ATTITUDE OF FEMALE STUDENTS TOWARD ISLAMIC STUDIES IN SOME SELECTED UNITY COLLEGES OF THE NORTH WEST ZONE OF NIGERIA

BY

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DECLARATION

I declare that the thesis entitled "Attitude of female students toward Islamic Studies in some selected Unity Colleges of the North West Zone of Nigeria" was written by me in the Department of Arts and Social Science education, Faculty of Education under the supervision of Dr A.A. Ladan and Dr Abdullahi Dalhatu. The information derived from the literature has been fully acknowledged in the text and a list of references provided. No part of this project was previously presented for another degree of any University. All quotation and sources of information are indented and acknowledged by means of references.

Ummul – Khair Aliyu Saulawa _____ _____

Signature **Date**

CERTIFICATION

This Thesis entitled "Attitude of female students toward Islamic Studies in some selected Unity Colleges of the North West Zone of Nigeria" by Ummul – Khair Aliyu Saulawa meets the regulations governing the award of a master degree of Ahmadu Belllo University and is approved for its contribution to knowledge and literary presentation.

Dr.A.A.Ladan **Chairman Supervisory Committee**	**Signature**	**Date**
Dr.Abdullahi Dalhatu **Member Supervisory Committee**	**Signature**	**Date**
Prof.F.S.M.KOYA **Head of Department**	**Signature**	**Date**
Prof. A.Z. Hassan **Dean Postgraduate School**	**Signature**	**Date**

DEDICATION

This work is dedicated to my late great grandmother *Hajiya Fatima (Lila) Kofar-soro* with whom I enjoyed love and happiness. May Allah open the door of *Jannatur Firdausi* for her (*Amin*).

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In the name of Allah, the Most Gracious the Most Merciful, all praises are to Allah, the Lord of the worlds. May the peace and blessings of Allah be upon His Messenger, Muhammad (SAW). I sincerely thank the Almighty Allah for His guidance and protection over me and my entire family and for given me the strength, health and opportunity to reach this stage in life.

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ABSTRACT

This study investigated the nature of attitude of female students toward the learning of Islamic studies in some selected Unity Colleges of the North West Zone of Nigeria. The target populations were senior secondary school students of three selected Unity Colleges of the North West Zone, the sample was selected using stratified random sampling technique. The instrument used for data collection was questionnaire using likert scale type. A total of 369 respondents were used. The information gathered were analyzed and interpreted in a tabular form. It was concluded from the findings of this study that a great number of female students' display a negative attitude toward Islamic Studies because they considered it not relevant to their financial ambition. It was also discovered that there was lack of available and relevant textbooks and other instructional materials that aid the teaching and learning of Islamic Studies. More so, school authorities have their contributions to the problems faced by Islamic Studies as a subject in their various schools.

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ABBREVIATIONS

SWT:	*Subhanahu Wata'alah* – Glory be to Allah.
SAW:	*Sallahu alaihi wasallam* – peace and blessings of Allah be upon him.
RA:	*Radiyallahu anha* – May Allah be pleased with her or him.
FGGC:	Federal Government Girls College
SA:	Strongly agreed
A:	Agreed
DA:	Disagreed
SD:	Strongly disagreed
AS:	*Alaihis Salam*
AH:	After *Hijra*
etc:	Es-tra
CE:	Christian era
D:	Died

OPERATIONAL DEFINITION OF TERMS

Allo: Slate

Arud: Poetry

Balagah: Rhetoric

Tafsir: Quranic Exegesis

Hafiz: memorizer

Hadith: Sayings, actions and tacit approval of the Prophet (SAW)

Hisab: Arithmetic

Mandiq: Philosophy

Nahwu: Arabic Grammer

Qadi: Judge

Sahabah: Companion of the Prophet (SAW)

Sarf: Morpology

Tarikh:History

Tab'iun: Flowers of the companion of the Prophet

UDUS: Usman Danfodio University Sokoto

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CHAPTER ONE: INTRODUCTION

1.1 Background to the study

In the name of Allah, the most Gracious, the Most Merciful. All thanks are to Allah (SWT), the author of Islamic religion. May the peace and blessings of Allah be upon the Prophets (AS) who taught man the true guidance of life, which is recorded and known as Islamic studies. Thus, the importance and value of Islamic studies as discipline cannot be overemphasized. The obvious reason could be attributed to its unique role in guiding man to the proper application of Islamic injunctions, which is a source of man's salvation in the Hereafter and of course the ultimate guidance of the discipline to the best mode of conducting the entire life of a man is worthwhile. In a nutshell, the stipulated objective of Islamic Studies is to help man know the way to happiness in both the life of the world and in the hereafter. Islamic Studies as combinations of various subjects has the most significant qualities in the realization of the objectives of creation of man and his responsibility on the earth.

Attitude as defined by Gagne (1977) is an inter-state that influences the personal activities of an individual. He also sees attitude as a regulator of all behaviour. He further sees attitude as one's behaviour and is an index of what is going on within the individual. Mukherjee (1978) states that attitudes are organized through experiences and impact direct influence upon the individual.

The disheartening situation in Nigeria is the failure of its educational policy to recognize the role of Islamic Studies in the inculcation of moral values, a quality that is highly needed especially to teenagers. In this regard, Islamic studies is considered as optional subject in secondary schools while Science subjects have appealing concern that its obligation has no objection. Perhaps this blunder is not limited to the government but parents, society and individuals equally are contributing to

dishonoring Islamic studies as a subject. Thus, the policy and activities of society have irresistible influence on the student's choice of study.

This study will therefore review the activities of the unity schools in their effort to teach Islamic Studies and the extent of the impact of the subject on the acceptability of the students and their parents.

1.2 **Statement of the problem**.

Schools are generally places of learning and acquisition of discipline. Thus, many subjects form the basis of learning and discipline in the school system for proper grooming of a student. Islamic studies as discipline is a combinations of subjects that are widely recognized all over the world as worthy of learning perhaps because of its inevitable nature for the perfection of man. Indeed, it is a subject that has the capacity to transform societies into morally and God fearing.

However, with the negligence of the subject, Islamic studies, as a core subject to all Muslim students, the Muslim societies in the contemporary world are experiencing deplorable moral decadence. In this regard, would it be proper to allow Muslim students in particular, in the name of learning the most preferred subjects, sciences, to disown moral discipline of the religion that constitute part of their faith? Or what will be the fate of society that is morally bankrupt? Or do the Muslims of the contemporary period consider learning Islamic studies as a stumbling block to technological advancement or irrelevant to the contemporary world? Indeed, every parent is expected to educate his child the values of religion for the child to acquire consciousness of the Lord (Allah-SWT). Therefore, would it not be a crime on the part of the parents that refuse to guide their children to religious knowledge? On assumptions if everyone decides to forsake learning religious knowledge would that be considered as promotion to the religion?

1.3 Aims and Objectives of the Study

The broad aim of this research work is undertaken to study the attitude of female Muslim students toward Islamic studies teaching and learning in the Unity Colleges of the North West zone of Nigeria.

On the other hand the major objectives of this research include:

I) To investigate the common attitude of female students towards Islamic studies in some selected unity colleges of the North West zone of Nigeria.

ii) To examine the factors that are responsible for female student's choice of Islamic studies as a subject.

iii) To appraise the attitudes of female students to Islamic studies

iv) To assess the most relevant methods of teaching Islamic studies in female schools.

v) To explain the relevance of Islamic studies in the contemporary period.

VI) To examine the problems associated with the teachings of Islamic studies in the unity colleges of North West zone of Nigeria.

1.4 Research Questions

The study specifically seeks to finding out the attitude of female students toward Islamic studies in our unity colleges by finding answer to the following research question:

1. What is the attitude of female students to the learning of Islamic studies in unity colleges of the North West Zone of Nigeria?
2. Are there any factor that controls the choice of female students to Islamic studies in the unity colleges of the North West zone of Nigeria?

3. What is the extent of the effectiveness of the method adopted by the teachers in teaching female students in the unity colleges of the North West zone of Nigeria?
4. What are the factors that militate against the proper teaching and learning of Islamic Studies in the Unity Colleges of North West zone of Nigeria?
5. What are the perceptions about the status of Islamic studies as a subject by female students in the unity colleges of the North West zone of Nigeria?
6. What are the problems associated with teaching female students Islamic studies in the unity colleges of North West zone of Nigeria?

1.5 Significance of the Study

The importance of Islamic studies in the promotion of moral and spiritual discipline in the minds of people can not be over emphasized. Therefore, any society that lacks the guidance of the religion of Islam, such society is bound to be morally unsound. The current deterioration in moral values that the contemporary societies are experiencing may not be far from negligence and nonchalant attitude of parents/guardians to the studies of Islamic Studies. The problem of examination malpractice, which has almost crippled education in Nigeria, may equally be attributed to the moral bankrupt that resulted from the negligence of teachings of religious courses in particular. The evasion in Allah's consciousness which is as a result of given preference to materialism at the expense of religious studies is responsible for the promotion of prostitutions and other illegal illicit behavior in the contemporary society. Therefore any research that could reintegrate the value of religious studies in sanitizing societies and explain the implications of it to all

development would be of great significance at this period when moral decadence and UnGodly situation are in high prevalence.

1.6 Scope / Delimitation of the Study

This study is supposed to cover the whole 18 Unity Colleges that are within the North West of Nigeria. However, due to time constraints and limited fund to have exhaustive research investigation in all the Female Unity Colleges of the North West Zone of Nigeria, the research therefore adopted a sample population of some selected female unity colleges within the former three states of the North West Zone i.e. Kaduna, Kano and Sokoto states.

CHAPTER TWO: LITERATURE REVIEW

2.1 Concept of Islamic Education

The Encyclopedia of Education (2006) defined education as a process of acquiring knowledge, skills, understanding and attitude. The knowledge is acquired through teaching and learning especially at school or similar Institution. Zailan et-al (2008), viewed education as a solution to the relevant problems and challenges of contemporary life. Dauda (2005) commented that education in any society, anywhere and at any point in time, is basically the sum total of all the process by which a child or a young adult develops the abilities, the attitudes and other forms of behaviour which are of immense positive value to the society in which he or she lives.

However, the Islamic ideal of education differs According to Afzalur – Rahman (2009), the source of all knowledge is Allah (SWT), who gives knowledge to mankind through His Messengers. They educate people in Islamic ideals and purify them and prepare them to establish justice, generosity and goodness in society. Thus, this is the basic principles of Islamic education, which gives importance to both knowledge and training as indispensable to its objective. It also considers knowledge and purification of the self (through training) as essential elements in its system of education.

Dauda (2005) is of the view that education is a fundamental instrument which differentiates a fully developed human being from other mammals. It is a criterion for measuring the mental, spiritual and political and to some extent, the material development of man. Education is therefore a necessary ingredient for a meaningful development of man and woman, as well as their society. In other words, education is the key to the success of mankind both in this world and the hereafter.

Haque et-al (2009) says from the Islamic perspective knowledge is a system of learning which is to be developed and disseminated in a manner that recognizes Allah (SWT) as Lord and creator of the universe and man as His servant as well as vicegerent on earth. This knowledge is to be utilized in accordance with His will and any endeavour in this regard is to be considered as an act of *Ibadah*. Haque et-al (2009) continued to discuss that knowledge is one of the important aspects of the Islamic worldview which is based on the following ideas:

(i) The idea of one living, merciful and just Allah.

(ii) The idea of man as the servant and vicegerent of Allah on Earth.

(iii) The idea of Prophethood for the guidance of man.

(iv) The idea of multi-faceted reality and diversity of life which is a manifestation (*ayat*) of Allah and which is intended to benefit man in his quest for a meaningful existence.

(v) The idea of judgments in the hereafter followed by reward or punishment.

The concept of knowledge in Islam has several key features such as the following:

(a) Knowledge is infinite since it originates from and ends in Allah, who is the Absolute Knower.

(b) Since knowledge is an aspect of divinity, seeking it, expanding and teaching it are considered acts of divine worship.

(c) The proper and sincere application of knowledge in one's personal and collective life forms the basis of *taqwa* – Allah consciousness.

The concept of knowledge is thus an integrated one, whether in its revealed and primary sources (the Quran and *Sunnah*) or those found in nature, history and the inner experience of man.

In another way Dauda (1999) defines Islamic Education as a body of knowledge that encompasses several branches of knowledge which deals and serve as guidance to every aspect of human life, be it an intellectual master piece, a well thought out and regulated principles and procedures for the regulation of the purpose of man's existence on earth. It is a complete ideology par excellence.

Lemu (1982) is of the view that Islamic concept of Education can be better understood from its aims and objectives. The true aim of education according to the consensus of Muslims scholars is to facilitate "the balanced growth of the total personality of man through the training of man's spirit, intellect, rational self, feelings and bodily senses; this is according to Al-Attas in Lemu (1982). Lemu further asserts that the Islamic concept of education is to foster deeper awareness of the Divine presence in the universe. The learner is to see Islam in every subject of his study, to see the truth of the divine message, to see the manifestation of Allah's attributes and their translation in the reality of things in the universe. In this respect, social and natural sciences and humanities are of the same value and serving the same purpose. When taught properly, each subject will make the learner's heart feel the greatness of Allah and consequently fear and love Him.

Jah (1982) asserts that Islamic concept of Education is a process of self discipline which involves physical, mental and the spiritual training of man. Umar in Haque et-al (2009) explained that Muslim Education encompasses all the temporal and spiritual endeavours undertaken by Muslims in all aspect; that is both in the traditional sense that concerns instruction in the Islamic religious sciences and in the conventional dimension that involves training in the acquisition of modern skills and professionalism. In the classical conception a combination of these two streams of education is what constitutes Islamic education. The duality in education in the

Muslim world narrows down the definition of Islamic education and confines it within the parameters of strict religious education. This is general framework and premise upon which the concept of Muslim education is predicated. This broad and comprehensive conception of the meaning of Islamic education is more compatible with the definition of Islam and an all encompassing system of life with a distinct civilization and world view.

Rashid (1984) has this to say that in Islam, the source of all knowledge is Allah who is the creator of the universe. And according to Shehu in Rashid (1984) it makes no difference whether the knowledge is the type that is obtained through revelation or the type that is acquired through empirical means, experience and experimentation. Knowledge in Islam is divine and helps man to reach self actualization which is essential for his role as Allah's vicegerent on earth. The search for knowledge and acquiring it in Islam give meaning to man's existence. Failure to meet this responsibility according to Abu in Rashid (1984) will make man indistinguishable from other creatures. Interaction between him, other creatures and his environment cannot occur without acquiring knowledge, building and developing it. Allah has endowed him with the ability to comprehend understand and distinguish thoughts and thing.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُون

"We said; "Get ye down all from here and it, as is sure, There comes to you guidance from Me, whosoever Follows My guidance, on them shall be no fear nor shall they grieve Q2:38.

Furthermore, Dauda (1994a) maintained that the status of Islamic education in the contemporary world is nothing to write home about. This is because it has been

grossly undermined, relegated to the background and frustrated by the Western Euro-Christian Colonialists for obvious reasons. This is because they saw in it a revolutionary catalyst that is capable of successfully dislodging their colonist adventurism. The treacherous activities against Islamic education confirmed by their students, mental slaves and house boys among the new elites in the so called independent nation states continued the same policies of undermining, frustrating, relegating to the background and be-littling the Islamic education system as well as placing it in a very miserable state; politically – suffocating, financially strangulating, organizationally abandoned and socially deserted position.

Dauda added in Ado (2000) that it is regrettable to note that the status of Islamic Education in the so-called "modern" world is even in a much worse position now than it was under western Euro-Christian rulers who were generally westernized, secularized, Europeanized or even Americanized.

2.2 Origin and Development of Islamic Education

Islamic Education is a very fundamental segment of Islam. Infact, it is a very crucial variable without which the beauty of Islam cannot comfortably dwell in any human heart or even that of the Jinn. Similarly Islamic education is an invariable index for the smooth and successful development of Islam anywhere, in all civilizations and epoch and at any point in time.

Islamic education started right from the time when the revelation started coming down to the Prophet (SAW). However, some Muslim Scholars are of the opinion that the historical development of Islamic education can be traced back to the period of Prophet Adam (A.S), the first man on Earth, down through the period of other Prophets of Islam like Nuhu, Ibraheem, Ismail, Ishaq, Ya'qub, Dawud, Sulaiman, Musa and Isa (A.S).

The scholars therefore, consider that all the Prophets of Allah (SWT) have immensely contributed to the development of Islamic Education. Dauda (1994a) has the opinion that the conceptual frame work of Islamic Education in a more scientific way was established during the speech of the last Prophet, Muhammad (SAW). This is because during, his time that divine command from Allah, categorically stated that the Creator and all learning of knowledge should be in the name of his Lord.

Similarly, in order to emphasized the importance of learning Angel Jibril (AS) was appointed by Allah (SWT) as the teacher of the messenger of Allah (SAW). This is to provide the basis of learning and emulating from them.

According to Philips (1990) the first stage in the historical development of Islamic Education was from the era of Prophet Muhammad(SAW)'s apostleship. Islam encourages the pursuit of all forms of knowledge, so long as it is useful to humanity and not destructive. The central concern of the Muslims during the period of the messenger of Allah (S.A.W) was learning how to memorize the Glorious Qur'an and to practically translate its teachings into action. This was followed by the *Sahaba*'s desire to learn and fashion the mode of their life through the sayings, deeds and approvals of the messenger of Allah (S.A.W) as observed by Dauda (1994b).

The role of *Hadith* to the explanation of the Glorious Qur'an made the *Sahabah* to be more inquisitive about knowing the *Hadith*. The companions therefore, pursued the search for the knowledge of *Hadith* with vigour.

It has been demonstrated Philips(1990) that, the second stage in the historical development of Islamic education represent the era of the righteous Caliphs and major companions. It extended from the Caliphate of Abubakar 11^{th} year (A.H) to the death of the fourth Caliph Ali (R.A) at 40^{th} year A.H. In 1994, Dauda argued that the study of the sciences of the Qur'an was broaden and included the art of reading and writing

the texts of the Qur'an. The collection and preservation of the *Hadith*, as well as its study were similarly vigorously pursued both, unlike during the life time of the Prophet (S.A.W) which Qur'an was purely memorized in the heart of companions and some parts of it was recorded on stones, bones, leaf e.t.c. Companions of the prophet (S.A.W) played a vital role towards educating the generation that followed them. They spread all over the world imparting Islamic education. For instance Abdullahi bin Umar, Zaid bin Thabit remain in Madinah, Ibn Abbas stayed in Makkah, Ibn Mas'ud settled in Kufa, Mu'ath bin Jabal in Yemen e.t.c.

The third developmental stage of Islamic education, commenced from 41st year A.H, the Umayyad dynasty. This corresponded with the period of younger Companions and the senior *Tabi'un*. During this period, another subject matter was emphasized in the curriculum of Islamic education, that is, the study of *Fiqh* (Islamic Jurisprudence), as observed by Dauda (1994b). Philips (1990) pointed out that this period marked the first attempts at compilation of *fiqh*, which was aimed at preserving the *Ijtihad* of the Companions. Those who had studied under the *Sahabah* in the various centres of Islamic learning realized that if a concerted effort were not made to preserve the earlier rulings, later generations of Muslims would not be able to benefit from the contributions of the *Sahabah*.

Consequently, early scholars of the *Hijaz* collected the various *Fatwah* of Abdullah ibn Abbas, Abdullah ibn Umar and A'isha bint Abubakar. Similarly, the scholars of Iraq collected the rulings of Abdullah ibn Mas'oud and those of Aliy ibn Abi Talib as observed by Philips (1990). Unfortunately, none of these early collections have survived in their original form. They are now only known by references made to them in the books of the next generation of scholars. However, a large number of the rulings contained in the original collections have been preserved

by way of narration in the books of *Hadith*, in history books, as well as in later books of *Fiqh*.

According to Rahim (2001) despite the fact that *Umayyad* period witnessed wars and unsettled social condition which serve as hindrance against intellectual development, the period cannot be considered as barren; hence it sowed the seed of learning which blossomed under the Abbasids. Makkah and Basra, the two Arab colonies developed into centres of animated intellectual activity during this period. Busrite Aswad al – Duali founded the Arabic grammar and Khali ibn Ahmad compiled the first Arabic Dictionary. The study of the Qur'an gave rise to the twin sciences of *Hadith* or tradition and *Figh* or law. Abdullahi ibn Mas'ud and Shabi were the renowned traditionists of the time. History – writing also began in form of tradition during this period. Abid, Wahab and Kab were excellent story – tellers and elementary historians of the time. The greatest intellectual measure of progress was also attained in the field of poetry. Omar, Jamil Hammad, Farazdaq, Jarir were the notable figures in the field of poetry. During this period too, the scholars of thought established various *Madhahibs* which in later periods reduced to four major ones.

The fourth development stage extends approximately 750 CE to 950 C.E, and covers the rise of Abbasid dynasty founded by Caliph Abul – Abbas whose reign was between 750 C.E to 754 C.E as Philips observed (1990). Rahim (2001) has shown that education was highly developed in the Abbasid society. The Caliphs were educated and cultured and extended liberal patronage to education and learning. They established *madrasa* and colleges throughout the empire and thought that the happiness of the people consisted in education. A *Maktaba* was attached to every mosque and children began their education there. There were also schools in private houses and even in shops. Yaqubi in Rahim (2001) expressed the view that there were

in Baghdad thirty thousand mosques. This gives an idea of the large number of elementary schools which imparted education to the children in one city. Beside the primary schools, there were a large number of institutions for higher education, such as the *Bait ul Hikamah*, founded by Mamun, and the *Nizamiyah Madrahsa*, established by the great vizier Nizamul Mulk among many others.

Islamic education during the Abbasid passed through two stages of development. In the primary schools, education began with the reading of the Qur'an. The curriculum consisted of reading, writing, grammar, the *hadith*, elementary arithmetic and some devotional poems. Senior students studied the meaning and interpretation of the Qur'an and *Hadith*, literature, *Sirah*, jurisprudence and *Shariah* in general as observed by Dauda (1994b) and Rahim (2001).

During this period, the scholars and jurist were brought closer to the political authority. Abbasids encourage the Muslim scholars in persuance of knowledge. They even took pride of sending their children to study under the major scholars of the time. Scholars during this period got support and encouragement from the government. This resulted to the wider spread of Islamic education. The emergence of *Madhahib al – fiqihiyya* also played a vital role toward this. Infact there was rampant increase of centres of learning. The territories of Abbasid State were expanded to include all of Persia, India and Southern Russia. Consequently, the centres of learning and *Madhahib* multiplied as observed by Philips (1990).

The higher centres of learning during this period extended with the expansion of the Islam State. Some of the famous centres are: Al – Madinah, Makkah, Kufa. Previous finding by Fafunwa (1974) indicates that higher centres of learning were developed during this period. He added that Muslim world had established such institution in Basra, Kufa, Bagdad, Cairo and Cordova. These began as religious

schools located in mosques and later developed into universities. However, Islamic scholarship was actively supported by the Caliphs. Consequently, there was a wide spread of knowledge from the existence *Madhahib*. Various compilations of *Hadith* and *Fiqh* were made and Arabic translations of scientific, philosophical and theological works exerted influence on Islamic thought. The division of *fiqh* into *usul* and *furu* also came into existence during this period.

Scholars and students from the various centres of learning began journeying back and forth in search for further knowledge about the conclusion reached by their contemporaries in other parts of the Muslim States. A good example of this was the journey of Muhammad ibn al – Hassan, a prominent student of Abu Hanifa, from Iraq to Madinah in order to study under Imam Malik and to memorize his book of *hadith al – Muwatta*. Likewise Imam Shafi journeyed first to Hijaz to study under Imam Malik, then to Iraq in order to study under Muhammad ibn al – Hassan and finally to Egypt to study under Imam al – Layth ibn Sa'id. These journeys resulted firstly in the reconciliation of some of the major differences which had arisen among the scholars and ultimately in the combination of some of the schools of Islamic legal thought as well as reshaping the Islamic education as observed by Philips (1990).

In a nut shell, the third century after *hijrah* which corresponded with Abbasid period was generally recognized as golden age period as far as the development of Islamic education is concern, hence the period was considered as the golden age period of compilation of *Hadith*. Some of them are purely authentic such as *Sahihu al – Bukhari*, *Sahihu al – Muslim*. But there are others that do not carry only the purely authentic *Hadith* such as *sunan Tirmidih, ibn Majah* and *Musnad* of Imam Ahmad e.t.c as observed by Philips (1990).

During this period there emerged the traditionists who specialized in the science of qualifying and disqualifying of *hadith* and also the scholars of *Ulumul hadith*. Official documentation of *fiqh* was done during this period. Books of fiqh were specially compiled on the bases of the recognized schools of law. Among which are: *Kitab al – ummi* by Imam Shafi'I, *Kitab ul Haraj* the book of Abu Yusuf the disciple of Abu Hanifah which was written base on Hanafi school of law e.t.c. Other books which were compiled during this period are *al – Muwatta* which was the collection of *Hadith*, and opinions of the *Sahabah* along with his (Imam Malik) personal rulings. Other books include *al – Mudawwanah* by Imam ibn al – Qassim which were compiled and basically concentrated on the application of *fiqh* principles but with little reference to Hadiths. These books were arranged in chapters according to the issue under discussion (Dauda 1994b, Rahim 2001 and Philips 1990).

The fifth development stage of Islamic education started from the middle of the 4th century after *hijrah* till the fall of Bagdad in 656 A.H which also correspond with the dawn fall of the Abbasid period. It has been demonstrated by Philips (1990) that this stage covers the period between the year 450 CE and sacking of Baghdad (1258 C.E) and represent decline of the Abbasid dynasty until it eventually collapsed. Islamic education and learning took another dimension. During this period competitive debates among the scholars called *Muhadarat* continued to flourish under the patronage of the Abbasid caliphs. Some of these debates were actually recorded in books. There was also a drastic reduction in the number of *Madhahib* and the structure and operation of the four that survived became highly systematized. These schools of law played vital role toward educating Muslims. They devoted themselves in educating and clarifying issues as regard to Islamic education. Philips (1990) pointed out that during this stage the scholars of each *Madhhab* analyzed all the

rulings of their *Madhahib* founding scholars, decided the fundamental principles behind their rulings and codified them. Infact this is another important extent in the history and development of Islamic education.

However, differences of opinion on one issue within a school had arisen when the founding scholars, as well as their students, changed their early opinions. Both opinions were recorded and passed on to later generation as different opinion of the *Madhahib*. Concerted effort was also made hence the differences of opinions which had arisen from different interpretation of statements made by earlier scholars of the *Madhhab* were examined and sifted out weak and fabricated statements which had been attributed to the founders of their respective *Madhhab*. Classification of the narration of opinions of their founders according to their accuracy was also made. This process of authentication and classification was refereed to al – Tasheed, (Philips 1990). Previous findings by Dauda (1994b) and Philips (1990) indicate that segment of the Abbasid rule also witnessed the systematization of method for educating people. Several complications were made particularly on *Fiqhu*. This format became standardised which has remained in practice until today. Various issues were occupied under main headings and the main headings under chapter, each of which represented a major topic from Shari'ah. Each of the chapters became standardised. Those writings normally begin with the four pillars after *Iman* (faith), since *Iman* was dealt with in books of Islamic theology. After treating the laws and issues concerning *Tahara* and *Salah*, *Sawm*, *Zakat* and *Hajj*, they would proceed on to *Nikaah* (marriage*), Talaq* (divorce), *Bay'* (business transactions) and then conclude with *Adaab* (etiquette). In dealing with any of these issues, an author from any *Madhhab* would mention the different proofs used by all the *Madhahib*, and then he would end by methodically proving the correctness of his own *Madhahib*'s position, while

refuting the argument of the other *Madhahib*. In a nut shell comparative *fiqh* arose, between used essentially to advance sectarian ideas.

The six development stages of the historical development of Islamic education started from the fall of Bagdad in 7th century A.H and extend to the present period. Philips (1990) express the view that this stage covers approximately six centuries starting with the sacking of Bagdad in 1256 C.E and the execution of the last Abbasid Caliph al – Mu'tasim and ending around the middle of the nineteen century of the Christian era. The prevailing characteristic of this period as regards to the development of education was reformation.

According to Philips (1990) in spite of the general decay which was resulted by the sacking of Bagdad, there existed from time to time throughout this period a few outstanding scholars whose resurge, reawake, rehabilitate and revive Islamic education. These jurists are Ahmad ibn Taymiyah (1263 – 1328 C.E), Muhammad bin Ali Ash – Shaukani (1757 – 1835 C.E), Ahmad bin Abdurrahman otherwise knows as Shah Wali Allah Dihawee (1703 – 1763 C.E), Jamal ad – Deen al Afghani (1839 – 1897 C.E), Hassan al – Banna the founder of the *Ikhwannil Muslimeen* movement (D. 1949), Abu A'la'a Mawdudi (1903 – 1979) the founder of *Jama'at Islami* movement and the more recently Hadith scholar of our era Nasirudeen Al – Bani, just to mention but few. These scholars picked up the banner of Islamic revival and have called for the unification of the *Madhahib*. They wrote a number of works on several fields in which issues were concluded with solutions based solely on the most accurate proofs and the most convincing argument. They re- jubilated the study of *Hadith*. They studied the sources of Islamic law in depth and mastered all the Islamic sciences which were known at the time. Furthermore, they examine the writings of various

sects which had broken off from Islam, studied the religious books of the Christian, the Jews and their various sects and wrote extensive critiques on all of them.

As for compilation of *fiqh*, scholars during this period have confined their creative activity to merely editing and revising previous works. The *fiqh* books of earlier scholars were condensed and assignments of them were made. These abridgements were later shortened in order to make them easy to memorize and many of them were actually put to rhyme. Philips (1990) stressed that during this period some books on the fundamental of *fiqh* (*Usool al* – f*iqh*) were written. In these works, the correct method of making *Ijtihad* was outlined and the conditions for its application were clearly defined. There were also a few books which were written on comparative *fiqh* during this period. As in the previous period, the opinion of the *Madhahib* and their proofs were collected and criticized in these books. The authors then defined as most accurate those which were held by their particular *Madhahib*.

The historical development of Islamic education in Nigeria could be traced around 1085 C.E. Fafunwa (1974) has shown that Islam was first accepted by the Kanem ruler Umme Jilmi who ruled between 1055 and 1097 C.E at the hand of an eminent Muslim scholar Hamed Muhammad Mani. Umme jilmi's son, Dunama I (1097 – 1150 C.E) also continued his father's interest in learning and practicing Islam. According to Ibn Khaldun in Fafunwa (1974) during the reign of Dunama II, contacts were developed through correspondence with Tunisia in Maghrib and in 1257 C.E. a Kanem embassy was established in Tunisia. At about the same time a college and a hostel were established in Cairo (The then seat of Islamic learning) for the scholars from the Kanem – Bornu region who went there in search of knowledge. The college was named *Madarasa al – Rashid*. Towards the end of the thirteen century, Kanem

became a center of Islamic learning and famous teachers came from Mali to teach Islamic jurisprudence.

Fafunwa (1974) added that Islam was brought to Hausaland

in the early fourteenth century by traders and scholars.A number of people from Mali among whom were a sizable number of scholars came to Kano on their way to perform *Hajj* were the early Muslim that brought Islam to Kano. But according to Fafunwa(1974) *Wangarawa* traders are thought to be responsible for introducing Islam to Kano during the reign of Ali Yaji who ruled from 1349 to 1385 C.E. A mosque was built and an Imam, Mu'azzin and Qadi were appointed. During the reign of Yaqub (1452 – 53 C.E) some Fulani scholars migrated to Kano bringing with them books on Islamic theology and jurisprudence. During the reign of Muhammad Rumfa (1463 – 99 C.E) Islam became firmly rooted and Islamic principles were taught in different places. It was during this period that Muslim scholars from Tumbuktu came to Kano to teach and preach Islam.

Muhammad Rumfa used to consult the Muslim Scholars about government affairs, among them is Al-Maghili. It was Muhammad Rumfa who asked that Famous Muslim Scholar and theologian, Al-Maghili, to write a book on Islamic government during Al-Maghili's visit to Kano in the fifteenth Century. The book is a celebrated masterpiece called "The obligation of Princes".

Furthermore, Al – Maghili later went to Katsina which had also become a centre of Islamic learning during the fifteenth century. Similarly a number of scholars from Sankore University, Timbuktu, visited the city, bringing with them books on divinity and etymology.

2.3: **The Nature of learning in Hausaland and Kanem Bornu**

The nature of learning in Hausaland and Kanem Bornu could be seen in the three levels of schools which existed in these localities (Hausa land and Kanem Bornu).The three levels were: a. *Makrantar allo*. b. Learning the Quran by heart. c. Learning various disciplines of knowledge.However, the common features which all of them manifest include: -

i. The schools were established through the effort of an *Alim* (Scholar) in which sitting room or front vicinity of his house usually served as the centre or school and to which he admitted many students without class disparity.

ii. The schools were dependent on him and therefore the scholar carried out all decisions.

iii. The schools lack good sitting arrangements and special seats like mats, bench, chair etc. Hence, both the teacher and the student sit on the ground. Only on rare occasions would the teacher have a special seat where he sits on *Agalami* (Skin of animals).

iv. The schools were not formalized for good assessment and which would allow a specific duration for graduation to be fixed. Therefore, graduation can only be attained on the basis of individual's effort and commitments.

v. The schools were mostly doctrinaire, where only the teacher dominated the conversation, and students listened attentively and accepted all his views without criticisms.

vi. The teachers were not on fixed salary or stipulated amount of money to be collected at a given time, rather they depended on meager gifts from well-to-do persons, their students. In most cases they engaged in farming, with their

students, for their livelihood. Additionally, they sometime receive contributions of raw food from the community they lived in.

vii. The teachers need not to attain certain degree or certification before they begin to teach. They are only required to acquire the knowledge and have confidence in what they intended to teach.

viii. The schools were mostly characterized with instability. This is because of the movements of the scholars who usually move the school to a more favourable and conducive environment.

ix. There is absolute control and authority of the school in the hands of the teacher, and hence all students adhered to and obeyed his instructions. These are according to Yahya(2008).

Yahya (2008) continue to explain that the first stage of these schools was what was referred to as *Makarantar Allo.* This school usually starts with the effort of an *Alim* who has already attained the stage of completion of the recitation of the whole of the Qur'an without necessarily memorizing all of it.

The scholar usually starts by teaching his children and subsequently invites other people in the community to send their children (ward) too. The means of imparting knowledge at this stage is for the *Alim* to write the Arabic letters from *Ta^{c}awuz*, Basmallah, and then Suwar and from *fatiha* to *Surat al-fil* without vowels (*shakal*). When he is satisfied that the pupils have mastered these he comes back again from the beginning where he started initially and teach vowels (*shakal*) to the pupils. After this, the pupils would then start learning how to recite the Quran together with its memorization up to *Sura al-A'la*, which is regarded as the first *Hizb*. From this point, he continues with only recitation without memorization of a small portion of the Quran written by the teacher on the pupil's slate (*Allo)* until the pupil finishes

the whole of the Quran. During this process, the pupil learns how to write on the slate by himself as well.

Yahya(2008) further explain that the second stage is a stage of learning the Quran by heart. In this process, a student would write a portion of the Quran usually a *Thumuni* ($^1/_8$ of a *Hizb*) from *Sura al-Baqarah* and then present the writing to a teacher for learning the correct means of recitation taking cognizance of all the rules and regulations of recitation and also for the necessary corrections of what he has written. Thereafter, he leaves for rehearsal and struggle to memorize it. By the time he feels he has perfected his memorization he then comes back to the teacher for confirmation. This process continues until he finishes the whole of the Quran to the satisfaction of the teacher, after which a title of "*Hafiz*" would thereafter be conferred on him.

The last stage of learning is that of learning various disciplines of knowledge. At, this stage the sequences of learning are arranged in their chronological order. Starting with the simplest books of the religion, and then later proceed to books on Arabic Grammar (*Nahawu), Hisab, Tafsir, Hadith, Sarf* and *Balagah. Afterwards, the student proceeds* to the learning of *Tarikh, Mantiq* and *Arud.* In some situations, learning of these cannot be accomplished or done through one teacher because of the intricacies involved. Therefore, a student has to move from one teacher or school to another or from one *Mutakhassis* (specialist in a discipline or aspect of learning) to another. But where he is lucky to have met his teacher as *Mutafannin (specialist in all displines or aspects of learning)* he is therefore at liberty to choose to stay and learn all aspects of knowledge from him or not.

The process of learning at this stage involves the assemblage of the students at the house of the teacher usually immediately after *Salat al-Subh*. Each student goes

with a number of books he wants to learn. The teacher, therefore, attends to each student on the basis of first to come first to start learning.

According to Yahya (2008) the most outstanding feature of this school is the independence of every student. Rarely do students collectively learn similar topic even though it might be possible for them to share a book but each person would be on his distinct topic. If there are thirty students, it means thirty classes per teacher. This therefore prolonged the teaching period of the teacher and made it very tedious and cumbersome.

The emphasis of learning in this school is usually on interpretation of Arabic text in to a common language between the student and the teacher, e.g. Hausa, Kanuri and *fulfulde*. Furthermore, a student has the right to choose where to stop. It suffices him to say *Alhamdu Lillah*' to indicate to a teacher that he is stopping.

There is no doubt, these scholars or stages of learning and their methodologies have great benefits and advantages, even though they may not lack some setbacks and hitches as would be explained below.

Some of the benefit and advantages of these stages of learning according to Yahya (2008) are discussed below;

The bases of establishing these schools are motivated by the desire for Allah's pleasure and not for attainment of any mundane reputation or acquisition of worldly materials. Hence, the teacher teaches with sympathy, love, affection and with all vigour to produce students with mark of excellence and proficient in all fields of learning.

The schools are not intended to produce separate elite completely detached from their community, rather to produce self-disciplined citizens socially integrated with ethical values remaining the same as those *o*f their community.

Although the schools were independently initiated by a scholar, the community assists by providing favourable condition of learning through its veneration and offer of assistance to the teachers. It equally accommodates and encourages the students. This attracted more scholars and students, and therefore provide opportunities for widening the scope of learning and competition.

The awarding of certificate as according to Yahya(2008) or any form of authority in these schools is based on merit and specialization in a particular field of study not just on the ordinary attendance of routine stages of learning.

Concisely, learning in these processes has a special concern for discipline, God-consciousness (*Taqwa*), and the attainment of proficiency in a student who is trained with the sole aim of carrying out the task of teaching and guiding others.

However, in spite of the tremendous benefits of these processes as mentioned above, there are some unattainability and hitches, which were associated with it.

There is lack of connection of one stage to the other, as the three stages were entirely separate. Therefore, it makes the whole system to be unhelpful in the proper building of a student as a learned person within a given duration.

The freedom of a student to decide on what to learn and the absence of examinations make many students to relax and not to dedicate themselves by rehearsing what they learned. This, contributes to the unnecessary prolonged stay in the school without a due course and attainment of reasonable stage of learning.

The dogmatic approach and the dominance of the school by a teacher coupled with absence of encouragement to engage conversation and criticism made most students to remain irrational and dependent in their approach to knowledge, even though they may be very versed in the interpretation of Arabic Grammar.

The deplorable conditions of most teachers and the long duration of teaching periods seem tedious and cumbersome thus ,the situation retard and affect the zeal of the teacher which in turn affects the good learning process of a student.

Emphatically, the aim of Islamic education is to produce a person who will be good, and worship Allah, as He deserves to be worshipped, who will use the knowledge to benefit people on earth, and utilize it in accordance with Allah's law in the service of belief and in accordance to its scheme. Hence, it provides a means of liberation, a path of independence and self-reliance. In view of the above, it is difficult to restrict the methodology of imparting knowledge in Islam. Muslims scholars are obliged to make themselves available and ready to guide, impart knowledge, and fight all corruptions. All of these can occur at any spot or location to either individual or groups of different status.

This development, therefore gave rise to the various contributions to Islamic sciences and subsequently to the establishment of centres of learning at various times notably: Katsina, Yandoto, Kano, Borno, Zaria, Sokoto, Gwandu, Gazargamu e.t.c. Yahya(2008).

Therefore, the subsequent discussion here will be focused on the contributions of scholars to knowledge in some of the centres of learning as explained by Yahya(2008).

Yandoto:

Yandoto was one of the ancient towns of the world. According to a tradition it is one of the 170 towns which came to existence immediately after '*Tufana*' of Nuhu (AS). Yandoto, which is situated in the present Zamfara state in Nigeria, was bestowed with highly knowledgeable personalities who raised its status as one of the three most prominent centres of learning in the Islamic world; the other two were

Alkahira and Tumbuktu in North Africa. Traces to such renowned scholarly position of Yandoto can be related to the first arrival of Mani Yahya bn Abdullah bn Hasan al-Muthna bn al-Hasan, the Grandson of Ali bn Abi Talib, the fourth Caliph (R.A). Imam Yahya migrated from Madina with some followers, settled there and established a dynasty (180A.H) based on the legacy of *Sahabah* (R.A.) and *Tabi'in* (R.A.). It was acknowledged that Imam Yahya was the one who introduced the *Fiqh* Maliki in this locality at the time when the founder, Imam Malik bn Anas was still alive.

Imam Yahya became a teacher and instructor in many disciplines of knowledge. He taught *Muwatta* of Imam Malik. His presence in Yandoto attracted other scholars. By the late 12th century Yandoto has attained the status of a centre of learning where all aspects of knowledge were taught. The center was endowed with the presence of eminent scholars such as Muhammad Sa'ad a nephew of Sheikh Uthman's grandfather, Abubakar al-Futi popularly known as Malam, Sheikh Alamah Ramadan bn Ahmad, Alhaji Mustapha, Malam Abdurrahman, and Malam Buhari na Yandoto. The presence of these scholars had attracted many students from far and near to the centre in search of knowledge.

Consequently according to Yahya(2008),the centre produced outstanding scholars like Sheikh al-Bakri who was described by Sultan Muhammad Bello as a versatile and erudite scholar, and Malam Muhammad Dan Zabuwa who led the *Jihad* in western Kano. Similarly, the center has the credit of producing three outstanding female scholars, Hadiza, Raliya and Ummu al-Khair. Indeed, several scholars in Kano, Zazzau, Birnin Katsina and even some of the prominent teachers of Shaykh Uthman bn Foduye, like Sheikh Jibril bn Umar could have origin of their studies traced to Yandoto.

Katsina:

Yahya(2008) maintained that though Yandoto remained a centre of learning up to the time of the *Jihad* period, Katsina seemed to have overtaken it from the beginning of the 16th century and remained dominant even up to the year 1800 especially in its intellectual and spiritual leadership of Hausa states, in addition to its commercial prowess. In this city was founded a most worthy branch of Sankore University, Mosque of Timbuktu, the intellectual centre of the Western Sudan. The tradition was extremely broad including among others religion, law, literatures, sciences, mathematics. Several students came from neighbouring Hausa States and Bornu in search of learning.

It is not therefore surprising for Katsina to have played the role of disseminator of knowledge next only to Timbuktu. This probably is as a result of the exodus of scholars from Timbuktu who were expelled by the moors and who came to settle permanently in Katsina. This also attracted other scholars who would have gone elsewhere. Prominent among the scholars included Shaykh Umar bn Aqit, the grandfather of Ahmad Baba al-Timbukti, who visited Katsina in 1492, Sheikh Abu Abdullahi Muhammad bn Abdulkarim bn Muhammad al-Maghili (d.1503) who served as a teacher, *Qadi* and *Mufti* in Katsina. Others were *Qadi* Muhammad bn Abu Muhammad al-Tazkhati, popularly known as Aida Ahmad (d.1529), and Makhluf bn Salih al-Bilbali (d.1533) from Timbuktu who also served as a *Qadi* in Katsina.

This trend of continuous visits by scholars and the establishment of schools in Katsina have made it possible by the end of the 16th century for the centre to produce its own class of intelligentsia who matched the standard of other luminaries in central and western *Bilad al-Sudan*.The scholars included Muhammad bn Masani al- Barnawi al- Kashinawi (d.1667), Muhammad al-Kashinawi Ibn Sabbagh (Dan Marina),

(d.1741), and Muhammad bn Muhammad al-Fulani al- kashinawi (936A.H), a learned *Hadith* scholar.

Borno:

Borno was noted for its centers of learning since about the 13th century. It produced highly intellectual scholars, who also acquired knowledge of various disciplines from Azhar University. Many students from various places converged around them. Among the prominent scholars of Kanem Borno were Sheikh al-Bakri and Sheikh Muhammad al-Tahir Ibn Ibrahim al-Fulani known as Fairama. Sultan Muhammad Bello had described the latter as an erudite scholar, specialist in both revealed knowledge and Metaphysics. He was pious and skillful and indeed, a prolific writer. Other scholars include Sheikh Muhammad al-Ban, Sheikh Muhammmad al-Amin al-Kanawi and Sheikh Suleiman al-Baghirimi and his son Muhammad Wali,Yahya(2008).

Yahya(2008) continued to explain that by the eighteenth century Bornu was one of the leading centres of learning in the central Sudan and was attracting some of West Africa's leading scholars. Many scholars and prolific writers converged in it, such as Muhammad al- Wali bn Suleiman al- Fullati al-Kabbawi al- Baghirmi, who wrote on many disciplines. Others include; Muhammad bn al-Hajj Abdurahman al-Barnawi (known in Bornu as Hajirami).

Birnin Gazargamu represented the fountain head of Islam in the Western Sudan. By virtue of its position it sustained continuous contact with the North East and was on the route to Macca for the annual *Hajj*. Birnin Gazargamu had housed a flourishing scholarly community the influence of which was felt far beyond the borders of the Borno Empire.

Zaria:

The founder of Konawa, Sadauki Malam Haruna who was an Arab, settled in Zaria long before the arrival of Al-Maghili in Kano. Malam Haruna died about ninety years before Al-Maghili settled in Kano. The family of Konawa claimed to have established their settlement since before the arrival of the founder of the present day Zaria. Therefore, it can be said that Islam reached Zazzau around the end of fifteenth century. The city had an outstanding record of being a famous and leading centre of Islamic learning in central Sudan since 14th century. The enviable position Zaria occupied as a great citadel of learning is generally acknowledged by the description of Zaria with the popular epithet, "*Zaria Birnin Ilmi*" meaning, Zaria the city of learning. Islamic learning began to expand with the influx of scholars, students and traders from all directions particularly from the west along the Sene-Gambian region and Bornu into Zaria in search of knowledge. Two schools were identified as the earliest and most prominent centres of learning in Zaria. These were located at *Kona* and *Juma* wards and were believed to have formed the nucleus from which other schools were established later during the post Jihad period. Of these two centres the oldest and the most prominent was the one at the house of *limamin Kona*. The precise date for the commencement of the centre is not known. But evidence tends to suggest that it should be sometimes between the late 14th and beginning of the 15th centuries. Whatever might have been the case, it is clear that by the 17th century C.E, the school had already emerged as a prominent centre of learning in Birnin Zaria Yahya(2008).

By the 18th century, the intellectual prowess of Kona was considerable. This was evident by the fact that one of the rulers at that period, *Sarkin Zazzau* Jatau had time to attend the lessons of Malam Hamidu the *limamin Kona*. Some of the lieutenants of Shaykh Uthman bn Foduye such as Malam Musa, Yamusa and

Abdulkarim were reported to have been pupils of the school. The school specialized in teaching *Bukhari, Ashafa, Samarkandi, Jami^{c}u al-Sagir* and *Tafsir*.

The second most prominent school in *Birnin* Zaria was the one located at *Anguwar Juma*. It was founded by Abubakar al-Futi popularly known as Malam. He was an itinerant teacher and preacher who was believed to have migrated from Mali and sojourned at Zaria and many other places. His first point of call on leaving Mali was Yandoto. Then he moved to Katsina where he had a short spell before moving to Bornu. From Bornu he finally moved to Zaria. The Juma centre of learning came into limelight when Abubakar was appointed as the first Imam of the *Jumu^{c}a* Mosque. When he became old he resigned for his son Malam Yero to take over. Suleiman was succeeded in the leadership of the centre by Muhammad Dikko (Kabobo) and Muhammad Lawal thereafter. It was during the period of Muhammad Lawal that the Jihad started by Shaykh Uthman broke out in Zaria.

The Jihad in Zaria stimulated a lot of intellectual activities; consequently, more centres of Islamic learning came into being after the jihad. The most prominent of them were the learning centres at the house of Umar Wali, Kakaki, Kofar Doka, Kusfa and Magajiya Yahya(2008).

Kano:

Kano is one of the ancient centers of learning visited by scholars especially from North Africa. It is acknowledged that the deputation of Wangarawa under the leadership of Abdurrahman al-Zagaiti had brought a great civilization of Arabic knowledge and Islamic sciences to Kano.

Similarly, during the reign of Sultan Ya^{c}qub of Kano (1452 – 1463 C.E.) a group of Fulani missionaries arrived in Hausaland from Mali, bringing with them a new set of books on subjects, which hitherto received no attention by the scholars in

Hausaland. There were books dealing with *Tauhid* and entymology. Prior to this, the only books studied seem to have been the Holy Qur'an, *Hadith, Fiqh,* etc. The visit of Imam Muhammad bn Abdulkareem al—Maghili (d.1503), whose legacy was the establishment of a school and provision of religious guidance to the leadership of Kano, added impetus to the state of learning in Kano. Others include Ahmad bn Muhammad al-Timbukti al-Sanhaji who visited Kano during his return from pilgrimage, as well as Ali Makhluf bn Ali bn Salih al-Bilbabi (d.1533CE) a renowned scholar who had travelled far and wide in search of knowledge.

Among the erudite scholars of the late 12th century was Sheikh Muhammad Zahara, popularly known as Maikargo. He was the first to introduce the books of *al-Shifa* written by al-Qadi ᶜIyad and *Sahih al-Bukhari* into Kano in particular and Hausaland at large. Zahara memorized by heart the whole volumes of *Sahih al-Bukhari* together with its *Isnad* . It is equally important to mention Alamah Abdullahi Sika. He was responsible for producing scholars of highest eminence such as Sheikh Muhammad al-Baᶜwi and al-Qadi Musa Gabara al- Sudani. An added advantage recorded by Kano as a centre of learning was that its ruler's embraced learning. For instance, Sarki Muhammad Rumfa (1463-1499) studied with shaykh al-Maghili, Sarki Abd Allah (1499-1509) was a student of Shaykh Ahmad al-Timbukti and Sarki Abu Bakr Kado (1565-73) read al-Shifa' with Shaykh Abd al-Aziz al- Qayrawani, a reputable Maghribi scholar. Abdulaziz was one of the four *Maghribi* scholars that were reported to have settled in Kano permanently. The other three were shaykh Abd Allah Rajraj, Shaykh Ahmad Fathi and shaykh Abu Ras al- Qayrawani. Among the eminent scholars who raised the status of learning in Kano was Sheikh Umar Timbukti, popularly known as Malam Kabara, the grandfather of Sheikh Nasiru Kabara,Yahya(2008).

Sokoto:

Sokoto had been used by Shaykh Uthman as the venue for the meeting with Galadima Yunfa's vizier as early as October 1804, subsequently, it was used by Muhammad Bello as a staging point for an attack on Dufua in the spring of 1806, and Bello camped there again in 1808. However, it began to develop in 1809. In the autumn of that year, following the fall of Alkalawa, Muhammad Bello, with a view to provide security for Shaykh Uthman as well as undertake the task of pacification, had the wall of Sokoto built. From this date, the town became Bello's main base. Its proximity to the residence of Shaykh Uthman at Sifawa made it to continue to attract immigrants. The rapid growth in its size and development as the leading centre of the *Jama'a* and a symbol and expression of its triumph began with the Shaykh's moving there permanently in 1815.

The reform movement of Shaykh Uthman started as an intellectual one before it transformed itself into a military- political revolution. This was because the primary objective of the Shaykh was to educate the broad spectrum of the society on the true teachings of Islam. Sokoto became a famous and prominent centre of learning which attracted students from all walks of life. The long history of scholarship of the province under kingdom of Gobir was endowed with erudite scholars, such as Shaykh Ramadan Ibn Ahmad, Sheikh Umar bn Muhammad bn Abi Bakri al-Turudi, Sheikh Aliyu Jubi. Others were Abu Muhammad Muhammad bn Raji, Ustaz Jibril bn Umar, Shaykh Aql-Salih Muhammad al-kanawi and Ustaz Najib Abu Taofiq. The efforts of these scholars produced other outstanding scholars such as Shaykh Uthman bn Foduye (d.1817) and Shaykh Abdullahi bn Foduye (1245A.H). Other scholars who came up later included Sultan Muhammad Bello (d.1837), Sheikh Zayd Muhammad

bn Sa’ad, Qadi al-Jamaah Mustapha al-Hajj and Ali nicknamed Ghoy. The centre continued to flourish until the death of Ali Babba in 1842A.H Yahya(2008).

This shows that the high standard of Arabic and Islamic schools system is confirmed to have been solid and continued to grow until the coming of the British to Nigeria.

After the arrival of the British to Nigeria in the middle of the nineteenth century, it was the Christian Mission that dominated educational activities. They opened schools and colleges to prepare children for school certificates and matriculation in the secondary schools. Adams in Funtua (2000) described the missionary education programme as largely based on English models. Those who were opportuned to receive such training could easily get job under the colonial government. On the other hand, the product of *Ilimi* or Qur'anic schools had no future as asserted by Fafunwa (1974). This was observed as an impossible or unbearable situation. To address this therefore, some Muslim intellectuals began proposals to reform the existing system of Arabic and Islamic education in Northern part of Nigeria.

When Abdullahi Bayero returned from Makka in 1934, he brought along with him good ideas on how Islamic Education operates in the Middle East and Arabia. He set up schools at Kano in 1935 to be jointly maintained by all the native authorities for the training of *Alkalai* (judges) as said by Dike (1966). This school was named the Northern Provinces School in which the *Shari'ah* System as earlier prevalent in the Northern parts, once more became acceptable. As was discovered by Jimoh in Funtua (2000) this law school was in 1947 expanded to comprise programmes for the teaching of Arabic studies.

The main task, among others, was to train teachers in Arabic and Islamic studies subjects as well as English and Arithmetic. However, even with this development, it was gathered by Yakub in Funtua (2000) that there was very little harmony between the Islamic and Western Systems of education in this part of the North in the real analysis.

Towards independence, 1954 – 1956, things started to change positively. Alkali (1967) discussed that between 1954- 1956, Northern Nigeria government introduced a scheme through which untrained primary school teachers were enrolled for courses at the school for Arabic studies. Within that period more than two third of all the primary school teachers had received that training, thus enabling them to improve their position in the services of teaching and raised their education standard. In 1960, this school organized a programme of studies, which was equivalent to post secondary in Arabic and Islamic Studies, which according to Fafunwa (1974) was a preliminary to the establishment of Abdullahi Bayero College. In this process a concerted effort was made to directly enroll some of the students from the *Ilimi* schools and Muslims high Institutions into University and post secondary modern education. This was a giant effort which improved the future prospect of Islamic Education process in the area.

Jimoh in Funtua (2000) supplements that, the then Northern Region Ministry of Education and Abdullahi Bayero College in collaboration with Ahmadu Bello University worked out a modality whereby the traditional system of imparting Arabic and Islamic Knowledge was channeled toward the westernized system. This was a remarkable achievement as observed by Alkali (1967). He added that through this approach a general uniformity at the pre-university stages was relatively attained, serving as a model for other areas in the Northern region.

In Sokoto also, the school for Arabic Studies was established which raised the poor status and standard of Arabic teachers by introducing a diploma in the College of Arabic and Islamic studies now shaykh Abubakar Gumi Arabic and Islamic studies College. Candidates for these courses were largely drawn from the Qur'anic schools, which according to Graham in Funtua (2000) are sometimes called *Ma'ahad* – Institute and *Kulliya* - college by their proprietors. In this process sound training in Arabic, Islamic Studies, history and English language were highly given. However, students of these institutions suffered from lack of knowledge of Standard English and modern school subject, especially science based disciplines. This was observed by Alkali (1967) which Fafunwa (1972) resolved that as far as knowledge of Arabic, Islamic studies and communication in English were concerned at that period those Institutions provided solid background for future development.

From the forgone discussions, education has been one of the most important pre-occupations of the Muslims in Northern part of the country. The growth and development of this school system has been a continued process. The overall programme and study experiences in the Islamic school system were criticized for being ineffective in meeting the needs of the dynamic society. In reaction to this criticism, Muslim intellectuals realized the importance of the western type of education, especially in the age of scientific and technological advances. The Nigerian Muslims felt that they were not participating enough in affairs of government. Graham in Funtua (2000) discussed that the Muslims felt the necessity and need of lawyers, doctors, engineers and educationists all of which can be pursued by Muslims without necessarily changing their religion and culture. They felt a need to combine a sound Muslim education with an equally sound education along western system.

Within the rank of the orthodox Muslims, a number of Islamic schools sprang up in various part of Northern Nigeria, such as Sir Uthman Nagogo College of Arabic and Islamic Studies, Katsina. The important feature of those Islamic schools was being on the western perspective. It is a developed western derived content of teaching subjects of both Islamic and secular education systems that operate at both primary and post primary levels of Islamic control schools.

2.4 Islamic view on female education

For clear understanding of the importance of Islamic studies in the life of the female students in Unity Colleges, there is need for proper understanding of what Islam says concerning the education of female.

Knowledge and education are highly emphasized in Islam; as such Islam makes the search of knowledge compulsory upon everybody both male and female, without distinction. Allah in Quran Said:

..... يرفع الله الين ءامنوا منكم والذين

أتوا العلم درجت والله بماتعملون خبير

Meaning:

….Allah will exalt in degree those of you who believe

and those who have been granted knowledge, and

Allah is well – Acquainted with what, you do"

Q58:11

Therefore, the essence of faith in Islam is to make all people equal, but ability to lead properly that depends on the true acquisitions of knowledge. Thus, the knowledgeable persons are elevated by Allah (SWT) over the illiterates. The Qur'an state:

قل هل يستوى الذين يعلمون والذين لا

يعلمون إنمايتذكر اولوا الألبب

Meaning:

"Say: Are those who know equal to those who

know not? It is only men of understanding

who will remember……" Q39:9

In view of the above, the Prophet (SAW) says:

"Pursuit of knowledge is incumbent

on every Muslims(Ibn Majh)

The word every Muslim as appeared in the instruction of the Prophet (SAW) above, may denotes male to the understanding of others. This is a misconception in the meaning of the *Hadith*. Therefore, the instruction of the Prophet (SAW) does not preclude or segregate the females from seeking of knowledge , contrary females education is highly emphasized in Islam by the Prophet (SAW). For instance, the Prophet (SAW) says:

Any man who has a slave girl whom he educates properly

Teaches good manners,manumits and marries her will get

A double reward…….”(Bukhari:Book 7,Vol.62,Hadith,2).

Also Abu Musa Al-Ash’ari Narrated that the Prophet (SAW) said;

“He who has a slave girl and teaches her good manners and improves her education and then manumits and marries her,will get a double reward; and any slave who observes Allah’s right and his master’s right will get a double reward.”(Bukhari,Book 3,Vol.46,Hadith,723).

The contributions made by women in Islamic history can not be overemphasized. Dauda in Qasim (2007) gave an example of such contributions made by woman. He said first and foremost were the wives of the Prophet (SAW), one of them Aisha bint Abubakar (RA) who lived with the Prophet (SAW) and stayed long after his death providing guidance to the *Ummah* in Islamic education. Urwah bin Zubair one of the students, declared that "I did not see a greater scholar than Aisha in the learning of the Quran, obligation duties, lawful and unlawful matters, poetry and literature, Arabs history and geology. Qasim (2007) said Aisha (RA) did not only excel in Islamic education, she was well versed in medicine and mathematics, as observed by Ibn Abi Mulaikah, he said "We are not surprised by her authority in poetry, but what we are surprised about is her profound knowledge in medicine – Tibb, whenever the foreign delegations came to the Prophet (SAW) and discussed about remedies of illness, she used to remember them. She was so well versed in Mathematics to the extent that important *Sahabah* – Companions of the Prophet (SAW) used to consult her on those problems concerning *mirath* – inheritance and the calculation of share".

Qasim (2007) continued to say that also Safiyyah the wife of the Prophet (SAW) was learned in *fiqh*. Suhairah bint ja'afar said; "Some of us went to Madina after performing *Hajj* and paid a visit to Safiyyah, we found a group of women learning from her, she was learned concerning family relations and menstruations".

Earlier before Qasim (2009) Nanji (1996), discussed the Prophet (SAW)'s first wife Khadijah (RA) who was a well – established business woman. His subsequent wife, Aisha (RA) become well known for her role as a transmitter of traditions. The daughter of the Prophet (SAW) Fatima (RA) and several other women associated with his household were acknowledged for their love of learning.

Naseem (2003) maintained that Islamically, women were allowed to learn all the branches of science knowledge which could help them to promote their society successfully. Aisha (RA), the wife of Prophet (SAW) was a renowned scholar of her time. She was credited with thousands of traditions received directly from the Prophet (SAW). Another prominent Jurist scholar was Nafisah. Muhammed bn Idris Al-Shafii, the founder of shafii schools of *fiqh* used to attend her lesson and public lectures. Al – Khansa was the greatest poetess of her day. Her poetry survived into the present period.

Hafsah, Ummu – Salama and other co-wives were not deficient in knowledge and it is not for us to say that we do not want to be like them. These examples of prominent females in as far as learning and scholarship or knowledge is concern is showing that Islam has put great emphases on the education of female to the extent that it gives no barrier between male and female in the acquisition of knowledge and its practicability.

Olatunde (2008) mentioned that Islam has produced

outstanding female scholars who became teachers of some of the most popular known male scholars of Islam, which includes Imam Shafi'i was one of the noble students of Sayyidah Nafisah. The descendent of Ali Jalal al-Din al-Suyuti studied the Risalah of Imam Shafi'i at the feet of Hajar bint Muhammad. Moreover, Ibn Hajar al-Asqalani was taught by women scholars like Juwayriyyah bint Ahmad and Aishah bint Abdullah. Fatimah bint Muhammad ibn Ahmad al-Samarqandi was expert in both Hadith Literature and Jurisprudence. She also published books in the two fields and was appointed a *Mufti* by Sultan al-Malik al-Adil Nur al-Din al-Ayyubi.

Similarly, Boyd and Mack (1970) enumerated that Nana Asma'u was among the great Muslim women scholars in Sokoto caliphate and was the daughter of Shaykh

Uthman bin Foduye a great Islamic scholar. She organized a public education system for women. She played a significant role in the dissemination of Islam in West Africa.

It suffices to say that the wives of Prophet (SAW), other women among the Sahabah, Tabi'un and others as mentioned above should serve as model to all Muslim female students of the contemporary Nigeria. Perhaps the obvious reason why Islamic education is necessary to female can be understood from the perception of Indo (1994) who believed that women became easy pray for the Western culture due to lack of knowledge of Islamic religion.

2.5 Sokoto Caliphate and Female Education

The contribution of Sokoto Caliphate towards female education is worth mentioning. This is because Sokoto Caliphate played a great role in reviving Islam in Northern part of Nigeria in the 19th century and therefore had great impact on the education of female in the region.

The beginning of the 19th century marked a dramatic change in the nature of much of Hausaland. Shaykh Uthman bin Foduye led a *jihad* from 1804 and lasted for about 20 years throughout the Hausaland and established the Sokoto Caliphate. The establishment of this new regime brought about substantial changes in Hausaland, especially as regard women. Dangana (1986) has this to say concerning the conditions of women in the pre-*Jihad* period, he said; women were in total darkness before the advent of the *Jihad*. They were really in what one would say the second *jahiliyya* period. This could be attributed to the misled *Ulama* who were at that state in a complete ignorance of the principles of their religion. They were experiencing severe subjugation from men-folk, and thus, they felt that they were inferior to men. At that point, a revivalist emerged in the western Sudan in the person of Shaykh Uthmanu bin

Foduye whose aim was to purify Islam and enlighten Muslims especially women on matters concerning their religion. He brought many radical changes and was able to gather a large following. By 1803 – 1804 Shaykh Uthman bn Foduye was able to defeat Hausa kings and once again purifies Islam and restored Muslim women's right, purified their hearts and made them attend schools to pursue education which they were once prevented.

Dangana (1986) further asserts as regard the position of women in post-*Jihad* period that; first of all Shaykh Uthman attacked the *Ulama*-scholars of that time when he said "*most of our educated men leave their wives, their daughters and their captives morally abandoned, like beast, without teaching them and without instructing them in the articles of the law which concerns them"* Shaykh Uthman and his associates advocated and emphasized women education at all levels. This is also as pointed out by Yusuf (1970) in which he says bin Foduye in the opening years of the 19th century has fought for Muslim women and has librated them. He said women education was given prominence during the Shaykh Uthman's period and that produced the like of Nana Asma'u, the daughter of bin Foduye and sister of Muhammadu Bello who has strong impact on women and women education in her time and to date.

Shehu in Dangana (1968) further analyses the situation by saying that:

> The reforms of the Jihadist as regards women
> Education can be seen as revolutionary, in the
> sense that he called on women not to pay attention
> to their husband's demands of absolute obedience
> and performance of the domestic household works
> without being taught their religious obligations.

Furthermore, Dangana (1986) explained that the *Jihad* leaders had established beyond responsible doubt the women's right to education. They had placed the responsibilities on parents and husbands; that it is a husband that is responsible to his wife's education while father is responsible to his daughter's education. If they cannot do these themselves, they should either employ someone to teach their families or allow them (women) to go to school. Shaykh Uthman unreservedly condemned the habit of *Ulama* - scholars who teach their students *Almajirai* while their daughters and wives are left in total and shameful ignorance

During the Shaykh Uthman's regime (1804 to about 20 years), women freely attended his classes and they benefited greatly from his lectures. Shaykh Uthman and his lieutenants were able to bring about educational revolution and were also able to bring an end to the discrimination made to females. As a result women were able to play a significant role in the propagation in the course of the *Jihad* and explain its importance to the people. As earlier said by Yusuf (1970) Nana Asma'u was a poet and a teacher, she remained a revered figure in Northern Nigeria. Nana Asma'u was a writer and counselor, well educated in the classics of the Arab and classical worlds. She had a public reputation, a leading scholar in the most influential Muslim state in West Africa, which gave her the opportunity to correspond broadly. Bivina (2000) asserts that Nana Asma'u witnessed many of the wars of her time, she wrote about her experiences in a prose narrative "*Wakar Gewaye" "The Journey"*. Nana Asma'u became a counselor to her brother when he took the Caliphate and is recorded writing instructions to governors and debating with the scholar of foreign princess.

Nana Asma'u was a teacher because for much of her adult life she was responsible for women's religious education. Mark in Kani (1984) asserted that certainly around 1830, Nana Asma'u created a cadre of women teacher – *Jajis*, who

traveled throughout the Caliphate educating women in the student homes. According to Yusuf (1970) Nana Asma'u organized women into itinerant teaching scheme that has over the years, educated women about religious issues. Boyd and Mark in Yusuf (1970) described Nana's contribution as being in transforming the women's organization that had existed among the non-Muslim women prior to their capture and channeled their interest and needs into organizing representative of the Jihadist community's values. Through her organization of itinerant women teachers for other women – the *"Yan Taru"*, Nana Asma'u made working for the community both desirable and honourable. Today in Northern Nigeria Islamic women's organization, schools and meeting halls are commonly named after her.

Isma'il in Yusuf (1970) pointed out that more than a hundred works have been written by bin Foduye himself, more than sixty by his brother Shaykh Abdullahi and some seventy eight by Shaykh Muhammad Bello. Nana Asma'u who can be seen as the greatest woman writer of her time and who has contributed to women education and liberation provided the much needed gender balance with sixty works. He continued to say that majority of her works forty (15%) have to do with women, while the remaining cover various areas that we may think women in that period had no business in, like politics eighty percent (80%) and theology eight percent (5%).

That was Sokoto Caliphate leaders and the contribution they made toward the education of women. As far as this research work is concerned, the researcher would want to find out whether the female student in the Unity Colleges of the North West Zone of Nigeria have positive interest to Islamic studies as it was demonstrated by people like Nana Asma'u. Do the parents of such student play or show positive interest toward making sure that their daughters or wards offer Islamic Studies subject

in such schools and beyond as Shaykh Uthman bn foduye made parents of his time to teach their daughters or allow them to go and acquire the knowledge of Islam?

2.6 The Place of Islamic Studies in the National Policy of Education (NPE)

The National Policy on Education put into consideration the goal and objective of Federal Government of Nigeria on National Economic Empowerment Strategies (NEEDS) and Millennium Development Goals MDG. It therefore set the aims of Islamic Studies as follows:-

a) Recognition of Allah as the creator and sustainer of the universe and the Sole Source of Value.

b) Cultivation of the sense of gratitude to Allah and submission to His guidance and moral law, both in our worship of Him and in our behaviour towards our fellow-man.

c) Awakening of the faculty of intellect and reasoning in accordance with the Quranic injunctions: "Will you not use your reason? And will you not ponder and reflect?

d) Encouragement of the pursuit of useful knowledge in accordance with the saying of Prophet Muhammad (SAW): "The search for knowledge is a duty for every Muslim, male or female" and the application of such knowledge for the benefit of humanity in the fields of science, technology, medicine etc.

e) Attainment of balanced development of the individual and community by giving due weight to the physical, social, intellectual, moral and spiritual needs of man.

f) Realization of human rights, equality and brotherhood with emphasis on practical means of achieving social solidarity and ethnic harmony in place of greed and selfishness.

g) Awakening in the heart, the consciousness of the presence of Allah as a witness of all our actions, thoughts and behaviour, acting as a restrained on wrong doing, whether public or private, and as an incentive to good behaviour.

Islamic studies subject has been categorized under non pre-vocational electives in junior secondary school and non – vocational elective in senior secondary school in the policy.

It further state the features of the Islamic studies curriculum as regard the upper basic school as;

(a) The Arabic Alphabet,

(b) Quran,

(c) *Hadith*,

(d) *Tajwid*

(e) *Fiqh*

(f) *Sirah*

(g) *Tahdhib*.

And as for the Senior Secondary School it includes;

a) Quran and *Hadith*.

b) *Tawhid* and *Fiqh*

c) *Sirah* and *Tahdhib*

The NPE stated that in developing the Islamic studies Curriculum, concepts and scope were widened to bring in some vital topics on religious understanding and tolerance, environmental sanitation, healthy living and avoidance of drug abuse.

Therefore the issues of value orientation, poverty alleviation, and job creation, decent, fruitful and harmonious life based on peaceful co-existence with other people regardless of faith, gender, and ethnic background could be achieved.

The curriculum went further to explain on period allocation in which its view is that Islamic studies in senior secondary school will be allocated atleast four periods per week. It also talks about the implications of the curriculum which it listed as follows:

a) Teacher training and re-training.

b) Textbooks.

c) The use of Arabic script in writing the Qur'an.

Some supportive measures and facilities were discussed in the curriculum. It says; the teaching of religion requires implementation and practice of what is learned. School authority can help in this respect. The main areas of required support are as follows;

a) The Muslim student should be provided with a mosque or recognized place of prayer, so that they can observe their *Salat* regularly in congregation.

b) The school daily routine should recognized the obligation of Muslim students to pray at fixed time of the day.

c) Necessary facilities should be provided for Muslim students in boarding schools during the month of *Ramadan* so as to enable them fast with minimal difficulty.

d) Encouragement should be given to a well-run Islamic society under the guidance of keen and reliable supervisors.

e) Ministries of education and principals of schools should ensure the moral, spiritual and social well being of Muslim students under their care. The

student should not be encouraged to participate in activities which are contrary to the moral and social teachings of Islam, such as dancing, disco, drinking, bathing naked, wearing immodest dress etc. The design of female school uniform in particular should take into account the requirement of modest, yet adequate dress for Muslim.

The teachers of the new Islamic studies curriculum cannot in just four periods per week bring about the desire/moral reform, discipline and good behaviour in the students if the daily life of the school is pulling them in an opposite direction (National Curriculum for Senior Secondary School 2007).

Muhammad (2000) is of the opinion that the inferior curriculum is gender blind. The curriculum shows no appreciation of the different needs of the learners by gender and roles. Both sexes have been treated equally. If the Qur'an and *Sunnah* are serving as reference point, female modesty and roles would have been emphasized in the curriculum.

2.7 Methods of Teaching Islamic Studies

Methods are critical element in reaching the goal of education, as they link teachers, students and the content of learning. Like all aspects of education, methods are deeply influenced by cultural environment. Thus, the teaching of Islamic studies is strictly in accordance to the dictates of *Shariah* as taught by the Prophet Muhammad (SAW) and which is in conformity with the mode adhered to by the *Sahabah*.

Therefore, the methodology of the Prophet (SAW) in teaching Islamic studies was strictly by the guidance of the Qur'an. Thus, the methods include, according to Maiwada (1982):

1. Gradual teaching: Qur'an was revealed in piece meal to correct the wrong belief and the bad habits, which were exhibited by people during the period of

ignorance. Thus, in the same manner the Prophet (SAW) adopted in teaching his companions the Qur'anic injunctions.

2. The Prophet (SAW) used to repeat his words in order to emphasize the importance of his point and for the listeners to understand what he was saying. For example:

عن أبى هريرة رضى الله عليه أن رسول الله صلى الله عليه وسلم: والله لايؤمن, والله لايؤمن, والله لايؤمن وقيل ومن يارسول الله, قال من لايؤمن جاره بوئقه". رو, الخارى .

Meaning: On the authority of Abu Hurairah may Allah be please with him who said: The Prophet (SAW) said "By Allah he is not a believer, by Allah he is not a believer" The Prophet (SAW) was asked who is he Oh messenger of Allah? He replied: One whose neighborhood is not safe from his mischief "Reported by Bukhari.

The repetition of his saying "By Allah he is not a believer…." all the companions sitting there with him became very attentive and eager to listen further and that made one to asked him "Who is he O Prophet of Allah", then the Prophet(SAW) answered him with "One whose neighbors are not safe from his mischief", This will make the listeners to put this into their memory.

3. Puzzles and riddles as found in every society is meant to test and exercise the intelligence of the people. The Prophet (SAW) used to ask his companion such questions as a novel way of teaching important points. Once the Prophet (SAW) asked:

وعن ابى هريرة رضى الله عنه ان رسول الله صلى الله عليه وسلم قال:

أتدرون من المفلس؟ قالو المفلس فينا من لا درهام له ولا متاع فقال:

المفلس من أمتى من يئتى يوم القيامة بصلاة وصيام وزكاة ويأتى قد

شتم هذا وقذف هذا وأكل مال هذا وسفك دم هذا وصنرب هذا فيعطى

هذا من حسناته وهذا من حسناته فإن فنيت حسناته قبل أن يعطى ما عليه

أخذ من خطياهم فطرحت عليه ثم طرح فى النار.

رواه مسلم والترمذى وغيرهما.

Meaning: On the authority of Abu Hurairah (RA) who said:

The Messenger of Allah (SAW) said: Who are the paupers of Ummah" The people replied that those who do not have dirham or dinar. The Prophet said: The pauper of my Ummah is a person who on the day of judgement will come with good prayer, fasting, has paid the poor due but is brought alleged to abuse somebody, false accused someone, eat someone's wealth in a wrong way, shed the blood of someone, beat someone. Then his good deeds will be taken and be given to them as a compensation. If his goods finished and has not settled the other people, their wrong doing will be taken and be given to him and then he should be taken to hell fire" Reported by Muslim, Tirmidhi and others.

4. The Prophet (SAW) put into consideration psychology or maturity of the individual as a way of imparting knowledge. Once, a Bedouin came to the Prophet (SAW) to learn the religion. There in order to respond to the call of nature, the man urinated inside the mosque. The man would have fled, had the Prophet (SAW) not admonished him. Instead he softly advised him not to urinate inside the mosque as it was a holy place of worship, the *Hadith* is as follows:

وعن أنس بن مالك رضى الله عنه قال: جاء أعرابى فبال

فى طائفة المسجد, فزجرا الناس فنهاهم النبى صلى الله عليه وسلم فلما

قضى بوله أمر النبى صلى الله عليه وسلم بذنوب من الماء

فأهريق عليه. متفق عليه

Meaning: On the authority of Anas bin malik (RA) said: A villager Arab came and urinated in one side of the Mosque people shouted at him, then the Prophet (SAW) stopped them, when he finished, the Prophet ordered them to pour water on it: Reported by Bukhari and Muslim.

5. Practicalization: Prophet (SAW) used to teach the companions few verses sent down to him by Allah (SWT). He puts the meaning of the verses to practices for easy understanding. For instance when Allah (SWT) commanded the believers to observe *Salat* (prayer) the Prophet (SAW) therefore demonstrated the nature of prayer *(salat*) before them and he said:

وعن مالك بن الحويرث رضى الله عنه قال: قال

رسول الله صلى الله عليه وسلم "صلوكما رايتمونى

أصلى" رواه البخارى.

Meaning: On the authority of Malik bn Alhuwairith may Allah be please with him said: The Prophet (SAW) said: "Pray as you see me praying" Reported by Bukhari.

These are some of the methods the Prophet (SAW) followed in teaching the companions the tenets of the religion of Islam. And from the methods of teaching Islamic studies demonstrated by the Prophet (SAW) later scholars were able to make the following inferences.

Lemu (1982) explained the method to be followed in teaching some aspects of Islamic studies thus; teaching of *Tafsir* the Qur'anic method is "*TADABBUR*" deduced from chapter 4:82. The principle of Tadabbur according to him is a combination of at least three skills as follows:

a. Careful study of the meaning of the verses concerned, of the words used, the syntax, the style etc.

b. Reflection on the implications of the message conveyed by the verse.

c. Application as well as experimentation with a view to acquiring personal experience of the result to confirm the truth of the message.

He also explained

i. Methods of teaching *"TAWHID*" is to invite the learner to use his intellect, sense of observation, critical mind and all his human faculties very objectively with a view to establishing whether what God demands him to believe is justified and fully substantiated.

ii. The method of teaching Islamic rituals is by spiritual experimentation and constant practice.

Popoola (1996) on the other hand asserts that in schools, the following methods can be used in teaching Islamic studies thus;

a) Demonstration Method: This method combines telling, showing and doing for the benefits of the learner. The method is appropriate to teach topics like acts of religious worship, water ablution etc. it trains the learner to be a good observer.

b) Individualized instruction: The teacher instructs individual pupils. He pays close attention to each pupil's response when he asked him question. He also

observes the behavior of the children and counsels them in line with their expected performance.

c) Assignment: the teacher gives question on various topics of religious and moral instructions. He asks pupils to research and learn the assignment at home, mosque etc. The students learn through observation, participation and enquiring from religious experts.

d) Collective Teaching: The teacher instructs the pupils in the class collectively as a unit.

e) Group Learning: Pupils are divided and taught in small groups.

f) Discussion: this method encourages increased involvement and active participation of different members of the class. The teacher raises the problems, initiates interaction and guides the students to pursue the discussion toward the attainment of the goal. The learners examine the topic, react to it, argue with one another, suggest a solution, evaluate alternative and draw conclusion.

Indeed the discussion method can also be of importance in imparting the knowledge of Islamic studies. Fore xample the topic "Bribery and Corruption" can be best taught using this method, in that student will be involved in discussing what they understand by the two terms i.e. Bribery and Corruption and the problems associated to bribery and corruption as its affect the individual and the society as a whole, Solutions to such problems and their way out can be discussed, followed by Qur'anic as well as the *Hadith* injunction as regard to Bribery and Corruption.

Kamaruddeen (2000) further suggest the following methods in the teaching of Qur'an, *Hadith* and *Fiqh*:

a) Approaches to the teaching of the Qur'anic text:

Different approaches can be adopted in teaching the Quran, dealing with among others, the introductory lessons which should include; definition and introduction to the Quran, title of the chapter, the number of verses, its subject matter and perhaps the purpose of revelation. Also the teacher can display the teaching chart containing the passage he wants to teach. The teacher should also give a demonstration reading possible with the aid of a recorded tape while the learners listen to the pronunciation, intonation and enunciation.

b) An approach to the teaching of *Hadith*: it would be appropriate for a teacher of Islamic studies to start teaching a Hadith by asking the learners to open their *Hadith* book expecting them to listen to his reading. By so doing he would be turning Islamic studies into an English reading class. The same procedure suggested above for the teaching of the text of Qur'an is also applicable to the teaching of the *Hadith.*

c) The teaching of *Fiqh*: it is easy for a resourceful teacher to avoid the much criticized chalk and talk method while teaching this aspect of Islamic studies. There is ample opportunity for the learners to participate actively in a *Salat* lesson. For example; the learners should be given freedom to assume different postures in *Salah*. This in other words is the demonstration method.

Kamaruddeen (2000) continued to explain that the teacher of Islamic studies should bear in mind the peculiar nature of the subject as it is not an ordinary subject like all other conventional subjects. Therefore its successful teaching must start with good and careful planning. All the practical aspects of the subjects should be carefully demonstrated and students must be involved. The teacher is expected to use appropriate words. Teachers of this subject should be good models not only to the learners but also to the public because of the

complete link between the subject and morality. Islamic studies teachers are supposed to be models.

Dauda (1994) in an attempt to explain the steps towards successful, teaching of Islamic studies asserts that the first step towards a successful teaching is to encourage students not to discourage them and to make learning simple and easy for them, rather than difficult, confusing and frightening or scaring. The teacher therefore should always move from the known to unknown, from simple to the difficult tasks, always making things easy and pleasant for them. Teacher should always make his lessons very interesting, lively, current, challenging and relevant to the contemporary life and well fit into real life situations. Islamic studies should not be taught as a dry, uninteresting past historical knowledge which has no relevance to the contemporary life of this world.

Maiwada (1982) gives the general ethics that guide a teacher while teaching Islamic studies thus; the teacher should say "*Assalamu Alaikum*" as he is entering the class and the students reply accordingly. He should begin the lesson with "*Bismillah*" and where appropriate/ possible introduce the lesson with a relevant quotation from the holy Quran and *Hadith*. The use of audio visual materials, especially simple ones like charts, maps, diagrammes, radio and tape recorder can hardly be over-emphasized. Similarly the teacher should involve the students actively through small group discussions, demonstration and practical application of certain aspects of worship in real situations. Such practical involvement helps to stimulate the pupils' minds and reduce monotony thereby arousing and sustaining the pupils' attention.

The above explains contemporary way of teaching Islamic studies by the contemporary scholars. If followed and used appropriately may lead to a better teaching of the subject and a possible better understanding on the part of the students. However, the Prophet (SAW) ways and methods as well as that of the *Sahabah* are the best and proper ways and methods of imparting the knowledge of Islamic studies. The contemporary method can only be used if it is in line with the Prophet's and Sahaba's method. Perhaps the Demonstration method may be the best way of teaching large number of topics as contained in the Nigerian curriculum.

All the above explained ways or methods of teaching Islamic studies if followed and used appropriately can lead to a better teaching by a teacher and a better understanding on the part of the students.

2.8 Objectives of Teaching Islamic Studies

The research aimed at looking at what different writer said as regard the objectives of teaching Islamic Studies in addition to what the national Islamic studies curriculum said so as to shed more light and understanding as to the main essence of why the subject should be taught.

Dauda (1994) asserts that the objective of teaching Islamic studies is to create in every Muslim a true sense of his worth and to help him correctly understand his rights and responsibilities as an important member of the *Ummah*. It is also to lay the foundation for building a strong, committed and wholesome Muslim personality and motivates the Muslim to go in search of knowledge which will benefits him both in this world and the hereafter. In other words, he said both the teacher and learner have a common objective in teaching and learning Islamic Studies respectively. And these fundamental objectives which is comprehensive in nature, catering for both this world

and the hereafter, comes out directly from the Glorious Qur'an the supreme authority in Islam. Allah (SWT) Says:

Q46:30

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ

Meaning:

They Said O our people we have heard a book revealed after mosses, confirming what came before it, it guides to the truth and to a straight path.

ومنهم من يقول ربنا ءاتنا فى الدنيا حسنة
وفى الأخرة حسنة وقنا عذاب النارن

"And among them mankind are those who said:
O our Lord! Give us the best in the world and
the best in the hereafter and protect us from
Hell fire Q2:201"

In another verse, the Almighty Says:

Q3:162

وابتغ فيما ءاتك الله الدار الأخرة ولانتس
نصيبك من الدنيا واحسنى كما احسنى الله إليك .....

"And seek the home of the hereafter (Al-jannah)
with that which Allah has given you, and do not
forget your own share of happiness in this world
and do good to others as Allah have been good
to you… Q28:77"

In another verse, the Almighty Says:

Q3:162

أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ

وَبِئْسَ الْمَصِيرُ

Meaning:

Is the man who follows the good pleasure of Allah like the man who draws on himself the wrath of Allah and whose abode is in hell a woeful refuge.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الآخِرَةَ

وَلا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ

كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلا تَبْغِ

الْفَسَادَ فِي الأَرْضِ إِنَّ اللَّهَ

لا يُحِبُّ الْمُفْسِدِينَ

"And seek the home of the hereafter (Al-jannah) with what which Allah has given you, and do not forget your own share of happiness in this world and do good to others as Allah have been good to you…

Q28:77"

Fafunwa (1974) said Islamic education is concerned with the physical, mental and practical aspects in the development of the Muslim personality as many scientific discoveries have their origin in Islam. Sani (2009) is of the view that the main objectives of teaching Islamic studies in post primary schools is firstly to develop human mind and give the human mind skills to improve their lives as human beings. Islamic education is also to instill into the Muslims that Allah is the Originator of the

universe, submit to Him and accept His message as His constitution. Secondly, to develop a sense of duty towards oneself, which involves self respect, protection of ones life, property and development of one's talents. Thirdly, to make students appreciate Islamic education as a social responsibility which involves respecting other peoples rights, encouraging good and preventing evil.

According to Suleiman as cited by Sani (2009) the objective of teaching Islamic Studies is to form persons who will be good and worship Allah as He deserves to be worshiped, who will use the knowledge to enjoin people on earth to do good and utilize it in accordance with Allah's law. Oyeken (1982) opined that Islamic education must be oriented towards instilling Islamic beliefs, ideals, principles, standards, values, aspirations and cultures in the individual. Another view by Dauda (1994c) is that the objective of teaching Islamic Studies to the students is to develop them intellectually, morally and wholly as ideal Muslim personalities, whose perception of life is that they have been created by Allah basically to worship Him (SWT) and to represent His authority on earth. Therefore they ought to be the masters of this contemporary and elusive world and enjoin Allah's acceptance, pleasure and greater bliss in the hereafter.

This is why it must be clearly understood that Islam does not only aimed at improving the quality of oneself spiritually but is also urges the Muslims to devote themselves to secular pursuits as well. Al Ibrashi in Sani (2009) said the second Caliph Umar bin Alkhatab (RA) is reported to have directed the teaching of swimming, horsemanship and relate to the students the best proverb and poetry.

Hence, it has come to light that the objective of teaching Islamic studies is not to fill the mind of the student with facts, but also it aims at refining their moral

character, educating their spirit, propagating virtue, teaching them properly as well as preparing them for a life full of sincerity and purity.

2.9 School Facilities that aid Teaching of Islamic Studies

Schools facilities that aid the teaching of Islamic Studies are here meant to be all materials used by the teacher and students to aid and enrich them in the teaching and learning process. These according to Sani (2009) include audio-visual materials both projected and non-projected, print materials, television, computer, radio and recorders, posters, chalk and chalk board, models and community materials, library equipments etc.

There is no running away from the facts that what Dubey and Bath said in Sani (2009) is true for Islamic studies. They said that most learning activities may not even take place without resources. When used wisely, instructional materials make the teacher more effective because they extend the teachers ability to communicate. Sani (2009) is of the view that the first step towards proper utilization of instructional materials begin with the teacher himself, who must know what they are, how and when they can be applied to the teaching and learning processes. The teacher should ensure that the environment is enriched with many and varied instructional materials. Indeed much of the teacher's effectiveness depends on the quality of interactions he/she has with the students. A qualitative interaction will involve the use of a variety of instructional materials which will enable the students to do something with the information, process it and make it their own. With good and relevant instructional materials, the teacher can enriched and make his teaching lively and also inculcate in his students the desire to learn. Instructional materials are so central to a successful teaching and learning process that, neglecting them lead to failure in the teaching process. This is in line with what Dauda (1994c) said, that if Islamic Education is to

be made interesting, lively, current, challenging and relevant to the contemporary life situation and not as dry and uninteresting past historical knowledge, that has no relevance to the contemporary life of this world, there is no running away from the number of instructional materials which if handled appropriately will make the teaching and learning processes effective, encouraging and enjoyable to the students.

Schram as cited in Sani (2009) alluded to the role played by instructional material. He observed that Audio Visual Materials when used properly can supply concrete base for conceptual thinking and add high degree of interest to students and make learning permanent.

However, there has been no effective utilization of instructional materials in schools as a result of some factors affecting the smooth utilization of the instructional materials. These factors range from inadequate funds, non-availability of materials in schools and indifferent attitudes of teacher using the instructional materials that are available. In the same vain, a teacher may be willing to make use of the material, but the non-availability of the materials can destroy his/her enthusiasm. Most school heads misappropriate funds that are suppose to be use for this important supporter and aids to teaching and learning process in our schools. And in places where some are provided by the government, they are being kept in stores which are later diverted for other usages.

CHAPTER THREE:METHODOLOGY

3.0 Introduction

For any research to be successful it has to be designed in such a way that it could be guided by some defined objectives which are set out to accomplish. In this chapter, the research will discuss on the following issues: research design, population of the study, sample and sampling techniques, instrumentation and data collection procedure as well as validity of the questionnaire.

3.1 Research Design and instrumentation

This research work was undertaken to study the attitude of female Muslim students toward Islamic studies teaching and learning in some selected Unity Colleges of the North West zone of Nigeria. The study is therefore designed with the sample survey of the descriptive research which aimed at providing answers to the research questions. Sample survey technique involves large number of persons and describes population characteristics by the selection of an unbiased sample. It involves using questionnaires and sometimes interviews, test and generalizing the result of the sample to the population from which it is drawn. This is the view of Ndagi (1999). On the other hand, descriptive research is concerned with the collection of data for the purpose of describing and interpreting existing conditions, prevailing practices, beliefs, attitudes, out going process and so on, as opined by Ndagi (1999). It also involves the collection of data from a sample in order to make inferences on the conditions obtained in the population Sambo (2005). The researcher is convinced that this method is the most suitable and reliable method for this type of study.

An open form of the questionnaire was used by the researcher because it gives the respondent an opportunity to reveal his/her motives or attitudes and to specify the

background or the provisional conditions upon which his/her answers are based Ndagi(1999). The motive behind the choice of this research design is due to the following advantages as asserted by Ndagi (1999);

1. Questionnaires place less pressure on the respondent for immediate response.
2. For the same cost, many responses to questionnaires can be obtained than responses to interviews.
3. It requires less skill to administer a questionnaire; they can simply be mailed or handed to respondents with minimum explanation.
4. The impersonal nature of a questionnaire ensures some uniformity from one measurement situation to another.
5. Respondents may have greater confidence in their anonymity and thus feel free to express their views.

3.2 Population of the Study

Population as used in research refers to the entire number, group, objects or elements in which the researcher is interested in finding out the attitudes of people towards something. It also implies a set of all possible cases of interest in a given research activity. This is as asserted by Abdullahi et al (1995). Therefore in a research of this kind, the population of the study exists to give the true picture of what the researcher is referring to as the variable for this study. Hence the population for this study comprises of all the female students in the Unity Colleges of the North-West of Nigeria. There are 18 such schools within the North-West geographical zone of Nigeria, out of which six are females only and the remaining twelve are co-educational. The average age of the students in the population is fifteen years (15yrs).

3.3 Sample and Sampling Techniques

Sample refers to the selected members of the entire population for use in the study Abdulkareem et al (1995). It also means a subset or representation of a population selected for the purpose of investigation. It includes those to whom research conditions and test were administered or from whom responses were obtained. Abdulkarim et al(1995).

The sample of this study involves 3 schools which were selected from the former three states that made up the North – West zone of Nigeria i.e Kaduna, Kano and Sokoto states using stratified random sampling which according Ndagi (1999) is the process of dividing a population into strata, or sub population. After the population has been divided into strata, samples are selected randomly but independent from each stratum and an estimate of the parameter is computed over all strata.

The sample size was made up of 100 female senior school student from each of the selected schools. And the schools include: FGGC Bakori from former Kaduna State, FGGC Kazaure from former Kano State and FGGC Gwandu from former Sokoto State. This sample size is in accordance with that suggested by Rescoe (1975) that at least 10% of the total population can be taken as sample size which is also in accordance with the sample ratio recommended by Morgan and Krecjie (1975).

3.4 Instrumentation/Data Collection Procedure

For the purpose of this study three instruments were used for the data collection. One is the students of Islamic studies attitude questionnaire for measuring the attitude of the students toward Islamic studies (SISAQ). The second is the teacher questionnaire and the third is the parent questionnaire.

This instrument was used to measure the students attitude towards Islamic studies teaching and learning. The instrument is made up of two sections: section A deals with personal data of the subjects, section B comprises fifteen items based on the modified scale of Strongly Agree (SA), Agree (AG), Disagree (DA) and Strongly Disagree (SD). The four options have simple weightings of 4, 3, 2, and 1 respectively.

3.4.1 Validity of the Questionnaire

The instrument was subjected to validation. The copies of the initial questionnaire were given to 5 experienced Islamic studies teachers at F.G.G.C Bakori, F.G.C Anka, F.G.C Kano, F.G.G.C Gwandu and F.G.C Daura who have been teaching Islamic studies for at least five or ten years of experience so as to validate the instrument accordingly. The teachers were requested to critically examine and access all the items of the instrument to ascertain whether;

a. The test items could test what they are meant to test

b. The questions are clear, precise and free from ambiguity for the level of the students they are designed to test.

c. The language expression is simple and unambiguous.

Feedback from the teachers with reference to the items of reference outlined above provided useful and constructive suggestions on the basis of which some items were completely eliminated and some others were reframed or modified.

CHAPTER FOUR: DATA PRESENTATION,ANALYSIS AND INTERPRETATION

4.1 Introduction

In this study, female students' attitude towards Islamic studies in unity colleges of the North West zone of Nigeria was studied based on the data collected from a sample of individuals as stated in chapter three of this research. Also, the procedure and instruments used have been discussed in the same chapter.

However, in this chapter, the researcher presents the data in table form, analyzed and interpreted the results of the questionnaire administered and responses of those interviewed. The analysis of the data mainly focuses on the respondents' views. Thus, the chapter expresses the profile of the respondents in terms of gender. As for the students; names of their schools, ages and classes were included, and for the teachers, their educational qualifications and their durations in the service were included. Finally for parents, their marital status, educational qualification and occupation were included. This enabled the researcher to find out the level of their attitudes (as regards to the students) and commitment (as regard to both teachers and parents) as well as their perception (parents) towards Islamic studies as a subject. The results were finally interpreted according to the sequence of the questionnaire which guided the study.

4.2 Demographic Information

One hundred copies of the questionnaire were distributed to the students, in each of the sampled school, one hundred copies to the parents and nine copies to the teachers within the three sampled unity colleges in the North West zones of Nigeria. This made the size of the sampled population to be four hundred and nine (409) respondents. Out of the three hundred copies (300) of questionnaire distributed to the students, the same number was returned. Also is the case of teachers, nine copies were

distributed and same number was returned. But as for parents, sixty copies were returned out of the hundred copies distributed. This shows that out of the total number of four hundred and nine copies of the questionnaire distributed, three hundred and sixty nine (369) or 90.22% copies were returned and used for the research analysis.

The respondents profile and demographic information are here presented in the following tables.

Table 4.1: Distributed and returned questionnaires according to the sampled schools

S/N	Name of School	Distribution	%	Returned	%	Unreturned	%
1.	F.G.G.C Gwandu	136	33.3	121	29.6	15	3.7
2.	F.G.G.C Bakori	137	33.4	126	30.8	11	2.7
3.	F.G.G.C Kazaure	136	33.3	122	29.8	14	3.4
	Total	409	100	369	90.2	40	9.8

Table 4.1 above clearly indicates the number and percentage of the whole respondents in this study for the instruments used in data collection. It shows that the respondents from each school did not return all the questionnaires distributed. Out of the hundred percent needed as a sample to conduct this research, the table reveals that the researcher recovered 90.2% of the questionnaire.

Table 4.2: Gender of the respondents for the questionnaire

S/N	School	Frequency			Returned Questionnaire			Unreturned Questionnaire		
		M	**F**	**Total**	**M**	**F**	**Total**	**M**	**F**	**Total**
1.	F.G.G.C	23	113	136	13	108	121	10	5	15
	Gwandu	5.6%	27.6%	33.3%	3.2%	26.4%	29.6%	2.4%	1.2%	3.6%
2.	F.G.G.C	23	114	137	16	110	126	7	4	11
	Bakori	5.6%	27.9%	33.5%	3.9%	26.9%	30.8%	1.7%	0.9%	2.6%
3.	F.G.G.C	23	113	136	15	107	122	8	6	14
	Kazaure	5.6%	27.6%	33.3%	3.7%	26.2%	29.8%	1.9%	1.4%	3.4%
	Total	69	340	409	44	325	369	25	15	40
	%	16.9	83.1	100	10.8	79.5	90.1	6.1	3.5	9.7

Table 4.2 above shows the gender proportion of the respondents. It shows that not all questionnaires were returned. A total of 40 questionnaires were not returned which is representing 9.8%, while 369 respondents responded and returned the questionnaires representing 90.2% out of the proposed 409 i.e. 100% responses.

Table 4.3: Age Range of Respondents and Marital Status

S/N	Age range of students	Freq.	%	Married	%	Single	%	Age range of teachers	Freq	%	Married	%	Single	%	Age of parents	Freq.	%	Married	%
1.	14-15	90	24.4	0	0	90	24.4	18-35	3	0.8	2	0.5	1	0.3	18-35	0	0	0	0
2.	15-16	120	32.5	0	0	120	32.5	36-55	5	1.4	5	1.4	0	0	36-55	32	8.7	32	8.7
3.	16-17	90	24.4	0	0	90	24.4	56-65	1	0.3	1	0.3	0	0	56-65	27	7.3	27	7.3
4.	17-18	0	0	0	0	0	0	66 and above	0	0	0	0	0	0	66 and above	1	0.3	1	0.3
	Total	300	81.2	0	0	300	0	Total	9	2.5	9	2.2	1	0.3	Total	60	16.3	60	16.3

Table 4.3 shows that 90 students (24.4%) of the respondents were within the range of 14-15 years, 120 students (32.5%) of the respondents were within the range of 15-16 years and 90 of them were within 16-17 years which is (24.4%) of the respondents. On the other hand parents and teachers respondents (10.02%) were within the range of 36-55 years, 28(7.6%) were within the range of 56-65 years and 1(0.3%) is within the range of 66years and above. This implies that majority of the respondents are adolescents which only 18.8% are married.

Table 4.4: Educational status of respondents

S/N	EDUCATIONAL LEVEL	FREQUENCY	%
1.	Secondary School	300	81.3
2.	Diploma	0	0
3.	NCE	15	4.1
4.	First degree	41	11.1
5.	Masters	13	3.5
	Total	369	100%

Table 4.4 shows that majority of the respondents are secondary school students, representing 81.3% out of 369 respondents 100%. While those who attended post-secondary education are 15(4.1%) who are NCE holders and 41 representing (11. 1%) are first degree holders. Those who attended post-graduate studies are 13 representing 3.5% are master degree holders

Table 4:5: The interest of the students to Islamic studies as a subject

STUDENTS QUESTIONNAIRE ITEMS	RESPONSES				
ITEM I	**SA**	**A**	**DA**	**SD**	**TOTAL**
I enjoy Islamic studies as a subject	193	95	6	6	300
	64.3%	31.7%	2%	2%	100%
ITEM 2					
Islamic studies is a very interesting subject	159	128	7	6	300
	53%	42.7%	2.3%	2%	100%
ITEM 3					
There are relevant and effective materials in learning	48	78	94	80	300
Islamic studies in my school	16%	26%	31.3%	26.7%	100%

Table 4.5 shows 193 (64.3%) of the respondents strongly agreed and 95 (31.7%) agreed to item 1 of the student questionnaire, and they are of the opinion that they enjoy Islamic studies as a subject. This shows that 288(96.0%)of the respondents gave positive answer to the question, to show the level of their interest in studying Islamic studies. Also 159(53%) and 128(42.7%) of the respondents strongly agreed and agreed respectively with item 2 of the questionnaire. This revealed that 287(95.7%) of the respondents confirmed that Islamic studies as a subject is very interesting to learn. Item three of the students questionnaire shows 94(31.3%)of the respondents disagreed and 80(26.7%) respondents strongly disagreed that there are relevant and effective materials in learning Islamic studies in their respective schools. The result showed that a total of 174(58.0%) of the respondents gave negative

answers to item 3, which shows that there is inadequate relevant and effective instructional materials in teaching of Islamic studies in the schools.

Table 4.6: Students and teacher's level of understanding on the availability of textbooks and other relevant materials that aid the teaching and learning of Islamic studies

Students Questionnaire Item	**Responses**					**Teachers Questionnaire**	**Responses**		
Item 4	**SA**	**A**	**DA**	**SD**	**TOTAL**	**Item 1**	**Neg**	**Pos**	**Total**
Are there enough and available text books for learning Islamic studies in your school library.	32	43	110	115	300	Are there enough and available text books and other relevant materials that aid the teaching and learning of Islamic studies in your school	7	2	9
Percentage	10.7	14.3	36.7	38.3	100		77.9	22.2	100

Table 4.6 shows the negative responses of both strongly disagreed and disagreed in item 4. It therefore indicated that 38.3% and 36.7% strongly disagreed and disagreed respectively. This shows that according to the students there are no enough textbooks of Islamic studies in their respective library. So also the answers of

item 1 of teachers' questionnaire revealed negative responses. 77.8% of the teachers responses showed a negative response and only 22.2% showed a positive response. This means that there are also no enough textbooks and other relevant materials that aid the teaching and learning of Islamic studies in the sampled schools.

Table 4.7: Students and Teachers opinion on attitude that affect the teaching and learning of Islamic studies

Students Questionnaire	**Responses**					**Teachers Questionnaire**	**Responses**		
Item 5	**SA**	**A**	**DA**	**SD**	**Total**	**Item 2**	**Negative**	**Positive**	**Total**
The attitude of Islamic studies teachers is not encouraging to learning Islamic studies	33	32	119	116	300	Are there some factors that militate against the proper teaching and learning of Islamic studies in your school	0	9	9
Percentage	11	10.7	39.7	38.6	100	Percentage	0	100	100
Item 6	**SA**	**A**	**DA**	**SD**	**Total**				
I don't understand Islamic studies lesson because I always come late to the lesson	138	100	30	32	100				
Percentage	46	33.3	10	10.7	100%				
Item 7	**SA**	**A**	**DA**	**SD**	**Total**				
The Arabic writing involved in Islamic studies make Islamic studies difficult as a subject	107	90	59	44	300				
Percentage	35.7	30	19.6	14.7	100				
Item 8	**SA**	**A**	**DA**	**SD**	**Total**				
Islamic studies topics are too many and confusing so I don’t understand Islamic studies as a subject.	94	72	69	65	300				
Percentage	31.3	24	23	21.7	300				

Table 4.7 shows a negative response given to item 5 of the students' questionnaire. This revealed that the students believe that the ways of imparting the knowledge of Islamic studies by the teachers is positive. The responses given to items 6, 7 and 8 of the students' questionnaire showed positive responses that the students' effort in learning the subject is negative. On the other hand the teachers' responses on item 2 of their questionnaire showed a positive notion as regard to factors that militate against the proper teaching and learning of Islamic studies.

Table 4.8: Students and teachers attitude towards Islamic studies and parents level of satisfaction as regards to the performance of their daughters in Islamic studies

Students Questionnaire	**Responses**					**Teachers Questionnaire**	**Responses**			**Parents Questionnaire**	**responses**		
Item 9	**SA**	**A**	**DA**	**SD**	**Total**	**Item 3**	**Neg.**	**Pos.**	**Total**	**Item 1**	**Neg**	**Pos.**	**Total**
My performance in Islamic studies is quite well so I get worried when I do badly in any Islamic studies examination	139	85	45	31	100	Do you encourage your female students to study Islamic studies at all levels of their education?	0	9	9	Are you satisfied with your child's performance in Islamic studies	25	35	60
Percentage	46.3	28.3	15	10.3	100	Percentage	0	100	100	Percentage	41.7	58.3	100
Item 10	**SA**	**A**	**DA**	**SD**	**Total**					Item 2	Neg	Pos	Total
I would like Islamic studies as a career after finishing from this school	30	53	90	127	300					Do you want your daughter to study Islamic studies at all levels of her education?	36	24	60
Percentage	10	17.7	30	42.3	100					Percentage	60	40	100

Table 4.8 shows that 46.4% strongly agreed and 28.3% agreed to item 9 of the students' questionnaire. This is similar to 58.3% of positive answers received from the parents' questionnaire item 1 which is showing the extent of parents' satisfaction in respect of their daughters' performance in Islamic studies. On the other hand 42.3% strongly disagreed and 30% disagreed on item 10 of the students' questionnaire which is showing that the female students in the unity colleges do not want to further study Islamic studies after their secondary education, which corresponded to 60% of the negative answers received for item2 of the parent's questionnaire. While item 4 of the teachers questionnaire shows 100% positive answer which implies that teachers of Islamic studies in the sampled school encourage their female students to study Islamic studies at all levels of education.

Table 4.9: Teachers and parents views on the performance of the students and their daughters respectively in Islamic studies

Teachers Questionnaire	**Responses**			**Parents Questionnaire**	**Responses**		
Item 4	**Neg**	**Pos**	**Total**	**Item 4**	**Neg**	**Pos**	**Total**
What would you say about the attitude of female students towards the subject Islamic studies	5	4	9	Do you often check the performance of your daughter in Islamic studies	23	37	60
Percentage	55.6	44.4	100	Percentage	38.3	61.7	100

In table 4.9 the negative answer in item 5 of the teachers' questionnaire represented 55.6% of the respondents which shows that female students in the sampled schools are not showing good attitude towards Islamic studies. On the parents' side there is high level of parents concern with regards to their daughters' performance in Islamic studies, hence they often check the performance of their daughters in Islamic studies. This is confirmed by 61.7% positive answer given to item 3 of the parents' questionnaire.

Table 4.10: The observed factors that lead female students to showing undesirable attitude towards Islamic studies

Student's Questionnaire	**Responses**				
Item 11	**SA**	**A**	**DA**	**SD**	**TOTAL**
My parents made me to select Islamic studies as a course	149	80	42	29	300
Percentage	49.7	26.7	14	9.6	100
Item 12					
There is no need of learning Islamic studies for my future ambition	82	115	57	46	300
Percentage	27.3	38.3	19	15.3	100
Item 13					
There is no need of studying Islamic studies since it is the religion of my forefathers	90	150	29	31	300
Percentage	30	50	9.7	10.3	100

Table 4.10 shows positive responses given to item 11, 12 and 13 76.4%, 65.7% and 80% respectively. This confirms the notion that the female students in the

sampled schools are likely forced by their parents to choose Islamic studies. And it also confirms the notion that there is no need of learning Islamic studies for my future ambition since Islam is the religion of my forefathers, I don't need to study it at any level of my education, as against 23.6%, 34.3% and 20% of the negative responses respectively. This further clarified the fact that some of the undesirable attitudes shown by some female students towards Islamic studies are largely because of the misunderstanding and underestimation of what Islamic studies can offer which is largely influenced by the millennium propaganda of science and technology which is European based.

Table 4.11: Relating Islamic studies to the contemporary world so as to draw the attention of female students towards developing positive interest to Islamic studies as a subject

Students Questionnaire	**Responses**					**Teachers Questionnaire**	**Responses**			**Parents Questionnaire**	**responses**		
Item 14	**SA**	**A**	**DA**	**SD**	**Total**	**Item 5**	**Neg.**	**Pos.**	**Total**	**Item 3**	**Neg**	**Pos.**	**Total**
Are the teachers of Islamic studies relating the Islamic studies lessons to the contemporary issues?	163	104	28	5	300	Do you think Islamic studies is relevant to solving contemporary issues?	1	8	9	Is Islamic studies relevant to the needs of the contemporary society?	0	60	60
Percentage	54.3	34.7	9.3	1.7	100	Percentage	11.1	88.9	100	Percentage	0	100	100

Table 4.11 shows that the positive responses of both strongly agreed and agreed in item 14 of the students' questionnaire indicate that 89% while those with negative responses indicated 11%. The parents' responses on item 4 are 60 (100%) and that of the teachers on item 6 is 88.9% positive which outweigh the negative responses of 11.1%.

Going through item 3 of the parents' questionnaire, the responses show the respondents' absolute believe that Islamic studies is of relevance to the society. The table also shows that overwhelming majority of the female students believe that their Islamic studies teacher relate the subject to the contemporary issues. Meanwhile only very few teachers do not relate the teachings of Islamic studies to the cotemporary issues.

Table 4.12: Factors leading to negative attitude that affect the teaching and learning of Islamic studies among female students.

Students' Questionnaire	**Responses**					**Teacher's Questionnaire**	**Responses**		
Item 15	**SA**	**A**	**DA**	**SD**	**Total**	**Item 6**	**Neg**	**Pos**	**Total**
Islamic studies as a course is not marketable so I don't need to study it at any level of my education	169	83	25	23	300	Is there any avenue for you as teachers of Islamic studies to attend any seminar workshop or any other relevant educational gatherings?	9	0	9
Percentage	56.3	27.7	8.3	7.7	100	Percentage	100	0	100

Table 4.12 shows the factors that lead female students to develop in some negative attitude that affect the teaching and learning of Islamic studies. This is because they feel it is not marketable as a course in the job market as clarified by 84% of the respondents to item 15 of the students' questionnaire. It also shows the factor that contribute to lack of positive attitudes that affect the teaching and learning of Islamic studies. This is because teachers of Islamic studies are not given a chance to attend workshops and other relevant educational gathering by the school authorities.

4.3 **Findings**

Based on the research conducted and data presented in tabular form with the distribution of scores of the responses and percentages as well as analysis and their interpretations, the research is able to deduce the following findings:

1. A significant number of the Muslim parents have concern over the study of Islamic studies by their daughters. There are,however, some few parents feel that the daughters need not to study Islamic studies.
2. Many Muslim female students are refusing to offer Islamic studies as a subject due to some factors as follows:
    a. Materialism as their philosophy, some of the female students has the believe that if they study any other causes other than Islamic studies, they will be opened to more opportunities in life and as well secure a highly placed position in the society especially in the government. Majority of them have the believe that the most available jobs for the Islamic studies graduates at all times is the teaching job. This might be connected to the present societal value, where only the rich are recognized as honourable people or as respectful people. And this is irrespective of the way and manner the wealth is acquired. Most of the students do not understand the contribution the knowledge of Islamic studies could offer to their spiritual life which will lead them to an eternal bliss in the hereafter, while their teachers try to make them understand the dual advantage of Islamic studies (i.e spiritual and material), the students look at it from only the material advantage of knowledge which mostly end in this world.

b. There is the believe that a bright or talented student should only go for science based courses like medicine, pharmacy, engineering, biochemistry, microbiology etc. to them, studying Islamic studies by such students is like a waste of time and resources. This finding was physically seen in FGGC Kazaure, where no single student was found offering Islamic studies from among the students in the science classes of SSII 2010/2011 session. There are five arms of SSII, three science based classes, one commercial based class and one Art based class.

3. There is also lack of available and relevant textbooks and other instructional materials. This is the view of the majority of teachers that the school authorities do not provide enough of these important facilities to teaching and learning of Islamic education.

4. There is no provision for Islamic studies teachers to attend seminars, workshops and other relevant educational gatherings.

CHAPTER FIVE: SUMMARY,CONCLUSION AND RECOMMENDATION

In this chapter, the summary of the entire work is presented and is followed by conclusions drawn from the findings of this study. Recommendations to students, parents, teachers of Islamic studies, authorities of the schools and the generality of the Muslims as well as the government are provided. Suggestions for further studies are also offered.

5.1 Summary

The study began with introduction to the study, background and the description of the research problem. The objectives, significance of the study, research questions and limitations as well as delimitations of the study were then set and determine to provide a framework within which the investigation was carried out.

A review of the related literature was largely discussed on the concept of Islamic education, origin of Islamic education, Islamic education in west Africa, Sokoto caliphate and female education, Islam and female education, the place of Islamic studies in the National policy on education, objectives of teaching Islamic studies, methods of teaching Islamic studies, were also reviewed.

The researcher used descriptive style as the research procedure. And 25 test items in the medium of questionnaire were applied in order to collect the data. The researcher collected the views of 369 respondents (female and male) drawn randomly from the three female unity secondary schools of the North West zone of Nigeria. The view collected were on the female students attitude toward Islamic studies in the unity colleges of the North-West zone of Nigeria. Percentiles were used to analyze the data collected. Results were presented in tabular forms. Conclusions were drawn from the results. Recommendations and suggestions for further studies were also made.

5.2 Conclusion

Finally, the findings provided that the history of Islam with particular reference to West Africa and Northern Nigeria is full of lessons for the cotemporary female Muslim world to learn especially in *Ibadat*, since the whole of a Muslim's life is considered as worship as explained by the words of Allah in the Glorious Qur'an.

A female Muslim student has to be cautious about her faith during her manifestation of the inherit love to the millennium propaganda of science and technology. And for her to satisfy her unending wish, she should bear in mind to strictly adhere to the laid down principles and precepts enshrined in the Islamic laws. As such a way has been strongly recommended with blessings of Allah in this world and promise of reward in the hereafter, while the opposite face the wrath of Allah in this world and stern punishment in the hereafter. Islam encourages absolute compliance to the provision of *Shari'ah* in worship. It also categorically forbids the use of selfish desire in everything, absolute compliance to the provision of the *Shari'ah* is always needed by a Muslim.

5.3 Recommendations

As a result of this research finding, the following recommendations are made. These recommendations are aimed at providing assistance to students, parents, and teachers of Islamic studies, school authorities and the generality of Muslim *Ummah* as well as the government in minimizing those problems associated to the attitude of female students toward Islamic studies.

A. School Authorities

1. The management of the schools should organize and manage the most expedient channel of imparting the knowledge of Islamic studies to the students in such a way that it will become educative and interesting to

the students. This will enhance the student's interest and concern to the subject and further make them realize the advantages of studying Islamic studies.

2. School Authorities should organize conferences, symposia, workshop, meetings etc for the Islamic studies teachers in order to serve as a forum for them to deliberate about the problems as regards to the attitude of the students towards the study of Islamic studies as a subject.

3. School authorities should consider and recognize Islamic studies subject as one of the important subjects to be taught in the school. As an elective subject in the national policy on education, authorities of schools can manage if possible to make Islamic studies as compulsory subject at least up to SSII class, to all Muslim students. This will help in the moral upbringing of the female students.

4. School authorities should try and provide instructional material especially the audio visual aid that will be used in teaching Islamic studies so that it will make the subject more interesting to the students.

B. **Teachers of Islamic Studies**

1. Islamic studies teachers should have more courage and confidence and try to do away with inferiority complex which is artificially shown to them.

2. Islamic studies teachers should try and put more effort in producing educative materials like books and pamphlets on aspects that will make

the female students understand more about the importance of Islamic studies in all spheres of life.

3. Islamic studies teachers should renew their commitment in upholding the teachings from the Glorious Qur'an and *Sunnah* of the Prophet Muhammad (SAW).
4. Teachers of Islamic studies should stand firm and make both the school authorities and the female students realize and recognize the importance of the subject.

C. **Parents**

1. Parent should try more in encouraging their female children to study Islamic studies and be willing to assist them with materials that aid the teaching and learning of Islamic studies.
2. Parents should try to make regular inquiries or check on the behaviours of their daughters in the school and not depend only on what the daughters will bring home as report card.
3. Parent should understand that they are like shepherd as regard their daughters and they will surely be asked about them by the Almighty Allah.
4. Parent should give much priority to Islamic education of their children both at childhood and adolescence in order to inculcate the spirit of Islamic principle practice as well as to teach them the benefits of piety and warn them on the torments of transgression and strain love of the world glittering life.

D. **Students**

1. Female students should try and understand that learning of Islamic studies is of dual benefit i.e beneficial in this material world and also beneficial in the hereafter.
2. They should be proud to offer the subject at all levels of their education, because the knowledge of Islamic studies can never be outdated. As a matter of fact there is no branch of science that does not reinforce the faith firmly. Whatever branch examine be it physics, chemistry, biology, physiology, anatomy, astronomy etc, it will come across such truths that are sufficient to confirm the belief in Islam.
3. As females, the students should bear it in mind that they are the mothers of tomorrow; as such they need the knowledge of Islamic studies for training their children so as to become useful members of the society.
4. The knowledge of Islamic studies i.e the curriculum as taught in the schools will greatly help them in whatever course they choose. For example the topic environmental sanitation in Islam, will help the health workers know what Islam says about environmental sanitation. *Hadith* number four from An-nawawi collection will help the medical doctors knowing exactly what Allah says about reproduction in human beings etc
5. Late coming to lessons should be stopped, because it might lead to missing important points or explanations by the teacher in Islamic studies class.

E. **Muslim *Ummah***

1. Muslims should bear it in mind that the study of Islamic studies is incumbent upon them whether formally or informally organized.
2. Muslims should try and contribute in any way possible to aid the teaching and learning of Islamic studies.
3. Muslims should give more recognition to the Islamic studies teachers, students as well as the subject.
4. Muslim organizations such as Jama'at Nasrul Islam, Jama'at Izalatul bidi'ah Wa'iqamatus Sunnah, Nafsat, Anwarul Islam, Fityanu al-Islam etc. should help in sponsoring workshops and seminars for the teachers of Islamic studies, where explanations on the importance of learning Islamic studies and clarification on some misconceptions as regards to the subjects will be made and this will help the Islamic studies teachers to attend in large numbers.

F. **Government**

The researcher would like to bring to the notice of the government here that moral training should be a must for all educational institutions. It is urgently needed in all the institutions as they prepare candidates for government services. Islamic education or rather moral education and training should be made compulsory in all our institutions and training centre's especially that this geographical zone of Nigeria is predominantly a Muslim area. As such Islamic beliefs should be inculcated in the students and the observation of Islamic tenets should be encouraged. Moreso, considering the magnitude of moral decay Nigeria has experienced over the years and the turning of Nigeria into a corruption-ridden and whose citizens are overwhelmed by acts of gross

indiscipline, there is need for a complete overhauling of its school curriculum in which religious education takes a pride of place.

5.4 Suggestions for Further Research

The following are some suggestions for further research.

a. A repeat of this study in other geographical zones of Nigeria is advocated.

b. A similar study that should concern the boys in the Unity Colleges is suggested.

c. A similar study in the Christian doctrine is suggested.

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APPENDIX I: RESEARCH QUESTIONNAIRE

Department of Education,

Islamic Studies Section,

Faculty of Education

Ahmadu Bello University

Zaria.

March/April 2011

Dear Respondent,

ATTITUDE OF FEMALE STUDENTS TOWARD TEACHING AND LEARNING OF ISLAMIC STUDIES IN THE UNITY COLLEGES OF THE NORTH WEST ZONE OF NIGERIA.

This questionnaire is meant purely for academic work, designed to seek relevant data for the post-graduate thesis in M.Ed Islamic studies on the above mentioned research topic. Your true response is crucial to the success of this research. Your response will be treated with utmost confidentiality and shall be strictly for academic purpose.

Thank you for your co-operation

Yours faithfully

Ummul-Khair Aliyu Saulawa

APPENDIX II: STUDENTS QUESTIONNAIRE

SECTION 'A' RESPONDENT PROFILE

Please tick the column where appropriate

1. Name of School: ……

2. Gender Female ( )

3. Age above 18 ( )

   Between 17 – 18 ( )

   Between 16 – 17 ( )

   Between 15 – 17 ( )

   Between 14 – 15 ( )

   Below 14 - ( )

4. Class: SS I ( ) SS II ( ) SS III( )

SECTION 'B' ANALYTIC PART

Please tick only one

Key:

1. SA = Strongly Agreed
2. A = Agreed
3. DA = Disagree
4. SD = Strongly Disagree

Listed below are sets of statements and responses. Tick the response which best describe your feeling, personal attitude toward the teaching and learning of Islamic studies.

S/N	ITEM	RESPONSES			
1.	I enjoy Islamic studies as a subject.	SA	A	DA	SD
2.	Islamic studies is a very interesting subject				

3. There are relevant and effective materials in learning Islamic studies in my school
4. Are there enough and available textbooks for learning Islamic studies in your school library?
5. The attitude of Islamic studies teachers is not encouraging to learning Islamic studies
6. I don't understand Islamic studies lesson because I always come late to the lesson
7. The Arabic writing involved in Islamic studies make Islamic studies difficult as a subject
8. Islamic studies topics are too many and confusing so I don't understand Islamic studies as a subject
9. My performance in Islamic studies is quite well so I get worried when I do badly in any Islamic studies exam.
10. I would like Islamic studies as a career after finishing from this school.
11. My parents made me to select Islamic studies as course
12. There is no need learning Islamic studies for my future ambitions
13. There is no need studying Islamic studies since it is the religion of my forefathers
14. Are there teachers of Islamic studies relating the Islamic studies lesson to the contemporary issues?

15. Islamic studies as a course is not marketable in the job market so I don't need to study it at any level of my education.

APPENDIX III:

ISLAMIC STUDIES TEACHERS QUESTIONNAIRE

SECTION 'A' RESPONDENT PROFILE

Please tick the column where appropriate

1. Sex: Male ( ) Female ( )
2. Age: 18 – 35 ( ) 36 – 55 ( )

   56 – 60 ( ) 60 above ( )
3. Marital status: Single ( ) Married ( )
4. Educational qualification

   Primary ( ) Secondary ( )

   NCE ( ) Diploma ( )

   B.A/B.SC/B.ED/Any other equivalent ( )

   Masters ( ) Ph. D ( )

SECTION 'B' ANALYTIC PART

1. Yes = Positive
2. No = Negative

S/N	ITEM	RESPONSES	
		NEGATIVE	POSITIVE
1.	Are there enough and available text books and other relevant materials that aid the teaching and learning of Islamic studies in your school?		
2.	Are there some factors that militate against the proper teaching and learning of Islamic studies in your school?		
3.	Do you encourage your female students to study Islamic studies at all levels of their education?		
4.	What would you say about the attitude of female students toward the subject Islamic studies		
5.	Do you always relate the teachings of Islamic studies to the contemporary happenings?		
6.	Is there any avenue for you as teachers of Islamic studies to attend any seminar, workshop or any other relevant educational gathering?		

APPENDIX IV: PARENTS QUESTIONNAIRE

SECTION 'A' RESPONDENT PROFILE

Please tick the column where appropriate

1. Sex: Male ( ) Female ( )
2. Age: 18 – 35 ( ) 36 – 55 ( )

   56 – 60 ( ) 60 above ( )
3. Marital status: Single ( ) Married ( )
4. Educational qualification

   Primary ( ) Secondary ( )

   NCE ( ) Diploma ( )

   B.A/B.SC/B.ED/Any other equivalent ( )

   Masters ( ) Ph. D ( )

SECTION 'B' ANALYTIC PART

1. Yes = Positivess
2. No = Negative

S/N	ITEM	RESPONSES	
		NEGATIVE	POSITIVE
1.	Are you satisfied with your child's performance in Islamic studies?		
2.	Do you want your daughter to study Islamic studies at all levels of her education?		
3.	Is Islamic study relevant to the needs of the contemporary society?		
4.	Do you often check the performance of your daughter in Islamic studies?		