A COMPARATIVE STUDY OF INSTRUCTIONAL METHODS OF ISLAMIC EDUCATION FROM THE PROPHET'S PERIOD TO THE KHULAFA'U RASHIDUN AND THAT OF CONTEMPORARY NIGERIA (1950 TO DATE).

M.ED. ISLAMIC STUDIES THESIS

BY

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A THESIS SUBMITTED TO THE POST-GRADUATE SCHOOL, AHMADU BELLO UNIVERSITY ZARIA IN PARTIAL FULFILMENT FOR THE AWARD OF MASTER DEGREE IN ISLAMIC STUDIES

FACULTY OF EDUCATION

AHMADU BELLO UNIVERSITY

ZARIA

OCTOBER, 2000.

DECLARATION

I hereby declare that this Thesis has been produced by me. Its topic has not been presented on any previous application for a higher degree. All quotations are indicated by quotation marks and sources of information are duly acknowledged by means of references.

UMAR ENESI AMINU.

CERTIFICATION

This research entitled A comparative study of instructional methods of Islamic education from the prophetic period to the Khulafau Rashidun and that of Contemporary Nigerian (1950 to Date)by Umar Enesi Aminu meets the regulations governing the award of the Degree of Master of Education (M.Ed.) In Islamic studies of the Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This study is dedicated to my Quranic teacher Late Alhaji Abdulrahman Abdullahi, and Late Dr. Momojimoh Enesi Sadiq Chatta and Mallam Ishaq Usman who lost their lives in a motor accident on the 30th October, 1998, while on their way to Bauchi to sue for peace among the people of Ebira. May Allah grant their souls eternal rest and reward them with Janatul Firdausi (Amen).

for his special interest in my academic work.

I am also grateful to Dr. Ishaq Aliyu of Department of Islamic Studies, Federal College of Education, Zaria. Same gratitude goes to Alhaji Ahmad Aliyu Gyallesu, Head of Islamic Studies Department, Federal College of Education, Zaria for providing me with research materials.

Equally, I express my gratitude to my colleagues, in Department of Islamic Studies, Federal College of Education, Zaria such as Mallam Muhammed Sheikh Idris (Who always show interest in the progress of my work.) Mallam J.S. Abubakar, M.G. Aliyu, Mal. A.S. Sambo, H.Y. Audi and Mallam Adoke, in Department of Social Studies, Federal College of Education, Zaria.

I am thankful to Dr. S. S. Onekata, Permanent Secretary, Ministry of Youth and Sport Kogi State for his encouragement and supports, Prof. A.R. Muhammad, Dr. Musa Ahmad of Bayero University, Kano, Alhaji Salawudeen Yusuf, F.C.E. Kano for providing me with research materials in their libraries.

My thanks go to all the staff in the libraries of Ahmadu Bello University (Samaru and Kongo Campuses) Zaria, Bayero University Kano, F.C.E. Zaria etc for the help they gave me in using some research materials in their libraries.

I express my gratitude to the college authority of Federal College of Education (F.C.E.) Zaria for allowed and assisted me to do the course.

I am indebted to my beloved wife Safiya Yusuf for her understanding and moral support and my children for their patient during my absent from home.

Last but not the least, I am grateful to Mr. Solomon A. Hussaini who made sure this thesis was neatly typed out. I am also grateful to all others who helped in one way or the other with the research but are too many to mention by name in this limited space. May Allah reward each of them abundantly (Amen).

UMAR ENISE AMINU.

ABSTRACT

The research title "A Comparative Study of the Instructional Methods of islamic Education from the prophetic period to the Khulafa'u Rashidun and that of Contemporary Nigeria (1950 to Date)is an inquiry to find out how Islamic Education was developed and methods of instruction during the time of the Prophet (SAW), **the** time of Khulafau Rashidun (Righteous Caliphs), and that of contemporary Nigeria particularly the Islamic Traditional Education and Integrated Islamic Education in Secondary Schools.

The researcher took a look on some issues such as Islamic concept of education, aims/objectives of Islamic Traditional education from the views of some Islamic scholars, Islamic education dining the life lime of the prophet has **been** divided into Makkah and Medinah periods, Islamic education during the periods of the righteous Caliphs, and that of Contemporary Nigeria were discussed. **Importance** of Islamic Instructional materials which aid or make teaching/learning more **effective** and examples of such instructional materials were mentioned and discussed, **pointing** out the devices for using them.

financial status of Islamic teachers during the prophetic period, Khulafau Rashidun (Righteous Caliphs) and that of contemporary Nigeria was also outlined **in** the research.

The research is more historical in nature, data were collected from available books and materials written on Islamic education by respected Islamic scholars using

opportunity techniques which is a non-probability sampling techniques.

After going through the available materials the researcher found out that the curriculum of Islamic education during the time of Khulafau Rashidun (Righteous Caliphs) was almost the same as the Prophets' lime while a lot of changes were brought into Islamic education at the contemporary Nigeria..

Comparison of some issues of the both periods were made.

The researcher made some recommendations which, hopefully would be of good benefit to Muslim Ummah (Community).

TABLE OF ARABIC TRANSLATION

ARABIC LETTERS	TRANSLATION
أ	a
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s
ض	d
ط	t
ظ	z
ع	i
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m

ن	n
و	w
هـ	h
ي	y

LIST OF ABBREVIATIONS USED

S.A.W.	-	Salallahu Alayhi Wassallam (Peace and blessing of Allah be upon him)
A.S.	-	Allayhi Salam (Please be upon him)
R.A.	-	Radiyallahu anihu (May Allah (God) be pleased with him)
A.H.	-	After Hijra (Migration from Makkah to Medinah)
Ibn	-	Son of (in Arabic language)
A.B.U.	-	Ahmadu Bello University
B.U.K.	-	Bayero University Kano
F.C.E.	-	Federal College of Education
(N.D.)	-	No date
C.E.	-	Christian Era
BU	-	Bukhari

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GLOSSARY

Ashbal Suffah	-	are students who stayed in the mosque and move about from place to place to teach Islamic education.
Bismillahi	-	In the name of God
Hadith	-	Tradition of the Holy Prophet Muhammad. (SAW)
Hanifyun	-	People who sincerely believed and worshipped one God before Islam.
Hijra	-	Migration of Prophet Muhammad from Makkah to Medinah
Hufaz	-	The people who memorized the Quran
Fara'id	-	Compulsory
ILM al Kalam	-	The science of discussion or logical expression
ILM Tafsir	-	The science of exegesis of the Quran
Itkaf	-	Secussion especially during the last ten days of Ramadan
Jahiliyah	-	The period of the Arabian history which preceded the rise of Islam when there was no dispensation and there was no inspired prophet or revealed book
Jami'ah	-	University
Jihad	-	Holy War in Islam
Jinn	-	Demon
Khulafai Rashidun	-	Righteous Caliph that is, Abubakar, Umar Ibn Khattab, Uthman Ibn Affan and Ali Ibn Abi Talib
Khuttab	-	Teaching of reading and writing in Islamic education
Khutuba	-	Sermon read by Imam in congregational prayers
Lailatul Qudr	-	A night in the month of Ramadan when the Quran is believed to have been first revealed to the prophet
Masjid	-	Mosque, that is, a place of worship by the Muslims

Madrasat	-	School or place of learning
Maktab	-	Elementary school
Muhajirun	-	Those who left their homes and migrated
Maulud Nabiyi	-	The birthday of prophet Muhammad
Mimbar	-	A place where the Imam stands nd reads his sermon to the people (Pulpit)
Mustahabat	-	Traditions of learned men
Muazin	-	A person calling for prayers
Nikah	-	Islamic Marriage Ceremony
Qadi	-	Islamic Judge
Rasul Allah	-	Messenger of God - Muhammad
Sahihu Shurta	-	The copy of the Quran compiled during the time of Abubakar the first caliph
Salat	-	Daily prayers by Muslims
Sahabah	-	The companions of prophet Muhammad
Sayid	-	A person selected as the head of a tribe
Shaykh	-	Religious leader who took care of the sacred object of worship in pre-Islamic period
Talaq	-	Islamic divorce between husband and wife
Ummah	-	Muslim community
Yathrib	-	Name of Medinah before Islam
Zikr	-	Remembrance of God.

CHAPTER ONE

1.0 INTRODUCTION

In the name of Allah, the Beneficent , the Merciful, Praises are due to Allah who taught man what he knows not and taught him the use of the pen.

Many writers on the Development of Islamic Education have not focussed their attention on the instructional methods of Islamic Education and Instructional materials at the time of the prophet (S.A.W), Khulafau Rashidun (righteous Caliphs), and contemporary Nigeria. However, the few that have written in this field have paid less attention to Islamic instructional materials in teaching Islamic education in modern times. It is also observed that many Islamic studies teachers are not aware of the devices of Islamic instructional materials especially at the primary and secondary schools, therefore, this study intends to examine these issues mentioned above with the view to educating Islamic teachers especially at primary and secondary school levels.

1.1 BACKGROUND OF THE STUDY

In making research on a comparative study of instructional methods of Islamic Education from the prophetic period to the Khulafau Rashidun and that of contemporary Nigeria, it is proper to begin by a discussion of the Arabian background.

The period of the Arabian history which preceded the rise of Islam is know as

the Jahilliyyah. This is simply translated in English as the period of ignorance. The term Jahiliyyah is meant to show that in that period Arabia had no dispensation, no inspired prophet, there was no heavenly revealed Book from Allah. The term Jahiliyyah also meant the period when the King/Rulers were not using divine law nd their authority was limited by councils of elites, regular succession from father to son (hereditary system of leadership) it was also a period of disintegration and disorganisation in the political system of the Arabian society. Ali (1979)[1] described the Jahiliyyah era as when a man had neither any interest nor time to apply his mind to the question of faith and hereafter. In fact, that was a time when not a single man could be found in a whole country who seemed to be anxious about faith, who worshipped the one and only Lord of the world, without associating partners to him and sincerely worried about the darkening future of humanity. The holy Quran confirms this when it says "Corruption doth appear on land and sea because of (the evil) which men's hands have done". (Q.30:41)[2].

The social conditions of the Arabs were based on tribalism and there existed many unIslamic social practices which included promiscuous with married wives without respect for marital relationship as a husband could instruct his wife to entertain his guest by sending his wife to cohabit with another man in order to get children. A father had hardhearted attitude and braved enough to bury alive his own daughter. Women have enjoyed no social status. According to Ali (1979),[3] there were certain foods reserved for men which could not be taken by women.

Haykal (1982)[4] stated that this immoral habit swept decency and modesty from Arab. Slavery was not only practised but recognized as a custom of the people. Also common among the Arabs was tribal wars which sometime lasted about forty (40) years, drinking wines, gambling, mutual raiding was the order of the day by the strong tribe over the weak one.

The Religious life of the Arabs of Jahiliyyah

The Arabs of Jahiliyyah practised polytheism and their religious leader who took care of their sacred objects which include stones, trees, animals was called Shaykh. In describing the religious life of the Arabs, Hitti (1970)[5] stated that "the Arabs worshipped such thing as birds, trees, stones and other objects". There were idols placed in their houses, as well as clan, tribal and national idols. Al-Lat, al-Manat and al Uzzat were the national idols located in different places. The Arab of Jahiliyyah era also have tribal idols which they worshipped, these included heavenly body such as the sun, moon, stars, Jinns and graves of their fore-fathers. However, few Arabs of this period had the idea of monotheism which was especially preached by prophet Ibrahim and Ismail Alayhim Salam (AS) (May peace upon them). These Arab people who sincerely believed and worshipped on God were called Hanifiyun. Other form of monotheism in existence religious worship were Christianity and Judaism, AL - Takaina (1991).[6]

Political organisation at that period was based on the Kinship. There was no central established political head.. According to Abdul (1982)[7] several clans formed

a tribe and at the head of the tribe was a Sayyid who was selected by a process of consultation within the elders, these elders were old enough to have the proper choice of decision. Sayyid was not a political leader, his main job was arbitration between the member of the tribe due to his experience and wisdom.

The economic life of Arabs of Jahiliyyah period was chiefly depended on Ribah (usury) which made the rich people to continue to be rich while the poor ones continue to be poor, Ribah (usury) is a way of lending money to poor people with increment when returning the money, during the annual pilgrimage some idols were sold. Wines and slaves were among of the commodities sold so as to generate revenue income to the Arabs.

The intellectual life of the Arabs of Jahiliyyah - the Arabs of jihiliyyah were very rich in poetry, especially the poetry of wars and romantic poetry, that is describing a woman whom the singer love in song. During the annual pilgrimage, the poets converged nd composed poems especially poems about the lady they loved and poems about wars between tow tribes. Rauf (1977)[8] stated that "the Ancient Arabs were extremely fond of poetry and of eloquent speeches, poetry was the reservoir of their history and their knowledge as a whole, and the language was the art and the sacred tradition which they cherished.

It was in the above situation that a son among the Arabs Muhammad was sent by Allah as prophet to guide the Arabs out of this period of darkness and ignorance to light - Islam. Prophet Muhammad was sent to call the people to abandon all the

above-mentioned bad practices and ask them to belief in the existence of Allah alone and worship none but Him alone. Muhammad, Son of Abdullahi (SAW) and Aminat at the age of forty (40) years was sent as the final or seal of the prophets not only to Arabs but also to non-Arab people of the world.

Prophet Muhammad (SAW) was called to the prophet hood in 610 C.E. which marked the commencement of revelation of the Quran. The beginning of revelation also marked the commencement of Islamic Education in Makkah. The Quran was revealed in piece-meal to guide people to the right path. It was revealed in piece meals from 610 C.E. to 632 C.E. Abldul-Raufu (N.D) supported the idea of the Quran being revealed in piece meal when he stated, "it was revealed bit by bit for a period of twenty two years, two months and twenty two days". That is, the Quran was revealed in piece meal for about twenty-two years. The revelation of Quran in piece - meal helped the Muslims to read and memorize the whole Quran by heart.

1.2 STATEMENT OF THE PROBLEM

One of the most significant features of the National Policy on Education is the provision for teaching of Islamic Studies as a subject in the curriculum of Junior Secondary School (JSS) (NPE, 1989) and one of the courses in the Senior Secondary Schools (NPE, 1989)[10]. This implies that every Muslim student at the Junior Secondary School level is expected to offer and participate fully in Islamic studies programmes. Thus Islamic studies becomes a subject for both Junior and Senior

Secondary Schools including teachers' and technical Colleges. Opportunity was given to the subject to be offered at the West African Examination Council (WAEC and Teachers Grade II Certificate (TC II) Islamic Studies has also been offered in higher institutions of learning. In discussing the Arabia before Islam especially the origin and development of civilization, Haykal (1970)[11] stated that the problem of the origin and development of civilization continues to baffle the students in modern time. That is, where the Arab civilization began, developed and ended nd the beginning of Islamic education and its development in Makkah, Medinah and Nigeria.

Hence, the instructional methods and development of this great subject needs to be examined so as to have full understanding of its origin, its teaching methods and instructional materials from the early period in Makkah and Medinah and that of Nigeria. It is also to examine the problems faced the instructional methods of Islamic Education, its teaching aids and appreciate the potential of many simple teaching aids. It was argued for instance that teachers of Islamic studies are not properly taken care of Dauda (1994)[12] stated, the professionally committed and honest teachers become socially relegated to the background. Those who teach Arabic and Islamic studies do so basically for the sake of Allah, materials reward is secondary.. This is to say that the teachers are not properly paid and those who remained in their profession do it only for the sake of Allah.

The teaching of Islamic studies also faced the problem of Islamic instructional aids. Dauda (1994)[13] claimed that there is also the problem of audio-visual aids, we

lack them in our schools.

It is with these views in mind that this research is being conducted to examine the instructional methods of Islamic education at the time of the prophet up to the time of Khulafau Raashidun (righteous Caliphs) and Islamic education in contemporary Nigeria and the relevant Islamic instructional materials at present.
It is expected that the finding of this research will rule out the notion that the teaching of Islamic Education does not required various instructional methods and teaching aids. The study also focus attention on: the system and process of Islamic Education at the time of the prophet, righteous caliphs, etc., the objectives of Islamic Studies, the concept of Education, and the instructional aids and their devices for the teaching of Islamic studies effectively.

What are the instructional methods of early Islamic education and can they be compared with those of contemporary Nigeria?

How possible is it to integrate Islamic education with the modern system of education?

Some of the Muslim children in traditional Islamic schools roam about on the streets after Islamic Education as almajiris is a serious source of worry. That is there is need to take proper care about their welfare and their education.

1.3 RESEARCH QUESTIONS

In conducting a research on A Comparative Study of the Instructional Methods of Islamic Education from the prophetic period to the Khulafau Rashidun (1A.H. - 4 - A.H) and that of contemporary Nigeria, there is need to answer certain questions such as:

a. What was the curriculum of Islamic Education during the prophetic period to the Khulafau Rashidun (Righteous Caliphs) compared with the contemporary Nigeria?

b. What were the instructional methods of the prophet and Khulafau Rashidun (Righteous Caliphs) and that of Contemporary Nigeria?

c. What are the roles of Masjid (Mosque) in the teaching of Islamic Education?

d. What were the financial status of Islamic teachers from the prophetic period to Khulafau Rashidun (Righteous Caliphs) and that of contemporary Nigeria.

e. What are the values and relevant Islamic instructional materials?

1.4 SIGNIFICANCE OF THE STUDY

The historical knowledge of the past compared with the present time will assist people to differentiate between the events of the past and that of the present day this will enable them to judge and even predict the likely events to happen in the future. The importance of the research on a comparative study of instructional methods of Islamic education from the prophetic period to the Khulafau Rashidun

(Righteous Caliphs) and that of Contemporary Nigeria will enable the readers and educationists to know various instructional methods of Islamic education in the past and the present, this will enable them plan for the future educational programmes.

The use of instructional aids and the right approaches play a very high significant and effective role in teaching, propagating and maintaining Islamic knowledge and culture. They help the teachers to make teaching more meaningful, more effective and more appealing to the learners.

The values of teaching aids in teaching learning-process has long been recognized in some subjects but much research and seminar have not been conducted in Islamic education to identify the relevant instructional aids and their devices.

It is therefore hoped that this study will examine and come out with useful findings which will be of a good values to the Islamic studies teachers, students and Islamic educational planners for the schools.

It will enable the Islamic studies teachers to use teaching aids to assist them appeal to all senses of the learners which include seeing, hearing, smelling, testing and touching.

It is also hoped that the outcome of the study will enable Islamic teachers select relevant teaching aids for their teaching. The student teachers will find the study useful in selecting topics and relevant teaching aid and plan their lesson very effectively.

1.5 OBJECTIVES OF THE STUDY

This research aims at achieving the following objectives.

1. Reveal the various instructional methods of the Prophet, Khulafau Rashidun (Righteous Caliphs) and Islamic teachers and scholars of Nigeria.
2. Compare the curriculum of Islamic education of the prophetic period to Khulafau Rashidun and that of contemporary Nigeria.
3. State the role Masjid (Mosque) in the teaching of Islamic education.
4. Identify the instructional materials relevant and useful in teaching Islamic education especially at contemporary Nigeria.

1.6 THE SCOPE OF THE STUDY

This study is centered on the comparative study of the instructional methods of Islamic education from the prophetic period to the Khulafau Rashidun (Righteous Caliphs) and that of contemporary Nigeria. That is, from the prophetic period (1.A.H. - 40 A.H.) Khulafau Rashidun and that of contemporary Nigeria. Therefore, it includes the curriculum of Islamic education and instructional methods from the prophetic time to the period of the Khulafau Rashidun (Righteous Caliphs) and that of contemporary Nigeria, and Islamic Instructional materials and their devices.

In view of the fact that the study is restricted to the comparative study of instructional methods of Islamic education from the prophetic period to Khulafau Rashidun and contemporary Nigeria, its findings would be beneficial and generalized

to reflect on the other period and higher institutions of learning.

1.7 THE LIMITATION OF THE STUDY

In any research a researcher may face one form of problem or the other which usually forced the researcher to limit his study. In carrying out this study the researcher is faced with certain constrains. The major difficulties faced by the researcher is financial constrain to visit more Islamic institutions, libraries and scholars to gather more data. More also the nature of the topic would limit this research of the instructional methods of Islamic education of the prophetic era and that of Khulafau Rashidun (Righteous Caliphs) to historical survey. The contemporary Nigeria would also include historical survey but added with practical evidence on the field.

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1.8 NOTE TO CHAPTER ONE

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CHAPTER TWO

2.0 LITERATURE REVIEW

Literature is the writing or studying of book, theses or valuable work like drama, poetry, fiction, biography etc. Thus a literature review is a review of various books, theses, journals etc to ascertain whether the topic at hand has been treated before, if it has been treated before, to what extent. The present researcher can fill the gap or what is not included.

2.1 THE ISLAMIC CONCEPT OF EDUCATION

The Arabic word for education is 'ILM'. The word education, according to Abdurahman and Canhan (1978)[1] in its English meaning refers to the total process of human learning by which knowledge is imparted, faculties trained and skills guide the development of persons.

They maintained that in Islam, Education involves the overall development of man, his intellect, personality, character and environment, so as to enrich him here and ensure his success in the world after. Education must be seen as involving and developing good qualities that make for human greatness as well as to cultivate moral and spiritual consciousness that sustain illuminate and enrich human life.

In trying to define education from Islamic perspective, Ibn Khaldun, according to Khan (1981) and Wafi (1957)[2] defined it as a profession which becomes more

involved and more generally adopted where the inhabitants of urban centers are more concerned with the development of various arts and crafts of civilized life. Faziul Rahim (1938)[3] defined education from Islam point of view as shield to protect one from those snares, it is a moon with whose help everything in the mental and outer world can be seen. It gives life to one who is mentally and spiritually dead".

Generally speaking, Islamic Education is a system of education which trains sensibility of pupils in such a way that in their actions, discussions and approaches to all kinds of knowledge they are governed by the spiritual, and deeply fact ethnical values of Islam. Hussain and Ashraf (1978)[4] This suggests that Islamic Education is the whole educational process given according to the principles of Islam. It is the educational system run under Islam or approved by Islam. According to Abdulrahman and Canhan (1978)[5] al Ghazali defined education as "knowledge exists potentially in the human soul like a seed in the soil, by learning potential becomes actuals". Al-Ghazali (n-d) in his Ulum al Din further stated that the giving of knowledge was not the principal objective but it must be the stimulation of the students moral consciousness. This suggests that Islamic definition of education is that "It is a process which helps man to acquire wisdom so as to run him into a wiser master" Al Attas (1979). In other words, Islamic Education is the acquisition of all skills, knowledge and values, in accordance with Islamic principles.

2.2 THE AIMS/OBJECTIVES OF ISLAMIC EDUCATION

Islamic Education began in the life time of the holy and final prophet Muhammad (SAW). The prophet was certainly the first educator (teacher) in Islam and examplary teacher for all times.

From the beginning, Islamic Education has been concerned with the education of the inner self and purification of the spirit on the one hand, and the cultivation of the mind and strengthening of the body on the other. Islamic Education is an all-round form of education for man as a whole, that is, his intellect, spirits, religious life and his acquisition of knowledge. Al-Afendi and Baloch (1980)[7]

Right from the time of the prophet (SAW) till the present day, Islamic Education places moral values at the very heart and center of learning, moral values are very important in Islamic Education and it is summarised in Hausa language as "ilimi da ba tarbiyya ba shida anfaani; meaning, learning without moral discipline is of no use whatsoever". Abdurrahman and Canham (1978).[8]

Abilities which may be described as non-cognitive, such as talents of the creative artists and physical skills, are recognised in Islam as divine gifts.. That is, Education is also concerned with intellectual training. A well known Muslim historian and philosopher Ibn Khaldun is reported to have said "Man is a reasoning animal, and reasoning is the foundation of all learning". Abdurrahman and Canham (1978)[9]. These and other fact show that Islamic Education puts an importance on intellectual training and Islamic Education is concerned with the unification of all

learning. The scientific approach is applicable to all forms of learning, and it is an approach which Islamic scholars always cherished as the factor which should characterise all learning.

Islamic Education is concerned with practical use of learning; that is, those who have received education should practically apply the knowledge acquired. Students and scholars have moral obligation to place their education at the service of their fellow men, particularly those whose circumstances are less favourable than their own. It is very essential because on the day of judgement, they will be required to render an account of their lives and one of the tests according to Abdurrahman and Canham (1978)[10] will be the extent to which they have used their knowledge or learning to better the lot of their fellow men.

It is widely believed that education is something only for the young, and that students who have passed their examinations claim that they have completed their learning. In the Islamic concept Education is life long which the holy Prophet himself has emphasised when he said: "Seek knowledge from the cradle to the grave". (Bukhari related it.)"[11] This has been the statement which Muslim scholars have always been very careful to observe and welcome students of all ages.

Islamic Education considered the close relationship between teachers and students. Careful attention is paid to the problems of communication between teachers and students, and to the techniques by which this intercommunication can be made more effective. This is because the students can be strongly influenced by

the teacher who conveys to his students through his personality the moral essence of true learning.

Hussein and Ashraf (1979)[12] viewed the aims/objectives in this way: In fact Islamic Education aims at inculcating and strengthening the basis values of Islam and to train Muslim youths in the correct method of adjusting themselves to a changing environments.

In discussing about aims/objectives of Islamic education in his "Ihya" (n.d.) al Ghazali asserted that the central aims of Islamic education is to gain happiness in this world and in the next He further explained: "in this, it brings honour to the learned, and effective influence over the rulers and the people."[13]

Ibn Khaldun (1958)[14] asserted that it is through knowledge that man attains highest position in life. He maintained that because essentially man is ignorant until he acquires knowledge and became learned before he can leave the state of ignorance.

In fact Islamic education can not be compared with the Western System of Education because the former is an original and integral system of itself while western system of education is not. Al-Afendi and Baloch (1989)[15], stated the following merits and characteristics of Islamic education:

a. Islamic Education is an education of faith and optimism. It is based on the fact that the Quran, the teaching of the Prophet (SAW), the behaviour of the Sahabah (the companions of the prophet) and the Muslim Ummah (community) give the thinker and Islamic Ummah (community) guidance on

good and perfect of conduct the virtuous life, and salvation in the Hereafter.

b. Islamic education aims at uniting the muslims in one coherent community and preparing them to develop a sense of responsibility to themselves, to the Ummah (the community) and to their GOD-Allah.

c. Islamic education is thorough and comprehensive. It is planned to bring about harmony, balance and integrity in a man's life as an individual in the Islamic community.

d. Islamic education aims at bringing harmony and consolidation by co-ordinating his own interests and the interest of his community, so that he will be able to serve his society and Ummah (community) faithfully and efficiently.

2.2.1 THE IMPORTANCE OF ISLAMIC EDUCATION

Education in Islam involves the overall development of mankind. It does not produce in man in human qualities, such as treating human beings as if they are victims to be killed or devoured, insisting on receiving gratification before doing to another what is due and hoarding essential goods in order to increase their prices later while many hundreds of Muslims may be dying somewhere as a result of hoarding the essential goods. This means that Education has to develop the fine human qualities essential for human community.

In fact, to educate a man does not imply simply teaching him the methods of communication with fellow men or ability to create materials for his comfort, or the

way to beautify his environment without raising his human consciousness or helping him to develop the right attitude to life, and cultivate human qualities which enable him to deal fairly and justly with his fellow human beings.

Equally, education in Islam is to provide man with a conviction, that is, a faith or an ideology which answers the fundamental questions of his existence as well as attach him to a certain support upon which to rely in the struggle for life and existence. That is what Islam and education provide.

Emphasising the importance of education, Al-Ghazali stated that a knowledgeable person is he who is serviceable when needed, and also stated that "to learn one point is better than to pray the whole night"[16]. He also quoted Umar Ibn Khattab saying "The death of one thousand persons who pray all the night and fast all the days is lesser calamity than to the death of one learned man who is versed in lawful and unlawful things of God. Abdullahi Ibn Fodio has attached great importance to the acquisition and transmission of knowledge as the foundation of all activities. El-Tikaina (1991).[17]

Indeed, life without education and attachment to its sources (Allah) must end up in strategy, for it is a life devoted to futile and traffic pursuits which even the numerous materials invented can not sustain.

The Holy Quran speaks of the value of knowledge (education) in the following verses: "Allah will exalt those of you who believe and those who are given knowledge to high degree". (Q58:11).[18] the Muslims are even required to seek more knowledge

from God the holy Quran says: And say O'Lord, increase me in knowledge" (Q20:114).[19]" And whoever is given knowledge is given indeed an abundant wealth" Q2.269.[20] The Hadith (tradition) of the Holy Prophet (SAW) has in many places emphasised the significance of education, some of which are given by Ibrahim (1987)[21] as follows:

a. Seek knowledge from cradle to the grave.

b. Seek knowledge even in the land of China.

c. The ink of the pen of a scholar is more valuable than the blood of a person who died for the sake of Allah.

d. Seeking of knowledge is obligatory on both male and female Muslim.

e. Take the half of your religion from this reddish little female women (Aisha).

f. You seek knowledge and you continue seeking the knowledge.

g. If you desire the world then seek knowledge, or if you desire hereafter then seek knowledge.

h. The holy prophet commented on a supplicant and preacher thus: The preacher is better than the supplicant."

i. Even the death of a complete tribe is not as tragic as the death of a reknowned scholar.

j. Educate your children for they are going to face time different from your time.

Summarily these hadith (tradition) show that education is the light for seeking this world and hereafter and that the learned person is more valuable than unlearned one, equally education is an obligatory to all Muslims regardless of age and distance of where the knowledge can be found.

All these traditions and many others stress the significance of seeking for knowledge, that is education, and it is made incumbent on the learned and every member of he community to serve the cause of Islam by propagating its teaching.

2.2.2 ISLAMIC EDUCATION DURING THE LIFE TIME OF THE PROPHET (SAW)

Islamic education during the life time of the prophet can be divided into two periods, Makkah and Medinah periods.

ISLAMIC EDUCATION IN MAKKAH PERIOD:

Islamic Education can be traced right from Makkah. According to Doi (1977)[22] the first revelation began on the 15th night of the month of Ramadan in the 41st year after the birth of the prophet of Islam (SAW) Definite date of the first revelation is not certain with some scholars. Denffer (1983)[23] put the date of the first revelation as on 27th Ramadan while Nadwi (n.d) put it to be on 17th Ramadan of the 40th year of the birth of the prophet. One thing is clear, one day in the month of Ramadan the prophet was in the cave of mountain Hira wrapped in his mantle, a voice came to him and ordered him to "read", Muhammad answered in surprise "what shall I read?" He felt as if the angel had sequeeze him and then released him and

heard once the command "Read". Muhammad's reply was what shall I read? Once more he felt the angle strangling him and the releasing him, and he heard him repeated the command "Read", for the third time the name of your Lord, the Creator who created man of a dot of blood. Read: your Lord is most gracious, it is He who taught by the pen, taught man what he knows not". (Q96:1-5).[24] Muhammad recited these verses, repeating them after the angle who withdrew after they were permanently caused upon his memory.

The beginning of Islamic education by the beginner always commence with "Bismillahi" (In the name of God) reading and writing will come later.

The prophet was later commended to educate people. "O! You who are wrapped in your investment, arise and give warning" "Q74:1-2)[25]. Instruction is now given to the prophet to commence preaching and educating the people. He started imparting Islamic education with his household especially his wife Khadija, Zaid Ibn Thabit and Ali Ibn Abi Talib. He later extended his preaching to other close relations and friends like Abubakar Ibn Abu Quhafah.

The holy Quran was only the sources of Islamic education during the life time of the prophet. It was revealed in a slow well-arranged stages gradually. The main themes of Islamic Education in Makkah are belief in God (Allah), avoid idol worship, punishment on the day of judgement etc. These themes are contained in the chapters of verses revealed in Makkah. The greatest efforts of Muhammad (SAW) were directed towards drawing the people away from idol worship in order to bring them

to the way of Allah. He told them of one God in glooming Language and pointed to the glories of nature and said to them that these are the works of God. He tried to show them what God is, to convince them of God's power, His wisdom and justice.

He preached to them about the last day and when the World will come to an end. He explained to them the stories of the past prophets and their people and the punishment God game to those who failed to heed their prophets. The revelation (Quran) was the only source of education in Makkah and it contained oath like the sun, the moon, the stars, the mountains, the big trees, the pen, the dawn etc.

The revelations in educating the people in Makkah continued for ten years, that is, from the first revelation to the time of Hijra (migration) of the prophet from Makkah to Yathrib (Medinah) on 20th June, 622 C.E.

The prophet's teaching and methods in Makkah can be understood from the speech of Ja'afar the son of Abu Talib who was the spokesman of the Muslims who migrated to Abyssinia for protection against the severe persecution of the Makkans. According to Abdul (1988)[26] Ja'afa stated:

> *"Jahiliyyah people were we, worshipping idols, feeding on dead animals, practising immorality, deserting our families and violating the covenant terms of mutual protection with the strong among us devouring the weak ones, a messenger from among ourselves whose ancestry we know and whose heredity, fidelity and purity we recognise. He summoned us to worship Him alone, discarding whatever stones and idols we and our forebears before us worshipped in his stead. He summoned us to Allah in order to profess Him as one and worship Him alone, discarding whatever stones and idols we and our forebears before us worshipped in his stead. He moreover, commanded us to be faithful in our talk to render to other what is due to them, to stand by*

our families and to refrain from doing wrong and shedding blood. He forbade committing fornication, bearing false witness, depriving the orphans of their legitimate right and speaking ill of chaste women. He enjoined on us to observe prayer, pay Zakat and practice fasting".

It can be inferred from this speech of Ja'afar the content of Islamic education in Makkah and the methods of prophet Muhammad in preaching against the worshipping of idols, eating of dead animals, immorality acts, violating mutual protection act, oppressing of orphan, committing fornication etc. The Prophet used explanation and preaching methods of teaching to the Makkans and the people who came to Makka for one reason or the other.

The prophet extended his teachings to the people of Yathrib (Medinah). From Yathrib people came to Makkah for pilgrimage and commercial purposes. Some of them listened to his preaching and expressed themselves convinced of the truth of his mission, pledged their faith in Muhammad, each swearing to worship only one God, to obey His Messenger and abstain from theft, adultery, infanticide and slander. These new Muslims (converts) went back to Medinah and commenced imparting Islamic education in form of converting people into Islam using preaching and practical methods they have acquired from prophet Muhammad (SAW) before the arrival of prophet Muhammad in Yathrib on 28th June, 622 C.E.

2.2.3 ISLAMIC EDUCATION IN YATHRIB (MEDINAH) PERIOD

Islamic Education began before the arrival of the prophet in Yathrib (Yathrib

was the name of Medinah before the arrival of the prophet). The instructional method of Islamic education before the arrival of prophet Muhammad was in form of preaching and demonstrating especially by Musab Ibn Umar. His main aim of preaching and demonstrating is to convert people into Islam. According to Haykal (1975)[27] Two chieftains Sa'd Ibn Mu'adh and Usayd Ibn Hudayr were converted into Islam before the arrival of the prophet through the preaching and demonstrating method of Mus'ab. Having accepted Islam, Sa'd Ibn Mua'adh preaching and demonstrated to and converted his clan - Banu Abdal Ashhal into Islam. Sa'd Ibn Mu'adh went to his people and used questioning method, asking, "O! You Banu Abdal Ashhal, what do you think of me? They answered, you are our chieftain, our dearest relative, our wise leader and righteous representative".

He said, "Then I shall forbid myself to speak to any of your men and women until you believe in God and His prophet. Banu al Abdal Ashhhal then agreed and entered into Islam.

When the prophet arrived in Medinah, he continued preaching, teaching, delivering and demonstrating new revelations from God to his companions. Education in Medinah contained the religious laws governing fasting, prayers, alms giving, social and political ordinance dealing with marriage and divorce, the treatment of slaves, prisoners of wars and enemies of Islam etc. Prophet Muhammad (SAW) demonstrated and explained how to perform prayer (salat), give zakat alms giving, conducting marriage and divorce, free slaves for example, he set free Zaid Ibn Thabit.

Revelation which started in Makkah and lasted ten years in Makkah continued to come to the Prophet in Medinah and it lasted twelve years in Medinah that is, the Quran was revealed in piece meal in twenty two years. The end of revelations completed the curriculum of Islamic education during the time of the prophet. Prophet Muhammad used various methods to convey the revelations to his companions.

It was the practice of the prophet to call his Sahabah (companions) and recited it with them what he received from Allah. He (Prophet) on his own ensure that his companions memorised what he dictated to them. Among such people were Abubakar Ibn Abu Quhafah al Taymi, Ali Ibn Talib, Zaid Ibn Thabit, Uthman Ibn Affan, Abdurrahman Ibn AWF, Talha Ibn Ubayd Allah, Said Ibn Abu Waqqas and Ja'afar Ibn Abu Talib.

The Prophet is reported to have said that they should aid their memory by writing down the verses of the Quran, that is, to say that lettered among the Muslims that memorized the Quran have their own copies apart from the official written under the command of Prophet Muhammad especially by Zaid Ibn Thabit and some few others. Elmer (1957)[28].

Thus the instructional methods of Islamic education by Prophet Muhammad are:

(a) Verbal: This consist of Prophet reciting a portion of the Quran three times, then listening to his (companions) students comprehending and memorising it.

(b) Writing: This is by means of letters sent to Kings, rulers, chieftains and Muslim governors.

(c) Practical demonstrations: By demonstrating to the Muslims how to perform their prayers and other social obligations.

Other instructional methods of Islamic education are:

Individual Method: This is found in the Makaranta Allo system. An individual is taught a verse from the Quran to memorise according to his own pace. Unlike the conventional classroom system where all the students are taught at the same time irrespective of their grasping ability.

Group Method: Here instruction is given to a group of audience in the form of sermon or preaching. The Prophet and his companions used this method.

Thus the science that kept the Muslims occupied since the very beginning of Islam sprang from the book of God - the Quran. The Muslims occupied themselves with memorizing the Quran, reciting it, listening to it and understanding it and took great interest in its text, style and laws.

They learnt and taught its various chapters and text. Hence the first of the studies that the Muslims brought into circulation was ILM al Tafsir (the science of exegesis of the Quran).

Some of the companions were always with the Prophet throughout the day in order to hear and take record of his sayings and deeds, hence explanations based on the traditions orally at first and later in writing. They compiled the traditions of the

Prophet under various titles and according to different methods.

At that time the curriculum in the Muslim nations was clearly stated. It was based on two main pillars the Quran and the tradition of the Prophet and related studies such as Islamic jurisprudence and Arabic language that helped them to understand them.

On this, Al Bechy (1988)[29] stated; the Islamic education curriculum was so influenced by God's words in the Quran and the prophets' traditions that it deserves to be called "A Divine curriculum for mankind".

It was reported that some Sahabah (companions) like Abubakar, Uthman Ibn Affan, Ali Ibn Abi Talib, Umar Ibn Khattab and the rest always made sure that one of them would remain with the Prophet throughout the day so that the rest of them go for domestic work, such a person who was around inturn teach other parties that were away during the day. This system of rotation in Islamic education continued up to the time of the death of prophet Muhammad (SAW) in 632 C.E.

The Prophet attached more importance to Islamic education during his life time and made it a principle to ask the war prisoners who were lettered to ransom themselves by teaching ten Muslims how to read and write.

There were some Muslims known as Ashab al Suffah, these were students who lived in the mosque itself and were specially equipped for the teaching of religion to the tribes outside Medinah. They received no salary or allowance. They used to go to the market and did a little job to earn livelihood. They studied various subjects like jurisprudence, Quranic exegesis, grammar etc. they travelled far from Medinah to

impart knowledge in various places. The instructional methods used by the Ashab al Suffah are not different from those applied by Prophet Muhammad (SAW) these methods include: writing, practical demonstration, individual, group and other methods.

2.2.4 FUNCTION OF MASJID (MOSQUE) IN PROPHETIC PERIOD

During the life time of the Prophet Masjid (Mosque) served as educational centre or school. Thus the earliest educational centre was the mosque. The teaching of Islamic education or sciences started in Makkah. Abubakar Ibn Abu Quhafah al Tam was the first person outside the Prophet's own household to start receiving Islamic education. Later Uthman Ibn Affan, Abdul Rahman Ibn AWF, Talhah Ibn Ubayd Allah, Sa'd Ibn Abu Waqqas, and Zubayr Ibn al Awwam were converted into Islam and started receiving Islamic Education. These Muslims used to hide themselves when praying and receiving education. Haykal (1982)[30] stated: They would go to the outskirts of Makkah to hide in order to hold prayers for three years. They used to hide and receive education in the house of al-Arqam al Safah Quarters in Makkah till Umar Ibn Khattab went and converted into Islam. That is, before Umar Ibn Khattab accepted Islam the Muslims received education in hiding. It was with the help of Umar that the teaching of Islamic education was made public.

According to Shalaby (1954)[31] the first Muslim Masjid (Mosque) was established by the prophet at Al-Quba between Makkah and Medinah for worshipping

and learning. Later the simple Masjid (Mosque) of the Prophet in Medinah was built at al-Marbad and was used as congregational mosque and at the same time for educational centre - school. Though the mosque was considered to be a worshipping place but at the same time it served as Islamic learning centre. It is stated in the Quran that "the mosques of God all shall be visited and maintained by such as believers in God and the last Day, establish regular prayers and practice regular charity and fear none (at all) except Allah, it is they who are expected to be on guidance". (Q9:18)[33].

This verse indicates that the mosque as holy worshipping place has to be maintained (cleaned) by the worshippers who receive guidance (education) in the mosque. The mosque is one of the most effective agency for socialization. People from different backgrounds, places, social status, race, colour, rank and socio-economic background meet together and pray in the same direction. After the prayer the Prophet (SAW) used to educate the worshippers on one issue or the other. He educated them through the sermons on Fridays. This coming and praying together in the mosque bring a lot of education. The worshippers developed sense of unity, equality, fraternity, brotherhood and leadership. The people learnt not only from the preaching and sermons by the Prophet but also learnt through social interactions and exchange views and ideas at least five times a day in the mosque.

In the early days of Islam mosque served as spiritual and political centres, courts of justice and educational centres. People devoted their time to the reading of

the Quran, recite Zikr (remembrance) of God, observing unobligatory prayers, Itkaf - (seclusion) during the last ten days of Ramadan. Political meetings were also held in the mosque especially when preparing to go to the battle field, disputes among the people, Nikah - (Marriage ceremony), Talaq (divorce) etc were conducted in the mosque. People learnt a lot when the Prophet was conducting these issues mentioned above. Thus the companions of the Prophet received their education mostly in the mosque. Those who were present in the mosque used to carry the news of what the Prophet did or said to those who were not present and the Prophet did encouraged the companions to do so.

Kattab (teaching reading and writing also took place in the mosque. During the earliest time of Islam only few Muslims could read and write. Shalaby (1954)[33] stated that only seventeen persons of Qaraysh could read and write. The non-muslim took over the task of teaching the Muslims the reading and writing. Later after the battle of Badr several captives were set free on condition that they taught a certain number of the muslims to read and write. This Kattab - which is the teaching of reading and writing that started during the life time of prophet Muhammad continued during the time of the righteous caliphs. All the teaching by the Prophet, Sahabah - companions of the Prophet and others were done without expecting any salary from the Prophet or the government. However the wealthy muslims did assist Islam, and the spread of it and gave out financial support for the sake of God - fee sabeel lahi to the Prophet and to those who were doing fee sabeel lahi in spreading Islam, keeping

and preserving knowledge.

2.3 INSTRUCTIONAL METHODS OF THE PROPHET

The Prophet (SAW) used different methods and approaches as the case may be or situation demand. Before discussing the methods of the Prophet, it is essential to look at the approach of the angel Gabriel in bringing the revelation to Prophet Muhammad.

The prophet was already an adult when the Angel Gabriel brought the first revelation and taught him using individual method. For instance while Muhammad was in the cave of Hira an Angel approached him with a sheet in his hand (Angel) the angel said to Muhammad (SAW) "Read" Muhammad answered in surprise "What shall I read?" He felt as if the angel had strangled and then released him and heard once more the command "Read" Muhammad's reply was "what shall I read?" Once more he felt the angel strangling and then releasing him, and he heard him repeating the command "Read" for the third time. Muhammad answered, what shall I read? Fearful that this time the strangling would be stronger. The angel replied, "Read in the name of your Lord, the creator, who created man of a clot of blood. Read! Your Lord is most gracious. It is He who taught man by the pen that what he does not know. Quran (96:1-5)[31] Muhammad recited these verses, repeating them after the angel till they were permanently carved upon his memory the angel then withdrew.

The angel introduced the lesson with command, "Read" and then presented it

gradually and finally evaluated it, having sure that the lesson had an effect on the prophet, the angel then withdrew. This implies that in teaching, learning situation reading comes first before writing and Prophet also applied these methods in teaching his companions, that is reading, writing and demonstration methods.

The same angel applied instructive approach in bringing the second revelation to Prophet Muhammad. According to Haykal (1982)[35] he, Muhammad heard the angel says, oh you who lie wrapped in your mantle, arise and warn, glorify your Lord. Purify yourself. Shun uncleanliness, give not in order to have more in return. For the sake of your Lord endure patiently". Quran 73:1-7[36]. The Prophet followed the footstep of the angel and acted as he was commanded.

The methods or approaches applied by the holy Prophet in teaching and preaching to his companions depend upon the circumstances and the revelation received.

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The Quran is a book of wisdom which offers guidance to all aspect of life. It has given people guidance on how to teach, preach, persuade and transform people. Some verses of the holy Quran offer guidance on how to teach or preach. "Invited (all) to the way of the Lord with wisdom and beautiful preaching, and argue with them in way that are best and most gracious, for the Lord known best who have strayed from his path, and who receive guidance". Quran 16:12.[37]

This verse indicates that teaching, preaching and persuading should be carried out with wisdom and acceptable approach in order to make the receiver interested,

demonstration which the Prophet did with wisdom to his companions to follow. In another place Allah says: *"O' you people worship your guardian Lord who created you and those who came before you that you may become righteous"* Quran (2.21)[40] Here we were asked to worship God. But when and how to worship Him are all explained and demonstrated by the Prophet.

The Almighty God taught His Prophet Muammad how to worship (salat) in return Muhammad taught his wife Khadijah and both worshipped together. He also taught Ali Ibn Abi Talib. In teaching them how to perform salat (prayer) he used both lecture and demonstration methods. For instance, one day while Rasul Allah (Messenger of God) and Khadijah were observing prayer together, Ali entered their room suddenly and found them kneeling and prostrating themselves and reciting together some verses of the holy Quran, surprised at this behaviour when they finished Ali asked to whom did you prostrated yourselves?

Muhammad answered, "We have prostrated ourselves to God who has sent me as a Prophet and who had commanded me to call men to Him".[41] Muhammad then invited Ali to worship God alone without associating anything to Him and to enter into the religion that he had revealed to His Prophet. Muhammaad asked Ali to repudiate the idols, iike al Lat, al Uzza ,al Manat etc.

The names of the prayers, Raka's, the timing and how to observe them were equally explained and demonstrated by the holy Prophet to his Sahabah (companions) to enable them carry them out correctly.

"Be steadfast in prayer and give Zakat (Q2.83).[42] The holy Prophet observed prayers and practised or gave out Zakat (almsgiving) as examples to his Sahabah (companions) to follow.

In fact the Almighty Allah made the teaching of Islamic education step by step and from simple to difficulty. That is the Quran which served as the main source of Islamic education was revealed in piece meal with simple and short chapters. This made them simple and easier for the Prophet to teach his companions to learn and memorize the Quran step by step. This method of teaching step by step was applied in prohibiting alcoholic drinks in the Quran. In this connection a verse was revealed, saying: "When they asked you about drinking wine and gambling, answer that they constitute great evil as well as advantage to the people but that their evil is greater than their good". (Quran 2.219).[43]

In this first step the evil and advantage of alcoholic drink and gambling were stated but not yet prohibited. The verse shows that the evil of consumption of wine and gambling is greater than their advantages.

Umar Ibn Khattab observed one very serious evil of drinking wine, that is, drunkers of wine prayed without knowing what they are saying, Umar Ibn Khattab again prayed to God to show more of His will in alcoholic drinks. Later another step was taken towards prohibition of wine with the following revelation, "Oh you who believe, do not hold the prayers while you are in a state of drunkenness. Recover yourselves first until you become fully conscious of what you are about to recite",

(Quran (4:43).[44] From that day on, the town crier of the Prophet proclaimed at the times of prayers: "Let no drunken man come to prayers". That is, the Prophet used public announcement method in teaching the prohibition of alcoholic drinks.

Notes: When teaching this area or step the teacher needs to tell the students that drinking of wine causes temporary loose of sense and in the state of such unconsciousness one does not know what he does, hence the muslims are forbidden from coming into the mosques or pray while they are under the influence of intoxicant.

Another evil of alcoholic drink is that, it happened that at a banquet which included Muhajirun and Ansar under the influence of liquor the two groups quarrelled, fought and generated all kinds of hatred towards one another. Meanwhile Umar ibn Khattab continued to pray to God to send down yet another clear revelation concerning alcohol drink. In this case another and final revelation on the alcoholic drink was revealed.

> *"O you who believe, alcohol and games of chance and sacrificing to stones set up (for worship), and the divining of arrows are only an uncleanness, the uncleanliness handwork of the devil, shun it therefore that you may be successful. The devil seeks only to cast among you enimity and hatred by means of intoxicating drinks and games of chance, and to turn you away from the remembrance of Allah and from his worship. Will you then keep back from them" (Q5:90-91).*

These revelations had made it clear that under no circumstance that a believer (Muslim) should drink wine, do game of chance and sacrifice to stone or object set up for worship.

Note, in teaching this verse of the final prohibition of alcoholic drink to the students the teacher needs to give the following disadvantages as stated by Abdul (1981).[46]

> *Alcoholic drinks deaden the nervous system, they cause the blood vessels to expand. They increase the heart beats unnecessarily. They harden the stomach at the expense of nurishable food.*
>
> *They poison the brain and render it inactive, at least temporarily.*

2.3.1 HIS METHOD TO KINSMEN

The nearest relatives of Muhammad were most adults and he was commanded to educate them and invite them into Islam by the following verses:

> *"Warn O Muhammad your nearest relatives. Extend your gentle protection to all those Believers who follow in your footsteps and obey you. As for those who disobey, proclaim your repudiation and turn away from the associationalists. Quran 26:214-216.*

Here Muhammad applied lecture method in warning his kinsmen and disapproved the behaviour of those who disobey his warning. He invited them to a banquet in his home and talked about Islam and called them to God, but his uncle Abu Lahab,

interrupted his speech and asked the guests to stand up and leave. Muhammad invited them again on the morrow. After they have eaten Muhammad said, "I do not know of any man in Arab history who served his people better than I have served you. I brought you the best of this world as well as the next.

My Lord has commanded me to call you, then would you stand by me on this matter? That is, would you fully accept Islam with me. Ali Ibn Abu Talib, though was only a boy arose and said, "Prophet of God, I shall be your helper. Whosoever oppose you I shall fight as mortal enemy".[48] There was no opposition on the speech of both Muhammad and Ali Ibn Abu Talib.

2.3.2 HIS METHOD TO MEKKAN AS A WHOLE

One day, prophet Muhammad climbed to the top of al Safa and called, "O people of Quraysh", hearing his call, the Quraysh assembled around him and asked what was the matter, Muhammad answered, tell me O men of Quraysh, if I were to tell you that I see a Calvary on the other side of the mountain, would you believe me? They answered indeed, for we trust you, and we have never known you to tell a lie, Muhammad said, "know then that I am a warner and that I warn you of a severe punishment. O Banu Abdal Muttalib. O Banu bdu Manaf! O Banu Zuhrah! O Banu Taym! O Banu Makhzum! O Banu Asa! God has commanded me to warn you, my nearest Kinsmen, that I can guarantee to you no good on earth or in heaven unless you witness that there is no god but God"[49] Abu Lalab arose and said, woe to you on this

day. Did you assemble us for this? Such was the reaction of the uncle of the Prophet who suppose to be very close and helpful to the prophet.

Muhammad, the greatest teacher though severely shocked, did not mind but waited for further commandment from God. Sooner the following verse were revealed:

> *"Accursed the hands of Abu Lahab and accursed may he be. Neither his property nor his wealth will save him. (Quran 111:1-3).*[50]

Hardly a day passed without some new persons joining the faith. Muhammad never allowed wealth to influence his judgement. The material considerations were always rejected wherever they ran counter to the dictates of love, compassions, friendship and forgiveness. The revelation commanded that the will of wealth is a curse up on the spirit when it says:

> *Did it not say "the pursuit of wealth has exhausted all your energies and pre-occupied your life to the very end? But you will surely come to know and you will surely come to know it well! That your wealth will not avail a thing. Had you known it with certainty, you would have known of hell and you would have convinced yourselves of it. But it is on the Day of Judgement that you will be questioned concerning the moral worth of your deeds" (Quran 102: 1-8)*[51]

This Muhammad preached and called for absolute and limitless freedom and liberated men from the bondage which the worship of other gods beside God imposed.

2.3.3 THE DEMAND OF QUARAYSH FOR MIRACLES AAND THE PROPHET'S RESPOND

The Quraysh challenged Muhammad to do some miracles with which to prove his prophethood. They asked him to do as much as Moses or Jesus had done. They asked why don't you change mount safa and mount Marwah into gold? Why don't you cause the book of which you speak so much to fall down from heaven already written? Why don't you cause Gabriel to appear to all of us and speak to us as he spoke to you? Why don't you resurrect the dead and remove these mountains which bound and enclose the city of Makkah? Why don't you cause a water fountain to spring whose water is sweater than that of Zamzam, knowing how badly your town needs the additional water supply? They further asked "Why don't your God inform you of the market prices of future in order to help you and us in the trade of the morrow?

As usual, Muhammad waited for directive from God to answer and teach these unbelievers. In answers to these questions and demands, the revelation was given to the prophet to answer once and for all. God commanded him.

> *"Say! I have no power whatever to bring advantage or avoid disadvantage. What God wills, that will happen. If it were given me to tell the future I would have used such knowledge to my own advantage. But I am only a man sent to warn you, and a messenger to convey a divine message that you may believe" (Quran 7:188).*[32]

verses:

> *"We believe in God, in what has been revealed to us, to Ibrahim, Ismail, Ishaq, Yaqub, and his children. We believe in what has been revealed to Moses, to Jesus, as well as in all the revelations which the prophets have received from their Lord. We do not differentiate between them. And we have submitted ourselves to God." (Quran 2:136)*[53]

In addition Muhammad quoted the following verse as an answer to their demand for facing the Holy Mosque (Qibla) in prayers.

"We see the turning of thy face (for guidance) to the heavens, now shall we turn thee to a Qibla that shall please thee, turn then thy face in the direction of the sacred Mosque wherever you are, turn your faces in that direction (Quran 2:144).[54]

The Jews condemned Muhammad and went to him pleading that they would all enter into his faith if he would but return to Jerusalem, his old direction in prayer. To answer this request God revealed the following verse to the prophet.

> *"Some foolish people will ask, what caused them to change their old orientation? Say: to God belongs the East as well as the West. He guides with His straight path whosoever He wills, thus we have caused you to be a nation following the course of the golden mean. Witnessing unto mankind and witnessed to by the prophet. The whole question of the orientation in prayer was intended by us to sift the true believers*

from apostates and deceptors.

To change orientation is a big travail only to those who have missed the divine guidance". Quran (2:142 - 143)[55]

The prophet explained the above verses to them to understand that he was commanded by God.

The Prophet was then commanded to teach the delegates of both faith;

"Says O people of the book, come now to a fair principle common to both of us, that we do not worship ought but God, that we do not associate ought with Him and that we do not take one another as Lords beside God, but if they turn away then say, bear witness that we are muslims". (Quran 3:64)[56]

Consequently, at the end of their debate the Christians resolved neither to oppose Muhammad nor the missionary activity of his followers.. Appreciating the perfect justice of Muhammad's new order, they asked him to appoint for them a Muslim to act as judge in their own disputes at home. Muhammad (SAW) sent with them Abu Ubaydah Ibn Jarrah, who was vested with the proper judicial authority.[57] With this serious debate between them Muhammad was able to win them into Islam. Here prophet Muhammad (SAW) applied group and explanation methods and win the Christian into Islam.

2.3.5 HIS METHOD OF SENDING MESSAGES TO KINGS

Herachious and choroses were at the time the chiefs of Roman and Persian Empires which were the greatest states of the World which no state or community could think of and other chiefs in this way. According to Haykal (1982)[58] one day Muhammad addressed his companions and said:

> *"O Man, God has sent me to be a Prophet of mercy of all mankind, therefore he was planning to send Messengers to Herachious, the Archbishop of Alexandria, to al Harith of Ghassan, king al Hirah, to al Harith of Himyar, king of Yaman, and to the Negus of Abyssinia, calling them all to Islam.*

The companions approved his plan and made for him a seal out of silver which read "Muhammad the Messenger of God" According to Ali (1979)[59] the following world leaders were served with letters. The letter written to Herachious reads:

> *"In the name of Allah, the Beneficent, the merciful. This letter is from Muhammad, the salve and messenger of God, to Herachious, the greatKing of Rome. Blessed are those who follow the guidance. After this, verily I call you to Islam, embrace Islam that you may find peace, and God will give you a double reward. If you reject, then on you shall rest the sin of your subjects and followers. O! People of the Book, come to that which is common between us and you, that we will serve none but Allah, nor associate ought with Him nor take others for Lords besides God, But if you turn away, then say bear witness that we are Muslims."*

The messenger of Allah also sent letter to the Chojrees II calling him to embrace Islam. His letter reads:

> *"In the name of Allah, the Beneficent, the merciful. From Muhammad, the messenger of God, to Kisra, the great King of Persia. Peace be upon whom who follows the guidance, believes in Allah and His Messenger, bears witness that there is no god but Allah and that I am the messenger of God for the entire humanity so that every man alive is warned of the awe of God. Embrace Islam that you may find peace, otherwise on you shall rest the Sin of the magis".*

In addition the Messenger addressed a letter to Negus and Muqaugis calling them to accept Islam:

> *In the name of Allah, the Beneficent, the Merciful. From Muhammad, the Messenger of Allah, to Negus, the great King of Abyssinia, Peace be upon him who follows the guidance. After this, Glory be to Allah besides whom there is no God, the sovereign, the Holy, the Peace, the faithful, the Protector. I bear witness that Jesus, the Son of Mary, is the Spirit of God, and His Word which He cast unto Mary, the Virgin, the good, the pure, so that she conceived Jesus. God created him from His Spirit and His breathing as He created Adam by His hand and His breathing. I call you to God, the Unique, without any associate, and to His obedience and to follow me and to believe in that which came to*

me, for I am the Messenger of God. I invite you and your men to the Great Lord. I have accomplished my task and my admonitions, so receive my advice. Peace be upon him who follows the guidance."

The Messenger of God did extend the same invitation to Muqaugis, the Chief of the copts of Egypt, saying:

"In the name of Allah, the Beneficent, the Merciful. From Muhammad, the Messenger of Allah, to Muqaugis, the Chief of the Copts. Peace be upon him who follows the guidance. After this, I call you to Islam that you may find peace and God will give you a double reward. If you reject, then on you shall be the sin of your countrymen.

O! People of the Book come to that which is common between us and you, that we will serve none but Allah, nor associate ought with Him, nor take others for Lords besides God. But if you turn away, then say: Bear witness that we are Muslims".

Through this approach of the Messenger of Allah, some of these great Kings of the world were called to the religion of Islam which liberated the mind to reason and heart to see for itself and the kingdom of these were conquered by the Muslims and most of their inhabitants converted into Islam.

KASSIM IBRAHIM LIB...

2.3.6 HIS METHOD OF CONQUERING MAKKAH

Rahim (1981)[60] stated that after Abu Sufyans' acceptance of Islam the Makkah opposition to the Prophet died down and he entered his native city without any bloodshed. On entering Makkah, mounting his she-camel, al Qaswa, he rode toward the Ka'ba where he circumbulated the house without dismounting. He then dismounted and called upon Uthman Ibn Talhah to open the gate to the holy house for him. Muhammad stood at the door surrounded by many worshippers who found their way to holy house. He delivered a speech to the people present in which he said, quoting the Quranic verse: "O men we have created you from male and female and constituted you into people and tribes that you might know and cooperate with one another. In the eye of God, highest among of you is the most virtuous, God is omniscient and all wise" (Q49:13).[61] He continued: O men of Quraysh, what do you think I am about to do with you"? Everything good, they answered, for you are a noble brother and a noble nephew of ours".[62]

Muhammad (SAW) went on: Rise, then and go, for you are free". This unexpected general amnesty of the prophet to the Makkans led many people to accept and enter into Islam. The prophet remained in his native city 15 to 20 days. With this splendid approach of the prophet the Ka'ba and the private houses were cleaned out of the idols in them. People were sent to destroy Manat at Mus, Uzzah at Nakhlah and various others. Few rich people were encouraged to contribute money to compensate the poor followers which they did, for instance Safwan is said to have

paid 50, 000 dirhams and Abdallah Ibn Rabiah and Hwaytib paid 40,000 dirham each. In short, the prophet has various instructional methods. These methods include individual, group, demonstration, questioning, lecture and other methods. Each method depends upon the circumstance, sometimes prophet Muhammad (SAW) combined two or more methods in his teaching and approaches. For instance, when Muhammad led the Muslim to perform pilgrimage, he showed them the rites and taught them the customs of their hajj and he preached a sermon which was regarded as farewell message in which he made clear many things to the Muslims. In this situation the prophet recite to their hearing. He used to ask those who can write the revelation to do so and then recited what he has written to the hearing of the Prophet. Here the Prophet combined reading, writing and testing methods. That is, he did not only taught his companions but evaluated them, applied demonstration and lecture methods, as already stated earlier when ever revelations came to the prophet, he used to dictate them to his companions who recited them until they are permanently memorized by them and the prophet explained the revelations to his companions. Then the prophet asked individual to recite. He used to evaluate his companions by asking them to recite this or that to his hearing.

2.4 PERIOD OF THE KHULAFAU RASHIDUN: ISLAMIC EDUCATION DURING THE CALIPHATE OF SAYDINAH ABUBAKAR

Khulafaau Rashidun (Righteous Caliphs) Khulafau Rashidun (Righteous

Quran was used for the official keeping and preserving. Some copies were made from this compiled copy of the Quran and sent to the three major military zones or campus - Danaseus, Basrah and Kufah to be taught.

The curriculum of Islamic education during the life time of Prophet Muhammad remained unchanged during the time of Abubakar. As result of short reign and difficulties faced by Abubakar there was no new idea and new instructional methods introduced into the system of Islamic Education in his time. Since Prophet Muhammad was the seal of prophets there was no more revelation.

PLACE OF LEARNING

The Prophets' Masjid (Mosque) in Medinah continued to serve the same purpose as it was during the time of the Prophet, that is, spiritual and political centres, courts of justice and educational centre. In addition to the Prophet's mosque more mosques were built and served the same purposes. Mosques were built in three major military campus in Damaascu, Basrah and Kufah.

In those mosques copies of Quran were sent to be taught to the military men who also received military training with Islamic principles.

Haykal (1982)[66] stated that the Muslim missionaries known as Ahal Suffah were housed and stayed in Masjid (mosque) of the Prophet continued to travel far from Medinah to impart knowledge in various places. Kuttab (the teaching of reading and writing) which began during the time of the Prophet continued to hold in the mosques.

2.4.1 INSTRUCTIONAL METHODS OF ABUBAKAR (R.A)

Caliph Abubakar (R.A) followed the footsteps of Prophet Muhammad (SAW) in his teaching using various methods which include group, individual, lecture, demonstration, reading, writing etc methods, for instance Abubakar led the Muslims to pilgrimage and demonstrated, preached and explained things to the Muslims just as the Prophet used to do to his companions.

2.4.2 ISLAMIC EDUCATION DURING THE PERIOD OF UMAR IBN KHATTAB (634 - 644 A.D.)

Umar Ibn Khattab accepted Islam in the 5th year of the call. Before his conversion, Umar wanted and prepared to kill the Prophet. Umar later felt an uneasy victim to the spiritual force of Islam when he heard some verses of chapter twenty of the Quran from his sister Fatimah. He quickly went and accepted Islam with the Prophet, immediately after his conversion he began to pray with the other Muslims and received Islamic education with them.

Umar succeeded Abubakar as the second Caliph of Islam. He focussed his attention on the maintenance of the purity of the faith and upholding of justice. He laid the foundation of Islamic State after the wars of conquest were completed.

Scholarship work and war of conquest went side by side during this time. School - Masjid (Mosque) continued to serve the same purpose as it was during the times of the Prophet and the first Caliph - Abubakar, Umar extended the mosques in Makka and Medinah by purchasing of surrounding houses. These mosques served as

spiritual and education centres. The same thing occurred in the provinces e.g. Sa'd Ibn Abi waqqas extended the mosque in Kufah for the spiritual and educational services.

Umar was reported to have sent to his governors in Basrah, al Kufah, Syria and Egypt, instructing each of them to establish Jami (mosque) in which all the people of the city would assemble for the Friday prayers. Shalaby (1954).[67] These mosques served as educational centres.

It was the practice of the Imam of the Jumat mosque to deliver sermons to educate the worshippers weekly particularly on the current issues in the society, addressing their minds to the implications and the Islamic stand. Because of this it was the practice of the Caliph (Umar) to establish mosque in the conquered lands or areas for congregational services and promoting learning among the Muslims, for instance the first mosque erected in a conquered land was that of al Basrah built by Utbah Ibn Ghazwan 637 - 38 C.E. Rahim (1992).[68]

In order to establish a permanent home for Islam and Education and quell insurrections and revolutions, conquered as many as three thousand six hundred (3,600†) towns and constructed 1900 pupils for broadcasting Islamic teachings. Shalaby (1954)[69]

Medinah became the headquarters of the school of Hadith (Tradition) of the Prophet after the death of the prophet. Tradition was one of the contents of the curriculum of Islamic education. Umar Ibn Khatab and his son Abdullahi, Zaid Ibn

Thabit, Abbas, Abu Hurailah and Aishat (R.A.) were great teachers in Islam especially on Tradition. They taught hadith (Tradition) in their respective places.

Umar Ibn Khattab added some topics to the existed curriculum from the time of the Prophet and Abubakar. The additional curriculum drawn up by him and issued to the people in various provinces according to Shalaby (1954)[70] was: "Teach you r children swimming, horsemanship, famous proverbs and good poetry". That is, Umar introduced physical education in Islamic education, that is to say, swimming and horsemanship are under physical education with moral attached to it.

He was also reported to have said, O! People seek knowledge, Allah has a beloved garment which He (Allah) awards to whoever seeks knowledge". El-Ibrashi (n.d)[71]. This and many other examples showed Caliph Umar's love for education and his efforts in developing education during his period.

2.4.3 ISLAMIC EDUCATION DURING THE PERIOD OF UTHMAN IBN AFFAN (644 - 656 A. D).

Uthman Ibn Affan succeeded Caliph Umar Ibn Khattab as the third Caliph i.e He is the third of Khulafau Rashidun. He too promoted the teaching anddevelopment of Islamic education before and during his Caliphship. In the construction of the mosque of the prophet which served as educational centre, Uthman was reported to have placed his wealth at the disposal of the prophet for the work. Rahim (1992).

Uthman continued to maintain the standard of education as laid down by his predecessors. His period was regarded as turning point in the history of Islam and Islamic education. During his time there was in existence four editions of the Quran. According to Doi (1983).[73] The following four men have compiled Quran of their own editions with their mode of recitation. (a) Ubaiy Ibn Ka'b in Damaascus (b) Abd Allah Ibn Mas'ud in Kufah (c) Abu Abd Allah Ashari in Basrah and (d) Miqdad Ibn Anur in Hums.

The above mentioned editions of Quran and their mode of recitation started to make several divergent and uncertainty among the believers. To avoid this unfortunate situation Caliph Uthman quickly moved to put an end to this unfortunate state of affairs which would affect Islamic Education if it was allowed to continue. He ordered for the standardized of the Quran.

He asked Hafsat the daughter of Abubakar to let him have the Suhuf (the copy of the Quran compiled during Caliph Abubakar) so that copies might be made of it. Hafsat agreed and the Caliph entrusted the task to a commission consisting of Zaid Ibn Thabit, Abd Allah Ibn Zubair, Sa'd Ibn Al- Ass and Abd al Rahman Ibn al Harith. Doi (19992)[74] . Thus it was during his time that Quran was standardized under the secretaryship of Zaid Ibn Thabit. This was done to correct the differences in the mode of recitation of the Quran among the Muslims and to safe the Islamic education from running into problems.

This singular act of Caliph Uthman brought uniformity in Islam and Islamic education. Copies of the standardized Quran were sent to Makkah, Kufah, Basrah and Damascus for keeping and educating the Muslims.

Caliph Uthman ordered that all other Quranic materials whether written in fragmentary manuscripts or whole copies be burnt. Denffer (1985).[75]

FUNCTION OF THE MOSQUE DURING HIS PERIOD

Usually mosque continued to serve spiritual and educational centres. Uthman expanded prophets' mosque in medinah and maintained all the other mosques in Muslim land for education purpose, there was no change in curriculum of Islamic education and instruction methods during this time. The curriculum of Islamic education and its instructional methods during Abubakar and Umar was strictly upheld and maintained. That is, the teaching of reading, memorization and writing of the Quran. Hadith (traditions of the prophet), teaching of swimming, horsemanship famous proverbs and good poetry.

2.4.4 ISLAMIC EDUCATION DURING THE PERIOD OF ALI IBN ABI TALIB (656 - 661 A.D.)

Ali Ibn Abi Talib succeeded Uthman Ibn Afdfan as the fourth Caliph of Islam. Ali's period witnessed not much Islamic educational activities due to the conflict that arose between him and Muawiyyah which latter led to his murder.

However, the standard and instructional methods of Islamic education were still maintained. The conflict between Ali and Muawiyyah and the teaching and

development of education went on side by side. That is despite the conflict between Ali and Muawiyyah the instruction on education was maintain Abdullahi Ibn Umar, Abbas, Abu Huraila, Aisha the wife of the prophet and some other companions continued to impart knowledge in their respective places. The language of instruction during this period of Khulafau Rashidun (righteous Caliph) was still Arabic. The righteous caliph were themselves Arabs who spoke the language of the Quran-Arabic. They also taught their followers in Arabic language following the footstep of the prophet. Meanwhile, Kuttab (teaching of reading and writing) was still in progress.

Mosque still served the same purposes of spiritual and educational centres as they were during the past caliphs, in nutshell, the instructional methods of the righteous caliphs remained as that of the prophet (SAW).

They continued sending instructions to various governors on the implementation of Islamic Education and missions calling Kings and chiefs to embrace Islam.

2.5 ISLAMIC EDUCATION IN CONTEMPORARY NIGERIA

To talk about contemporary Islamic Education in Nigeria, it is very essential to briefly state when and how Islam came to Nigeria.

Islam came to be accepted by the Africans in the second half of the seventh century. As a result many provinces were conquered and embraced Islam. Islam reached Savanah region of the West Africa in the 8th century. The merchants came

into contact in Nigeria through Bornu as early as 11th century. By 13th century Bornu became a centre of Islamic learning.

Islam, reached Hausa land in Nigeria as early as 14th century by merchants, Islamic teachers and Scholars, it reached Katsina during the 15th century. Islam came to Zazzau (Zaria) in 16th century while it came to be accepted in the southern part of Nigeria around 17th century. Fafunwa (1974)[76]. Although Islam became to be known or accepted since 14th century in Hausa land of Nigeria, yet the religion is not strengthened until in the 18th century during which Uthman Ibn Fodio launched a Jihad (Holy War) in order to revive Islam nd spread it to all parts of Nigeria. It has been stated that prophet (SAW) said acquisition of knowledge is an obligatory for every Muslim male and female and seek for knowledge even if it will take you to China. Because of these and other prophetic sayings on the value of knowledge wherever Islam goes Islamic Education follows, thus a group of forty Wangarawa who were scholar - traders, like Abdur Rahman Zaitu, Kebe, Mutut, Yakasai, Shehe, Auwalu, Imam Madataai etc. spread Islam and Islamic education in Nigeria. Muslim scholars came from Timbukutu to Kano to teach Islamic education and preach about Islam.

Islam came to Bornu around 13th century, Doi (1984)[77] stated that Islam firmly entered the land of Bornu through Muhammad Ibn Mani who lived in Bornu for five years in the time of King Bulum. He practised Islam for several years and later invited the ruler of Bornu at that time, King Umme Julmi - Hameed Muhammad Ibn

Mani and King Ummne invited the people of Bornu to Islam. Islam became firmly established during the reign of King Muhammad, Muhammad Ibn Mani live for one hundred and twenty (120) years educating both rulers and their subjects.

According to Doi (1984)[78] Islam reached Nupe land around 17th century. The Nupe ruler who first accepted Islam was Jibril who reigned towards the end of the 17th Century while Islam gained both strength and purpose during Estu Mauzu due to the help of Mallam Musa Dendo an. Islamic scholar who was nicknamed as "Dendo", means a man who hangs books on his shoulders, this is because he used to carry books in Arabic language in leather bags and hang them on both shoulders. Doi (1984).[79]

In the southern part of Nigeria it is difficulty to suggest exact time when Islam first came there especially Yoruba land. Islam and its education reached the southern part of Nigeria during the period of Mansa Musa 14th century and Islam spread to most parts of Nigeria. But it seemed that Islam was not firmly established in the area until 17th century.

It should be noted that wherever Islam spread to Islamic education and its instructional method, began to be taught to the Muslims. Fafunwa (1974)[80] stated that by 1830 some Muslim learned scholars came to Yoruba land from the North through Ilorin to teach. For example, Ahmad Qifu and Uthman Ibn Abubakar came to Ibadan to preach Islam. Uthman Ibn Abubakar was later made an Imam (leader) of Ibadan in 1839. A firm foundation of Islamic education in Ibadan was credited to Sheikh

Abubakar Ibn al Qasim. He founded the first Madrasat (school) known as Sheikh Abubakar's College at Oke Aremo in Ibadan where he taught Nahwu (Arabic grammar) theology, Quran, Hadith (prophetic traditions). Doi (1984)[81] stated that students gathered round him from different parts of the country to learn. Some of his students became notable scholars like Aminu Iari Malik Ibn Hussain, Harun Ibn Matani, etc.

Harun Ibn Matani became famous that scholars from as far as Sudan and Sokoto came to him, a large number of Yoruba scholars were attracted to Ibadan for their higher education in Islamic learning and on completion returned to their home towns to establish similar Madrasat (school). As a result of this, Madrasat (schools) were established in almost every town and villages around Ibadan. Meanwhile Ilorin was also a famous center of Islamic learning at this time. In Ilorin there were many small Madrasat (Quranic schools) and institutions of Islamic higher learning were also established and attracted scholars from the northern part of Nigeria and other parts of West Africa. Because of these higher institutions in Ilorin, many scholars left Ibadan to Ilorin to increase their knowledge.

The influence of Islam in Iboland began to be felt first in Nsukka Division in early 19th century although very few Ibo people accepted it., Islam began to penetrate into Ibo land through the traders from the northern part of Nigeria. Igalas lived in the North of Nsukka while Idoma on the North - east. Igalas occupied key position in their area and their chief Ikpoto-Igala was a Muslim and has influence on the people

of the area. Some Nupes who were Muslims also lived there. There were frequent inter-marriages between Nupe and Ibo, Igalas and Ibos and Hausa-Fulani.

Through this intermarriages and inter-trading Islam first started in Ibo Land in the Ibo - Eze division near Nsukka.

Muslims practised the teachings of Islam and built masjid (Mosque) in Ibawa-Nkwo which is about five kilometres from Nsukka for prayers and learning Doi (1984)[81]. However, the influence of Islam on Ibos was gradual till 1960 when an Ibo devoted Christian man Nwagui was converted into Islam by Sheikh Ibrahim Niasxse of Kaolaok in Senegal as a result of a miraculous dreams in which he saw an unknown turbaned and beard African looking like a Muslim summoned him (Nwagui) to go to him leaving his present "religion" Nwagui consulted some Muslim Mallam (teachers), described the man he saw in dream. He was told that the man was Sheikh Ibrahim Niasse.[82] Nwagui went and studied Islamic education with Sheikh Ibrahim Niasse. He returned and started spreading Islam and its education. He took the name of his teacher, Sheikh Ibrahim Niasse Nwagui.

According to Doi (1984)[83] Nwagui established Islamic cedntre at Nonfia and some Ibo leaders accepted Islam in his hand, example, Musa Udaemba Eme of Aberiba, Alhaji Tijjani Akubuo of Orlu, Umar Isu of Naibe, Alhaji Okpaloko of Owerri, Ibrahim Chukwu Idam and Isa of Amuze. Ibrahim Niasse Nwagui later built a large Islamic centre which contained a mosque, primary and Quranic school and Library in his town Nnofia for the teaching of Islamic education.

Nwagui returned from pilgrimage in 1966, in return he burnt down all houses and shrines where unbelievers worshipped juju at his town Nnofia to strength the influence of Islam in the area. It was stated that not less than four hundred people accepted Islam in his hands.

Doi also stated that Professor Aliyu Babs Fafunwa, then Dean of the Faculty of Education at the University of Nigeria Nsukka gave Islamic intellectual assistance, organizing Islamic meeting and lectures on the Nsukka campus around 1965. With their efforts Islamic Studies teachers Muhammad Ali Hagnur and Mamtay Hassan were provided by Saudi Arabia to teach in the established Muslim Primary School. Later an Ibo Muslim teacher Ibrahim Chudam joined these teachers in organizing Islamic preaching activities during and after school hours.

2.5.1 EARLY ISLAMIC EDUCATION AND QURANIC SCHOOLS IN NIGERIA

Arabic and Islamic Education are different in the senses that Arabic is the language of the Quran and the Quran is the source of Islamic education. That is to say Quran is the source of Islamic Education. While Arabic is the language of the Quran. Both words are interchangeable. Arabic and Islamic education are taught simultaneously. A beginner of Islamic Education starts with Arabic alphabets with intention to enable him read the Quran. All efforts are directed towards reading of the Quran, hence every muslim school is called Quranic school. The system of

teaching and learning Quran and Arabic stated in Northern Nigeria and two types of school Makaranta ALLO (tablet school) and Makaranta ILM (the higher school) which will be discussed later developed in Hausaland.

Usually Masjid (Mosque) served as a center for Islamic education. Early Islamic Education in most of the Muslim world started in Masjid for examle the oldest Muslim University Al-Azhar in Cairon was established in a mosque. The early Madrasat (school) in Nigeria were located most in or outside mosque, some were in private houses or premises, especially built for that purpose while some were under the trees or in the parlour and varanda of the Mualim (teacher). Most of these schools beard the names of the proprietors or founders for example in the early period of Islam in Makkah and Medinah some schools beard the names of their founders for example Malik school of law, founded by Imam Malik, Shafii School of Law, Founded by Imam Shafii, Hambali School of Law founded by Imam Hambali and Hanafi school of Law, founded by Imam Hanafi. That is Malik is the founder of Maliki School of Law, Shafi is the founder of Shafi school of Law etc. There were thousand Quranic schools in both Southern and Northern parts of Nigeria. These schools were regarded as Quranic Schools or Traditional Schools. Few schools of higher learning were established like Islamic Law Schools established in 1934 and later changed to school for Arabic Studies (SAS) Kano, School of Arabic and Islamic Studies Sokoto, Sheikh Abubakar College Ibadan just to mention a few.

2.5.2 INSTRUCTIONAL METHODS OF ISLAMIC EDUCATION IN CONTEMPORARY NIGERIA

There is no limit in the age of admission. In the case of children, they started around the age of three as soon as they are able to walk the distance between their homes and schools.

Usually, the school is located at Mallam's house or under the shade of a tree. They are regarded as the beginners and their first pre-occupation is to learn by rote the Quran. The method of instruction is that the teacher recites to his pupils the verse or chapter to be learned and they repeat it after the teacher.

He does this several times until he has satisfied that the pupils had mastered the correct pronunciation. Then the pupils are left on their own to continue repeating the recitation of the verse until they have thoroughly memorised the verse and in this way pupils gradually learn by heart some chapters or the whole chapters of the Quran. The pupils were taught to recognise the twenty six letters of the Arabic Alphabets.. When the teacher is satisfied that the pupils have mastered all the alphabets he moves to the formation of syllables with vowels. This is a spelling pattern for the pupils to learn when they had mastered the syllables with vowels he then employs the newly acquired skills in the reading of the first two part of the Quran all over again and continue if possible to finish the whole Quran.

Teaching of writing starts at different time by individual teacher or school, in some schools pupils learn how to write Arabic characters as early as the first stage of

the system while others start much later.

The Quran is divided into sixty Juzui (parts) each contains a number of chapters.. Pupils at the elementary level of traditional Quranic schools are expected to memorize one or two of this sixty (parts) usually required in the daily Salat (Prayers)..

The curriculum of this level is very narrow because it contained only reading and memorizing of the Quran. A single teacher takes the responsibility of teaching and taking care of a large number of children putting together in one place. Such a teacher usually have beside him a cane which he used on pupils who either fail to respond correctly or misbehave. The teacher uses individual method in teaching that is calling and teaching the children one after the other and uses no teaching aids.

ILM Education is the education in an informal Quranic school and it is regarded as higher or advanced level of Islamic education. This Fafunwa (1974)[84] called Makaranta ILM (The higher school). Having completed the Quranic school (Makaranta Allo) the individual progress into higher school (Makaranta ILM) with a more challenging curriculum. The main task of this level is learning the meaning of those chapters they had committed into memory at Makaranta Allo (Elementary Level). The Mallam (Teacher) reads a portion of a chapter or verse in Arabic language and comments or elaborates on it, using the native language of the particular environment.. The subject or courses of study of this higher level are Quran and its meaning (Tafsir), Hadith (Prophetic Tradition), Arabic literature and Nahau (Arabic

grammar) Islamic jurisprudence and Islamic theology - Islamic doctrines of one God and Arithmetic i.e. Alhisab. Students acquired knowledge in many of these areas from different teachers as a teacher may not attain perfection in all branches.

Mallam (Teacher) of this level has less students than the teacher of the elementary level. The teacher applies individual method in his teaching but he does not use the cane to correct the students as the students of this level are more matured than the elementary level. The teachers of both elementary and higher schools do not receive any salary for their services.

Fafunwa (1974)[85] stated that the teachers in early stage depended for their living on charity or Sadaga. That is to say the teachers do their services for Fee Sabil Allah (For the sake of Allah). The products or graduates of this level will then seek admission to the University like at Fex, Timbuktu, Al-Azhar tec.

2.5.3 PROBLEMS IN TRADITIONAL SYSTEM OF ISLAMIC EDUCATION

The traditional system of Islamic education has few advantages and more problems or disadvantages.

The advantages of traditional system of education are:

It is a cheap education: The cost of Islamic education is very cheap. There are no large buildings and the services of paid teachers are not needed. Teachers in this system teach without salaries.

Learning at individual's late: That is individual pupil learning according to

his capability. Pupils do not learn under the fear of an impending examination. This motivates pupils and they try to understand what they are learning.

Moral Education: All the teachings are based on the practices of the Quran which contains various moral verses, therefore the students are well morally taught.

Preparation for life: Islamic education prepares children for difficulties they are likely to face in later life. As they stay in the Mallams' (Teachers') home; they render essential services with difficulties to the wives of their teacher.

Vocational Opportunities: After going through this kind of education an individual graduates will become a Mallam - (Teacher). That is, there is no reason for unemployment among the graduates of Islamic education if they wish to be teachers.

The problems or disadvantages of traditional system of education are: It has a very limited organization.

There is limited organisation at the primary school level of Islamic education. It has no proper arrangement for the controlling and teaching of the pupils. A situation where a single teacher controls or manages an entire school introduces problems of controlling the pupils during lessons. Most pupils spend their time playing as the teacher tries to organise the other section of the school.

Extreme Discipline: The only method of maintaining discipline is by the use of a cane. This makes learning to always be in fear as the teacher always appear most of the time with whips as an efforts to maintain discipline among the pupils.

The curriculum is narrow: The curriculum of Islamic Education is narrow especially at the Quranic education level. Little is taught in history, languages other than Arabic, geography, the pure sciences and even in social sciences. This made it difficult for the graduates of Islamic studies to compete with their counterparts in the western system of education.

The teaching method is poor: Role learning appear to be the only teaching method available in Islamic traditional schools.

2.5.4 ROLES OF MASJID (MOSQUE)

Early Masjid (mosques) in Nigeria are of two types. There are some small mosques for daily prayers and large ones for both daily and Juma'at (Friday) prayers. Usually there is a raised platform - Mimbar (Pulpit) where Imam (leader) sits to deliver his Khutba (Sermon) and leads the prayer in Juma'at mosque. Mubar also services as where Imam stands or sits to address the assembly of the community, the teaching of Islam and the Islamic way of life. In some mosques Maharib are put pointing to the direction of Makkah where Muslims face when performing prayers.

In early Islam in Nigeria mosques served as a divine worshipping centres, a centre for the society of Muslims in a certain localities, people came together in fellowship and their mutual, religious and social problems discussed. The Imam (leader of the prayer) uses lecture and group methods in teaching and advising the Muslims in the mosque. The mosque was cultural centre, for example, Al Masjid al

Nabiyi (the mosque of the prophet) in Medina had a kind of boarding house called the Suffa, attached to it for students, where sometimes about seventy poor students were accommodated. Even sometimes not less than four hundred students including rich people like Sa'ad Ibn Waqqas and other poor people, even Abu Hurairah stayed there to study the Quran and prophetic traditions. This example extended to the early mosques in Nigeria as both poor and rich people went to the mosques especially in the month of Ramadan for learning the Quran, Hadith and lectures.

As contained in Sahih Bukhari, the mosque of the prophet in Medinah provided an assembly house for the muslims where lectures were delivered by the holy prophet, Muhammad (SAW). His lectures contained not only appeal for obedience to God but regulations governing the social life of the community. That is, from this mosque, he controlled the religious, social and political affairs of the Muslim community. Through regular preaching, teaching, and advising, following the above example of the Holy prophet, Imams and Muslim Leaders in early Islam in Nigeria did address or settle some issues among the Muslims in the mosques. Most of early mosques like city mosques in Kano and Zaria, central mosques Ilorin, also served as centers for Quranic education for the muslim children.

2.5.5 ISLAMIC TEACHERS AND THEIR FINANCIAL STATUS

The qualifications of Quranic school teachers differ from person to person and place to place. Some are highly learned and very versed in Islamic education while

Another way of teacher getting their means for their living is during the eight or seven day birth naming ceremony, marriage ceremony and religious ceremony Sadaqa (charity) were given to the Mallams. Occasionally the pupils of the teacher went and farmed for the teacher to allow him plant some crops.

Fees are paid in cash or kind but there is no fixed amount. It varies from teacher to teacher. In any school the fee do not usually be more than few coin and this is called Qudi Lariba in Hausa. The teacher may also be given gift such as meat, cooked food stuff, grains, a piece of cloth, a prayer mat (usually animal's skin) especially during the muslim festival.

When a pupil performed his wolimat (graduation ceremony) the teacher may be given some piece of meat of the Ram slaughtered and other things. According to Fafunwa (1974)[87] the teacher may keep as much as half of the slaughtered animal for himself.

In addition to this the teacher is given grain, millet, some money, a turban and a flamboyant and lavishly embroidered article of native dress. In some areas, on ceremonial occasions - such as the Eid alfitr, Eid al Duhah, Mahid Nabiyi (the prophet's birthday) and the Lailatul Qadr (The Great Night), that is a night in the month of Ramadan when the Quran is believed to have been revealed to the prophet, the pupils present some plays to get money or gifts. Part of this gift received by the pupils is given to the teacher.

However, the higher grade of teachers known as Ulama were deeply learned in the science of the Quran, Hadith, Islamic theology and etymology. They were highly respected and some employed by the rulers as administrators or secretary with a mere allowance from the rulers that employed them. According to Doi (1984)[88] Hameed Muhammaad Ibn Mani taught many people and some of his pupils rewarded him in one way or the other, for instance, he taught King Bulu the Quran from Surat mulk to surat Nas and Bulu gave him (teacher) fifty camels, King Ariki learned from him surat Yasin to surat Nas and gave him sixty camels, Abldul Jalili Hauwa read with him from Surat al-Araf and onward and gave him eighty camels, Umme read from surat al Baqarat to Al-Nas and the read he Risala twice and he gave the teacher one hundred camels, one hundred piece of gold, one hundred pieces of silve and one slave. All were because of knowledge he acquire from his teacher. In short Hameed Muhammad Ibn Mani taught many people especially the rulers and he was equally rewarded by them.

Despite that the teachers received no fixed monthly salary except (gifts) they are considered responsible for the students under them. Their duties include the training of the students to be good citizens and also be well educated in the field of Islamic education. The teacher visits the students when he is sick and sometimes takes him home when he falls sick at school or give some medicine. The relationship is like father and son. That is the relationship is very intimate.

2.5.6 LANGUAGE OF INSTRUCTION

The language of instruction by te prophet was Arabic language in which Quran was revealed during the life time of the prophet, compiled and standardized during the time of the companions of the prophet. The non-speaking Arab people have to learn Arabic to enable them understand the Quran which is the main source of Islamic education. In order to read the Quran, and understand it one must learn Arabic and that is why Arabic is taught in Quranic schools. The teachers have to use Arabic as an instructional language in order to enable the learner know how to read the holy Quran. However, the local language of people is used in order to explain the Arabic words or sentences especially in traditional Islamic schools while English is used in some private and government owned primary and secondary schools. Examinations are also either conducted in Arabic or English, for instance some Quranic schools and higher Islamic studies do conduct their examinations in Arabic language. Most primary and secondary schools do conduct their examinations in English language. For instance, West African Examination Councils conduct examination in Islamic Studies in English language.

2.5.7 PROBLEMS OF LEARNERS (AL-MAJRANCI)

As stated earlier Almajri is a corrupted Hausa name from Muhajirun (emigrants). At the early stage of Islamic education in Nigeria particular in the North the Quranic teacher depended on Sadaqa (charity) to enable him survive and carry out

his religious services. As Fafunwa (1974)[89] stated, the teacher had wandered from place to place looking for charitable muslims to patronize him and give him shelter. His pupils too had to move from place to place or door to door asking for Sadaqa (charity). The reason is that the parents of the pupils in traditional schools do not care about their education and the general welfare. Neither food nor dresses were provided to them by their parents. Some pupils who know how to make caps, do make caps for selling to get some means to maintain themselves, some prefer carrying loads for people either in the markets or on the streets while other who are in majority and can not make caps or do other things to get their means take to begging and then become almajri. In this case almajri is different from almuhajirun (emigrants)

These pupils have two sessions of learning i.e. in the morning and evening. After the morning session they move from house to house asking for charity (Sadaqa).

After the evening session they again move house to house asking for charity (Sadaqa). Some may be unluckily to get while others could be lucky to get, however they do share the little they could get with their mates who are unable to get.

If and when a pupils fell sick, there is no proper health care of pupils since the parents care not about the feeding and health of the pupil and the Mallam (teacher) has no means to provide good health care.

2.6 ISLAMIC EDUCATION IN MODERN TIME

Islamic education in modern time referred to Islamic education in primary, secondary and higher schools, each of these schools has its own curriculum suitable for it. The researcher will focus his attention on Islamic education in secondary school level. Islamic education in secondary schools is divided into two - Junior and Senior secondary schools (JSS and SSS). It is essential to look at the curriculum of these two level of Islamic education.

2.6.1 ISLAMIC STUDIES CURRICULUM FOR JUNIOR SECONDARY SCHOOL

National Curriculum for Junior Secondary School (1985)[99] defined Islamic studies as "the totality of learning experiences which centre on the relationship between man and God and his fellow man, and stated that it aims at the following:-

(a) Recognition of Allah as the creator and sustainer of the universe and the sole sources of value.

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

(c) Awakening of the faculty of intellect and reasoning in accordance with the injunctions: Will you use your reasons? And will you 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 men.

(f) Realisation 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 of the consciousness of the presence of Allah as a restraint on the wrong doing, whether public or private as an incentive of good behaviour. NCJSS (1985)[7].

From the above stated aims of Islamic studies it could be understood that Islamic studies covers all aspects of human life and in order to produce a cultural, well - behaved, considerate, reasonable and God-fearing man or a disciplined person, the Junior Secondary School Islamic Studies curriculum incorporated the following:

(a) The Quran, which is the revealed words of God and the first sources of guidance for muslims.

(b) The Hadith, which are the recorded sayings and actions of the prophet(SAW) and the second source of guidance of muslims.

(c) Tawhid, that is, theology or belief in the unity of God, Angels, His prophets,

His books, Day of Judgement, and Allah's ultimate control over His creation.

(d) Fiqh, which include modes of formal worship and legal matters or jurisprudence in Islam.

(e) Sirah, that is biography of prophet Muhammad (SAW) and other prophets before him and the first four righteous Caliphs and other famous muslim men and women.

(f) Tahdhib, that is, studies on the field of moral and social teachings, derived from the Quran and Hadith, which includes personal cleanliness and good manner, honesty and truthfulness, goodness and obedience to parents etc. it also includes warning against the evils of bribery and corruption, drinking alcohol, taking drugs, gambling, stealing etc.

It is observed that the curriculum of Islamic studies in Junior Secondary Schools is more comprehensive than that of Traditional Islamic education and it is made obligatory for all muslim students in Junior Secondary Schools.

2.6.2 ISLAMIC STUDIES CURRICULUM FOR SENIOR SECONDARY SCHOOL

As earlier stated, Islamic education address itself to achieve a balance result. Islamic studies curriculum has been prepared to reflect this body concern at the Senior Secondary School (1985), volume)[92] has the following aims for the Senior Secondary School Students:

(a) Prepare the students spiritually, morally, socially and intellectually for his role as a muslim in the adult world he is now entering.

(b) Gives an insight into the broad view of Islam is both the past and present.

(c) Help him to further his studies of Islam both formally and otherwise, throughout life in accordance with saying of the prophet (SAW) "seek knowledge from the cradle to the grave".

(d) Enable him to practice properly all his religious duties.

Therefore, the features of the curriculum of Islamic studies for the senior secondary school students are:

(a) The Quran, which is the fundamental sources of Islamic teachings.

(b) The Hadith which is also the second sources of Islamic teachings.

(c) Tahdhib (Moral Education) which deals with key topics of Islamic moral education.

(d) Tawhid, which covers the essential beliefs of a muslim, for example, existence of unity of Allah and His Attributes and other type of beliefs, practices, theories and superstitions.

(e) Ibadat, that is mode of worship in Islam, which comprises prayers, fasting, welfare tax (Zakat) and Haji and lawful work and actions.

(f) Muamalat, that is, legal studies or the Sharia as a system of life and legal framework for a muslim in his behaviour and relationship with other people.

(g) Sirah, this deals with the biography of the prophet and the four Righteous

Caliphs as well as an account of the early historical development of Islam.

(h) The spread of Islam to West Africa, this helps the students to understand how Islam reached Nigeria, and its impact on West Africa as a whole.

(i) Contributions of Muslims to World Civilization, this helps to enlighten the students about the development of education, scholarship, arts and sciences, during the classical period of Islam.

OBSERVATIONS

It is observed that the curriculum of Islamic education at the senior secondary schools is higher and more contained than that of junior secondary schools and not obligatory to all muslim students as the case of junior secondary school. It should be made an obligatory to all muslim students in Senior Secondary Schools as it with Junior Secondary School. This will help the products of the senior secondary to have easy subject combination into higher institution of learning.

It is also observed that the science of Hisab (Arithmetic, or Mathematics) which is very useful not only in Islamic inheritance but to the new technological development like computer science, Islamic insurances, banking etc. are not included.

Arabic which is the language of the Quran and the Quran is the main source of Islamic Education is not included in the curriculum of Islamic Education in Secondary Schools. This should be included to help; the student understand some phrases or statements written in Arabic text in Islamic studies.

2.6.3 PROBLEM OF THE CURRICULUM OF ISLAMIC EDUCATION IN ISLAMIC TRADITIONAL SCHOOLS

The curriculum of Islamic Education in traditional school is very narrow. For instance, in elementary school, the pupils are made to read and memorise the chapters and verses at the beginning and latter start learning to recognise the twenty - six letters of the Arabic Alphabets. In ILM or higher Islamic education the curriculum include learning the meaning of those chapters they committed into memory at the elementary level, learning of Hadith - the traditions of the prophet. Arabic literature, Islamic jurisprudence and theology - Islamic doctrines of God. The curriculum in traditional school does not include science courses like that of western education, hence job opportunity for the products of Islamic traditional education is lower than that of wester education products.

Classification of subjects into Arts and Sciences creates another problem of job opportunity for the Art students which Islamic education is inclusive. The students of the senior secondary school find it difficult to have many possible subject combination into higher institution of learning. For instance the students who finished from secondary school with art subjects can hardly combine Islamic studies subjects with commercial subjects and this will affect his seeking for job.

Islamic education should be made an obligatory in senior secondary schools by the muslim students as it is with Junior Secondary School.

2.6.4 SUMMARY OF CHAPTER TWO

This chapter is on the literature review. The researcher reviewed some available related literature. In this chapter the Islamic concept of education was discussed with views of some Islamic scholars and summarised as the whole educational process given according to the principle of Islam and Islamic education involves overall development of mankind. Quotations from the Quran and Hadith showing the importance of Islamic Education were given.

Islamic Education during the life time of the prophet has been also discussed starting from the first revelation, Quran chapter 96: 1-5. Islamic education during the life time of the prophet is divided into Makkah and Medinah periods.

The prophet first preached to his household, close friends and then the public for good ten years. His wife Khadijat, his nephew Ali Ibn Abi Talib, his friend Abubakar Sadiq, his adopted son Zaid Ibn Thabit etc, accepted and practised Islam in the early time of Islam in Makkah. His migration (Hijrah) from Makkah to Yathrib (Medinah) marked the end of the prophet's preaching in Makkah and his arrival in Medinah marked the beginning of Islamic education in Yathrib - Medinah though Mus'ah Ibn Umar and others have started converting people of Medinah into Islam through preaching of what they have heard and seen from the prophet during their visits to the prophet in Makkah.

The curriculum of Islamic education which includes reading, writing and memorization of the Quran, listening and writing the hadith (traditions) of the

prophet. Al Bechy described the curriculum of Islamic Education as "A Divine curriculum for mankind". The students known as Ashab al Suffah played a great role in educating the muslims by travelling around, preaching to and teaching the muslims.

The functions of Masjid (Mosque) especially as educational centre (school) for Islamic Education was highlighted together with the prophets methods or approach in educating the muslims.

Islamic Education under Khulafau Rashidun - Abubakar, Umar, Uthman and Ali also being explained, the compilation of the Quran started by Abubakar and standardized copy of the Quran was done by Uthman Ibn Affan is also stated. The instructional methods of the righteous caliphs were explained.

Islamic education in the early period of Islam in Nigeria, the status of Islamic education were also discussed.

Islamic curriculum for modern secondary schools, and the researcher differentiates between Traditional Islamic Schools and modern Islamic Schools and their features were discussed.

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CHAPTER THREE

3.0 METHODOLOGY

Methodology means system or orderliness of doing things. It is a science of study especially in an academic subject, that is to be arranged and studied an object in systematical order. According to Afolabi (1993)[1] it is an operational blue print which the researcher plans to employ in accomplishing the objective. It deals with how the research is conducted. Therefore this chapter is to explain the strategy that was adopted by the researcher in carrying out the study as well as the design of the study. The researcher also explained the sources that he consulted in deriving the necessary data peculiar to this topic.

3.1 RESEARCH DESIGN

This refers to the actual blueprint, structure and strategies of making investigation which helps the researcher in the collection and analysis of data in any form of research. The plan of research is therefore programme. The plan of research is also consist of what the researcher intended to do from the beginning of the study and up to its end.

The topic of this research (A Comparative Study of Instructional Methods of Islamic Education from the prophetic period to the Khulafau Rashidun and that of contemporary Nigeria) fall under the area of historical research.

Therefore the method adopted for this research is historical research. Historical research according to Afolabi (1993)' deals with determination, evaluation and expounding the events which has happened or taken place in the past which greatly help in understanding the present time. The topic of research is concerned with past event and since historical research is an attempt to give certain information on past events by providing relevant information it is suitable to be used in carrying out this research. This is because it enable us to understand the past and build on what is know and predict the future.

3.2 THE POPULATION

This refers to the entire subjects involved in a particular study. These could take different forms. It could be either human being, materials or objects, ideas, as the case may be. In every research there ought to be populations which would either be large or small but in most cases it used to be large. It is therefore left to the researcher to either study the whole of the population or to sample the portion of it.

The population in this study therefore included all the books or materials written on Islamic education by respected Islamic scholars in this area. Getting and making use of all the books and materials written on his field is very difficult, therefore the researcher decides to use sample in order to get useful information (data) on the topic.

3.3 THE SAMPLE

Since it is mostly impossible in a research to deal with the whole population because it is usually very large, portion of the population are selected and studied. Such selected portion of the population is called sample. So the researcher will be able to generalize his findings based on what he has obtained from the sample.

The sample which had been determined for this study is opportunity sampling technique. That is using the data that can be seen or is available during the research. According to Tuckman (1988)[3] opportunity sampling uses only individuals who happen to come around him when he is carrying out his research. This technique is considered to be convenient especially when dealing with large and scattered population like books and written materials on Islamic Education. It is also non probability sampling technique in carrying out research. The researcher takes what he finds useful for the research.

3.4 SOURCES OF DATA

In carrying out this research the main sources that was used by the researcher is document. These includes books, journals by Islamic organisations, government publications, manuscripts etc. the earlier books written on this field were consulted together with recent books and journals. E.g. History of Muslim Education by Ahmad Shalaby (1954), Education in Islam by Muhammad Aliyu EL Ibrashi, (n:d). The foundation of Modern Education by Elmers D. Lothich (1978) etc for the earlier

books while the recent books are the Ink of the scholar by Abdurrahaman M. and Canhan P. (1987), Curriculum and Teacher Education by Al-Afendi M.H.A. and Baloch N.A. (1980), Aims and objective of Islamic Education by Al-Attas (1979) etc.

3.5 LIBRARY RESEARCH

To make a comprehensive research on this study special attention was given to university, college and public libraries and private collections. Most information were gathered from the University Library like Kashim Ibrahim Library Ahmadu Bello University Zaria, centre for Islamic Legal Studies Library Ahmadu Bello University Library Congo Zaria, Bayero University Library Kano, Centre for Technology Development and Instructional Aids, Federal College of Education Zaria, Kaduna State Library Zaria Branch, Kano Education Resources Development Kano, just to mention a few. A number of visits were made by the researcher t6o each of these places and consulted the available relevant and useful document and gather data for the study. Photocopies of the more relevant and useful parts of document were obtained.

The private libraries consulted by the researcher include Alhaji Salawudeen Yusuf, Federal College of Education Kano, Dr. Ishaq Aliyu and Dr. Yusuf Dalhat, Federal College of Education, Zaria, Professor Ahmed R. Muhammad, Dr. Musa Ahmed, Bayero University Kano, Mallam Ahmed Aliyu Gyallesu, Federal College of Education Zaria, Alhaji Yahaya Ahmed Isa, Federal College of Education Kano and Islamic Trust of Nigeria (ITN) Zango-Zaria etc.

3.6 NOTES TO CHAPTER THREE

1. Afolabi M.. Introduction to research methods for writing proposals, projects and thesis, Alpha Publishers Zaria. p46

2. Ibid p65

3. Tuckman B.N., *Conducting Educational Research*. New York p72.

CHAPTER FOUR

In this chapter the researcher compared some issues from the topic showing their similarities and dissimilarities from the prophetic period to Khulafau Rashidun (Righteous Caliphs) and that of contemporary Nigeria.

4.1 THE POSITION AND ROLE OF INTEGRATE ISLAMIC EDUCATION WITH SECULAR EDUCATION

The curriculum of Islamic Education at the prophetic period was based on two main subjects the holy Quran and the Hadith (Tradition). That is, the study of the Quran and Hadith (Tradition) of the prophet and related studies such as Islamic jurisprudence and Arabic language, the Khulafau Rashidun (Righteous Caliphs) particularly Umar Khattab added swimming and horsemanship, famous proverbs proverbs and poetry. But the curriculum of Islamic education at the contemporary Nigeria is much wider than the one from the prophetic period to Khulafau Rashidun (Righteous Calips). The Curriculum of Islamic Education in Nigeria include reading, memorizing and writing the holy Quran in Traditional Quranic schools known as Makaranta ALLO, while the curriculum for higher school known as Makaranta ILM include Quranic Tafsir, Hadith (Tradition of the prophet) Arabic literature and grammar, Islamic Jurisprudence, Islamic theology, Algebra, Logic, Arithmetic, Biography of the prophet of Islam (SAW) and some muslim scholars, Islamic history etc Rahim (1981)[1].

The above mentioned contents of the curriculum of Islamic education were also contained in the curriculum of Islamic education in primary and secondary schools while more are added in tertiary institutions like Colleges of Education and Universities.

4.2 COMPARISON OF METHOD OF INSTRUCTION

The methods of instruction in Islamic Education is almost the same as from the prophetic period to the Khulafau Rashidun (Righteous Caliphs) and contemporary Nigeria. The first teacher of Islamic Education, prophet Muhammad (SAW) began learning and Angel Jibril as his teacher. Angel Jibril used individual, group, lecture, demonstration etc. methods in bringing revelations or education to the prophet and his Sahabah - (Companions) for instance in bringing the first revelation (Q.96: 1-5) to the prophet, the Angel Jibril used individual and command methods to teach the prophet. That is, Angel Jibril came to the prophet and commanded him to read and the Angel eventually taught him what to read and the prophet recited the verses after Jibril till he had mastered them completely.

Angel Jibril applied group method in teaching the prophet and his Sahabah (companions) for instance Hadith No. 2 of Al-Nawawi collection showed how Angel Jibril taught the prophet and his companions about what is Islam, Iman (faith), the sign of the last day, using group and questioning methods.

The prophet used various methods in teaching his companions. He first started with his wife Khadijat, then Ali, followed by Zaid Ibn Thabit and Abubakar as an individual at the beginning and later joined them together, that is, the prophet applied individual and group methods. Another group method used by the prophet was whenever new revelations came to him, he used to dictate them to his Sahabah (companions), ask them to recite to his hearing and then write them down, he will then ask them to read what they have written down. That is, the prophet did not only teach his Sahabah (companions) but evaluated them.

Furthermore, the prophet used to answer questions from individual person and group of people, for instance, Muazu Ibn Jabal reported that a man came to them and said, "O Messenger of Allah, show me a work which if I do I shall enter paradise and prevent me from the hell fire"[2]. Whenever questions are asked the prophet responded and demonstrated.. He used to say, "pray as you see me praying". This showed that the prophet used to give practical examples to his Sahabah (companions). Quran chapter 2: 83 says "Be steadfast in prayer (salat) and give Zakat (alms). The prophet told the companions the names of the salat (prayers) such as Subh, Zuhr, Asr, Magrib and Ishai, the time of performing each of the prayers were explained by the prophet. He demonstrated how to perform the prayers with explanations. That is, demonstration and lecture methods were applied. He equally explained how Zakat (alms giving) could also be carried out and things to be used for Zakat.

In addition, the Quran asks the believers to perform ablution, tayamum (dry sand ablution,) ritual bath etc.

> *"O' you who believed when you prepare for prayer, wash your faces and your hands (and arms) to the elbows, rub your heads (with water) and (wash) your feet to the ankles. If you are in a state of ceremonial impurity, bath your whole body, but if you are ill or on a journey or one of you cometh from the privy or you have been in contact with women and you find no water, then take for yourselves clean sand or earth and rub therewith your faces and hands... (Q. 5:6.)*[3].

The prophet explained and demonstrated how the ablution, tayamum (dry sand ablution)), ritual bath and types of water to be used should be carried out. In doing this, the prophet combined group, lecture and demonstration methods in teaching.

The prophet did not only give practical and verbal example in spiritual dealing but also in non-spiritual aspects. For instance, the prophet showed practical examples during the digging of trench in the battle of Handaq (Trenches). According to Ali (1979)[4] the prophet himself participated in digging the portions of trench allocated to him to others to follow. He also gave example of breaking a rock into pieces.

Ali also reported that a large rock was causing great difficulty in digging the trench, for it could not be broken by the pick, the prophet gave a blow with the pick and the one-third of the rock was hewed asunder. The prophet said, Glory be to God, the keys of Syria have been given to me. With his second blow with the pick another

one-third of the rock was hewed and he said, Glory be to God, the keys of Persia have been given to me. With the third blow of the pick the remaining portion of the rock was broken into pieces. He then said, Gory be to God, I have been given the keys of Yamen[5]. The companions learnt how to break rock into pieces from the prophet and that Glory always be given to God whenever success came on their way. This showed that the prophet did not only give examples of doing spiritual works but also gave examples in non-spiritual works.

The Sahabah (companions) used similar methods in teaching their followers. The prophet and his companions preached with wisdom and acceptable methods and approaches to the people and converted them into Islam. Similarly the Islamic teachers and scholars are doing the same things in Nigeria.. In nutshell, the prophet with his Sahabah (companions), Islamic scholars and teachers of Nigeria applied various methods such as lecture, demonstration, individual, groups, question, evaluation etc methods in their teaching preaching, persuading and transforming their followers.

4.2.1 PROBLEMS OF LANGUAGE OF INSTRUCTION: THE PROPHETIC TIME

The prophet was an Arab and the language in which the Quran was revealed and written is Arabic, his Sahabah (companions) were Arabs too so the teaching was ease in Arabic language. That is, the teacher (prophet) and learners (Sahabah) were

all Arabs and the Book (Quran) was in Arabic language, therefore there was no problem in the language of instruction during the time of the prophet.

4.2.2 THE TIME OF THE COMPANIONS

Most of the companions were Arabs and they were taught by the prophet in Arabic language, they too taught their followers who were mostly Arabs, so the teaching was ease in Arabic language. The non-Arabs took short time to learn Arabic language and then received Islamic education with ease. There was no problem in the language of instruction at this period.

4.2.3 CONTEMPORARY NIGERIA

In the primary schools lack of Arabic makes the teaching difficult, so the teacher began with Arabic alphabets first before teaching them how to read and write. In the post primary schools, the lack of Arabic makes teaching difficult, so translation is used as short cut. This method is not good as that of prophetic and companions periods.

In tertiary institutions those who teach without Arabic background can only understand through English language though few who understand Arabic do learn it in Arabic language.

In traditional Islamic school the teachers have to use local language of the learners or the people to explain the Arabic words or sentences to the learners.

4.2.4 ARABIC INSTITUTIONS

There are some Arabic institutions where Arabic is used as an instructional language. This is the better group. This is just like the prophetic time and that of Khalafau Rashidun (Righteous Caliphs) here Arabic is used from the beginning to the end. Again the teachers have good background. The books and instructional materials are in Arabic. This is compared favourably with that time of the prophet and companions.

4.2.5 DIFFICULTIES FACED BY THE LEARNERS

The learners or pupils of Islamic education at all age faced various difficulties. The slaves and poor of the prophetic period faced various hardships. The slaves who had come over to Islam and its education became the worst suffers. Some slaves were seriously beaten even beaten to death by their masters.

Abdul (1982)[6] stated: Some of these slaves were helped by some rich muslims who paid off their masters, example, Bilal, the first Muadhdhin (the caller to prayers) in Islam was set free with the money paid by Abubakar.

Even the teacher himself (Prophet Muhammad) also faced difficulties in giving education his companions for instance, women tipped garbage on his head from the roofs of their houses, children called out insults in the streets and even the wife of his uncle, Abu Lahab, scattered thorns outside his door that they might pierce his feet when he went bare footed to teach. Abdul (1982)

It was reported that when Abu Jahl heard a conversion of a man of high birth with powerful friends, he (Abu Jahl) not only criticised him vigorously but put him to shame by saying "You have left your fathers' religion, although he is a better man than you, we shall make your prudence appear folly and your judgement unsound and we shall bring your honour low".[7] In case of a merchant, he said, "By God we shall see that your goods are not sold and that your capital is lost". The students of Islamic education also faced such hardships in Nigeria. The parents of the most pupils in traditional Islamic school do not care about the education and welfare of their children, neither food nor dresses were provided for them by their parents.

Fafunwa (1974)[8] stated that the pupils had to move from place to place or door to door asking for charity (Sadaqa) while the few ones prefer carrying loads for people or making caps for selling to get means to maintain themselves and be able to face their learning.

4.2.6 THE FINANCIAL STATUS OF TEACHERS COMPARED

The first teacher of Islamic education, prophet Muhammad (SAW) received no salary or allowance in his service and the Ashab al Suffah who went and taught the tribes outside Medinah received no salary or allowance but did a little jobb in the market to earn their livelihood.

Umar Ibn Khattab and his son Abdullahi, Zaid Ibn Thabit, Abbas, Abu Hurailah and Aishah, the wife of the prophet (R.A.) Were teachers in Islam especially

on Hadith (Tradition) in their respective places with no salary or allowance paid to them. In Nigeria the teachers of non-formal education of both elementary and secondary schools level known as Makaranta Allo and Makaranta ILM respectively received no salary or allowance but a token gift known as Sadaqa (Charity) during the Muslim festival and Walimah (Graduation Ceremony) of their pupils. They depended on these gifts and other charitable act as means of livelihood. That is why Fafunwa (1974)[9] said that, the teachers had to wander from place to place looking for charitable Muslims, to patronize them.

However, the Islamic teachers in the government institutions where formal education is given received fixed monthly salary. Hence, unlike the prophetic and caliphate periods where no salary or gift were received for religious services performed, in Nigeria teachers of Islamic studies in government institutions received salary.

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4.27 THE ROLES OF MASJID COMPARED

There exist similarities and differences in the role of mosque, during the prophetic and caliphate periods and that of contemporary Nigeria.

The mosque is one of the most effective agency for socialisation. People from different social status, race, colour, rank and socio-economic background, places meet together pray in the same direction. The worshippers are educated on one issue or the other especially through sermons on Fridays. Spiritual activities such as recitation of

the Quran, Zikr Allah (remembrance of God), Itikaf (Secusision) during the last ten days of Ramadan.

The mosques also serve as educational centres. These and other activities were held and continued to be held in mosques, from the prophet period to Khulafau Rashidun (Righteous Caliphs) and that of contemporary Nigeria. For example Nikah (Islamic Marriage) naming ceremonies, funeral rites etc were held in the mosques, where the Islamic scholars used the opportunity to address the Muslims on the significance of marriage, naming ceremonies etc in Islam.

From the prophetic period to the Khulafau Rashidun (Righteous Caliphs) the Masjid (Mosque) served as political centre, court of justice, classroom, lecture hall and hospital, where cases on marriage, inheritance, etc were adjudicated, lectures on various topics were given, wounded soldiers were treated during the prophetic and caliphate periods. But the use of the mosque in contemporary Nigeria is limited. For instance the Mosque is not used for hospital where the wounded soldiers are treated in Nigeria.

4.2.8 ISLAMIC INSTRUCTIONAL MATERIALS AND DEVICES FOR TEACHING AND LEARNING ISLAMIC STUDIES

Many non-Islamic studies teachers, even some Islamic studies teachers have the notion that the teaching of religion - Islam do not need teaching aids with the result that learning for most children become distasteful, unpleasant, and fear of

school. This happens particularly in traditional Islamic schools, while in post primary schools, most teachers of Islamic studies do not apply either teaching aids or substitute cane for teaching aids.

Teaching of Islamic studies like other subjects should consist of pleasurable activities for the learners and Islamic studies teachers should try to appeal to their sense of seeing, hearing, smelling, tasting and touching, by using teaching aids in their teaching/learning situation. It is therefore, the aim of the researcher to introduce the teachers of Islamic studies to some instructional resources and device which they could use to make their teaching more meaningful, more effective and more appealing to their students.

This is because, the best way of helping students to learn, according to Bello (1981)[10] is to bring them face to face with the world which the teacher intends to introduce to them. That is, the teacher brings the real or picture of the object he wants to discuss about with the learners for the learners to see during teaching - learning situation.

This is done by using real things (objects) in teaching - learning situation where this is impossible, the teacher uses representatives i.e. pictures of human being and materials which are meaningfully, to the learners, so that they receive, understand, retain and apply the knowledge acquired. Canham (1982)[11] defined teaching aids as strictly speaking, anything which aids teaching - any thing which helps the teachers to teach and the learners to learn. Teaching Aids mean apparatus which are prepared for use in schools in teaching/learning situations.

There are two main class of teaching aids to be considered in this study, Visual Aids, and Audio Visual Ais, which can be used by the Islamic Studies teachers to make their teachings more interesting and more effective. Bello (1981)[12] defined them as: Visual Aids are the instructional materials which appeal to the (students) sense of seeing when used by the teacher in teaching/learning situation, while Audio-Visual Aids are those instructional materials that appeal to the students' sense of seeing and hearing simultaneously".

However, the visual aids have some advantages than the audio-visual. These advantages according to Bello (1981)[13] are as follows:

(a) Most visual aids can be used without light sources or electric power.

(b) The teachers have freedom in the choice of their size, shape and colour.

(c) They can be easily amended or altered at the teachers' wish to suit his needs.

(d) The teacher can actively involve the students in the making of most of them.

(e) They do not require air-conditioned stored.

4.3.1 THE BLACK BOARD

The common types of chalkboard include the moveable types (which could be black or green) and the roller board, which is commonly found in higher institutions of learning and some post primary schools.

THE WAY ISLAMIC STUDIES TEACHER SHOULD USE THE CHALKBOARD

The teacher should stand sideways while writing (left side when writing in English and right side when writing in Arabic) example, (a chapter of the Quran) on the board so that the students can follow and work as the teacher writes along.

The teacher should make his writing legible and bold enough for all students in the class, including those at the back, to read with ease.

He should also make his writing work parallel and not starting from angle to angle.

He should make his drawing of simple sketches and diagram boldly and neatly for all students to see and admire.

The teacher should use the chalkboard to the advantage of the students during the course of presentation to allow him build up a chalkboard summary for the students at the end of the lesson. Bello (1981) stated that "The teacher may divide the space of the chalkboard into columns and keep each column for a set of given tasks". Likewise, Islamic studies teacher also divides the chalkboard like the following example:

Quran	Hadith:	Fiqh
Chapter 112	Leave whatever you are in	Pillars of Islam are five:
Verse 1-4	doubt to whatever you have	Tauhid, Prayers, Fasting,
	no doubt.	Zakat and Hajj.

4.3.2 SPECIMENS

The specimens are collections of actual objects (arrows, spears, cutlasses etc. in the teaching of battle of Badr and Uhud) which may be of educational use in teaching/learning situations.

The use of specimens at appropriate stages in lessons save the teacher lengthy explanations which some times the students may not comprehend. To make his work easier, and learning participatory, the teacher should involve the students in the collection of objects.

Islamic studies teacher can involve his students in the collection of different objects, such as leave, bones, animal skins (in the teaching of the recording of the revelation of the holy Quran). Farm products and small animals (in Zaka) birds and stones in the teaching of the Suratul feel (chapter of elephant) of the Holy Quran and the tins with water (for the teaching of ablution) and mats or skins of animals for the teaching of prayer (Salat).

4.3.3 MODELS: Models are three-dimensional objects (that is, all sides of the object can be observed) and most teachers rate them second to specimens. Students can observe, handle, smell where necessary) some models, so that they can offer a more realistic approach to teaching than mere descriptions.

According to Bello (1981)[11] , the construction of models is an excellent opportunity for participation by the public on either individual or group basis. He

maintained that models can be classified into various categories such as:

(a) An enlarged imitation of the actual size of the real object, for example, the human eye or ear, rabbit, e.t.c.

(b) A model that is an imitation of the real object built greatly diminished or reduced in size, for instance, toy cars, toy aeroplanes, toy guns and toy lorries made with guinea corn stalks, and so on.

(c) A model that is an imitation of the real objects while though greatly diminished in size, still tries to perform like the real thing, for example toy guns and toy aeroplanes, car with small engines that when would up will make them work.

(d) It could be a mini creation of real familiar situation or scene, for instance, a typical Fulani Village pattern; or the layout of typical rural village or urban town.

These mentioned models and others can be used by an Islamic studies teacher in his lessons whenever and wherever necessary.

PRINCIPLE OF MAKING AND USING MODELS BY ISLAMIC STUDIES TEACHER

It should be noted that most models are small and therefore, should be used in front of a small group of students, instead of the whole class of large group. This will give the students an opportunity to look at a closer range. It also will make the students to see more clearly and if possible, handle it physically.

The school or the teacher who can afford them can purchase models, and they can be carefully preserved in the school.

They can be made by the teacher from local materials and kept in the school and used during the lessons or when there is need.

Models can also be made by the students from local materials but they should be destroyed after used so that the next class or group can take part in producing their own, and this will be more meaningful for them than one merely shown to them by the teacher.

4.3.4 WALL CHARTS AND POSTERS

There are also teaching aids which appeal to students' sense and can be rated next to models or specimens, and can be easily made by the teacher. They are also useful to Islamic studies teacher to aid their teaching or lessons.

PRINCIPLE OF CHART MAKING BY ISLAMIC STUDIES TEACHER

An Islamic studies teacher should first decide what information he wants to convey to his students. He should make sure that there is no any other aid that could best convey the same information better than the chart.

He should also consider the size of the group or the class that will use the chart is it for small groups, large groups individuals or the whole class, so as to determine how large the chart should be.

The teacher should consider the average ability of the students who will use the chart. This helps to determine the level of language to be used on the chart and also the amount of information the chart should contain also the amount of information the chart should contain for easy understanding.

QUALITIES OF A GOOD CHART FOR ISLAMIC STUDIES TEACHER

The teacher should make sure that the chart is good enough and conveys exactly what it is supposed to convey; said Bello (1981)[15].

Therefore, the Islamic studies teacher should see that his chart contains the following qualities.

(a) The chart should not be complicated and confused, but be quite simple in detail and very clear.

(b) It should have appropriate colours to make it more attractive.

(c) The words or phrases in the chart should be horizontal, that is, it should not be diagonal, to a void the students turning their heads sideways before reading the words or phrases.

(d) Its heading should be in capital letters and at least, one inch in height. This will make it to be read with ease by the students.

4.3.5 PICTURES

They are also good teaching aids, which can be used by an Islamic studies teacher where it is not possible to get specimens or models to illustrate points in his

teaching. Pictures can add a lot of meaning to teaching and save the lengthy descriptions. However, the teacher should know the most appropriate steps of which to introduce them (pictures) in the presentation of lesson so as to produce the desired effect on the students, said Bello (1981)[16].

HOW AN ISLAMIC STUDIES TEACHER CAN OBTAIN PICTURES

It may be difficult for the teacher to draw beautiful pictures but he could use any of the following sources for his lessons:

(a) Periodicals; such as an Islamic magazines, newspapers etc.

(b) Islamic posters, charts, photographs from various Islamic organisations.

(c) Annual Hijra calendars, as most of their pictures are both educative and colourful.

(d) Students themselves could be encouraged to bring Islamic pictures from their homes.

USING OF PICTURES IN TEACHING/LEARNING SITUATION BY ISLAMIC STUDIES TEACHERS

Islamic studies teachers can use pictures to illustrate his points when teaching the students, for instance, ablution, prayers, Zakat, Hajj etc.

4.3.6 FLANNEL BOARD OR FLANNEL GRAPH

Flannel board is made up of hard surface thick cardboard plywood or hardboard, over which a rough materials flannel belt, wood is tightly stretched.

Letters, figures or symbols backed with flannel, sand paper of any other rough materials, stays on the flannel board. Farrant (1988)[17].

It has been observed that many Islamic studies teachers lack of knowledge of using flannel board or flannel graph in teaching/learning situation and sees no reason of using them in teaching Islamic studies. The usefulness of flannel board according to Bello (1981)[18], is that "it allows any teacher to illustrate his story visually with pictures at appropriate stages as he goes along". In this way, the students attention is sustained longer on the topic because they are usually eager to see what picture the teacher is going to introduce next and would pay full attention to the lesson.

PRINCIPLE OF USING FLANNEL BOARD TO ACHIEVE BETTER RESULT

(a) The teacher should mount the pictures one at a time as he explains his point or tells his story to the students.

(b) He should carefully prepare from home before getting to the class, a layout of what the flannel board should look like by the time the story is completely told, should be done by the teacher at home.

(c) The teacher should know the appropriate time to introduce each picture on the flannel board. That is to say, the pictures must be prepared in the exact order in which they will be mounted on the flannel board to allow smooth proceeding of the whole lesson.

IBRAHIM LIBRARY

4.3.7 MAPS

They represent something real and at the same time serve as a summary form. They can be drawn by the teacher or purchased or supplied by their Ministry of Education.

They are useful, especially in teaching Islamic history and some other branches of Islamic studies. For instance, in teaching students about the battles of Badr, Uhud and Khandak, maps will make it easy for the students to understand the lesson if the teacher illustrates his points by showing maps of these battle areas to the students.

4.3.8 TAPE RECORDER

This is another teaching aids which can be used to reproduce sounds made in other places at other times or talks from important Islamic scholars who could not possibly visit the school can be heard correct pronunciation, especially in Tajwid can be repeated again and again.

Tapes that have served their purpose can be erased and new sounds or items can be recorded on them again to serve another purpose.

On the other hand, tape recorder is a comparatively new teaching devices in schools. According to Farrant (1988)[19] it has the following advantages:

i. Th tape recorder is cheap to affords compare with other teaching aids, such as the projector, films etc

ii. It is simple to operate.

iii. It can be used at any time, anywhere, because it works on both electricity and battery.

iv. Most school tape recorders are portable and can conveniently carried from one place to another.

v. The tape recorder can record and play back any sounds.

vi. The tapes can be replayed, revised and edited as many times as possible.

vii. Errors may be re-corrected without loss of time or tape.

viii. The tape recorder can be stopped midway, to allow for discussion or to answer questions or clarification of certain points during a lesson. The Islamic studies teacher can use a tape recorder in the following ways to aid his teaching:

(a) Interviews with some learned Islamic scholars such as Imams, alqadi, jurists etc, could be arranged and tape recorded for playback to the students. Students' questions could be listed and sent or posted with an empty cassette to the speaker or the person concerned for his answers to be recorded and sent back to the students of the teacher.

(b) Jumma't khutuba: that is, Friday sermon by the Imam could be recorded during the Friday congregational prayers and played back to the students.

(c) Islamic Quizes between two teams using questions based on a lesson taught to the students could also be recorded and played back as often as needed. This helps not only in preparing for other Islamic quiz

competitions but also examinations.

(d) Conversations could be arranged and recorded, then play back to teach the students' speech training.

(e) Quranic Tafsir on short chapters or verses in the common language or mother tongue of the students could be recorded and played back to them.

(f) Discussion on important issues, for instance, marriage, Islamic inheritance, Zakat (alms giving), and others by small group of learned scholars, can be recorded and played back to make useful contribution to the student's knowledge.

(g) Calling for prayer, - al-IQAMAT - (starting of prayer) etc. can be arranged in the class with some students acting as Muzzins - (callers) and later listening to their own voice. This is to encourage the students to develop much interest in making calling for payer both at school and in public mosques.

4.3.9 RADIO

Radio is another important teaching aid. A team of subject specialists and technicians with varied wealth of resources, do give radio lessons. Radio broadcasts have merits which Islamic studies teachers should use to aid their teaching. Some of these merits of radio broadcasts according to Bello (1981)[29] are:

(a) Radio programmes can supply up-to-date or latest and accurate information about innovations, scientific advancement and current historical accounts.

(b) Radio broadcasts are mere interesting and absorbing due to their use of dramatic and special techniques. Radio lessons make students think more actively about a topic than more ordinary presentation by the class teacher.

(c) Radio provides a model for both students and teachers to emulate in teaching foreign language of the Quran, the book of Islamic Religion.

(d) Radio presents past and present events alive to the students through the use of different voices, dialogue and natural sounds.

PROBLEMS OF USING RADIO AS TEACHING AIDS AND SOLUTIONS BY ISLAMIC STUDIES TEACHERS

Radio as teaching aid can not adequately deal with the visual world, that is, not suitable for the subject that depends very much on visual emphasis for their understanding; Farrant (1988)[21].

The teacher can overcome this problem by providing visual materials to go with the sound broadcast.

It is difficult to fix the radio broadcast time-table conveniently into school time-table. The teacher should obtain the radio school time-table and adjust its time-table accordingly.

Where it is not possible to fix the time table conveniently, the teacher can make use of tape recorder by which the broadcast is recorded, preserved and used at

a convenient time.

Radios is one way communication can go on its own pace. The students cannot interrupt the broadcast with questions or points not understood or clear to them. The students have to ask their questions at the end of the broadcast. Then the teacher can illustrate and elaborate some points/questions. The teacher may not have listened to the programme before the students. Equally, he may not be very knowledgeable to satisfy the students on their questions at the end of the programme.. If the teacher does not understand the point as to give correct answers he will write a personal letter to the Broadcasting unit concerned.

4.3.10 TELEVISION

According to Farrant (1988),[22] Television is one of the mass media and its potential for education, Islamic education inclusively, lies in the following:

(a) It can show things that would otherwise be difficult to see because they are of an inconvenient size, too far way or too complex.

(b) It can transcend the limits of space and time by open broadcast close-circuit or recorded transmission.

(c) It can be used for evaluation performance for instance, an actor or a teacher can be recorded as he performs and his performance can be viewed in a replay by himself and others.

(d) It does not need a specialist operator. The students hear, see and watch the

mood, the facial expressions, and the actions of the speaker at one end and the same time at the other end. Although some people regard television for entertainment and that it did not originate as an educational tool, it has some advantages for both public and students in the school. These advantages in Islamic studies include:

1. *Bringing* Islamic Cultural heritage in art, drama and literature to the learners.
2. Making it possible for all to share the inspiration offered by seeing and hearing renown Islamic statesman, Islamic scientist, Artists and teachers.
3. Providing opportunity for youths and adults to obtain a college education which existing circumstance would otherwise have precluded.
4. Reinforcing public understanding of the social, political and scientific developments.
5. Providing more effectively certain aspects of pre-service and in-service preparation of teachers.
6. Informing the public of school activities so that the school community - efforts will be truly co-ordinated towards common objectives.

PROBLEMS OF USING TELEVISION AS TEACHING AID AND SOLUTION BY TEACHERS

The following are some problems which coupled with television programmes that the teacher should take not of:

(a) Possession of Television Set: The school must be able to afford a good television set. The distance between the school and the broadcasting station must be within the radius covered by the broadcasting station to enable the school pick up their transmissions on their receiver sets.

(b) Power failure or disruption of electricity supply: There may be power failure while the programmes are still on or disruption of electricity supply in the middle of the programme, and the speaker cannot be stopped halfway through to arrange for an alternative source of power reconnection. The teacher should apply and obtain a recorded cassette of the programme from the Television corporation and review the programme to the students.

(c) No room for questioning: The speaker cannot be stopped to ask him question, or slow down his speed. The students have to ask their questions at the end of the programme. The teacher will answer their questions if the teacher does not understand the programme so as to give correct answer to students' questions, he can find out the correct answer by personal letter to the Television.

(d) It is difficult to fix the television programme into the school time-table and

adjust its time accordingly. If it is not possible to do so, the teacher make use of the cassette that the television play in their station, preserve for use at the convenient time.

4.4 SAMPLE TOPICS AND RELEVANT TEACHING AIDS IN ISLAMIC STUDIES

In any subject, there are various topics and each topic has its relevant teaching aids. In Islamic studies, the teaching aids which are suitable for a topic in Quran may not be suitable for a topic in Tawhid. Thus, it is important for an Islamic studies teacher to know the relevant teaching aids for the topic and its objective so as to achieve better results in whatever he intends to teach his students. For these purposes, the following samples will be of a great values.

TOPIC	OBJECTIVES	RELEVANT TEACHING AIDS
Suratul al fatihah	At the end of the lesson, the students should be able to (a) read the surah in Arabic text correctly with the Tajwid (b) Memorize the surah (c) Recognise the need to recite the surah in prayer.	(a) A copy of Juz'u Ama (b) A recorded tape of the surah. (c) A cassette recorder
Suratul al fatihah	At the end of the lesson, the students should be able to: (a) State the specific meaning of each verse of the surah. (b) Recognise the lessons contain in the surah. (c) Explain how to apply these lessons in daily life. (d) Identify the significance of surah in prayer.	A chart giving the text and meaning of the surah.
In teaching other chapters (surah) (reading and meaning) of Juz'u Ama, the above teaching aids should always be applied and this will help to achieve the desired objectives or results easily.		

TOPIC	OBJECTIVES	RELEVANT TEACHING AIDS
Recording the Revelations (Quran)	At the end of the lesson, the students should be able to: (a) State different kinds of materials on which the revelations (Quran) were recorded. (b) Recognize the significance of memorizing verses of the Quran. (c) Recognizing the significance of documenting verses and other issues to assist memorization.	Leaves, bark of trees bones, stones, skins etc.
The collections of Hadith (Traditions)	At the end of the lesson the students should be able to: (a) Recall the beginning of the collection of hadith. (b) Explain how the Hadith was collected. (c) Identify names of some important collectors of the Hadith. (d) State the titles of some authentic books of hadith.	A chart with the list and names of six authentic books of Hadith and their collections.

TOPIC	OBJECTIVES	TEACHING AIDS
Hadith No.6 (from an Nawawi's collection)	At the end of the lesson the students should be able to: (a) Read the hadith in Arabic text (b) State the general meaning of Hadith	
Udu (Ablution) description of Faraid, Sunnah and Mustahabat	At the end of the lesson the students should be able to: (a) describe how the ablution is performed; (b) distinction between Faraid, Sunnah and Mustahabat parts of ablution.	(a) A chart showing a person performing an ablution. (b) A chart listing separately the different part of ablution. (c) Water tap or bottle filled with water etc.
Ruku'u and Sujud invocation; Tashud and their significance	At the end of the lesson the students should be able to: (a) Say the invocation at the ruku'u and sujud postures and their meanings. (b) Recite the tashahud. (c) Say the meaning of Tashahud. (d) State the significance of each of expressions.	(a) A chart showing a person praying, indicating the different postures at prayer. (b) A chart containing the specific expression being taught.

TOPIC	OBJECTIVES	TEACHING AIDS
Arabia before the mission of prophet Muhammad: Religion and Political life of the people.	At the end of the lesson the students should be able to: (a) describe the Arabian penisula life before the mission of prophet Muhammad (SAW). (b) state that the period is known as the Jahiliyyah period, that is, the period of ignorance.	(a) A map showing Arabia and surrounding land. (b) A picture of a desert land. (c) A picture of an Arab family in their tents and with their camels. (d) A picture of Arabs at war or a battle field.
Islamic view on cigarette smoking	At the end of the lesson the students should be able to: (a) state the harmful effect of smoking on the human health. (b) relate this harmful effect to the relevant Quranic verses about harmful oneself.	(a) picture of a lighted cigarette with a large red (x) over it, and a hand outstretched to take it. (b) Picture or diagram of chest and lungs (Healthy) and a second picture showing the lungs blackened with tar.

4.5 SUMMARY OF CHAPTER FOUR

In this chapter, the researcher compared some issues such as curriculum of Islamic Education; Method of instruction, problems of language of instruction, difficulties faced by the learners; the financial status of Islamic teachers etc.

The uses of instructional materials and devices for the teaching and learning Islamic education were pointed out. It has been stated that instruction materials appeal to the students' sense of seeing and hearing simultaneously when used by the teacher in teaching/learning situation. Examples of instructional materials and their devices were given e.g. chalkboard, specimen, models, wall charts and posters, pictures, maps, flannel board, type recorder, radio etc. Each of the above mentioned instructional materials has its principles of making and using it which has also been high lighted one after the other.

Samples of topics, their objectives and relevant instructional aids were also stated to make selection of topic, objective and relevant teaching aids easy especially for the student teachers and new teachers.

4.6 NOTES TO CHAPTER FOUR

1. RAHIMA. Islamic History, Islamic Publication Bureau Lagos, p59
2. Abdul M.O.A. Translation of al-Hadith al Nawawi Collection.
3. Ali Y.A. The holy Quran Translation and Commentary, United Kingdom.
4. Ali S.A.H. Muhammad Rasulullah, India P237
5. Abdul M.O.A. The historical origin of Islam, Islamic Publication Bureau Lagos, p28
6. Ibid p32
7. Ibid p29
8. Fafunwa B. History of Education of Nigeria 40 Museum, London p65
9. Ibid p64
10. Bello J.Y. Basic Principles of Teaching, Spectrum Book Limited Ibadan P126
11. Canahan
12. Bello J.Y. Basic Principles of teaching Spectrum Book Limited Ibadan p126
13. Ibid p126-27
14. Ibid p128
15. Ibid p131
16. Ibid p132
17. Farrant J.S. Principle and Practice of Education Longman Group Limited London p138
18. Bello J.Y. Bassic Principles of teaching Spectrum Book Limited Ibadan p

19. Farrant J.S. Principles and practice of education, Longman Group Limited, London p140

20. Bello J.Y. Basic Principle of Teaching, Spectrum. Book Limited Ibadan p137

21. Farrant J.S. Principles and practice of education, Longman Group Limited, London p142

22. Ibid p144.

CHAPTER FIVE

5.0 SUMMARY AND RECOMMENDATIONS

This chapter attempts to give a brief summary of the whole of the work. The researcher summarized the purpose and finding of the problems raised in chapter one under the statement of problem which tempted the researcher to embark on this research. These problems were indirectly or directly answered in chapter two and four. The researcher also gives some recommendation based on the findings of the study. The researcher hopes that the recommendation made in this study will be useful to the teachers of Islamic education in particular and Muslim scholars in general. It will also be useful to the student teachers in selecting topics and objectives and the relevant methodology and teaching aids in both primary and post primary institutions.

5.1 SUMMARY

In chapter one of the research the researcher introduced the topic and indicated how to focus his attention on his topic comparative study of instructional methods of Islamic Education from the prophetic period to Khulafau Rashidun (Righteous Caliphs) and that of contemporary Nigeria (1950 to Date). Islamic instructional materials and their devices which most previous researchers paid less attention to, problem statement and the significance of the research are also among of other things discussed so as to justify the purpose of selecting the topic.

Scope and limitation were also clearly stated indicating the area to be covered

In this chapter the researcher began with the meaning of literature review, review the Islamic concept of education and its aims/objectives. He revealed that Islamic education involves overall development of mankind and stated its importance which include developing the fine human qualities essential for human community, providing man with a conviction of ideology which answers the fundamental questions of his existence and gave some verses from holy Quran and the traditions of the holy prophet(SAW).

The researcher reviewed the Islamic education during the life time of the prophet and the various methods applied by the prophet in both Makkah and Medinah. The researcher showed the methods applied by the angel in bringing the first revelation consist of five verses to the prophet in the cave of Hirah and the subsequent revelations instructing the prophet to warn, preach and teach the people about the unity of Allah. The prophet warned and preached to the people of Makkah for ten years before migrating to Yathrib (Medinah). Using verbal method most of the time Islamic Education started in Yathrib (Medinah) before the arrival of the prophet. On his arrival he continued preaching, teaching and delivering new revelations from God to the Muslims especially on the religious laws governing fasting, prayers, Alms giving, social and political ordinance dealing with marriage and divorce, the treatment of slaves, prisoners of wars and enemies of Islam etc. the prophet explained and demonstrated some of the above mentioned issues to individual or group of his

companions. The prophet spent twenty-two years in Makkah and Medinah educating the Muslim Ummah (community).

The prophet evaluated his companions by making sure that they recited, memorized and wrote what he dictated to them e.g. Zaid Ibn Thabit used to write down the revelations while Abubakar Ibn Abu Quhalah, Ali Ibn Abi Talib, Talha Ibn Ubayd Allah etc. were always with the prophet reciting and memorizing revelations. The prophet used to ask individual or group of his companions to recite to his hearing what they have memorized and wrote. Because of the great value given to the education by the prophet he made it a principle to ask the prisoners of wars who were lettered to ransom themselves by teaching ten muslims how to read and write while Asabal Suffah travelled from place to place to impart knowledge. The literature review showed that the prophet built his first mosque at Al-Quba between Makkah and Medinah and his mosque at Mirbad in Medinah for not only worshipping but as educational centre and other purposes. Various instructional methods of the prophet in preaching, teaching and persuading people who were mostly adults and some kings were highlighted in the literature review. Masjid (Mosque) as centre for Islamic education is also highlighted.

The efforts made by Khulafau Rashidun that is Abubakar, Umar, Uthman and Ali in instructing the muslim Ummah (community) on Islamic education were also outlined. The problems faced by Traditional Islamic Education which is divided into Quranic education and ILM Education, their curriculum with the methods of

instruction by the teachers. Its advantages and disadvantages were outlined. The status of Islamic teachers, how they are less pay or with no fixed salaries has been explained. The aims/objectives of Islamic education in secondary schools were discussed and stated that Islamic education covers all aspects of human life. The instructional materials relevant to the teaching of Islamic education were thoroughly explained.

Chapter three is about the method the researcher followed in carrying out his research which will lead to the successful completion of the research. This include the design, the population, sample etc. Chapter four answered some of research questions which includes the comparison of some issues and also discussed the Islamic instructional materials and their devices in teaching Islamic education in schools.

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5.2 RECOMMENDATIONS

The research has shown that Islamic studies is made compulsory for the Muslim students in junior secondary schools while it is elective subject in Senior Secondary Schools in Nigeria. Islamic studies should be made compulsory throughout the Pre-University stage, with a view to inculcating in students an Islamic outlook of life before sending them out into the world with the mark of Islamic culture on their mind.

should be conducted on the instructional methods of Islamic education during the periods of Umyyad and Abbasid.

In conclusion, though Nigeria is a secular state, conscious efforts should be made to improve Islamic education in both traditional and the Islamic schools. Muslims should establish formal Islamic schools, build more Islamic colleges and establish Islamic University in Nigeria.

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