Yakasai has conducted a study on traditional Quranic schools in the year 2000 in the above mentioned states and explained that their socio-economic appraised the attitude of respondents towards integration of Quranic education with Western education. The respondents were teachers and pupils of Quranic schools (Yakasai, 2002, in Baffa, 2003).

The method used in the research was random sample; the research therefore sampled 90 respondents across the research areas. The interview method was used as like this research. The researcher has also considered reviewed of the literature documents and government policies as a secondary source of data collection, just like this research.

While acknowledging the difficulty of integrating secular and Islamic education system in the findings of that research, the data from the field indicate that many of the teachers and pupils are enthusiastic about the introduction of modern subjects into their curriculum. About 85% of the teachers are in support of formalizing the Quranic Islamic education. Only about 15% rejected the formalization of the school system (Baffa, 2003/ 66).

Over half of the categories of the respondents, (54%) are in support of introduction of new books on Fiqh and Hadith to revitalize in their schools' curriculum. However, there are others that showed dislikeness for introducing Islamic books not (only) from the Imam Malik Mazhab (Baffa, 2003/66).

On the part of the pupils, about 73 % support the concept of integrating Quranic schools with Western education. Only 27% disagreed. Specifically they indicated that it is good to learn how to read, write and speak in English. This shows some elements of positive prospect as far as the perception of the respondents on integration is concerned (Baffa, 2003).

As the table three shows that pupils showed positive opinion of formalizing Islamic education (Baffa, 2003).

Response	Frequency	Percent
Good	52	88.1
Partially good	01	01.4
Bad	06	10.5
Total	59	100

Source: (Yakasai, 2002 in Baffa, 2003).

It is quite likely that the Muslims in the Quranic schools have started to reconsider the important factor of becoming a relevant in the society by learning essential modern skills. Any attempt for transforming the Quranic school system should cultivate the positive development.

The second research is conducted by Abbas Adam (2001) – Entitled – New Trends in Muslim Response to Western Education in Nigeria ; A Study of

Islamiyyah primary schools in Kano Metropolis. The study was a baseline project that explains the objectives, types and the adequacy of curriculum programme in Islamiyyah schools in Kano. The research was informed by the fact that we need to know the nature growth and spread of Islamiyyah primary schools (Baffa, 2003/66).

The method used in this research was hypothesis and cumulative where a total of 59 questionnaires were distributed to major private integrated Islamiyyah primary schools in Kano; 50 were duly completed and return. The schools came from the sample of eight local government areas of Kano state. The contents of the teaching subjects are combination of Islamic and Western education curriculum. The emphasis on the methods depends on the school, its resources and years of experience. (Yakasai, 2002, in Baffa, 2003).

The Islamic subjects are: Qur'an Hadith, Fiqh, Seerah, Tauhid, Tahzib and Arabic; while the Western subjects are : English, Mathematics, Primary sciences, Health education, Writing, Vernacular (Hausa), Physical Education, social studies, Agricultural science and crafts (Baffa, 2003/68).

The method of teaching is through Group teaching by age class gender; by moral training through story – telling; by asking questions in the area of Fiqh and by demonstration, field trips projects and discussion (Baffa, 2003 in Abbas, 2001).

The table four below shows the type of schools curriculum. The use of modern subjects is common to all the schools. But the nature and the extent of the way the modern subjects are taught differ.

Table four: Type of school curriculum:

Category	Emphasis on curriculum	Frequency	Percent age
Quranic Primary School	Emphasis on curriculum	15	30
Islamiyyah Primary school	Modern Subjects	13	26
Nursery Primary Islamiyyah	Western Subjects According to Islamiyyah guidelines	22	44
Total		50	100

Source : (IITN), 2003 in Baffa, 2003).

In view of all these efforts in the previous research findings about the integration, this research aimed to identify the development of Traditional Qur'anic schools in Nigeria and at the same time investigate the various efforts and initiations in the attempt to reform, integrate and mainstream the traditional system of Qur'anic education into the basic education scheme initiated by the Federal Ministry of education of Nigeria through the Universal Basic Education Scheme, launched in 1999 as one of the efforts of the Federal Government in reforming Basic education in Nigeria.

This research is guided by the appropriate and specific research objectives which includes:

- To extend frontiers of human knowledge and its application through ages ;
- Integration of human knowledge to ascribe the Arabic and Islamic education and face the challenges there in;
- To improve the organizations and methods of teaching in the Quranic schools;
- To have the universal character in the whole Nation for running the programme of Quranic schools system and.
- To suggest some ways for designing general objectives syllabus and the common phenomenon of teaching in the Quranic schools.

The Data and the literature available for conducting this research was collected through physical interviews, observations, references (from) books, internal material where applicable, magazines, journals, past studies on the related issues, and periodicals as well as inter- nets and other modern methods of collecting information.

All these process was analyzed by using both qualitative and quantitative techniques of data analysis. As a result of these, the study realized the relevant data that was analyzed and presented in respect of the research questions.

In the process, the researcher discovered that the scholars of Arabic and Islamic studies have made a great contributions to the development of world civilization, norms and culture. For it is Islam that revealed the human pursuit of all sciences through the Arabic and Islamic studies to the extent of

compiling a great lexicons, that is great Arabic or languages Dictionary and developed a philological learning, that is ritual studies or Fiqh.

It is also discovered in this research that the greatest sources of learning (all) knowledge are the two compendium books of Allah, that is the Glorious Quran and the Hadith, Sunnah or Traditions of the Prophet (S.A.W), which translated all what is contains in the Quran into practical expectations. These two sources of human knowledge are found to have played a vital role in the creation and cultivation of applied sciences.

It is also discovered in this research that the first Muslim school was established by the prophet himself as the Head- Teacher in the house of Arqam Bin Arqam at Makkah. This school was an adult education center in Makkah, which later developed into a higher institution of learning in the prophet Masjid at Madinah.

The basic method employed at that center was recitation and memorization of the verses of the Glorious Quran being revealed at an early stage of Islam. This school was later extended to have a place within the Masjid of the Prophet at Madinah for teaching Muslim children how to read and write accordingly.

The Prophet (S.A.W) had also created and established another school in his Masjid at Madinah for teaching his companions how to recite the verses of the Glorious Quran and learn some religious practices. The group of these companions who learned directly from the Prophet (S.A.W) are known as

Ahlil-Assuffah. Abu Hurairah, one of the great reporters of A Hadith of the Prophet (Abu Hurairah), was a product of this school.

The Caliphs of the Prophet continued with the initiation of the Prophet and had created some schools during their times. The intervention and support of the government towards the development of the institutions of learning was also known to have taken place right from the time of the caliph Umar Bin Khattab, who entrusted the responsibility of running Quranic schools to the government. This in turn might have motivated the defunct government of Northern Region of Nigeria in the First republic for running the responsibilities of Islamiyyah schools in line with other conventional Western Oriented schools. This might have also motivated the current intervention and initiative plan of action sponsored by the Federal and states Ministry of education in their efforts to integrate develop and mainstream the whole Quranic schools in Nigeria into the Universal Basic Education Scheme, through the states Universal Basic education Board (SUBEB).

This research has brought forward the educational theory adopted by the renown scholar – Ibn Sahnun, who was one of the greatest scholars of the Abbasid period, who laid down some rules of conduct for the teachers and proprietors of Arabic and Quranic schools, where he said that :-

- Teachers must treat their pupils equally and.
- They must not inflict punishment while on temper.

Bin Sahnun had further emphasized the need to adopt instructions in schools based on age and capabilities of the students and learners, respectively.

This research is also reminding the people about the efforts of the Barber traders, Historians and Geographers as well as *Al-Murabids* who wrote largely on the development of Arabic and Islamic studies across the African countries. This must be added to the writings of the scholars of Westerns Sudan who provided much of what is now known as the subjects of studies.

This research has made useful references to the establishment of commercial linkage between West and North Africa through trade and other commercial activities which paved ways for introducing the new element for material culture and intellectual development which made part of Sudan became famous in literacy campaigns.

The researcher has discovered the scholastic framed ideas which identified the actual terms and scope of knowledge itself, as well as that of lack of knowledge, which later graded the knowledge as – *Ilm al-Yaqeen; Ayn al-yaqeen and Haqq al-yaqeen*. While the seat of knowledge according to the scholar are *Aql* and *Qalb*. From these we understand that Allah's knowledge is limitless but human knowledge is limited.

The researcher has also discovered the factors responsible for the African Unity and development which includes:-

- Norms and Cultural heritage;
- Religious Beliefs
- Languages inclination and
- Political interest.

This research is fully reminding those who might have lay their hands in it to know more about the religion of Islam as well as the Quranic sciences that is *Ulum al-Qur'an*, this must be added to the knowledge of the locations of the

old traditional Quranic schools across the Northern Nigeria. The names of the founders as well as the place where they were operated were also displayed. Their curriculum of studies at that time was also stated.

These olden traditional Quranic schools are the ones that the later ones emanated from; and it is the same systems that the current proprietors of the traditional Quranic schools are operating, and it is also the same system of Quranic schools which has undergone the various efforts for reformation and integration, right from the time of the colonial leaders up to the present date.

However, the introduction of Islamiyyah / Nizamiyyah schools system has brought a little change in the reformation of Tsangaya and Quranic schools in Northern Nigeria. With this development, seminars, conferences and advocacies were conducted for the development of Quranic schools.

Prior to this, the colonial government under the leadership of Governor general Lord Lugard has responded to the Muslims agitations and established post elementary (integrated) schools in Kano, Sokoto and Lagos. This paved some ways for establishing more of such schools in Katsina, Gombe, Hadejia and also at Goron- Dutse in Kano for girls.

In view of these situation, the Universal Basic Education Commission (UBEC) was happened to be launched in 1999, as one of the efforts of the Federal Government of Nigeria, through the Federal Ministry of education (FME) scheme, to reform the basic education programme in the country. The Qur'anic schools were the target for reformation and integration. This commission was assigned to plan and develop a frame-work for addressing the issues and situation of Qur'anic school and Almajiri education in the country.

It is hope by the researcher and the entire people of Nigeria that all the activities contained in the strategic plan of action for the implementation of Almajiri education programme will be adequately implemented, in order to achieve the objectives for mainstreaming the Qur'anic schools students into Universal Basic Education programme, with a view to attain the education for all (EFA) goals.

This research is therefore conducted to investigate the process for developing Qur'anic school and encourages for ample changes in the general system of Traditional Qur'anic education in Nigeria.

This view has co- in sided with that of Muslims intellectuals of Northern Nigeria, who realized the importance of Western education, especially in the mediaeval age of industrialization, scientific and technological advancement. They felt that they were not participating enough in the government. The Nigerian Muslims also needed Muslim lawyers, Medical doctors, engineers and educationists. They wanted all sort of educational currier, so as to achieve their aims without changing their religion and culture. This caused them to renew the enthusiasm in Muslim circles.

With these reasons and the others, some number of organizations sprang up from the Muslim orthodox, to develop Western derived education. Therefore, they brought the idea of integration within the Muslim content by

giving all supports for reforming and mainstreaming the Quranic schools through the Nigerian Universal Basic Education scheme.

A part from the government intervention, the development of partners as well as that of private sectors have also played vital roles in socio-economic development of many third world countries and their intervention have contributed immensely to the educational advancement of many African countries, including Nigeria.

With these developments, the Almajiri education programme offers partners a wide range of intervention services and support activities towards enhancing the achievement of education and has a mandate that can be actualized through effective partnerships, with the corporate business sectors of the economy.

In view of these supports rendered to the Qur'anic schools in Nigeria, their contents of learning which was formally proved to be narrow is addressed by harmonizing the curriculum of Quranic schools to the extent of improving its contents to the standard stage, which is subject to be reviewed from time to time. So also, the socio- economic conditions of both teachers and students in Quranic and Tsangaya schools which motivated the issues of itinerancy and begging will soon be curtailed and addressed with proper implementation of the government initiatives by integrating such schools.

With all these therefore, the commitment demonstrated by the Nigerian Government in setting up an implementation committee on Almajiri education is highly appreciated and recommended by the entire populace of Nigeria. We therefore plead with states, local Governments, Parents,

Ulama'u, Traditional Rulers and all other educationist related to Non-Governmental Organization (NGOs) and Community Based Organizations (CBOs) and other stake holders to support this initiatives. So that these children of ours (Nigerian) could be mainstreamed into the Universal Basic Educational program (UBE). With these kinds of support and initiatives rendered for reforming the Quranic schools, the data from the field and physical researches indicated that many of the proprietors, teachers and pupils are happy and welcome for the introduction of modern subjects into the curriculum of Quranic schools.

6.2 Recommendations

In view of the foregoing explanations and analysis on the flight and condition of Quranic/Islamiyyah schools generally, the following measures are here by recommended for effective introduction and sustenance of integration in both the Islamiyyah and Quranic schools throughout the country.

The recommendations are made, especially in the content of the Educational Trust Funds (ETF) and Universal Basic Education Commission (UBEC) intervention programmes. These are:-

- (a) A baseline study should be conducted to determine the location, size, staff strength, facilities and problems of the Qur'anic schools to be involved in the integration project;
- (b) Public enlightenment is required in order to sensitize and convince the general public as well as the proprietors and teachers of the Qur'anic schools on the importance of the introduction of modern disciplines in the Qur'anic schools. Hausa drama and radio programme can be sponsored for this purpose;
- (c) The Qur'anic schools involved in the integration project should receive assistance from government in form of textbooks and other teaching facilities for the modern disciplines and the teachers to teach the prescribed disciplines;
- (d) Government should establish at least one model integrated Qur'anic school in the local government area of the states involved in the integration project to serve as a model;
- (e) Proprietors and teachers of the integrated model Qur'anic schools need to be trained on basic teaching methods, administrative skills, school management and child management;
- (f) Routine inspection, monitoring and evaluation is required to ensure the success of the integration project;
- (g) Vocational education that provides skills related to occupations like carpentry, welding, farming, etc. should be introduced for adolescents and adults attending the Qur'anic schools;
- (h) As long as the sustenance and spirit of the Qur'anic schools system is not tempered with, Educational Trust Funds (ETF) should go ahead to implement its model Tsangaya/Qur'anic schools programme;

- (i) The intervention of the Nigerian Federal Ministry of education (FME) for reforming Qur'anic schools is highly recommended. The National framework for the development and integration of Almajiri education into Universal Basic Education scheme was introduced in 2010 by the Federal Ministry of Education (FME) through the Universal Basic Education Commission (UBEC) thereby designing a strategic plan of action and the operational guidelines for the proper implementations of the Almajiri educational programme in Nigeria.

In view of these, the commissioning of Universal Basic Education (UBE) scheme in 1999 by the Federal Government of Nigeria for the reformation and integration of Almajiri education is highly recommended and unanimously accepted by the entire people of Nigeria.

6.3 Summary

The topic of this research is-

The Development and Integration of Qur'anic Schools in Nigeria with Particular Reference to the (Training of) Human Knowledge from 2010–2014 A.D.

تطوير وتكامل مدارس القرآن الكريم في نيجيريا في ضوء المعرفة الإنسان

This academic research is classified into six distinctive chapters for easy assessment and elaboration.

CHAPTER ONE

The first chapter is the general introduction of the whole findings; it also incorporates the items that signify the proposal of the research in question. Thus the introduction of this research is emanated from the greater part of this chapter.

Introduction- these studies on Islamic education towards the integration of human knowledge have been of great importance, not only to the general phenomena of education, but also to the other disciplines. This research is exclusively concerned with the Qur'anic and Arabic schools system of education and the problems that affects its management.

Muslim in Nigeria usually sends their children to such schools so as to acquire knowledge of both Arabic and the religion of Islam. The Prophet(Sallallahu 'Alaihi Wassallam) said in one of his Hadiths that the seeking of knowledge is a duty bound upon all the Muslims (Hadiths in Mishkat and Mukhtar Hadith P.4 and PP. 21-22 respectively)

The Qur'an and Hadith together are the fountain heads of all knowledge in whatever domain it might be. These sources of human knowledge have played a vital role in the creation and cultivation of the applied sciences. One finds many verses of the Glorious Qur'an stimulating Muslim to quest for knowledge:

“ (Q :39:9) هل يستوي الذين يعلمون والذين لا يعلمون إنما يتذكر أولو الألباب ”

“Are those who know equal with those who do not know? But only men of understanding will pay heed “

Hurairah one of the greatest Hadith reporters was a product of this schools. The main curriculum of this school was study of the Glorious Qur'an, Hadith, and Islamic Jurisprudence. i.e. Fiqh. (Ibid. p.27).

It also happened in the time of the orthodox caliphs of the prophet (S.A.W). Umar Bin Khattab gave the directives to the teachers that at every session, a child must be taught at list five verses of the Glorious Qur'an at the time. (Ibid).

In that period, the government was entrusted with the responsibility of running Qur'anic schools.

Aisha Ummah Mu'minun was reported to have taught not only children but also adults. The curriculum was also the Glorious Qur'an and Hadith (Ibid).

Caliph Haroon Rashid of the Umayyad Dynasty has established school in his residence and appointed a tutor to teach his children. The Glorious Qur'an, Arabic language and literature as well as physical and health education and moral training. (Bradley. J. 2011, P. 28).

Bin Sahnun, one of the greatest scholars of the Abbasid period, has propounded and introduced an education theory for the Quranic school proprietors He considered teaching as a craft and therefore laid down some rules of conduct for teachers. He said that teachers must treat their pupils equally and they must not inflict punishment while on temper. (Ibid, P.29).

Bin Sahnun recommended that it was better for Muslim children to start studying the Qur'an after they have obtain basic literacy in Arabic language and poetry. This was adopted in many schools of that time (Ibid. P.25).

This chapter has also discusses briefly on the spread of Islam into Africa, and the contribution of Arabic language to the understanding of the writing of the early historian and civilization of West Africa.

This chapter has also discusses on some important items of the research proposal which includes :-

- The statement of problems of the research.
- The objectives of the research.
- The research question of the studies.
- The significance of the studies.
- The scope and Limitation of the studies.
- The Methodologies of the research, and
- The Literature Review, where I referred to the various books of the scholars who wrote in relations with the topic of discussion of this research.

CHAPTER TWO :-

The second chapter- which is a – Theoretical frame work discusses on the religious belief in West Africa, the spread of Islam in Africa, and the development of traditional Qur'anic schools in Nigeria.

Among the other things fully explained in this chapter are :-

- The geographical location of Africa in general and that of West African in Particular.
- The factors responsible for the African unity and development, which includes Norms and culture of the people of Africa which are common; religious beliefs of the people which include Islam, Christianity and Native religion with cumulative percentage of the followers on each;
- Different languages existed in Africa which are estimated from 1000-3000;

- Politics, which subdivided Africa into two political giants that is Western Sudan and Coastal Region.
- The Religion of Islam as a point of discussion was separated and fully discussed in this chapter. Among the other things discussed in this chapter are:-
 - The meaning of Islam.
 - The simplicity and practicability of Islam
 - Islam as a complete code of life.
 - The Universalism of Islam.
 - The political aspects of Islam and.
 - The pillars of Islam.

The spread of Islam in Africa in general and West Africa in particular, are fully discussed in this chapter. The factors responsible for the spread of Islam are also mentioned and explained fully. These includes ;-

- The Jihad and Islamic crusading.
- Trade and Business.
- Migration or Hijrah and
- The efforts of Ulama'u (Da'awah).
- A part from these, the ways through which Islam was brought to the Hausa land in the early fourteen century by traders and scholars is fully discussed in this chapter.

The Qur'an and its sciences which codifies the specialization of the whole thesis, that is Ulum al-Qur'an which is derived from the two Arabic joined words that is 'Ulum' which means sciences or branches of all knowledge; and Qur'an which means the Book of Allah revealed to his apostle and

- The seven different dialects through which the Qur'an was communicated are also mentioned, these are :Quraish, Kinanata, Assad, Huzay, Tamim and Dobbat.
- The Tafsir or the Exegesis of the Glorious Qur'an, that is the knowledge through which a person understand the Book of Allah the Most High as simplified by His Prophet Muhammad (S.A.W) for the general guidance of Man-kind, is also discussed in this chapter, in details. Among the other things discussed here are – the two kind of Tafsir (Bill Ma'athur and Bill Ra'ayi); the sources of Tafsir ; the stage of Tafsir and the Qualities of Mufassirin.
- The Historical Development of Qur'anic schools with particular reference to Nigeria is also fully discussed. A part from this ; the colleges for Qur'anic memorization, founded in the olden days across the traditional cities of Northern Nigeria are also located and explained fully in this chapter. It is the same colleges and schools that the research is much more concern for their development integration as well as mainstreaming in to the new scheme of Universal Basic Education (U.B.E) in Nigeria.

CHAPTER THREE

Which is the presentations and Analysis on the integration and reformation of Almajiri education programme in Nigeria has the discussion of Many other things. These includes :-

- The full explanation on the first attempt for integration and reformation of Qur'anic schools in Nigeria by the different scholars
- Such as (S.A S. Galadanchi. and A.B. Fafunwa).
- An overview of various reforms on Makarantar Allo, that is Qur'anic school by another scholar (Salisu Shehu).
- Presentation of National strategic plan of Action for the implementation of Almajiri education in Nigeria by the programme of U.B.E.C Intervention.

Among the other things in this plan, are :

- Forward and Background of the plan;
- Mission and vision of the plan;

- Short term and long term of the plan;
 - Efforts to speed up integration of Almajiri education into UBE.
- Activities to be undertaken by the state Universal Basic Education Board (SUBEB) for the National plan of Action on integration instructed by (UBEC) under the F.M.E. of Nigeria.
 - The most important activities here are paper presentations by some invited scholars to the state on how to integrate and implement Tsangaya/ Qur'anic schools into Basic education scheme.
 - The observations and suggestions of various scholars mostly invited by the state governors for paper presentations are much more concern in this research.

CHAPTER FOUR- of this findings is the Analysis on the operational Guide lines about the Nigerian Government policy for the implementations of Almajiri education programme and the progress made by some other states in the implementation of Almajiri Education scheme in Nigeria.

Among the other things discusses in this chapter are :-

1. Intervention strategies of government where the implementation committee on Almajiri education programme has identified and adopted three models of integration. These are :-
 - (a) Integration of Traditional Qur'anic schools.
 - (b) Establishing of a Model Almajiri and Qur'anic schools.
 - (c) Establishing Islamiyyah and Ma'ahad schools.
2. The other things discussed and analyzed in this chapter are the activities to be undertaken by the government of Nigeria at all levels i.e. Federal, states and local government areas as designed by the

- implementation committee on Almajiri / Qur'anic education programme
3. This chapter has also discusses about the establishment of the state (level) implementation committee on Almajiri / Qur'anic education programme in Nigeria which is a back-bone for the exercise and programme. The state implementation committee should have a chairman and a maximum of ten Members. The chairman should be a seasoned educationist and the secretary should be a conversant and eloquent person.
 - 4 The state (level) implementation committee is served with some terms of reference by the F.M.E. of Nigeria on order to guide for the proper implementation of Almajiri/ Qur'anic education programme in Nigeria.
 - 5 This chapter has also discussed on the Guidelines for collaboration with other Development of partners such as private sectors and Non-Governmental organization for the Almajiri/ Qur'anic education Delivery in Nigeria.
 - 6 In this view, the Role of the Development of partners which is very vital in the socio- economic development of many third- world countries has immensely contributed to the educational development of many African countries including Nigeria. Their intervention services therefore offers a wide range and supports towards enhancing the achievement of education for all.
 - 7 The Non-Governmental Organization (N.G.Os). The Civil Society Organizations (CSOs) and the Community Based Organizations (CBOs) have also a stake as an organized members of the community

to contribute towards the successful implementation of Almajiri/ Qur'anic education programme in Nigeria.

- 8 Upon all the efforts of the government in designing the operational guidelines for intervention and initiatives, recently discussed and analyzed, this research has brought forth some perspectives in the reformation and intervention initiatives in order to draw attention of the government and the entire people of Nigeria for integrating the Qur'anic/Almajiri schools into Basic education programme.

The first perspective centers on content of learning, that is the curriculum of Tsangaya and Qur'anic schools, which seems to be very narrow. Therefore, there is need for revising and harmonizing the present curriculum to suit the standard level of the current educational carrier, in order to go in line with other Nigerian educational programme.

The second perspective focuses on the socio-economic conditions of both the teachers and students in the Qur'anic schools. The emphasis in this perspective is the elimination of begging and itinerancy, which is seen as the greatest undoing.

In this, efforts are essentially geared toward improving the living conditions of the teachers and students of the Traditional Qur'anic schools.

The third perspective which is holistic involved the aspects in the first two perspectives, which discussed about the over-hauling of the infrastructures of the traditional Qur'anic schools. However, the Federal Government of Nigeria under the Federal Ministry of education through the specific intervention of the implementation committee has constructed a block of two classroom in each of the

adopted Tsangaya school including the Alaramma's house ; constructed two blocks of three classroom to serve as a cluster of Tsangaya schools in a central area in addition to these they also constructed a skills acquisition workshops and provided furnitures, equipment and instructional materials including acquisition equipment in each of the adopted Qur'anic schools across the Nation.

The nation of all these efforts is that Qur'anic and Tsangaya schools education needs to be integrated in to the mainstreamed educational system that receives similar and equal official attention and support as enjoyed by all conventional institutions in the country (Nigeria).

However, these efforts and initiatives of the government is associated with two prominent concern identified in this research.

The first one is the obliteration of its traditional substance and spirit. And the second one is neglect, suffered by the public government schools. It is much more concern that if Qur'anic / Tsangaya education is integrated into mainstream system, it would suffer the same neglect and this could erode its spirit as an essential virtuous and meritorious enterprise whose goal is transcental. Unless these concern are eliminated through the genuine and credible commitment by the government, this advocacy would remain suspicious.

CHAPTER FIVE – Is the curriculum and syllabus for both the traditional and the current Harmonized ones.

- This chapter discussed about the definitions and meanings of curriculum, syllabus and scheme or work, as well as the basic objectives.
- It also discussed about the recruitment of Teacher for Qur’anic schools their training and Management.
- In this respect, a one lady scholar has stated some guidance for teachers of both integrated Qur’anic schools, Tsangaya and Islamiyyah schools in Nigeria, these are;
 1. The Islamic studies teacher should understand his role and practice what he teaches.
 2. The teacher should insist on good behavior but should not be too harsh in discipline.
 3. The teacher should identify his aims and devise interesting methods and activities to attain them.

(g) Art and Crafts.

The teacher can introduce some variety for the children by asking them to draw or color Islamic subjects, such as mosque the Ka'abah, different positions of prayer, etc.

This chapter has also discusses about the two distinctive bodies of Universal Basic Education Commission (UBEC) and the State Universal Basic Education Board (SUBEB) launched in 1999, as the service management institutions to promote the standard of Qur'anic schools and Tsangaya Almajiri education in Nigeria.

It has also discusses about the Traditional Curriculum and the Typical Day of the Qur'anic School in Nigeria before and Integration.

The structures of Harmonized Integrated Qur'anic Education (I.Q.E) curriculum as well as the ways on how to implement it are fully explained in this chapter.

The observations and suggestions on the Integrated Harmonized Qur'anic school curriculum are also short- listed in this chapter in order to telli guide the implementation committee and other stakeholders for the proper implementation of Qur'anic schools integration in Nigeria.

CHAPTER SIX- Discusses on the Findings, Recommendations and Summary of the whole research. In this chapter, we have discussed about the efforts of IIT for supporting and sponsoring the various research from 2001-2003, which is related to this research, in order to study the various components and management of traditional Qur'anic schools.

As this research is conducted to ascertain the development and integration of Qur'anic schools in Nigeria from 2010 to 2014, the reference to these IIT research is imperative.

This chapter is also discussing about the general findings and discoveries of this research, where it identifies the development of traditional Qur'anic schools in Nigeria and investigate the various efforts and initiations in the attempt to reform and integrate traditional Qur'anic schools into the basic education scheme initiated by the Federal Government of Nigeria through the Universal Basic Education Commission (UBEC) under the auspices of the Federal Ministry of Education.

Various recommendations are also short- listed in this chapter to serve as the measures to be taken for effective introduction and sustenance of integration in both the Traditional / Qur'anic , Tsangaya and Islamiyyah schools throughout the country.

This Chapter has also summarized the whole research for easy assessment of the findings and have a general view on the scope and limitation of the same, in order to know where to start in an attempt to conduct and continue with other researches on the subsequent development of the Traditional Qur'anic schools, Tsangaya and Islamiyyah schools in Nigeria.

Although there is a specific conclusion and references at the end of each and every chapter of this thesis, the general references in form of Bibliography should be provided in order to sight the multitude contributions in the write up, journals, papers, projects, dissertations, thesis, published and unpublished books and all other available literature and material used in conducting this very research.

6. 4 General Conclusion

Islam as a Deen is a comprehensive and complete system of life that does not confine its activities to spiritual and welfare promotion of man alone; but also advocates that the pursuit of knowledge is an obligation for all faithful adherents. (Mustapha, 2003:17)

In the edifice of Islam, the significant of education in the development of individuals, communities and nations is highly emphasized because it forms the basis for any meaningful spiritual, socio – economic and technological development. (Suleiman 1999:2 cited in Mustapha, 2003:17). In Islam therefore, education expected to produce good and righteous man who will be devoted and dedicated to his creator and will use his education for the progress and development of himself, community and humanity at large (Hussein and Ashraf, 1979:42, cited in Mustapha 2003:40)

It is important to state that, the history of schools in the Ummah is one of development reformation and transformation. The idea of schooling is traceable to the prophet (S.A.W) who earlier taught his companions in his house and because of the growing nature of the students, he shifted the schools to Darul – Arqam in Makkah, which many Muslims now regard as the first Islamic school. It produced the first set of Muslim graduates, scholars and leaders who spearheaded the growth and development of Islam.

It was one of the products (i.e. Mus'ab Ibn Umayr) that the prophet (S.A.W) sent to Madinah to teach the new faithful – the Qur'an, the Shariah and other aspects of Islamic knowledge and education; since one of the first priority of Islamic is to spread the religion and knowledge among people.

However, the prophets Hijrah from Makkah to Madinah heralded a corresponding shift in the focus of education. Thus the prophet's Mosque (Masjid) An-Nabwiyy) became the first public school. (Al – Otaibi and Rashid, 1997:4, cited in Mustapha, 2003:44)

Islamic school in our contemporary time is essentially meant to address the educational crisis in relation to modern challenges of conventional schools with certain assumptions about curriculum conflicts with the goals, principles and cultural values common to traditional Muslim societies (Mustapha,2003:45)

It is on record that many percents refused to send their wards to secular schools because of the inadequacy of religious education in such schools, (Baffa, 2003:59). In almost all the Muslim community where colonial domination prevailed, there was uneasy and forceful imposition of formal, secular education over the traditional Islamic Education. Secular education was given (and still being given) the prominence, support guidance and protection, while the Islamic education was left to stagnate with little or no support at local institutional or national levels. This generate apathy, non – chalet attitude and despondency on the part of the pupils and practitioners of the Islamic education system. With the skewed emphasis given to the modern school system, the management of Islamic schools is left in critical position curriculum and content of Islamic school syllabus have become

inadequate and unsatisfactory; the management of the Qur'anic school are left without government patronage; the graduate of the Islamic schools have little or no prospects in competing for job opportunities in a past changing Nigerian society.

Thus, there were and still are limited opportunities for graduates of Islamic education e.g. those schooled in traditional Qur'anic education. (Baffa, 2003:60)

- The nagging problems of the Islamic educational system lie in the nature of the syllabus curriculum and the scheme of work of the Qur'anic schools. The Qur'anic Islamiyyah schools are mostly given emphasis to Qur'anic subject while neglecting modern subjects of English, mathematics, sciences management and all other humanity courses.
- Thus the issue of integration is gaining currency now, but has been with us almost immediately when the British introduced modern education to the people in Nigeria. (Khalid, 1997: 258 – 259, cited in Baffa, 2003:60)

The subsequent efforts for the establishment of an integrated Islamic schools by the various organizations highlighted the government of Nigeria to intervene and address the ailing problem of the traditional Qur'anic schools. According to the needs of the people, conventional and Islamic Sciences Schools were opened in Lagos in 1896 at Badagry and Epe in 1898 and 1899 respectively (Gbademosi, 1978 cited in Baffa, 2003:60) Aminu Kano established one integrated Islamic Schools in Kano in 1950, teaching both Islamic and some conventional subjects (Bray, 1981, cited in Khalid, 1997

and in Baffa, 2003: 60). There are similar examples of in Sokoto where the Nizamiyyah (Islamic) primary schools were established in the 1960s (Khalid, 1997: 260, cited in Baffa, 2003: 60)

The disenchantment against the conventional secular education made many Muslims to establish Islamiyyah Schools to ensure that their children receive sound Islamic training at young age. Even though the conventional Schools are better off in terms of funding, management and prospects, yet it is well known that they are facing serious problems with amending strike and falling standard of education. There is critical concern on the need to something concrete on improving the integrated schools, (Baffa, 2003:61).

Currently the universal Basic Education (U.B.E) and Educational tax Fund (E.T.F) are integrated supporting the programme of integration in Islamic Schools. It has taken over four years before making effort to enhance the process of integration. The harmonized curriculum of integrated Qur'anic Education (I.E.Q) is not a comprehensive document as regard to the Education of the Qur'anic Schools learners.

Consequently, instructional manuals and learners premier would need to be produced in the long run to support the implementation of the curriculum. These would address that short coming that may be noticed in the curriculum process. However facilitators and trainers will be trained for effective use of the current harmonized curriculum of the integrated Qur'anic Education (I.Q.E.).

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