ASSESSMENT OF THE METHODOLOGY OF TEACHING AND LEARNING IN *ISLAMIYYAH* SCHOOLS AND ITS CONTRIBUTION TO THE DEVELOPMENT OF ISLAMIC EDUCATION IN ZAZZAU EMIRATE, KADUNA STATE, NIGERIA.

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DECLARATION

I hereby declared that, this Dissertation entitled "Assessment of the Methodology of Teaching and Learning in *Islamiyyah* Schools and its Contribution to the Development of Islamic Education in Zazzau Emirate, Kaduna State, Nigeria" was written by me in the Department of Arts and Social Science Education, Ahmadu Bello University, Zaria; under the supervision of Prof. Abdullahi Dalhatu and Dr. Abubakar Isma'ila Shika, the dissertation is a personal record of my study which has not been presented partially or wholly anywhere in any application for a higher degree. .

Shehu Zubairu _____

P13EDAS8106 **Sign/Date**

CERTIFICATION

This dissertation titled "Assessment of The Methodology of Teaching and Learning in *Islamiyyah* Schools and its Contribution to the Development of Islamic Education in Zazzau Emirate, Kaduna State, Nigeria" by Shehu Zubairu, met the regulations governing the award of Master Degree in the Department of Arts and Social Science Education, Islamic Studies Section of Ahmadu Bello University, Zaria and approved for it contribution to knowledge.

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DEDICATION

This work is dedicated to my father and teacher Malam Shehu Wada (Maidori/Na'ibi-Central Mosque, Jama'a, Zaria), my mother Malama Hajara Muhammad and my step mother Malama Hafsat Haruna.

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OPERATIONAL DEFINITION OF TERMS

Aqeedah: Islamic belief system

Birni: Metropolitan centre, with particular reference to Zazzau Emirate.

Bokaye (singular bokaye): Sooth Sayers, expert in witch craft. They are the people believed by the Hausa society to have some extra-ordinary powers. They are believed to be working with jinn and they give medical herbs to ward off misfurtunees that may befall someone.

Bori: Is the act of having someone to be possessed by spirit (aljani). Often time every bori is associated with its singing.

Ganuwa: The Wall encircling the ancient city of Zazzau.

Habe: Non-fulfulde (Fulani) speakers, particularly the Hausa speakers.

Iskokai: Spirits (aljani), with particular reference to the ones on Kufena and Turunku Rocks that were worshiped before the coming of Islam in Zazzau Emirate.

Malam: Islamic Scholar

Sarauta: Political office, with particular reference to traditional system of kingship.

ABBREVIATIONS

A.B.U:	Ahmadu Bello University
A.H:	After Hijrah. (migration of the Prophet)
B.ed:	Bachelor of Education
C.E:	Christian Era
etc:	and so forth
HND:	Higher National Diploma
i.e:	that is
M.A:	Master of Art
M.Ed:	Master of Education
NCE:	Nigeria Certificate of Education
ND:	National Diploma
ND:	No date
No.	Number
NTI:	National Teachers Institute
O'Level:	Ordinary level
Pg:	Page
PGDE:	Postgraduate Diploma in Education
Ph.D:	Doctor of Philosophy
R. A:	Radiyallahu Anhu /Anhuma (May Allah be pleased with him / with both of them)
S.A.W:	*Sallallahu Alaihi Wasallam* (peace be upon him)
S.W.T.:	Subhanahu wa Ta'ala (Allah the Exalted.)
Vol.:	Volume

ABSTRACT

This study assessed the Methodology of Teaching and learning in the *Islamiyyah* Schools and its contribution to the Development of Islamic Education in Zazzau Emirate, Kaduna State. The study was motivated as a result of growing number and strength of Islamiyyah Schools that appear to have dominated Makarantan Allo and Makarantan Zaure, which Zazzau Emirate became popular in the world through them. In view of this, the research adopted survey research design where necessary Data was collected. Zazzau Emirate has eleven Local Governments with over 3,000 *Islamiyyah* Schools and about 27,000 – 30,000 teachers. Thus, five local governments with over 1,500 *Islamiyyah* Schools and 12,000 teachers were sampled by the research. The questionnaires were prepared for three different categories of respondents, the *Islamiyyah* Schools Managements, teachers as well as the public. In this regard, 200 questionnaires were distributed to *Islamiyyah* Schools Managements, where 173 were returned, and 550 questionnaires were distributed to *Islamiyyah* Schools Teachers, and 528 were returned, also 300 questionnaires were distributed to Public, and 271 were returned. Simple percentage was used to analyze the data collected, which paved way for the discussion of the major findings of the research. The major findings of the research include; some of the *Islamiyyah* Schools in Zazzau Emirate combined Islamic education and Western education to the learners as 82.08% responded. Secondly, the teaching in *Islamiyyah* Schools were mostly conducted through repetition and demonstration methods as 71.92% responded. On the other hand, there was no coordinating body for the general conduct of Islamiyyah Schools in Zazzau Emirate. The research recommends that, there is need for the *Islamiyyah* Schools in Zazzau Emirate to enhance their teachings and learning to cover both Islamic education and Western education to cater for the teeming growing population, and hence the need to have more qualified teachers. More so, there is need for having a coordinating body for the *Islamiyyah* Schools in Zazzau Emirate to ensure uniformity of standard in their activities.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of the Study

In the Name of Allah the Most Beneficent, the Most Merciful. All thanks are due to Allah who creates and guides through His ultimate message, the *Qur'an*. May the peace and blessings of Allah be upon the seal of the Prophets, Muhammad (peace and blessings of Allah be upon him) who explained the Qur'an and obliged every Muslim to learn and teach others. Similarly, may Allah be pleased with the Companions of the Prophet (peace and blessings of Allah be upon him) who acquired knowledge from the Prophet (peace and blessings of Allah be upon him) and dispersed to the nooks and crannies of the earth to teach people. Islam has made teaching and learning as the only process of attainment to the religious obligations. In view of this, the Prophet (peace and blessings of Allah be upon him) established Centres of learning at every place he settled. For instance, *Daru al-Arqam* Ibn Abi al-Arqam was established in *Makkah* before the *Hijrah* (emigration) to *Madinah* and after the *Hijrah*, he established his mosque as a Centre of learning. The *Sahabah* (the companions) who were always interested in emulating and abiding by the Prophet's instructions or activities, established many Centres of learning such as in *Madinah* by Zaid Ibn Thabit, *Makkah* by Abdullah Ibn Abbas, Kufa by Abdullah Ibn Mas'ud.

The *Tabi'un* (R.A) who succeeded the *Sahabah* (may Allah be pleased with them) acquired knowledge and made a tremendous contribution to Islamic learning by opening branches and detailing explanations on the knowledge of the Qur'an and *Hadith*. This progress in Islamic knowledge has continued to grow in every age and made it difficult to find an age that has not made contributions to knowledge.

The introduction of Islam into Hausaland , also witnessed the establishment of Centres of learning in various places such as Gwandu, Kano, Katsina and Zazzau, among others. The methodology of teaching Islamic studies in Hausaland took several forms, starting from *Makarantun Allo (Qur'anic* Schools; where students are taught through Slates), *Makarantun Zaure (Ilm/*advanced Schools; where every student presents his learning materials to the teacher) and *Makarantun Islamiyyah* (where teaching is conducted in conventional ways).

Zazzau Emirate, in Hausaland, has 58 districts as listed out by Fagachi (2005:241-242) or covering eleven local government Area of Kaduna State, Nigeria. The Emirate is long associated with Islamic learning and has the tradition of saying in Hausa language "Zaria *Birnin ilimi*" (the City of Knowledge). The majority of the people in Zazzau Emirate are Muslims and it has different sects of the Muslims and each of the sects has *Islamiyyah* Schools with its peculiarities. In view of this, the research was designed to assess the methodology of teaching and learning in the *Islamiyyah* Schools in Zazzau Emirate.

1.2 Statement of the Problem

Zazzau Emirate was popular with *Makarantun Allo* (Qur'anic Schools) and *Makarantun Zaure (Ilm/*advanced Schools). However, most of the *Makarantun Allo* and *Zaure* are becoming unpopular and disappearing in our contemporary period, while the *Islamiyyah* Schools are growing in number and in strength. Similarly, the *Islamiyyah* Schools are responsible for the education of the teeming population of the children of the Muslims and their parents especially mothers. However, the majority of the teachers of *Islamiyyah* Schools seems to have lacked the conventional teaching methods, and most of the teachers were just converted to teaching after attainment to

some certain levels of education; without being trained as teachers or attend even a one day workshop on how to use different methodologies of teaching at different times or categories of learners to be taught before the employment as teacher. More so, the Schools appear to be managed by individuals or groups of people and the success of learning depend on the dedication and expertise of the teachers. Lack of good organizations among the Schools, a guided syllabus, and specific period of admission and graduation made the Schools to be cumbersome and worrisome. These substandard activities could be as a result of lack of professionalism or negligence of the teachers. If these issues were properly addressed, it could bring more success to *Islamiyyah* Schools and this could bring more success to the entire life of the Muslim community of Zazzau Emirate.

1.3 Objectives of the Study

The major objectives of this research include the following:

i. To examine the nature of *Islamiyyah* Schools in Zazzau Emirate.
ii. To evaluate the methodology of teaching and learning in *Islamiyyah* Schools in Zazzau Emirate.
iii. To assess the challenges of having a coordinating body for the *Islamiyyah* Schools in Zazzau Emirate.
iv. To identify the factors responsible for boosting the performance of *Islamiyyah* Schools in *Zazzau Emirate*.
v. To proffer solutions to the some of the challenges of the *Islamiyyah* Schools in Zazzau Emirate.

1.4 Research Questions

The research questions that are relevant to this study are as follows;

i. What is the nature of the *Islamiyyah* Schools in Zazzau Emirate?

ii. What are the teaching and learning methodologies in *Islamiyyah* Schools in Zazzau Emirate?

iii. What are the challenges of having a coordinating body for the *Islamiyyah* Schools in Zazzau Emirate?

iv. What are the factors responsible for boosting the performance of *Islamiyyah* Schools in *Zazzau Emirate*?

v. What are the solutions to some of the challenges of the *Islamiyyah* Schools in Zazzau Emirate?

1.5 Significance of the study

Islamiyyah Schools have formed the major centers of learning Islam. Indeed, it is a place where many *Qur'anic* memorizers were produced. The *Islamiyyah* Schools are responsible for preparing Islamic scholars in the contemporary period. Therefore, this research could help the government to know the roles to play in enhancing the Islamiyyah Schools activities in the Emirate. This is because, any research that aims at in-depth study of the nature and activities of *Islamiyyah* Schools with a view to enhancing it, is not only significant to the promotion of knowledge but, it will as well curtail the vices and crimes in the contemporary communities by instilling religious consciousness in the hearts of the youths of tomorrow. Similarly, it will serve as a source of employment especially to the teeming population of graduates of Islamic studies. This would equally assist the government in its developmental projects.

1.6 Delimitation/Scope of the Study

The study covers the area of the methodology of teaching and learning in *Islamiyyah* Schools in Zazzau Emirate from 2008-2018. The Emirate comprises of eleven local government Areas of Kaduna state – Nigerai. These are: Giwa, Igabi, Ikara, Kaduna North, Kaduna South, Kubau, Kudan, Makarfi, Sabon Gari, Soba and Zaria local governments. The study would have covered all the *Islamiyyah* Schools in Kaduna State if not because, of financial constraint and logistic problems.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

In this chapter, related materials were reviewed in order to give clear understanding of the scope. The research reviewed some related studies carried out by others which include; Maccido M. Safiya (2011) who conducted her research on the "Assessment of the contributions of Women *Islamiyyah* Schools to the Development of Education in Kaduna state- Nigeria.' The researcher focuses her attention on how the *Islamiyyah* Schools contributed positively in the *Ibadat* (devotion) and social lives of Muslim women in the Emirate. Garba B. Muhammad (2004) also carried out a research titled: "The Development and Contributions of *Islamiyyah* Schools to Islamic Education in Kaduna State- A Case Study of Kaduna North Local Government Area." Liman G.A. (1984) also conducted his research on similar topic: "The Development and Contributions of *Islamiyyah* Schools in Sabon Gari Local Government Area of Kaduna State-Nigeria." The researchers focus their attention on how the *Islamiyyah* Schools in Kaduna North and Sabon Gari Local Governments Areas have contributed in educating the children of the Muslims in those areas.

However, the researches conducted above by Maccido, Garba and Liman left an important gap that needs to be bridged, which is the area of methodology of teaching and learning in *Islamiyyah* Schools in Zazzau Emirate of Kaduna State-Nigeria. For being the most important factor in developing Islamic education. This is because, methodology of teaching is a way in which teacher teaches and leaner learns. So, if the methodology of teaching is faulty, the learner's understanding of a concept would surely be minimal. That was the reason why this research was needed in order to

enhance teaching as well as learning in the *Islamiyyah* Schools of Zazzau Emirate. And on the other hand, to supplement the two researches mentioned earlier.

The chapter also presented the general overview of Zazzau Emirate, concept of education in Islam, meaning of Islamic education, aims and objectives of Islamic education, origin of Islamic education, the methodology of the Prophet (peace and blessings of Allah be upon him) in teaching Islam, the origin and development of Islamic learning centres, the establishment of Centres of learning during the time of the *Sahabah* (the companions of the Prophet S.A.W.) the establishment of Centres of learning during the time of the Umayyad, Abbasid, emergence in Africa and Hausaland. Qur'anic Schools and their methodology, *Ilm*/advanced Schools and their methodology, *Islamiyyah* Schools and their methodology, Islamic Scholarship of Zazzau Emirate, and lastly, origin of the *Islamiyyah* Schools in Zazzau Emirate were all discussed in this chapter.

2.1 An Overview of Zazzau Emirate

The name Zazzau refers to a Kingdom that has its capital City at Zaria in the present day. Zazzau is sometimes referred as *"Zeg-Zeg*", but *Zazzau* is the term commonly used and applied by the Hausa speaking people to describe the Kingdom. The people living within the Kingdom are called Zage-zagi (in a plural form) and they are mostly Hausa by tribe. The name Zazzau was gotten from the mighty Sword constructed during the reign of Kufena as its ruler, Danzau and named it (the Sword) *Zazzau*. This Sword was the first symbol of royalty that appeared in Zazzau before the coming of Gunguma the first *Habe* ruler. Dalhatu (2002:6) stated that:

> various traditions indicated that Zazzau emerged during the early primitive communities of Kufena, much earlier than the emergence of Gunguma as a ruler of Zazzau. The rulers of Kufena under Danzau were said to have constructed a mighty Sword from the rich iron found at the complex of Kufena rock. This mighty Sword was subsequently named Zazzau before the arrival of Gunguma. This Sword serves as a symbol of power and authority of the rulers of Kufena and it was the first prerogative of royalty in Zazzau kigdom.

Gunguma became the King of Zazzau as a result of heavy attack from the people of Gurara in the present day Birnin Gwari of Kaduna State. It has been said that the ancient communities of Kufena were heavily attacked by the people of Gurara. At that time, Bayajidda emerged in Daura and some of his sons were made rulers of some Hausa States, such as Kano, Katsina, Rano, etc. The emergence of Bayajidda, however, made the rulers of Kufena to appeal to Daura King during the reign of Bawo for military assistance. It was because of their request that Gunguma, the grandson of Bayajidda was sent to Kufena where he took over the leadership of communities at Kufena. Suleiman (2007:84) states that:

> …following an attack on the Zaria plains by the Gwaris in 535 A.H., which was equivalent to 1141 C.E of the Christian calendar, a delegation was sent by the Zazzagawa to Daura to seek for military assistance from Bawo who was then the reigning King. In response to this request, he appointed his son Gunguma to rule them. He also appointed sixteen other people to accompany his son to Zaria.

The rulers of Kufena handed over the sword, initially named Zazzau, as the symbol of his power and authority to rule over the land. As a result of this Gunguma was named Sarkin Zazzau. During the time of Gunguma and his successors, Zazzau kingdom and its contemporary Hausa States carried a large number of military campaigns in an attempt to extend their suzerainty. It was in this attempt that Kano, under the leadership of Kanajeji Dan Yaji (1390 – 1410), attacked Birnin Kufena, but was defeated by the forces of Zazzau. In the following year, Kanajeji resumed war with Zazzau. During the

encounter, the *Habe* ruler of Zazzau was killed and his forces scattered. Shortly after, the people of Kwararrafa known as Jukuns heavily attacked Zazzau and stationed their military forces at *Tudun Jukun*, and they defeated the forces of Zazzau. This devastating attacks, forced the *Habe* rulers of Zazzau under Nohir (1532 – 1535 C.E.) to withdraw from Kufena, the capital city of Zazzau to Turunku. These migrations made Turunku to become the second capital City of Zazzau after Kufena. The *Habe* rulers of Zazzau continued their leadership uninterruptedly at Turunku town. This made Zazzau to developed rapidly in commerce and agriculture. Zazzau became a Centre of commerce, being a junction for the people who came from Yoruba land, Nupe and so on. It was also a Centre of exchange of slaves and goods like salt and many other goods. Bello (n.d:77) reports that:

> Birnin Zaria developed as a big Centre of exchange in local ware such as slaves, pottery, sheep and textiles, and served as route junction for long distance trade such as from Yorubaland and Nupe, Sahara and other parts of Hausaland. This development in economic activities and probable attendant increase in the influx of people from various parts into Zaria might have necessitated the expansion of the capital itself through the construction of the new outer wall.

The development and expansion of Zazzau attracted many people to troop into the kingdom with their occupational varieties which led to the growth of crafts and industries. The population of the immigrants was highly increased in number leading to the shortage of water at Turunku as the capital of Zazzau. Bakwa Turunku as a ruler realized the danger that his people probably face in the future; he sent a large number of people under the leadership of his second daughter Hadijatu (Zariya) to re-establish the old capital that was abandoned as a result of series of attacks by the people of Kano and Kwararrafa.

However, there were two major reasons which made the King of *Zazzau* to relocate the capital of the kingdom from *Turunku* to the present day Zaria. These were water supply and the town itself. The town as the headquarters was too small for his people. This made them search for a better place that would be more conducive for them, and water was another factor that led to the relocation of the capital of the kingdom to the present day Zaria. There was scarcity of water at Turunku as the capital of the kingdom then. http://www.whenweruled.com/?p=84 stated that:

> Apparently, Turunku, the previous capital, lacked sufficient sources of water to support the growing needs of the commercial Centre. Then, probably, the royal palace of Zaria was founded.

Zaria became the third headquarters of the city of Zazzau, which was founded in the fifteenth century by Bakwa Turunku. According to Dalhatu and Hassan (2000:4):

> The establishment of the present day Zaria as the capital of Zazzau by the *Habe* was largely attributed to the rule of the twenty second (22) *Habe* ruler of Zazzau, Bakwa Turunku (1536-1539A.D). It should be noted that Bakwa Turunku was the father of two daughters, Amina and Zaria.

So, Bakwa Turunku was the father of Amina and Zaria, whom the new Capital City of Zazzau was named after her. The City was also established in the second half of the fifteenth century as it was observed by Suleiman (2007:90) "the foundation of *Birnin* Zaria as the capital city of the State of *Zazzau* was laid in the second half of the 15th Century".

However, Zazzau Emirate had the experience of two sets of administrations. These were the *Habe* and Fulani administrations. *Habe* administration started with the reign of Gunguma (the grandson of Bayajida) to the time or reign of Makau (1802-1804). All the Kings who ruled within the period of these two rulers were considered to be *Habe* Kings or rulers. According to Smith (1960:3) "…*Habe* Kings ruled in Zaria between 1486-1804…" However, by looking at this statement; we can now say *Habe* dynasty

lasted for almost five centuries, but was overthrown by the desciples (Malam Musa Bamalli and others) of Shaykh Uthman Ibn Fodio who started the Fulani dynasty in 1804. This was as a result of Makau's (the last Habe Ruler of Zazzau) refusal to accept the true teachings of Islam. Rather, he upheld the traditional way of worship and developed hatred for the religion of Islam. Dalhatu (2002:32) stated that:

> Makau completely reverted to paganism and almost openly declared Islam as none existent in Zazzau state. Matters became worse and continued to deteriorate when Makau remained decadent as a result of his brutal tendencies, corrupt practices and the dictatorial attitude of those who surrounded him.

With the above mentioned habits, it would be difficult for Makau to stay under the same umbrella with his people particularly Islamic Scholars of his time. However, *Habe* traditional religious belief system prevailed at Zazzau first before the arrival of Islam; and this religious belief system varies in Hausaland as the kingdoms varies, depending on the norms and customs of the society or the kingdom. Hausaland, including Zazzau, was known to have had worshipers of inanimate objects such as rocks, hills, trees, and even some popular bushes. The most prominent places of worship can be seen in Dalhatu (2002:25) where he said:

> Some of the widely recognized areas of this ancient mode of worship in Hausaland includes Dutsen Kwatarkwashi, where the worshipers of Magiro gained prominence; Dala and Gwauron Dutse in Kano, where Tsumburbura became established; Dutsen Kufena and Turunku in Zazzau which served as a special Centre for pilgrimage and popular shrine of Kukar Jangare, tomb of Durbita kusheyi in Katsina. The Iskoki were believed to be super natural forces capable of directing human affairs. They were also believed to be natural spirits that could bring disaster on human beings.

That was the beliefs of people in those days. To them, one could not do without attaching himself to anyone of the above mentioned belief systems; depending on the kingdom one belonged to. Zazzau, before the coming of Islam, was highly popular

because of the possession of the Kufena rock and Turunku which was a pilgrimage Centre then. People at that time believed that communication with *Ubangiji* could only be done through the *Iskokai* (spirits) which could only take place through *Bori* of the *Bokaye*. Bello (n.d) reported:

> It was believed that there was a belief in the high God or *Ubangiji* whose subordinate supernatural forces were nature spirits called *Iskoki* (inhabiting hills, rivers and forests). Communication with spirits was performed through *Bori* manned by *Bokaye*. This account for the fact that the earlier *Birane* (Cities) were built around the great Rocks of Kufena and Turunku, which were the dwelling places of the spirits.

The claim of Bello may be true, when we look at the first headquarters of Zazzau Kingdom. The first headquarter was Kufena, and people settled there for many years even before Gunguma as the first *Sarkin* Zazzau (Ruler of Zazzau). Also the sword given to Gunguma as the sign of his power and authority was made by the rulers of Kufena before him, which was made with the iron discovered at Kufena Rock. This iron probably discovered by the worshipers of the *Iskoki* (inhabitant) of the Kufena Rock. Also when attacks became frequent in the kingdom, the headquarters was moved to Turunku which was probably have been the dwelling place of Iskoki to them.

However, by looking at the above quotation, we can say that: people offered sacrifices to the *Iskoki* in order to achieve success in life. *Bokaye* were consulted highly on the issues that had to do with disaster in a society or individuals in those days. It was under this circumstance that the religion of Islam arrived in *Hausaland*, including *Zazzau* Kingdom.

2.2 Introduction of Islam into Zazzau Emirate

According to Smith (1960:3) Islamic influence reached Zaria, the capital of Zazzau, from the North by way of the *Habe* states of Kano and Katsina to which also came

camel caravans with salt and other products from the Sahara and beyond returning with grain, slaves, leather, cloth e.t.c. Fafunwa(1974:54) in Eliasu (2015:57-58) stated that "the importation or spread of Islam in Hausaland was as a result of the activities of Scholars and traders respectively".

From the foregoing sayings, Islam could be said to be introduced into Zazzau through Scholars and traders who came to Hausaland for business dealings. This brought about their interaction with the settlers of Hausaland. On the other hand, Scholars participated in the introduction and spread of Islam to Africa which was extended to Hausaland.

There are divergent of opinions on the arrival of Islam into Zazzau Kingdom, as in the following deliberations:

According to Bello (n.d) Islam came to Zazzau during the reign of Muhammad Rabo in the second half of the 15th century; while, in Ilori's perception; People of Zazzau accepted Islam willingly without cohesion in 5th century A.H" (11th century C.E.) (Ilori, 1981:32).

But, to Asante (2007:149), Islam conquered the Hausa states in the fourteenth century. According to Dalhatu (2002:27) "…Islam was said to have reached Zazzau about twenty years later, which was most likely transmitted from Borno between the period of 1515-1530 C.E. The differences in the opinions indicate that there was no unanimity on the period for the arrival of Islam into Zazzau emirate. Perhaps, the difference between Bello and Asante could be on perception of Zazzau in Hausland and hence the introduction of Islam into Hausaland in 14th Centuary was applicable to Zaria or in the perception of when Islam exactly entered Zaria as entity. The difference could also be attributed to the perception on the acceptance of Islam by the leadership in Zazzau and acceptance of Islam by individuals if relation of Zazzau and Kano in business was

viewed, most likely Islam came into Zaria much earlier before the acceptance of leadership.

In a nutshell, the religion of Islam was introduced into Zazzau Kingdom many years before the Jihad of Uthman Ibn Fodio. Evidence has shown that, Zazzau Kingdom was known to be a Centre for Islamic education since before the Jihad of 1804. But, it became highly pronounced after the Jihad, when the Sheikh's students some of whom were Fulani ascended the Throne of Zazzau Emirate. Some of the Emirs of Zazzau from the Fulani dynasty came to Zazzau to seek for Islamic Education, but eventually they were made to be Emirs of Zazzau. Dalhatu and Hassan (2000:11) stated that:

> it is recorded that Mallam Musa Bamalli, a flag bearer and founder of Mallawa ruling house, had earlier been in Zaria where he studied together with Malam Abdulkarim (founder of *Katsinawa*) at the house of *Limamin Kona*.

Education of this type continued to prevail in Zazzau Emirate even after the colonial period. But, before the British colonial masters arrived in Zazzau Emirate, Christian missionaries had already introduced Western Education in the Emirate. But it was vehemently rejected by the Muslims, which as a result of that named it *Boko* (something which is anti-Islam). Aminu (1993:88) stated that:

> Western Education or simply as it is usually understood, or to be more local and down-to-earth, *boko*, is by no means anti-Islam.

To them, this form of education should not be sought in order not to take away the Muslim believers from the real education, which was designed to teach the believers how to pray, fast and other forms of *Ibadat* (worship).

2.3 Concept of Islamic Education

Islamic education is a way of learning and pasing whatever is learnt in such a way that Allah (S.W.T.) is regarded as the only Creator of everything and Muhammad (peace and blessings of Allah be upon him) as his Messenger. According to Haque (2010:3)

> Islamic education is a system of learning which is to be developed and disseminated in a manner that recognizes Allah (S.W.T.) as Lord and Creator of the Universe and man as His servant as well as Allah's vicegerent on earth. This knowledge is to be utilized in accordance with His will and any endeavour in this regard is to be considered as an act of *Ibadah* (worship).

By looking at the above quotation, Islamic education is a way of guiding people to know Allah as the Creator of the Universe and the only One Who deserves to be worshiped, and he (man) is to be Allah's vicegerent on earth as well as to consider whatever he is doing for the sake of Allah as an act of worship.

2.4 The Origin of Islamic Education

The origin of Islamic education can be traced back to the time of the holy Prophet (peace and blessings of Allah be upon him). The Qur'an was revealed by Allah to His Prophet and Messenger Muhammad (peace and blessings of Allah be upon him) as a source of guidance to mankind and *Jinns*. The Prophet (peace and blessings of Allah be upon him) as the teacher to the *Sahaba* taught them the mode of the Qur'anic recitation as well as the rulings contained in the verses revealed. The Prophet (peace and blessings of Allah be upon him) received the revelation of the Holy Qur'an through Angel Jibril. He gathered his companions at *Daru al-Arqam Ibn Abu al Arqam* at Makkah and taught them the Qur'an and other aspects of religion, which included *Salat* (prayer) and also how to accept Islam through the pronouncement of *Kalimatu shahdad* (the testimony that there is no any other deity worthy to be worshiped except Allah). During the early mission of Islam, Prophet (peace and blessings of Allah be upon him) used to gather

his earlier companions in *Daru al-Arqam ibn Abi al-Arqm* in Makkah and taught them Qur'an, prayer and the doctrine of Islam as he learnt from the angel Jibril (A.S); (Ilori 1981:58) .

However, this made some of the companions of the Prophet (peace and blessings of Allah be upon him) to memorize as well as teach the Glorious Qur'an and other aspects of the religion after his death. The Prophet (peace and blessings of Allah be upon him) was the first to teach the Qur'an, *Aqeedah* (Islamic belief system) as fields of knowledge. Thus, the position of the Prophet (peace and blessings of Allah be upon him) as a teacher made him to explain the Qur'an clearly to the level of understanding of his students as instructed by Allah (SWT) in the following Qur'anic command:

ۗ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾ النحل: ٤٤

… And We have also sent down to you (O Muhammad صلى الله عليه وسلم) the *Dhikr* [remainder and the advice (i.e. the Qur'an)], that you may explain clearly to men what is sent down to them, and that they may give thought.(An-Nahl,16:44)

The explanation given by the Prophet (peace and blessings of Allah be upon him) on the details of the Qur'an in verbal expression and by action is what is referred to as *Hadith*. The explanation to the content of the Qur'an at times comes up either as a result of the companion's question on one thing or the other or whenever the Prophet (peace and blessings of Allah be upon him) wants to teach them new idea. The companions of the Prophet (peace and blessings of Allah be upon him) were listening to the Prophet's talks or seeing his actions or his judgment and remains in their memories, narrates it to the Companions (may Allah be pleased with them all) that were absent from the Prophet's School. And also the same thing applied to the *Tabi'un* (the successors of the Companions of the Prophet), where they narrated the *Ahadith* of the

Prophet (peace and blessings of Allah be upon him) through the Companions of the Prophet (peace and blessings of Allah be upon him). (Namir 1987:49):

The Prophet (peace and blessings of Allah be upon him) was therefore the guidance of all aspects of religion to the Sahabah, and the Sahabah fully comprehend the teachings of the Prophet (SAW) and perfectly pass it to the next generations.

The attainment of proper knowledge by the *Sahabah* (may Allah be pleased with them) sometimes enabled them to resort to *Ijtihad* in the absence of the Prophet (peace and blessings of Allah be upon him) or when there was no clear injunctions from either the Qur,an or Hadith, this promoted the development of *Fiqh* as a field of study. The following narration buttresses the nature of the Sahabah Fiqh:

> عن عمار بن ياسر رضي الله عنهما قال: بعثني رسول الله صلى الله عليه وسلم في حاجة, فأجنبت, فلم أجد الماء, فتمرغت في الصعيد, كما تمرغ الدابة, ثم أتيت النبي صلى الله عليه وسلم, فذكرت له ذالك, فقال: إنما كان يكفيك أن تقول بيديك هكذا, ثم ضرب بيديه الأرض ضربة واحدة, ثم مسح الشمال على اليمين و ظاهر كفيه و وجهه
>
> Narrated Ammar bin Yasir (May Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) sent me on an errand, then I had ejaculation (in my sleep) and I did not find water. (For performing Tayammum) I rolled on the soil like an animal, then I returned to the Prophet (peace and blessings of Allah be upon him) and mention that to him. He (peace and blessings of Allah be upon him) said, "It was sufficient for you to do with your hands this way". He then struck his hands once on the soil and then rubbed the left hand on the right and the exterior part of his palms and his face. (Bukhari vol. 1.337)

Another example of Sahabah fiqh deliberation was the situation when the Prophet (peace and blessings of Allah be upon him) wanted to send Mu'az Ibn Jabal to Yemen as Governor, the Prophet (peace and blessings of Allah be upon him) asked him some

questions about how he will judge cases brought to him. Mu'az replied that, he will use his Ijtihad through his explanation of evidence from the Qur'anic verses and the *Sunnah* of the Prophet (peace and blessings of Allah be upon him) when there is no clear evidence from the Qur'an and Hadith. The Prophet (peace and blessings of Allah be upon him) became happy and confirmed his opinion.

Furthermore, the *Sahabah* (may Allah be pleased with them) expanded their knowledge of religion through asking questions and deliberations on issues before the Prophet (peace and blessings of Allah be upon him) who later intervened to answer the questions raised by quoting some relevant verses of the Glorious Qur'an, this process later developed as *Tafseer* (exegesis of the Glorious Qur'an) after the death of the Prophet (peace and blessings of Allah be upon him). Ibn Abbas was known to have excelled in this among the *Sahabah* (may Allah be pleased with them all).

The *Seerah* of the Prophets (A.S.) and other histories revealed to the Prophet (peace and blessings of Allah be upon him), were clarified by the Prophet (peace and blessings of Allah be upon him) to give it a better picture for easy comprehension of the message of the Qur'an. Of course, not only the revealed stories of the past are providing knowledge but are also resource of guidance. The Qur'an stated that:

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ هود: ١٢٠

> And all that we relate to you (O Muhammad S.A.W.) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for believers. (Qur'an, 11:120)

Example of this can also be found in the *Hadith of Ummu* Zar,in (Sahih Muslim,vol,4 pg:1896 no, 2448) .

In a nutshell, the Prophet (peace and blessings of Allah be upon him) taught all what man need to know for his progress and guidance in this life and the later life. The *Sahabah* (R.A) who were keenly interested to learn became more inquisitive and hence comprehend a better knowledge, which was transmitted generations after generations for the guidance of Muslims.

2.5 Meaning of Islamic Education

Islamic Education could be understood as the acquisition of knowledge, skills and values by considering the principles of *shariah* (Islamic law). This will give the students an idea of acquiring the knowledge not merely to satisfy their worldly benefits, but to develop as rational, righteous beings and brings about the spiritual, moral and physical welfare of their families as well as other people in general. Husain and Ashraf (1979:1) stated that:

> Islamic Education is an education which trains the sensibility of pupils in such a manner that in their attitude to life, actions, decisions, and approach to all kinds of knowledge, they are governed by the spiritual and deeply felt ethical values of Islam.

Islamic education covers all human endeavors, be it religious, social, political as well as economical. That is to say, there is no aspect of life which is left untouched by Islam as the most complete way of life.

2.6 Aim and Objectives of Islamic Education

Aim could be understood as things that you want to achieve as a result of something in the future, while objectives are something you want to achieve instantly. Islamic education aims at achieving the following as stated by Attas (1979:i):

> The aim of Muslim education is the creation of the "good and righteous man" who worships Allah in the true sense of the term, builds up the structure of his earthly life

> according to *Shariah* (Islamic law) and employs it to subserve his faith.

The main purpose of Islamic education is to produce a good man both morally and spiritually, who serves Allah in accordance with the Islamic law. Through education of this type, a man shall get to know that his knowledge may be meaningless if he lacks *adab* (good manners) as well as failure to know how Allah (S.W.T) should be served in the true sense. Through the education a man would also get to know his position as a member of the community and the contribution he can give to the community, as well as learn how to interact with other members in the community. When *adab* is missing in man's education, justice too would surely be missing from that community because, *adab* is part of the aims of Islamic education as in the above quotation. The loss of *adab* among people can also bring confusion in the knowledge of Islam, which can result to injustice in the community; and injustice in the community gives room to the emergence of bad leaders in the communities we live in. So, failure to understand the aims and objectives of Islamic education may put our communities into problem of giving room for bad leaders who are ignorant of the religion to emerge. That is why Islamic education aims at producing well-mannered people that are rational and just in all aspects as stated by Aroosi (1980:122):

> Islamic education aims at creating a type of thinking and a pattern of study which should be the basis of human behavior and its peculiarity in relation to all activities undertaken as prescribed by Islamic jurisprudence.

The above quotation also shows that the aim of Islamic Education is to impart knowledge to the people, on how to worship Allah the way He commanded us to worship Him; as well as groom them to be good Muslims in the community. This can be through educating them on how to discharge their responsibilities as Allah's vicegerents on earth by commanding people to do what is recommendable and leave what is evil (*al Amr bil Ma'ruf Wannahyi Anil Munkar*).

2.8 Methodology of the Prophet (S.A.W.) in Teaching Islam

The methodology of teaching Islamic Studies can be traced back to the period of the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) used various methodologies in teaching his companions. That was why they were able to attain high position in learning and hence became ambassadors of teaching and spreading of Islamic studies after the demise of the Prophet (peace and blessings of Allah be upon him). The approach of the *Sahabah (R.A.)* in teaching Islamic studies made others to accept the religion of Islam as the only way of life. Thus, applying different methods in teaching makes teaching as well as learning easier, for both the teacher and the students. The Prophet (peace and blessings of Allah be upon him) used to repeat words of his instruction thrice in order to stick in the memory of the listener, he also used to draw lines on the earth when giving examples and turn in preaching in some days. He (the Prophet) sometimes used to test the intelligence of his companions by asking them some philosophical questions and explains to them when/if they don't know. Ilori (1981:76-77)

The Prophet (peace and blessings of Allah be upon him) used different methodologies in teaching his students (the companions) by considering the situation or category of people sitting before him, in relation to their distinctive personalities, talents, strengths and weaknesses.

The following methods of teachings were used by the Prophet (peace and blessings of Allah be upon him) as could be observed from the above submission of Ilori:

i- Teaching through repetition of his sayings ii- teaching by description iii- teaching through questioning iv- teaching by listening v- teaching by practical demonstration vi- teaching through citation of narrations (Qasas)

i. Teaching Through Repetition of his Sayings

The Prophet (peace and blessings of Allah be upon him) used this method in teaching his companions. He sometimes used to repeat his words of instruction three times or even more than that for the companions to master and comprehend the lesson very well. A good example could be seen in the *Hadith* where Anas was reported to have said:

> عن أنس عن النبي صلى الله عليه وسلم (أنه كان إذا تكلم بكلمة أعادها ثلاثا حتى تفهم عنه، وإذا أتى على قوم فسلم عليهم ثلاثا).
>
> Narrated Anas (may Allah be pleased with him) said: Whenever the Prophet (peace and blessings of Allah be upon him) spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him… (Bukhari, vol. I pg 77:95).

This type of teaching methodology could make issue(s) that need to be cleared for the listeners to be well cleared, in order not to be misinterpreted by others. Repeating the words of instruction for more than once makes those students with hearing problem hears and comprehends well, and when they are asked to repeat it, they would be able to repeat what was exactly said by the teacher.

Another example where the Prophet (peace and blessings of Allah be upon him) repeated his words of instruction more than once is when he wanted to make an emphasis on something he repeats it thrice. This was narrated by Abu Shurayh where the Prophet (peace and blessings of Allah be upon him) was reported to have said:

> عَنْ أَبِي شُرَيْحٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَاللَّهِ لاَ يُؤْمِنُ، وَاللَّهِ لاَ يُؤْمِنُ، وَاللَّهِ لاَ يُؤْمِنُ» قِيلَ: وَمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لاَ يَأْمَنُ جَارُهُ بَوَايِقَه».
>
> Narrated Abu Shurayh: The Prophet said: “By Allah, he does not believe!, “By Allah, he does not believe!, “By Allah, he does not believe!” it was said, “who is that, O Allah’s Apostle?” He said, “That person whose neighbor

does not feel safe from his evil." (Bukhari vol.8 pg.28 no.45).

The Prophet (peace and blessings of Allah be upon him) repeated this three times in order to emphasize on its importance and make it clear for the believers to know that all forms of cheats are prohibited by Allah. Good Muslims therefore, must endeavour to abstain from all prohibitions. In this regard, the Prophet (peace and blessings of Allah be upon him) commanded the Muslims to be kind and generous to all people especially their neighbours.

Another example where the Prophet (peace and blessings of Allah be upon him) repeated his instruction three or more times as in the following narration reported by Abu Bakr (R.A):

عن عبد الرحمن بن أبي بكرة، عن أبيه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " أَلاَ أُنَبِّئُكُم بِأَكْبَرِ الكَبَائِرِ؟ ثَلاثًا، قُلْنَا: بَلَى يا رسول الله، قالَ: الإِشْرَاك بِالله وعُقوقُ الوَالِدين، وكان مُتَكِئًا فَجَلَسَ فقال: أَلا وقول الزُّور، وشهادة الزُّور، أَلا وقول الزُّور، فما زال يَقُولُها حَتَّى قُلْتُ لا يَسْكُتْ".

Narrated Abu Bakr (R.A): Allah's Apostle (SAW) said thrice, shall I not inform you of the biggest of the great sin?" We said, "Yes' To join partners in worship with Allah; to be undutiful to one's parents." The Prophet (S.A.W) sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and forge witness." The Prophet (S.A.W.) kept on saying that warning till we thought that he would not stop." (Bukhari vol.8 p.7 no.8).

The Prophet (peace and blessings of Allah be upon him) imbibed the habit of repeating some important points because of their importance. Committing sin(s) is generally forbidden in Islam, and these sins are classified into some classes which include major and minor sin(s). Among the major sins there are some that are considered to be very

grievous. For instance, forged statement or false witness is considered among the grievous sins in the *Hadith*. Similarly, the Prophet (peace and blessings of Allah be upon him) asked the people who assembled during his last sermon whether he had conveyed Allah's message to them. He repeated this three times. The following narration buttresses the statement:

> عن أبي شريح قال: قال النبي صلى الله عليه وسلم :(ألا هل بلغت ؟ ثلاثا).
>
> From Abu Shurayh that the Prophet (peace and blessings of Allah be upon him) says this thrice: "Haven't I conveyed Allah's message (to you?). (Bukhari, vol:I pg 82-83:105).

The act of repetition of a statement by a teacher would help the slow learners and those with hearing difficulties to be carried along with his fellow class mates; and this may bridge the gap between the slow and the fast learners in the class and may equally boost learning interest.

Perhaps, this method of teaching used by the Prophet (peace and blessings of Allah be upon him) in those days is what the contemporary educationists are now referring to as Repetition Method.

ii. Teaching by Description

The Prophet (peace and blessings of Allah be upon him) also used this method, by way of drawing a diagram in order to assist his students to understand the lesson easily. A good example of this could be given by looking at the incident that happened when the Prophet (peace and blessings of Allah be upon him) was describing the straight path that would lead to paradise for whoever follows it. This description was given by the Prophet (peace and blessings of Allah be upon him) when he was giving the commentary of the verse that says;

وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾ الأنعام: ١٥٣

And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqun* (the pious)." (Quran,6;153).

Description or using an indicator in teaching aid clarifies ambiguities and lead to a better understanding. The Qur'an in many places has strengthened this method. And the importance of this method made the Prophet (peace and blessings of Allah be upon him) to convey many of his teachings through this method. The Prophet (peace and blessings of Allah be upon him) gave a lot of emphasis to this method even to the understanding of his mission in relation to the preceded Prophets (A.S). He said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ مَثَلِي وَمَثَلَ الأَنْبِيَاءِ مِنْ قَبْلِي، كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ، وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبِنَةُ؟ قَالَ: فَأَنَا اللَّبِنَةُ وَأَنَا خَاتِمُ النَّبِيِّينَ

Narrated Abu Hurairah (R.A) that the Prophet (SAW) said: My similitude in comparison with the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say, 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets**."** (Al-Bukhari, vol. 4 pg. 483 no. 735)

iii. Lecture Method

The Prophet (peace and blessings of Allah be upon him) used this method in teaching his companions. This could be the *Jumu'ah* sermon or speeches that are delivered

occasionally. Sometimes, he delivered with the intention to give orientation on an impending danger or to give encouragement on something which is vital. Sometimes, the Prophet (peace and blessings of Allah be upon him) gives sermon in order to pass words of admonishment about the religion in particular or on things that have to do with daily lives in general. In this regard, Umar bin al-khattab (may Allah be pleased with him) was said to have attributed the following narration to the Prophet (peace and blessings of Allah be upon him):

عن عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ لَدُنْيَا يُصِيبُهَا، أَوْ إِمْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

Narrated Umar bin Al-Khattab (may Allah be pleased with him) said: I heard Allah's Apostle saying, "Deeds (their correctness and rewards) depend upon intentions, and every person gets, but what he has intended. So, whoever emigrated for worldly benefits or for a woman to marry, his emigration is for what he emigrated for. (Bukhari , vol.1 p.1 no. 1).

The *Hadith* was reported by Umar (R.A) as presented by the Prophet (peace and blessings of Allah be upon him) through *khutbah* (sermon) he delivered, this method drew the attention of listeners and hence laid to the proper comprehension of the message. The following narration reported by al-Irbad Ibn Sariya (may Allah be pleased with him) further expatiates the method:

وَعَنْ الْعِرْبَاضِ بْنِ سَارِيَةَ – رضي الله عنه – قَالَ: " صَلَّى بِنَا رَسُولُ الله –صلى الله عليه وسلم – صَلَاةَ الصُّبْحِ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ , فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً (وَجِلَتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ , فَقُلْنَا: يَا رَسُولَ اللهِ وَعَظْتَنَا مَوْعِظَةَ مُوَدِّعٍ..."

> Narrated Irbadh bin Sariyah (may Allah be pleased with him) said: The Messenger (peace and blessings of Allah be upon him) gave us a sermon at which our hearts were terribly afraid and our eyes shed tears. We said: "Oh Messenger of Allah it seems as if this were a farewell sermon…" (vol. 1 pg: 349 no: 2676)

The aforementioned method of teaching used by the Prophet (peace and blessings of Allah be upon him) correspond with what the contemporary educationists refer as Lecture Method. According to N.T.I manual (n.d:59)

> Lecture Method is a process whereby the teacher verbally delivers a pre-planned body of knowledge to his students. The teacher talks while the students listen and jot down points.

iv. Teaching by Questioning

The Prophet (peace and blessings of Allah be upon him) used this method while teaching his companions. This is a process whereby the Prophet (peace and blessings of Allah be upon him) used to ask his companions questions in order to draw their full attention towards an important issue which needs proper understanding. Example of such questions can be seen in the *Hadith* narrated by Abu Hurairah where Allah's Messenger (peace and blessings be upon him) was reported to have said:

> عَن أبي هُرَيْرَة رَضِي الله عَنهُ أَن النَّبِي صلى الله عَلَيْهِ وَسلم، قَالَ: أَتَدْرُونَ من الْمُفلس؟ قَالُوا: الْمُفلس فِينَا يَا رَسُول الله لَا دِرْهَم لَهُ وَلَا مَتَاع، قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم: الْمُفلس من أمتِي من يَأْتِي يَوْم الْقِيَامَة بِصَلَاة وَصِيَام وَزَكَاة، وَيَأْتِي قد شتم هَذَا وَقذف هَذَا وَسَفك دم هَذَا وَضرب هَذَا، فيقعد فيقتص هَذَا من حَسَنَاته وَهَذَا من حَسَنَاته، فَإِن فنيت حَسَنَاته قبل أَن يقْتَصّ مَا عَلَيْهِ من الْخَطَايَا أَخذ من خطاياهم فَطرح عَلَيْهِ ثمَّ يطْرَح فِي النَّار.

> Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: "Do you know who is a poor?' They (the Companions of the Holy Prophet) said, 'A poor man amongst us is one who has neither *Dirham* with him nor wealth.' He (the Holy Prophet) said, 'The poor of my *Ummah* would be he who would come on the Day of Resurrection with prayers and fasts and *Zakah* but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then sins would be transferred (from the abused accounts') and entered in (his account) and he would be thrown in the Hell-Fire." (Muslim, vol.iv p.1366 no.6251)

The Prophet (peace and blessings of Allah be upon him) asked the question in order to know their perception and understanding before presenting to them what is contrary to their opinion. This is a process of establishing a new fact or contrary opinion easily. The following narration buttresses the statement:

> عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ: ذَلِكَ يُبْقِي مِنْ دَرَنِهِ " قَالُوا: لاَ يُبْقِي مِنْ دَرَنِهِ شَيْئًا، قَالَ: «فَذَلِكَ مِثْلُ الصَّلَوَاتِ الخَمْسِ، يَمْحُو اللَّهُ بِهِ الخَطَايَا»
>
> Narrated Abu Huraira: I heard Allah's Apostle saying: "if there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said , "Not a trace of dirt would be left." The Prophet (SAW) added, "That is the example of the five prayers with which Allah annuls evil deeds." (Bukhari, vol.1 pg.401 Hadith: 506)

This process helps in widening the scope of learning and building interest in students in making a further research in everything. The Qur'an states:

وَإِذَا جَآءَهُمۡ أَمۡرٞ مِّنَ ٱلۡأَمۡنِ أَوِ ٱلۡخَوۡفِ أَذَاعُواْ بِهِۦۖ وَلَوۡ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُوْلِي ٱلۡأَمۡرِ مِنۡهُمۡ لَعَلِمَهُ ٱلَّذِينَ يَسۡتَنۢبِطُونَهُۥ مِنۡهُمۡۗ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ لَٱتَّبَعۡتُمُ ٱلشَّيۡطَٰنَ إِلَّا قَلِيلٗا

﴿٨٣﴾ النساء: ٨٣

When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they have referred it to the Messenger (S.A.W) or to those charged with authority among them, the proffer investigators would have understood it from them. (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitan (Satan), except a few of you. (An-Nisa',4:83)

The above Qur'anic verse further strengthened the fact that a person may have a wrong perception on an issue, but if makes a reference to the learned ones it is there he will be clarified on what he perceived. In a similar narration as indicated below, the Prophet (peace and blessings of Allah be upon him) asked a question in order to test the intelligence of the companions and to re-direct them to an established fact.

عن ابْنَ عُمَرَ رضي الله عنهما قالُ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أخبروني بشَجَرَةٍ مَثَلُهَا مَثَلُ المُسلمِ تؤتي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا, وَلَا تُحَتُّ وَرَقُهَا. فَوَقَعَ فِي نَفْسِي النَّخْلَةَ فَكَرِهْتُ أَنْ أَتَكَلَّمَ ثُمَّ أَبُوبَكرٍ وعُمَر. فَلَمَّا لَمْ يَتَكَلَمَا قال النَّبِيُّ صَلَّى الله عَلَيه وَسَلَّم: هِيَ النَّخْلَةُ. فَلَّما خَرَجْتُ مَعَ أَبِي قُلْتُ: يَا أَبَتَاه، وَقَعَ فِي نَفْسِي النّخْلَة. قَالَ: ما مَنَعَكَ أَنْ تَقولَها؟ لَو كُنتَ قُلْتَها كَانَ أَحبَّ إِليَّ مِنْ كَذَا وكَذَا. قَالَ: مَا مَنَعَنِي إلاّ أَنّي لَم أَرَكَ وَلا أَبَابَكْرٍ تَكَلَّمْتُمَا فَكَرِهْتُ.

Narrated Ibn Umar: The Prophet said: "Inform me of a tree which resembles a Muslim, giving its fruits at every season by the permission of its Lord, and the leaves of

which do not fall." I thought of the date-palm tree, but I disliked to speak because Abubakar and Umar were present there. When nobody spoke, the Prophet said, "It is the date-palm tree" When I came out with my father, I said: "O father! It came to my mind that it was the date-palm tree." He said, "What prevented you from saying it?" had you said it, it would have been dearer to me than such-and-such a thing (fortune). I said "nothing prevented me but the fact that neither you nor Abubakr spoke, so I dislike to speak (in your presence). (Bukhari vol.8 pg.106, Hadith, 165).

The ethics of learning is indicated in this narration where respect is maintained among the students and not quickly jump into responding to a question posed by a teacher without pondering at a certain moment. The following narration substantiates the statement:

In another narration the Prophet (SAW) said:

مَثَلُ المُؤْمِنِ كَمَثَلِ شَجَرَةٍ خَضْرَاءَ، لاَ يَسْقُطُ وَرَقُهَا وَلاَ يَتَحَاتُّ» فَقَالَ القَوْمُ: هِيَ شَجَرَةُ كَذَا، هِيَ شَجَرَةُ كَذَا، فَأَرَدْتُ أَنْ أَقُولَ: هِيَ النَّخْلَةُ، وَأَنَا غُلاَمٌ شَابٌّ فَاسْتَحْيَيْتُ، فَقَالَ: «هِيَ النَّخْلَةُ» وَ عَنْ ابْنِ عُمَرَ: مِثْلَهُ، وَزَادَ: فَحَدَّثْتُ بِهِ عُمَرَ فَقَالَ: لَوْ كُنْتَ قُلْتَهَا لَكَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا.

The example of a believer is like a green tree, the leaves of which do not fall." The people said: "It is such-and-such tree; it is such and such tree." I intended to say that it was the date-palm tree, but I was a young boy and felt shy (to answer). The Prophet said: "it is the date-palm tree." Ibn Umar added, I told that to Umar who said: "Had you said it, I would have preferred it to such-and-such a thing. (Bukhari vol.8 pg.91 Hadith, 143)

This process of teaching displayed by the Prophet (peace and blessings of Allah be upon him) is what is referred to in the contemporary by the secular educationists as Questioning Method. According to Mezieobi (2013:84):

> Questioning method is a democratic teaching method in which all human actors in the teaching-learning processes students, teachers and resource persons pose questions towards satisfying their instruction needs or facilitating learning.

A teacher can begin with a question or in the course of the teaching or at the end of the lesson as observed by Okafor (2008:76) "questions are useful to each stage of instructional act- at the beginning, in the course of the lesson, and at the end of the lesson.

v. Teaching Through Citation of Narrations (Qasas)

Prophet (peace and blessings of Allah be upon him) used this method in teaching his companions. The narrations could be the stories of the past Prophets and their nations or some groups/individuals or places. Example of this method is in the popular *Hadith* narrated by Ummu Zar' where the Prophet (peace and blessings of Allah be upon him) narrated a story:

عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: جَلَسَ إِحْدَى عَشْرَةَ امْرَأَةً، فَتَعَاهَدْنَ وَتَعَاقَدْنَ أَنْ لَا يَكْتُمْنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا. قَالَتِ الْأُولَى: زَوْجِي لَحْمُ جَمَلٍ غَثٍّ، عَلَى رَأْسِ جَبَلٍ لَا سَهْلٌ فَيُرْتَقَى، وَلَا سَمِينٌ فَيُنْتَقَلَ. قَالَتِ الثَّانِيَةُ: زَوْجِي لَا أَبُثُّ خَبَرَهُ، إِنِّي أَخَافُ أَنْ لَا أَذَرَهُ، إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ وَبُجَرَهُ...

قَالَتْ عَائِشَةُ: قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «كُنْتُ لَكِ كَأَبِي زَرْعٍ لِأُمِّ زَرْعٍ»

> Narrated Aisha: "Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, "my husband is like the meat of a slim weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put with the trouble of fetching it." (i.e. her husband is badly behaved, worthless, arrogant and miserly). The second one said: "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits."…

Aisha then said: Allah's Apostle said to me, "I am to you like Abu Zar' to Ummu Zar'." Muslim (vol.4 pg: 1896 no. 2448)

The wisdom behind presentation of stories of the past that are relevant to the topic of discussion is to allow people to understand the lessons or extract a lesson by themselves. The Qur'an states:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِۦ لَمِنَ ٱلْغَٰفِلِينَ ﴿٣﴾ يوسف: ٣

We relate to you (Muhammad S.A.W.) the best of stories through our Revelations to you, of this Qur'an. And before this (i.e before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'an). (Yusuf, 12:3)

Stories or citations of events are to allow people to carefully study the consequences of an event, which is one of the effective ways of guidance. The Qur'an states:

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾ الإسراء: ٨٩

And indeed, We have fully explained to Mankind, in this Qur'an, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief. (Al-Isra',17 :89)

Perhaps, this method of teaching used by the Prophet (peace and blessings of Allah be upon him) in those days is what the contemporary educationists are now referring to as Story-Telling Method as outlined by Mezieobi (2013:55-56) which include: Lecture method, Storytelling method, Illustration method, Demonstration method, Projects method, Inquiry method, Question method, Problem-solving method, Discussion method and Dramatization method.

vi. Teaching through Practical Demonstration (Fi'il)

The Prophet (peace and blessings of Allah be upon him) used this method in teaching his companions. This tells you that, in teaching, there are things that are required to be

put into practice for the learners to understand the concept very well; and this method is one of the most effective ways of teaching. This method was used by the Prophet (peace and blessings of Allah be upon him) in many occasions. The Prophet was reported to have demonstrated for his companions, how prayers should be done as it is in the popular *Hadith* that says:

حَدَّثَنَا مَالِكُ بْنُ الحُوَيْرِثِ، قَالَ: أَتَيْنَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَفِيقًا، فَلَمَّا ظَنَّ أَنَّا قَدِ اشْتَهَيْنَا أَهْلَنَا – أَوْ قَدِ اشْتَقْنَا – سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ قَالَ: ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ وَمُرُوهُمْ، – وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لاَ أَحْفَظُهَا، – وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ

Narrated Malik Ibn Huwayrith: we went to Prophet (SAW) and we were all young men and of about the same age and stayed with him for about twenty nights. The Prophet (SAW) was very merciful. When he realized our longing for our families, he asked about our homes and the people there and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He also mentioned some other things which I have (remembered or forgotten). The Prophet then added, "Pray as you see me praying and when it is the time for the prayer, one of you should pronounce the *Adhan* and the oldest should lead the prayer. (Bukhari, vol.1 pg.369 no.653)

The Prophet (may Allah be pleased with him) explained every aspect of Salat (prayer) verbally and by practical demonstration. For instance, in the Hadith of Musi'u Salat, the Prophet explains all the activities of Salat verbatim. However, the practical demonstration captured both the sight and the sense and hence makes learning to be more comprehensive and permanent.

The companions of the Prophet (peace and blessings of Allah be upon them) also taught the younger generation (the *Tabi'in* i.e the successors of the Prophet's companions). This could be seen when we look at the way Uthman bn Affan (may Allah be pleased with him) demonstrated how ablution should be performed for his students. Uthman bn Affan (may Allah be pleased with him) practiced how ablution should be performed as he learnt from the Prophet (peace and blessings of Allah be upon him) in the *Hadith* of Muslim (Muslim, vol:3:74:226). Infact teaching by practice engages both the eyes and the ears, which helps a lot to the mind of the learner to remember what he learnt.

Perhaps, this method of teaching used by the Prophet (peace and blessings of Allah be upon him) in those days is what the contemporary educationists are now referring to as Demonstration Method. Demonstration method according to Palmer (2004; 31) "is the method that involves the teacher making and showing example by actively demonstrating a step by step procedure in accomplishing a task, while the students watch attentively; after which students are made to produce theirs".

In this method of teaching, the teacher shows his students how to perform an activity and the students watches attentively, and the teacher may subsequently ask the students to do the same. The teacher goes round to see and correct those that do not do it well.

These are some of the methods of teaching used by the Prophet (peace and blessings of Allah be upon him) in teaching his companions (may Allah be pleased with them all) as the first set of students in this field. The companions (may Allah be pleased with them all) also, understood the lesson and passed what they have learnt from him to the generation that followed them. The techniques used by the Prophet (peace and blessings of Allah be upon him) in teaching, made Islam to be propagated and accepted rapidly during his time. These methods were also applied by his companions (may Allah be pleased with them all) as in the *Hadith* of Uthman (may Allah be pleased with him)

mentioned above. These are some of the methods used by the Prophet Muhammad (peace and blessings of Allah be upon him) in spreading the message of Islam which will prove to be effective if we can apply them successfully in our own educational activities today.

2.9 The Origin and Development of Centres of Learning Islamic Studies

The origin of Islamic studies Centres of learning can be traced back to the period of the Prophet (peace and blessings of Allah be upon him), where he established *Daru al-Arqam ibn Abi al-Arqam* at Makkah in 613 C.E as a Centre of learning. The Prophet (peace and blessings of Allah be upon him) taught the people who embraced Islam the message of the Glorious Qur,an as well as his *Sunnah* at the initial stage at the Centre, before his migration to Madinah. That was the first School established in the history of Islam. *Sahabahs* (Prophet's Companions) like Abubakar,Umar, Uthman, Aliyu, Zubair Ibn Awwam, Ammar Ibn Yasir among others were the product of that School. The second School established to teach Islamic studies was also established by the Prophet (peace and blessings of Allah be upon him) at Madinah in 622 C.E. after the Hijrah (migration) from Makkah, where his Mosque served as multipurpose, as Mosques and School for the companions. The Prophet (peace and blessings of Allah be upon him) as the verses of the Qur'an reveals to him, he quickly calls the people in charge of writing down the revelation to record it down; and the Prophet (peace and blessings of Allah be upon him) taught them how the verses revealed should be recited as well as explained to them what the verses entails (*Tafseer*). This effort made by the Prophet (peace and blessings of Allah be upon him) in promoting literacy among his companions brought about a remarkable precedence in the education set by the Prophet (peace and blessings of Allah be upon him) especially when the Prophet (peace and blessings of Allah be

upon him) asked the captives of *Badr,* to bail themselves by paying a ransom of teaching ten Muslims on how to read and write.

However, the number of Muslims rapidly increased in Madinah, and the demand for knowledge was very high, which made the Prophet (peace and blessings of Allah be upon him) to appoint some knowledgeable and competent Companions among others as teachers in some Centres while the Prophet (peace and blessings of Allah be upon him) was alive. Gada (2010:11) stated that:

> The number of Muslims increased in Madina, therefore, the Prophet (S.A.W.) appointed some of his *Sahabah* to assist him in the task of imparting Islamic Knowledge. These Sahabah were known as "the four Principal teachers". They included: Salim Maula Abi Hudhaifah, Abdullah Ibn Mas'ud, Mu'adh Ibn Jabal and Ubay Ibn Ka'ab. From these Sahabah, the methodology of Qur'anic recitation came down to us.

The above quotation indicates that the four companions mentioned, were officially selected by the Prophet (peace and blessings of Allah be upon him) to establish their own Centres of learning in Madinah during his life time, in order to accommodate the number of seekers of knowledge who trooped into Madinah as converts of the Islamic religion. That did not close the door for the companions who wanted to teach one another, even though they were not selected by the Prophet (peace and blessings of Allah be upon him) as teachers, to teach others. That was why the Prophet (peace and blessings of Allah be upon him) was reported to have said: the best among you are those who learn the Qur'an and teach others:

> عن عثمان رضي الله عنه عن النبي صلي الله عليه و سلم قال:
> خيركم من تعلم القرآن و علَّمه. رواه البخاري
>
> Narrated Uthman (R.A.) who said: The Prophet (SAW) says: "the best among you (Muslims) are those who learn the Qur'an and teach it. Khan (nd) (Bukhari, Vol.vi pg;501-502 no;545)

In order to preserve the Qur'an as well as the *Sunnah* of the Prophet (peace and blessings of Allah be upon him), the Prophet encouraged his Companions to learn how to read and write, and reference to this can be traced when the captives of Badr were asked to pay a ransom by teaching the Muslims reading and writing skills. This led to the establishment of elementary Schools by the captives, where the children of the believers were taught the skills of reading and writing. This contributed a lot to the promotion of teaching and learning during the life time of the Prophet (peace and blessings of Allah be upon him). The number of people who can read and write amongst the Muslims highly increased; unlike before the battle of the Badr when the lettered ones amongst the Muslims were very few.

2.10 The Establishment of Centres of Learning During the Time of the *Sahabah* (the Companions)

The Prophet (peace and blessings of Allah be upon him) died in the tenth (10^{th}) year of *Hijra*; which was equivalent to 632 C.E, and the message brought by him was fully comprehended by the Companions (may Allah be pleased with them). The companions (may Allah be pleased with them all) took over the responsibility of teaching, which was initiated by the Prophet (peace and blessings of Allah be upon him) as a means of extending his message to others. That was why a number of the Prophet's companions left Madina for various parts of the world in order to teach/extend the message of Islam to other people. This led to the establishment of Centres of learning in various parts of the world such as Kufa by Abdullah Ibn Mas'ud, Makkah by Abdullah Ibn Abbas and many others. Gada (2010:14) stated that:

> The effort of the Sahabah in promoting Islamic Scholarship gave rise to the establishment of more Centres of learning in addition to those already existing in Madinah. These Centres were established in Kufa, Iraq, Basrah , 'Yemen, Bahrayn and Egypt.

When Umar (may Allah be pleased with him) became the Caliph, a Centre/School attached to the Prophet's Mosque was established to teach the children of the Muslims memorization of the Glorious Qur'an. Learning of the Glorious Qur'an was the main aim of the establishment of the School. But, in addition to the learning of the Glorious Qur'an; some other branches of Islamic studies were also considered in the School. Umar (may Allah be pleased with him) ordered all his governors to do same in their provinces. This instruction given by Caliph Umar shows much concern for the education of Children (Ilori 1981:27).

However, these Schools continued to spread all over the Islamic state. The Schools attached to the mosques were for teaching the children of the believers, while the mosques became a Centre for teaching adult believers the Qur'an as well as the *Sunnah* of the Prophet (peace and blessings of Allah be upon him) (Ilori (1981:59). However, this development of the establishment of Centres of learning continued throughout the period of the four rightly guided caliphs; where more Centres of learning were established by the Companions to teach the Tabi'in. The Tabi,in were fully committed in learning the knowledge from the Companions and made their tremendous contribution to the development of Islamic knowledge. The products of some of the Centres of learning established by the Companions could serve as good reference to that. Gada (2010:18-19) stated that:

> School of Abdullah Ibn Abbas in Makkah produced Prominent Scholars like: Sa'id Ibn Jubayr, Mujahid Ibn Jabr al-Makki, Ikrimah Maula Ibn Abbas, Ta'us Ibn Qays al-Yamani and Ata Ibn Rabah. The School of Ubayy Ibn Ka'ab at Madinah graduated students like Abu Aliya, Muhammad Ibn Ka'ab al-Qarzi and Zaid Ibn Aslam, Ibn Musayyib, Umar Ibn Abdul-Aziz, Ibn shihab al-Zuhri. .The School of Abdullah Ibn Mas'ud in Iraq produced people like: Alqama Ibn Qays, Aswad Ibn Yazid, Masruq Ibn al-Ajda', Mura al-Hamdani, Amir al-Sha'abi, al-Hassan al-Basri, Qatadat al-Sadusi and Ibrahim al-Nakha'i. Al-Sham (Syria) and Basra had al-Mughirah Ibn Abi Shihab al Makhzumi among others.

Looking at the great Scholars among the Tabi'in in the above quotation alone, it should be enough to understand that the companions of the Prophet (peace and blessings of Allah be upon him) are great and versatile in Knowledge and they extended it to the Tabi'in through teaching. This shows that, most at times, a good teacher mostly produces good students, while a weak teacher hardly produces good students. These Sahabah (their teachers) excelled among others. That was why the world of Islamic Scholarship is proud of their Products (the above personalities) to date. So, these Tabi'in also established their Centres of learning where different fields of Knowledge were taught by them.

2.11 The Establishment of Centres of Learning during the Time of the Mayyad

During the period of the Umayyad, educational system was so advanced such that many subjects were taught in addition to the Qur'an and the tradition of the Prophet (peace and blessings of Allah be upon him). Since the subjects were increased, certainly the level of education and the number of Centres of learning would surely be increased too. This development continued day and night throughout the Umayyad's era. That was the reason why Hassan (1987:1:715) says: "During the middle ages, the Muslims were the most advanced people in the world; while in Europe even the Kings could not read and write". Also Dalhatu (2010:119) quoted Husain and Ashraf (1979:43) as saying:

> Historical evidence has testified that Islam and the Muslims are the real owners of science and technology and were the first to make some positive fundamental contributions to science and technology, which formed the basis of later development in such areas.

This shows that the Umayyad caliphs had been concerned about promoting Islamic knowledge by taking science and technology subjects into consideration. This shows that Schools were established in many places in addition to the ones established by the Sahabah (may Allah be pleased with them all). Gada (2010:22) stated that:

> During the Umayyad period, many Schools and Mosques in Syria and other places which were used as Centres of learning Islam were built by the Caliph al-Walid Ibn Abdul Malik. The Mosque of Basra during the period became a Centre of scientific research for the Scholars.

This period contributed a lot to the development of Islamic learning in the Islamic history, more especially when we look at the mosques of Caliph al-Mansur in Baghdad which were famous for the lecture of Khatib al-Baghdadi, Amr Ibn al-As in Fustat and many others that served as great Centres for learning.

2.12 The Establishment of Centres of Learning during the Time of the Abbasid

Education during the Abbasids was further enlarged and elaborated. The institutions were separated based on educational level of the learners. They had the institutions as elementary Schools where children from six years old attend. Most of the elementary Schools were attached to the Mosques, (Hassan, 1987:1:714). During this period, many Schools were also established, compilation of Hadith was also the business of the day. Jurisprudence also became popular in most of the Centres, the Mosque of Abdullah Ibn Mubarak in Baghdad and al-Azhar Mosque in Egypt could be served as good references to that. Nizamiyyah was established as institution for learning, libraries were also built in public places in order to encourage and promote learning among the Muslims. So, during this period, Makkah, Madinah, Kufa and Basra emerged as great Centres of learning. More so, the four sunni Schools of law emerged during this period namely Hanafi, Maliki, Shafi'i and Hambali Schools of law (Gada, 2010:29)

In a nutshell, the Ummayyad and Abbasid periods are the periods when Tabi'un and Tabi' Tabi'un lived, and these two periods witnessed the establishment of Centres of acquiring Islamic Knowledge in the History of Islam. It is also the period when seeking the knowledge of Qur'an and Hadith were common and competitive among people as

well as the period for the emergence of the four renown Schools of law. This made Centres of learning to be located in many places under the Islamic State.

2.13 The Establishment of Centres of Learning in Africa

The effort of the Muslims Scholars in spreading the knowledge of Islam cannot be overemphasized. The Sahabah (may Allah be pleased with them) dispersed on the earth to teach or to extend the religion of Islam to the people in the world. Their efforts were spread to Africa where the Mosque of Amr Ibn al-As (al-Azhar Mosque) could serve as reference. The Mosque of al-Azhar became a great Centre for learning Islamic education, which later became to be known as Azhar University. Another great Centre of learning that was established in Africa since the period of the Prophet's Companions was the one established by Uqbah Ibn Amir at Qairawan. Gada (2010:32) stated that:

> Qayrawan was another Centre of Islamic learning. The Centre which was in Tunusia, was built by Uqbah Ibn Nafi' in the year 43A.H/663C.E . Uqbah was known as the conqueror of Africa.

Many Centres of learning were established in the Northern and Western parts of Africa in addition to the ones mentioned by the researcher. The Centres include Timbuktu Centre of learning, Zawiyya established by Sufis and many others. These Centres contributed a lot to the development of Islamic Scholarship in North and West African nations.

2.14 The Establishment of Centres of Learning in Hausaland

Islam and Islamic education were introduced to Hausaland simultaneously by the Scholars and the traders respectively. The Scholars who purposely left their indigenous homes and established themselves in some places to extend the message brought by the Prophet to others through teaching, established Centres of learning for the new

converts. These Scholars who came to Hausaland as visiting Scholars taught the indigenous Hausas the Islamic education, and later on the Centres were taken over by them (the indigenous Hausas). At the initial stage, Islamic Education in Hausaland could only be acquired through Qur'anic (elementary) School or Ilm (advanced) School *(Makarantun Allo or Makarantun Zaure)*. Galadanci (1993:100) stated that:

> Two types of Schools existed, and these were the Qur'anic Schools, otherwise known as *Kuttab* or *Khalwa* and *Ilm* Schools.

These were the only Schools we had in those days; whoever wanted to learn the religion must attach himself to one of these two learning Centres. Subsequently, the *Islamiyya*h Schools emerged as a result of some factors which are to be discussed under the origin of the *Islamiyyah* Schools. These three types of Centres of learning are as follows:

i. Qur'anic/ *Kuttab*/ *Khalwa* (Elementary) Schools,

ii. *Ilm* (Advanced) School, and

iii. *Islamiyyah* School.

2.14.1 *Makarantun Allo* (Qur'anic School)

The Qur'anic School was established to teach children how to read, write and memorize the Glorious Qur'an. In addition to that, their mental and intellectual capabilities should also be developed. Attas (1979:106) stated that: "the education of the Muslim child begins with the Holy Book which he learns how to read, recite and memorize". This form of Schools were established in houses, mosques, shade of trees and some public places. The establishment of such Schools was not the responsibility of the federal, state or local government authorities, but was a communal responsibility. In this form of School, a learned and responsible person in the community would be assigned to such and train the children of both sexes in the School. This form of Schools could be classified into two, the first one is for teaching children the recitation of the

Holy Qur'an only without the memorization (the School for the beginners), and the second one is for teaching the memorization of the Glorious Qur'an. (Abubakar (1982:151)

The School for the beginners were designed to teach the children how to read and write the Glorious Qur'an as well as Arabic language without the memorization; while the Schools for the memorizers were designed to cater for the needs of only those that wanted to memorize the Qur'an; and the students of this School must pass through the School for the beginners first before proceeding to this School. That is to say, whoever wanted to be enrolled in this kind of School must know how to read and write first. This form of Schools were mostly found in Borno and neighbouring states (Abubkar,1982:154). But, in most of the Qur'anic Schools, there was nothing like this kind of segregation. That is to say, both the beginners and the memorizers stayed in the same School. Those who were learning the recitation and writing and who were memorizing learnt under the same teacher.

However, when a child mastered the recitation of a portion like Surah-al-Fil, Surah-al-A'la or Surah-al-Naba', his parents send cooked food to the teacher, and the teacher shares the food among the students. This was observed by Gada (2010:91) where he says:

> When a child, through his mastery in both reading and writing, reached Surah-al-A'la, his parents cooks food and sent to the School. The child's ability to learn the Qur'an up to Sura-al-Naba' would earn him more encouragement from his parents who would be overjoyed to cook more abundant and delicious food to send to the School for another feast celebration.

When a child completes or graduates from the School (Qur'anic School, i.e either for the beginners or memorizers), the School organizes a great *waleemah* (send forth) for him/her. People would be invited from different places in order to forward their words

of congratulations to the graduates and asks for Allah's blessings on them. This makes other students to work hard and graduate too. After graduation, the student may be given the choice to choose any occupation he likes or to learn the occupation of his parents; like farming, trading and so on. (Ilori, 1971:52)

So, the graduation *waleemah* is the most attractive in all the ceremonies witnessed in the Qur'anic Schools. This is because, many people from different places would be invited to witness it. However, after the graduation *waleemah*, the child would be given the option of learning any occupation he likes. At this juncture, some go back to their places of origin to learn the occupation of their parents. If the parents are famers, he too would learn farming or if the parents are traders he would learn trading as well, depending on the occupation he likes to learn. But those that wanted to memorize the Qur'an would go back to the School or any other School for the *tahfeez* (Qur'anic memorization) only.

However, the instructional material in the Qur'anic Schools in general (both the School for the beginners and the other for memorizers) is the Glorious Qur'an, where students are expected to memorize part or all of the Glorious Qur'an before graduation. More so, students are taught the rudimentary principles of ethical values such as how to respect their parents, teachers and elders in general and also how to behave at home and in public. Galadanci (1993:100) stated that: "the pupils would know, for example, how to behave at home and in public and how to respect their parents, teachers and elders generally". This shows that the School does not focuse its attention only on learning how to read the Qur'an, but also, other aspects of religious and social life are also considered in such Schools. According to Hassan in Galadanci (1993:100):

> This stage of education was comparable to primary stage in our present system of education. Having gone through the process of learning in this stage the boys would proceed to the next stage while the girls, depending on their social status, could go to a lady teacher trainer; but this is not simple to get.

Most times, the graduates of the *Qur'anic* School would stop there after graduation. Only a few numbers of them proceed to the School of *Ilm* (advanced School). But the rest would continue with their parents' occupation or any occupation of their choices.

2.14.2 The Methodology of Teaching and Learning in *Makarantun Allo* (Qur'anic School)

The methodology of teaching in these Schools varies as the levels and the Schools also varies, as the researcher said earlier. These Schools are classified into two in some places. That is to say, there are Schools for the beginners and the other one for the memorizers. So, the methodology of teaching in these two Schools would surely differ as the level also differed.

The methodology of teaching and learning in the Qur'anic School for the beginners is; the teacher writes only the Arabic letters without the vowels on the student's slate for the student to learn them first, and then writes the *suratul* (chapter) Fatiha, *Nas, Falaq, Lahab,Nasr* upto *Humaza* without the vowels for the student to learn how the letters should be pronounced. Then, he would now go back and learn the same *surahs (chapters)* again, but with their vowels; then he would now memorize the *surahs.* This stage alone takes a student some months, and then he continues with the recitation and memorization of the *surahs* until when he reaches *suratul A'la*. That is where most of the required memorization portions stops. Then he would continue with the writing of the *Surahs* on the slate and the recitation until when he reaches *Suratul Naba'* as the second *Hizb*. He would continue with the recitation in this way until when he completes

the Holy Qur'an. In the course of that, he would learn how to write on the slate in order to ease his teacher from writing on his slate for him. (Abubakar, 1982:151-152)

These are the methods of teaching and learning in *Qur'anic* School for the beginners, where a child would firstly be introduced to the Arabic alphabets, how they appear in words (that is, at the beginning, middle and end) and with the names given to each letter based on how it appears in the word or sentence. Then the student would now learn how to recognize and write them without the vowels. Subsequently, the application of the vowels would be introduced to him then followed by the recitation. So, in this School, only one Hizb is required for the student to memorize based on the above quotation. This may be because of Salat (prayer) so that he may have what to recite when he/she wants to pray. But any other chapter to be memorized by the student is voluntary. The students only concentrate on learning the recitation of the Qur'an up to the time of their graduation. However, the methodology of teaching and learning in this School were mostly rote learning. This was stated by Attas (1979:108) "… a great deal of the learning had to be by rote involving drills and repetition…". Gada (2010:69) stated that the "mechanical rote-learning is a key teaching methodology of the teachers." That is to say, pupils would repeat what the teacher taught them for several times until they master everything. This repetition makes them retain what they learnt from the teacher in their memory, and be able to say or teach it to others whenever the need for that araises. In a nutshell, the major teaching methodology used in the Qur'anic School is repetition method, where a student master or learn things through repeating it for several times until the memory retains it very well.

However, the methodologies of teaching and learning in the School for the Qur'anic memorizers as the second type of Qur'anic School is; the student writes the first *Thumun* (1/8 of *juz'I* or ¼ of *hizb*) from the *Suratul Baqarah* on his slate and takes it to

his teacher; and the teacher reads while the student listens to the teacher's recitation as well as taking note of the rulings of *Tajweed.* That is the places of prolongation, assimilation, pause, and manner of articulation of the letters and so on. The student would now go and memorize the *Thumun,* when he masters it, he now goes back to the teacher and recites for him, if the teacher is satisfied with the memorization of that *Thumun,* he grants the student permission to move further with the next. They continue like that until the student memorizes the complete Qur'an (Abubakar 1982:154).

This method of teaching and learning can only be achieved perfectly when the learner knows how to recite the Holy Qur'an, or else it would be cumbersome for him/her if to say he/she should learn the recitation as well as the memorization at the same time. That may be the reason why those Qur'anic Schools that run the programs for the beginners and memorizers, delay memorization until when a student is done with the learning of the recitation first, before he would be asked to continue with the memorization. When a student memorizes the complete Qur'an, a title would be given to him as *Hafeez* or *Alaramma* (a person that memorizes the complete Qur'an) particularly in Hausaland.

2.14.3 *Makarantun Zaure* (*Ilm*/Advanced School)

This is a School for higher learning, when a child or pupil has completed his elementary School which can be taken as primary School level of education, he would proceed to this stage and learn different fields of knowledge in an advanced way. According to Hiskett (1984:55):

> The *Al-Madaris in Arabic* known as *Makarantun Ilimi* in Hausa are for the adults who after attaining excellence in their elementary studies, further their studies in more advanced level. These were much more advanced institutions where Muslims who intended to take up profession, open to Ulama, as scribes, theologians, Muslim magistrate or *Qadis* and so on did their training.

This form of Schools are common in *Hausaland* where learned people make their sitting rooms to be a Centre of learning, students go to them in order to learn the religion. The sitting room would be sprayed with mats or animal skins for the teacher as well as the learners to sit on. In this form of School, students are expected to know different fields of studies like Tafseer of the Glorious Qur'an in order to enable them to know some of the meaning of the Qur'anic verses learnt in the Qur'anic School (the elementary School), as well as many other fields of knowledge like Tauheed, Hadeeth, Seerah and so on. The teacher teaching in this School should have the knowledge of what he is teaching, not necessary having certificate in any of the disciplines. In fact, the teacher should be an authority in either all the branches of Islamic learning or in a particular branch. Teachers in this School teaches only the books they can teach, that is why the number of the books taught in one School is more or less than the books taught in another. So, teachers in this form of School are of different categories, some of them settle in one place while others move from one place to another. Gada (2010:97) stated that: "teachers in the *Makarantun Ilimi* could be classified into two i.e. settled and mobile." These Scholars at times settle in a place for like 2-5 years or more/less than that, before moving to another place. So, in this case, it would be good for the learned people to make themselves available as teachers to any person that may need their services in every society.

2.14.4 The Methodology of Teaching and Learning in *Makarantun Zaure* (Ilm School)

The methodology of teaching and learning in this School is, when the teacher sits on his seat for the lesson, he asks the students, who come first? The student who came first moves to the teacher and opens his book before the teacher, and the teacher or the student reads while the teacher would be translating and explaining vividly in the local language of his student(s) (i.e either Hausa or Fulfulde or Kanuri depending on the

language understood by both of them (the teacher and the student). When the student reaches where he wants to stop, he says *Alhamdu lillah* (thanks be to Allah), then he moves away and the next student (in the order of first come first serve) would now replace him.

This is the method of teaching and learning in this form of School, and the teacher spends hours before closing. If he has twenty students or more than that, same method (each student presents his learning materials to the teacher) would be applied to teach them. But, if there is a book or books that the teacher felt is/are important for all the students to know, he fixes a day or period for that. Then, each student comes with that particular book recommended by the teacher on a specific day or time. *Tafseer* (exegesis) of the Holy Qur'an can be served as a good example of that, where the teacher reads a portion of the holy Qur'an or any other field of knowledge, translates and explains it into the language spoken by his students. In case of any question, the teacher entertains their questions. In this type of School, students are encouraged to ask questions on anything that is not clear to them. This is because; they may be the ones to take over when the *Mallam* dies. Sometimes, the students of this School may be found teaching in other Schools. So, they need to be really tutored by their teacher in anything that is not clear to them in order not to mislead the younger generation.

2.14.5 *Islamiyyah* School

Islamiyyah School is a new modern approach of teaching and learning Islamic education by both children and adults (both sexes) in the same School with different classes; unlike in the case of elementary and advanced *(Qur'anic* and *Ilm* Schools) level of Islamic education, where the Schools differ. The subjects that were taught in different Schools (elementary and advanced Schools) are now merged in *Islamiyyah* School, depending on the class level of the learners.

However, this type of School where a child learns Islamic studies in a conventional way of teaching (all students in a class to use single board) spread to Africa including Nigeria. The first person that started using this method (teaching in a conventional way) to teach Islamic education in Nigeria, Ghana and Sierra Leone to gather children on seats with single board to teach in 1890 C.E. was Shiekh Abdulkarim al-Tarabulisiy. (Ilori, 1981:57)

This form of School continue to spread in Africa as a whole and Nigeria in particular as well as Hausaland.

2.14.6 Origin and Development of *Islamiyyah* School in Zazzau Emirate

The origin of *Islamiyyah* Schools in Zazzau and Hausaland in general can be traced back to the time of the colonial masters, when the number of the *Qur'anic* School graduates was always increasing, and there was no consideration given to them in terms of employment by the Colonial Masters. Employment was only for the graduates of the provincial western Schools. That was a great challenge to both the teachers and the students. That was the reason why *Islamiyyah* Schools were established with the aim of awarding certificate at the year of graduation like that of the provincial Schools. Garba (2004:34) reports that:

> *Islamiyyah* School idea came to Hausaland after the graduation of mass number of Qur'anic students and *Malams* from the Qur'anic Schools who found it difficult to get jobs without any certificate and the Colonial government's attitude to *Islamiyyah* was not favourable.

The students that were graduating from the Qur'anic Schools were highly increasing in number, and there was no place for them in the government offices. The certificate issued in the provincial Schools and the job opportunities for the students in the government offices made the intellectual Muslims to think wider on the danger that may happen to the religion of Islam in the future. This may include relegation of Islamic education to the background and elevating Western education to the higher level by the

Muslims themselves, because of the absence of opportunities in the government offices for Qur'anic School graduates. Probably this resulted in the establishment of the Islamiyyah Schools in the Emirate.

It should be considered that, the first *Islamiyyah* School established in Zazzau was the one established by the Emir of Zazzau, Malam Jaafaru near his palace (Zage-Zagi, 2014:30). This serves as a modern way of teaching the religion, by using a single board for many learners, unlike in the case of Qur'anic School where each pupil has his/her own slate for learning. But the modernization of teaching and learning does not mean to change or modify the message brought by the Prophet (peace and blessings of Allah be upon him), but to be taught in modern way (conventional way). That is to say, the system has the provision of relevant subjects and books to be taught as well as timetable to be followed.

2.14.7 The Methodology of Teaching and Learning in Islamiyyah Schools

Teaching in *Islamiyyah* Schools is in conventional way, where learners or students are grouped into different groups known as classes and each class has a single board for the whole students, rather than individual slate. Galadanci (2014:6) stated that:

> The method of teaching also differ from the individual student approach relying more on the group/classroom approach that was in some way similar to what obtained in the secular Schools…

However, the methodology of teaching in *Islamiyyah* Schools is almost similar to that of the Western methods of teaching based on the above quotation; and when we look at the Western methods of teaching, they use teaching methods like questioning, repetition, lecture methods and so on. This method of teaching was known to the Arabs through the Christian Missionaries from Syria and Lebanon, through the Apti American University in particular, that was established in Berout in 1800 C.E. (Ilori (91981:56).

2.15 Islamic Scholarship in Zazzau Emirate

Zazzau emirate has contributed a lot to the development of Islamic education especially in the Northern part of Nigeria. The evidence for that lies in the Centres of learning that were in existence in the Emirate long before the Jihad of Sheikh Uthman Ibn Fodio in 1804 and to date. Prominent Scholars of *Zazzau* and beyond graduated mostly from these Centres of learning as was stated by Suleiman (2008:14). These Centres of learning are as follows:

i. *Unguwan Juma* Centre of Learning,
ii. *Kusfa* Centre of Learnin,
iii. *Malam* Na'iya Centre of Learning,
iv. *Kona* Centre of Learning,
v. *Wali Umar* Centre of Learning,
vi. *Kofar Doka* Centre of Learning and
vii. Magajiya Centre of Learning.

Let us have elaborate discussion on each of these centres as follows:

2.15.1 Unguwan Juma Centre of Learning

This Centre of learning or institution is one of the oldest Centres of learning in *Zazzau* Emirate. The Centre was established by the *Fulanis* who came from Futatoro under the leadership of Malam Kabir. The Emir of *Zazzau* at that time accommodated him and retained him in *Ungun Juma* in Zaria City as the headquarters of *Zazzau* Emirate. *Unguwan Juma* was a dwelling place of Soothsayers. The Emir of *Zazzau* at that time requested him to stay there in order to teach and guide the people on the aspects of Islamic religion. The people of *Unguwan Juma* were famous in terms of the activities of the soothsayers and oracles. Due to that, the Emir offered him a permanent site for him to settle there; and teach people (Suleiman 2008:15). When the Sheikh settled there,

the people of that place were guided by Allah through him. Mosques and Schools were built in order to teach them Islamic education. He further explained that: "The Centre was well known for educational activities, especially, between 1939-1940 when Muhammad Auwal succeeded Muhammad Kabir (the founder) after his death. To date, the Centre is very popular in *Zazzau* Emirate. During the life time of Malam Muhammad Kabir, he was made the chief Imam of the Palace Mosque, and this position is still occupied by them".

After his death, the Centre was split into two, one of the two Centres was headed by his brother Iyad who was popularly known as Salanke, and the other one was headed by his son Ibrahim Khalil Muhammad (Abubakar, 1982:181).

2.15.2 Kofar Doka Centre of Learning

This Centre of learning was founded by Alfa Umar who came from Futa Toro when he was passing Zazzau on his way to Hajj (pilgrimage). But, the Emir of Zazzau at that time called him for discussion and the Emir was highly impressed with his Scholarship status. The Emir sought his requested him to stay in Zazzau and teach people what Allah had bestowed him with. Alfa Umar accepted the request from the Emir of Zazzau Muhammad Sani, and many people went to him for learning. The Emir allocated a house site for him in Kofar Doka where he stayed and propagated the knowledge (Abubakar, 1982:182).

Sheikh Alfa Umar as the founder of the Centre taught his students different fields of knowledge, and after his death, his son Ridwan succeeded him. This Centre contributed a lot to the spread of Islamic education in Zazzau Emirate.

2.15.3 Kona Centre of Learning

People of *Zazzau* are proud to have Kona learning Centre in their midst, which was established by Sheikh Haruna Jibril who came from Borno as an Islamic Missionary, (Abubakar, 1982: 179).

He taught people Arabic as well as Islamic studies in general. Sheikh Haruna converted many traditional worshipers including the King of Zazzau where he even changed his name to Muhammad after his conversion to Islam, which as a result of that, many traditional worshipers converted to Islam too (Suleiman, 2008:16).

Kona learning Centre is well recognized by the Emirate of Zazzau Emirate because of the number of Scholars who graduated from there. This included some of the Emirs of Zazzau as stated by Dalhatu and Hassan (2000:11) "it is on record that *Malam* Musa Bamalli, the flag bearer and founder of *Mallawa* ruling house, had earlier been in Zaria where he studied together with *Malam* Abdulkarim (founder of *Katsinawa*) at the house of *Limamin Kona*". So, these two Emirs of Zazzau (Malam Musa Bamalli and Malam Abdulkarim) were colleagues in the School of Gidan Kona; and that was enough for the Imam of Kona to have a seat in the palace of Zazzau, as it is up to date.

2.15.4 Kusfa Centre of Learning

Kusfa Centre of learning is also another popular Centre which was established by Abdulkarim Sheikh, who learnt Islamic education from his father, Abdurra'uf Yusuf. It was said that the Sheikh was also a student of Usman Ibn Fodio before coming to Zaria and the Imam of Kona was the one accommodated them when he came with his father (Suleiman,2008:16).

He stayed for a while with Sheikh Kona before getting a permanent residence in Kusfa. When the permanent site was allocated to him, he gathered a number of students studying under him. Arabic and Islamic studies were learnt by the people of Zazzau and

beyond from him. The Centre was popularly known by the people of Zazzau because of the number of Scholars who graduated from the School. These Scholars were very good in Arabic and Islamic studies and also contributed a lot to the development of Islamic education in Zazzau Emirate in particular and the nation in general.

2.15.5 Malam Na'iya Centre of Learning

This Centre was established by Sheikh Muhammad *Mai Yaki* Nuhu in early 20th century. The Sheikh came from Kano with his son Jibril who was popularly known as Na'iya. The founder of the Centre was said to have stayed with his son, teaching for about 40years before moving from the Centre to different places in search for knowledge. But he came back to the Centre before his death in 1973, (Suleiman, 2008:16-17).

However, Na'iya took over the task of teaching in the Centre after the death of his father, Muhammad Mai Yaki Nuhu. Jibril Na'iya was said to have acquired knowledge from his father first before moving to various places in search of knowledge as the tradition of the Scholars. He first learnt knowledge from his father then Sheikh Salanke, his brother Sheikh Khalil and also Sheikh Muhammad Sani and many others (Abubakar, 1982: 182). This shows that, Na'iya too acquired knowledge from different Scholars of his time, in addition to what he learnt from his father as the tradition of most of the Scholars. It is very difficult to find a Scholar that has only one teacher, most of the times the teachers that taught him would be many. So, this Centre contributed a lot in developing Islamic education in Zazzau Emirate.

2.15.6 Wali Umar Centre of Learning

This Centre of learning was founded towards the end of 19th century by Sheikh Wali Umar who acquired his Islamic education in Zazzau from Sheikh Salenke Sada. The Sheikh was well known particularly in Zazzau and Hausaland as a whole. The Centre

was established in the second half of the 19th century by the founder, after he acquired knowledge in Zaria from Salenke Sada (Abubakar (1982:180).

The Sheikh was also known to have taught Arabic language and many other fields of Islamic knowledge in Zazzau Emirate. Allah (SWT) blessed Wali Umar with two children who were good in different fields of knowledge; they established their own Centres of learning independently after the death of their father. The children were Ahmad and Muhammad Amin. Among the students of Wali Umar was Malam Yahuza who made a commentary of the book of Risalah of Maliki School of law, (Suleiman, 2008:17-18).

In a nutshell, the Centres of learning in Zazzau Emirate mentioned above have contributed a lot to the development of Islamic education in Zazzau as well as Hausaland in general. These Centres of learning mentioned above and many others that are not popular as those mentioned, made Zazzau Emirate a Centre of learning Islamic education. So, this made people from different places to troop into Zazzau Emirate in search of Islamic knowledge.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter explains the methodology used by the researcher in carrying out the research. The research was carried out under the following headings: Research Design, Population, Sampling and Sampling Procedure, Instrumentation, Validity of the Instrument, Method of Data Collection and finally Method of Data analysis.

3.1 Research Design

The research is a historical as well as Descriptive research in nature. The researcher uses historical research to review some relevant materials that were used in the study particularly in chapter two. The research is also descriptive in nature where Survey research design was used for the collection of data. Through survey research design, the researcher was able to collect data from large and small population by way of administering questionnaires.

3.2 Population

Population here means the category of the people the researcher was carried out research on them. According to Olayiwola (2007:79) "population is the group of interest to the researcher". The population of this study was the whole *Islamiyyah* Schools' Management, Teachers as well as people living in the community where *Islamiyyah* Schools exist in Zazzau Emirate. These three categories of respondents were selected, because they were involved in either the *Islamiyyah* School activities or witnessing the impact of the *Islamiyyah* Schools in their localities. This was needed in accepting generalization and conclusion of the study.

Zazzau Emirate had over 3,000 *Islamiyyah* Schools with about 27,000 – 30,000 teachers. Five local governments with over 1,500 *Islamiyyah* Schools and about 12,000 teachers were sampled by the researcher. Out of which 1,488 *Islamiyyah* Schools were registered with the state government.

3.3 Sampling and Sampling Procedure

It is not necessary for a researcher to cover the entire population of the study, but using a sample from overall population is allowed. The researcher uses two sampling techniques that were more relevant to the study. These were Stratified and Random sampling techniques. The researcher uses stratified sampling technique by grouping the eleven Local Governments that are under Zazzau Emirate into three groups (A,B & C). Group 'A' is for those local governments that have the higher number of *Islamiyyah* Schools, Group 'B' is for those local governments with average number of *Islamiyyah* Schools, while Group 'C' is for those local governments with lower number of *Islamiyyah* Schools. Group 'A' has four local governments under it, Group 'B' also has four local governments under it, while Group 'C' has three local governments under it. Two local governments were picked from Group 'A', and another two were also picked from Group 'B', but only one local government was picked from Group 'C'. That was how the researcher came up with the five local governments he sampled, these are; Giwa, Igabi, Ikara, Sabon Gari and Zaria.

The researcher also made use of Random sampling technique to select the *Islamiyyah* Schools managements, teachers and public; in order not to be biased when selecting from the population. Random Sampling is the most appropriate to be used here, in order to give a clear representation of the population of the study. Gregory and Ward, (1978)

in Abubakar (2014:114) postulated that "Random Sampling prevents bias that may likely change the final results and give each element equal chance of selection".

3.4 Instrumentation

The instruments used for the collection of data in this study was questionnaires. The researcher administered three different questionnaires to three different respondents which include the *Islamiyyah* School management, teachers and public to collect the data, being the most relevant instruments to be used here. According to Abu-Abdussamad (2000:93) "… questionnaire should be used because of the economy it offers in terms of time and effort and its availability to demand for data in a uniform manner from all the respondents." The questionnaires were based on the objective of the study and were written in English language. But, research assistants were employed to guide those that could not read and understand English language on how to fill in the questionnaires properly.

3.5 Validity of the Instrument

To ascertain the validity of the instrument that was used in this research, the questionnaires were drafted and copies were given to the supervisors and other specialists on matters of questionnaire for vetting and validation. Through their suggestions and recommendations, corrections were made in the draft copies.

3.6 Method of Data Collection

The researcher requested for an introductory letter from the H.O.D's office where he took it to the respondents for identification. The letter was taken to the Bureau of Religious Affairs (Islamic matters) Board at Kaduna, in order to get the number of registered *Islamiyyah* Schools in Zazzau Emirate. This enabled the researcher to

estimate on the others that have not registered with the State. The researcher also took same letter to some people to get relevant information needed in the research. The researcher used questionnaire for the collection of data, where research assistants were used to help in distributing and retrieving the questionnaires, in order to save time, money and energy of the researcher, since the distribution of all the questionnaires would be difficult for the researcher to carry it alone without getting assistance from other people. This is because of the time factor of the program and energy it may take. The researcher distributed 200 questionnaires to the *Islamiyyah* Schools Managements, out of which 173 were returned. And also distributed 550 questionnaires for the teachers, out of which 528 were returned. For the public, the researcher distributed 300; out of which 271 were returned. The distribution of the questionnaires was based on the estimated number of the *Islamiyyah* Schools a local government has. For instance, Igabi local government has over 588 *Islamiyyah* Schools; 50 Questionnaires were given to the *Islamiyyah* School Managements, 130 Questionnaires were given to the *Islamiyyah* School Teachers and 80 Questionnaires were given out to the public. Zaria local government has over 348 *Islamiyyah* Schools; 50 Questionnaires were given to the *Islamiyyah* School Managements, 110 Questionnaires were given to the *Islamiyyah* School Teachers and 60 Questionnaires were given out to the public. Sabon Gari local government has over 260 *Islamiyyah* School; 40 Questionnaires were given to the *Islamiyyah* School Managements, 110 Questionnaires were given to the *Islamiyyah* School Teachers and 60 Questionnaires were given to the public. Ikara local government has over 150 *Islamiyyah* Schools; 30 Questionnaires were given to the *Islamiyyah* School Managements, 100 Questionnaires were given to the *Islamiyyah* School Teachers and 50 Questionnaires were given to the public. Giwa local government has over 140 *Islamiyyah* Schools; 30 Questionnaires were given to the

Islamiyyah School Managements, 100 Questionnaires were given to the *Islamiyyah* School Teachers and 50 Questionnaires were given out to the public.

3.7 Method of Data Analysis:

The researcher used statistical package for social science to compute simple percentage and frequencies to analyse the data collected.

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION AND ANALYSIS

4.0 Introduction

This chapter presented the computation of the data collected. The data was analysed, interpreted and presented under: Analysis of teachers, management and public responses and answering the research questions. The results were presented in frequencies and percentages which paved way for the discussion of the major findings.

4.1 Data Analysis

In this section the responses of the three categories of respondents which comprise the management staff, teachers and public were analysed. The data was presented in the form of frequencies and percentages.

4.1.1 Analysis of Teachers' Profile

In this sub-section the responses of the teachers were analysed. The data was presented in the form of frequencies and percentages.

4.1.1.1 Teacher's Qualification

The qualification of teachers is presented in Table 4.01 based on frequency and percentage.

Table 4.01 Teacher's Qualification

Qualification	Frequency	Percent
O' Level	180	34.09
N.C.E/ND/HND	165	31.25
Bachelor Degree	79	14.96
Masters	16	3.03
PhD	0	0
Others, please specify	88	16.67
Total	**528**	**100**

Table 4.01 presents the qualifications of the respondents in terms of frequencies and percentages. The highest number 180 (34.09%) was for O'Level, followed by 165 (31.25%) for NCE/ND/HND. Respondents with Bachelor's degree were 79 (14.96%), Masters Degree were 16 (3.03%), and 88 (16.67%) were for other qualifications. None of the respondents was having a PhD.

The analysis shows that 49.24% (i.e. almost half) of the *Islamiyyah* Schools teachers had acquired a minimum qualification for teaching; and 34.09% had at least the basis of Western Education which might be in a form of assistance to them when delivering the lessons. And this shows the uniqueness of Islamic religion for even encouraging its followers to search for any good knowledge that might be useful to them. That is why *Islamiyya* schools' teachers do not limit their search for knowledge to ritual or religious aspects of Islam; they also engaged in acquiring Western education.

4.1.1.2 Teacher's Work Experience

The teachers work experience is presented in Table 4.01 based on number of years and percent.

Table 4.02 Teacher's Work Experience

Work Experience	Frequency	Percent
1-5	159	30.11
6-10	187	35.42
11-15	99	18.75
16-30	83	15.72
Total	**528**	**100**

Table 4.02 presents the work experience of the respondents. The participants with 1-5 years in service were 159 (30.11%), 6-10 years were 187 (35.42%), 11-15 years were 99 (18.75%), and 16-30 years were 83 (15.72%).

The analysis shows that 346 representing 65.53% of the *Islamiyyah* School teachers had spent 10 years down wards in teaching, which could be said to have strength and passion for the job; and this could give them the courage to learn more from the old teachers. While, 182 representing 34.47% were the most experienced among others, and they were expected to use their experiences in putting the younger ones through or correct them where mistake was made.

4.1.2 Analysis of Responses

Question: Do you have any syllabus guiding the selection of materials for teaching?

Table 4.03 Syllabus guiding the selection of materials for teaching

Option	Frequency	Percent
Yes	390	73.86
No	123	23.3
Undecided	15	2.84
Total	**528**	**100**

Table 4.03 presents the responses on the question whether the respondents have any syllabus guiding the selection of materials for teaching, 390 (73.86%) said they had a syllabus guiding their teaching, 123 (23.3%) said no, while 15 (2.84%) were undecided. The analysis shows that most of the *Islamiyyah* Schools in *Zazzau* Emirate had syllabus expected to be used as a guide for the selection of materials to be used in teaching. But, to the best of the researcher's knowledge, some had the syllabus, but found it difficult to use it at all the time; for being that most of the *Islamiyyah* Schools are not emphasizing on writing lesson/plan before the lesson period. 23.3% of the respondents did not have anything in form of syllabus guiding them in the selection of teaching materials and methods; which might be difficult for them to teach a topic that is relevant to the need of the learners.

Question: Which of the following most explains the characteristics of your teaching exercise?

Table 4.04 Characteristics of Teaching Exercise

Statement	**Frequency**	**Percent**
Use one textbook throughout	120	22.73
pick from various textbooks	128	24.24
school provides the textbooks	245	46.4
teach based on experience	32	6.06
none of the above	2	0.38
Others	1	0.19
Total	**528**	**100**

Table 4.04 presents the characteristics of the teaching exercises of the respondents. The respondents who said they use one textbook throughout were 120 (22.73%), while 128

(24.24%) said they pick from various textbooks, 245 (46.4%) said the school provides the textbooks, 32 (6.06%) were of the view that they teach based on experience, 2 (0.38%) said they used none of the above characteristics, only 1 (0.19%) chose other characteristics.

This shows that most of the Schools provided textbooks to be taught by their teachers, and now left for the teacher to make his/her own effort or otherwise to read more books in order to get more information on the topic to be taught before the lesson. But, a lazy teacher rely on only a book provided by the School or gotten from any other source. And the teacher might not be just to the topic when treating it.

Question: Who among the following regularly assess your performance?

Table 4.05 Assessment of teaching performance

Category	**Frequency**	**Percent**
Parents	115	21.78
Supervisor	51	9.66
school management	333	63.07
none of the above	29	5.49
Total	**528**	**100**

Table 4.05 presents the stakeholders who assess the teaching performance of the teachers. The respondents who choose parents as the ones who monitors their performance were 115 (21.78%), 51 (9.66%) said supervisors, 333 (63.07%) selected school management, while 29 (5.49%) said none of the stakeholders monitors their performance.

Question: Is your assessment designed officially?

Table 4.06 Design of Assessment

Option	Frequency	Percent
Yes	323	61.17
No	186	35.23
Undecided	19	3.6
Total	**528**	**100**

Table 4.06 presents the responses on the question on how their assessment is designed, 323 (61.17%) said they have an assessment designed officially, 186 (35.23%) said no, while 19 (3.6%) were undecided.

This shows that most of the schools were aware of the responsibility of the management in terms of supervision as their core responsibility. No organization has can progress without supervision of their activities by some individuals within or outside the organization. Schools were not left behind in this discussion, in fact; needs more supervision for quality education. That was the reason why in most of the *Islamiyyah* schools, managements are assigned officially to supervise the activities of the teachers in the school as well as other staff in general.

Question: If no one assesses you, how do you personally assess yourself?

Table 4.07 Design of Self-Assessment

Statement	Frequency	Percent
through the understanding of the students	73	35.61
through students passing examination	37	18.05
through the reactions of parents	45	21.95
through the reactions of the school management	50	24.39
Total	**205**	**100**

Table 4.07 presents the responses to the statement on how a teacher personally assesses himself. The respondents who said that they assess themselves through the understanding of the students were 73 (35.61%), and 37 (18.05%) said they assess themselves through students passing examinations. Those that said they assess themselves through the reactions of parents, and through the reactions of the school management were 45 (21.95%), and 50 (24.39%) respectively.

The researcher opined that assessment would be more effective if someone would be assessed by another, not self-assessment in order to avoid biasness. This is because, reaction of the students or parents might not be enough in most cases. A neutral person needs to assess in order to a balanced and objective assessment.

Question: Do you teach all subjects in your School?

Table 4.08 Teaching of all Subjects

Option	Frequency	Percent
Yes	193	36.55
No	325	61.55
Undecided	10	1.89
Total	**528**	**100**

Table 4.08 presents the responses on the question whether the respondents teach all subjects in their school, 193 (36.55%) said they teach all subjects, 325 (61.55%) said no, while 10 (1.89%) were undecided.

In most of the *Islamiyyah* schools, teachers do not teach all subjects in the school as 325 representing 61.55% responded. But, they mostly take more than one subject. This could be as a result of so many factors and lack of enough teachers could be one of them.

Question: If 'no' which criteria do your school follows in assigning subject to be taught?

Table 4.09 Criteria for Assigning teaching of subjects

Statement	Frequency	Percent
based on qualification and area of specialisation	167	49.85
based on the discretion of the school	63	18.81
based on my choice	43	12.84
lack of enough teachers	60	17.91
Others	2	0.6
Total	**335**	**100**

Table 4.09 presents the respondents view about the criteria followed by the schools in assigning subject to be taught by the teachers. There were 167 (49.85%) who said that subjects to be taught were assigned to teachers based on their qualification and area of specialisation. While, 63 (18.81%) said subjects were assigned based on the discretion of the school. And 43 (12.84%) said subject allocation were based on teachers choice. 60 (17.91%) said subject allocation was due to lack of enough teachers. Only 2 (0.6%) were of the view that it is other factors are used as criteria in the allocation of subjects. The researcher opined that ideally subject allocation should be based on teacher's qualification and specialization. But notwithstanding, excuse from those that have no enough teachers to take all their subjects should be considered due to the shortage of *Islamiyyah* school teachers, the Schools are experiencing in most of the *Islamiyyah* schools in the communities. This is because, in some *Islamiyyah* schools there are some few individuals that could take some subjects confidently and also there are some other subjects left or the other teachers are not competent to take the subjects. In this case, any teacher who is competent to take more than one subject takes.

Question: Which of the following produces examination questions for your students?

Table 4.10 In charge of producing examination questions

Statement	Frequency	Percent
personally organised examination for them	208	39.47
external examination by examination body	65	12.33
join questions from the teachers in my school	243	46.11
Others	11	2.09
Total	**527**	**100**

Table 4.10 presents the frequencies and percentages about the persons or bodies responsible for the production of examination questions in the *Islamiyyah* schools. There were 208 (39.47%) respondents who stated that the examination questions were personally organised for the students. 65 (12.33%) said it is the external examination body that conduct examination for their students. While 243 (46.11%) said that they join questions from the teachers in their schools, only 11 (2.09) said the questions were set by other sources.

4.2 Analysis of School Management Staff Responses

In this sub-section the responses of the management were analyzed. The data was presented in the form of frequencies and percentages.

Question: Which of the following explains the composition of your *Islamiyyah* School?

Table 4.11 Composition of *Islamiyyah* School by gender

Sex	Frequency	Percent
Boys	8	4.62
Girls	5	2.89
Coeducation	160	92.49
Total	**173**	**100**

The composition of *Islamiyyah* schools in terms of gender was presented in Table 4.11. There were 8 (4.62%) who said their *Islamiyyah* schools were only for boys. Also, only 5 (2.89%) said their *Islamiyyah* schools were only for girls; and 160 (92.49%) said their *Islamiyyah* schools were coeducational.

Analysis shows that, almost all the *Islamiyyah* schools in Zazzau Emirate combined boys and girls in the same School; with the exception of few ones where gender segregation was applicable. That is, the schools were either for boys only or girls only. This shows that Islam gives equal treatment to both males and females in terms of education. As the male children were entitled to be educated the female children were also entitled.

Question: The Students of your *Islamiyyah* School are predominantly made up of

Table 4.12 Composition of *Islamiyyah* School by Status

Category	Frequency	Percent
adults and young	117	67.63
young only	50	28.9
adults only	6	3.47
Total	**173**	**100**

The Composition of *Islamiyyah* School by status was presented in Table 4.12. There were 117 (67.63%) respondents who said their *Islamiyyah* schools were predominantly adults and young, 50 (28.9%) said young only; while 6 (3.47%) said adults only.

The analysis revealed that, the majority of the *Islamiyyah* Schools students in Zazzau Emirate were predominantly adults and young, having the number of 117 representing 67.63%. Which shows that both young and adults were keenly interested in seeking for Islamic knowledge for the enhancement of good relationship with their Creator, fellow beings and other creatures of Allah in general.

Question: Do you have an official period for admission in your *Islamiyyah* School?

Table 4.13 Official period for admission in to *Islamiyyah* School

Option	Frequency	Percent
Yes	106	61.27
No	45	26.01
Undecided	22	12.72
Total	**173**	**100**

Table 4.13 presents the responses on the question whether the respondents had an official period for admission in their *Islamiyyah* School, 106 (61.27%) said they had an official period for admission, 45 (26.01%) said no, while 22 (12.72%) were undecided. Most of the *Islamiyyah* schools in Zazzau emirate had a particular period for admission into their schools as 106 representing 61.27% responded. But, to the best of the researcher's knowledge there was no period for admission closure in most of the *Islamiyyah* schools. Most of them still admit either on transfer basis or even fresh student as the case may be. But, for others there was no specific period for admission into their schools. They admit as pupils come for admission, throughout the year. Their perception may be that, nobody should be denied the chance for acquiring Islamic knowledge by all means. It may be to them that, admission should be offered as the need arises. If that is their reasons, may be they have forgotten that when rules and regulations are followed, better service would be rendered.

Question: Do you have an official number of Students allocated to a class?

Table 4.14 Official Number of Students allocated to a Class

Option	Frequency	Percent
Yes	68	39.31
No	86	49.71
Undecided	19	10.98
Total	**173**	**100**

Table 4.14 presents the responses on the question whether the respondents had an official number of Students allocated to a class, 68 (39.31%) said they had an official number of Students allocated to a class, 86 (49.71%) said no, while 19 (10.98%) were undecided.

Most of the *Islamiyyah* schools in Zazzau Emirate do not have a specific number of students allocated to a class. That was why in some *Islamiyyah* schools classes use to be over populated with about 90-100 pupils or even more than that in a class. This would surely bring down the level of achievement in the class. But, the class achievement for 39.31% that had a specific number of pupils per class will surely be higher than the over populated classes.

Question: Do you have a Syllabus guiding the teaching of Students in your School?

Table 4.15 Availability of Syllabus guiding the teachings of Students in School

Option	Frequency	Percent
Yes	123	71.1
No	48	27.75
Undecided	2	1.16
Total	**173**	**100**

Table 4.15 presents the responses on the question whether the respondents had a Syllabus guiding the teachings of Students in their School, 123 (71.1%) said they had

a Syllabus guiding their teaching, 48 (27.75%) said no, while 2 (1.16%) were undecided.

This shows that most of the *Islamiyyah* Schools had Syllabus guiding their teachers on how to select topics to be taught based on the class level of the students. But, the researcher observed that; the emphasis on using it by some of the school management was very low. Some teachers claim to have it, but when you ask them to produce it, they will start telling you either they could not find it, or someone borrowed it or tell you one reason or the other. But, this depends on the locality and the standard of the School or the manager in terms of competency. But, for those schools that had no Syllabus to be used in teaching, mostly are schools located in rural areas, which there are no competitions or their level of development is not high.

Question: Do you have an official timetable for the various Subjects in your School?

Table 4.16 Official timetable for the Various Subjects in School

Option	Frequency	Percent
Yes	139	80.35
No	25	14.45
Undecided	9	5.2
Total	**173**	**100**

Table 4.16 presents the responses on the question whether the respondents had an official time allocation for the various Subjects in their Schools, 139 (80.35%) said they had an official time allocation for the various subjects, 25 (14.45%) said no, while 9 (5.2%) were undecided.

The analysis shows that most of the *Islamiyyah* Schools in Zazzau Emirate had timetable that allocates time to each subject. Only 20% of the Schools had no timetable

in their schools, and it could be as a result of the same reason mentioned earlier (due to their locality).

Question: Which of the following explains the seating nature in your School?

Table 4.17 seating nature in School

Statement	Frequency	Percent
All Students are seated in rows on benches	34	19.65
Every Student has a chair and desk	9	5.2
All students are seated on mats	103	59.54
Some Classes use benches but most use mats	27	15.61
Undecided	0	0
Total	**173**	**100**

Table 4.17 presents the frequencies and percentages on the seating nature of *Islamiyyah* Schools in *Zazzau Emirate*. 34 (19.65%) of the respondents said all students were seated in rows on benches, 9 (5.2%) said every student has a chair and a desk, 103 (59.54%) said all students are seated on mats, while 27 (15.61%) said some classes use benches but most use mats.

When we look at the above analysis, we can now say more than half of the *Islamiyyah* School Students in Zazzau emirate seat on mats, which at times might not be convenient to the learners. And whenever a learning environment is not conducive for the learners, surely the level of achievement will not be as when it is conducive. This might cause their performance to be low.

Question: Are students promoted from one class to another?

Table 4.18 Promoting Students from one Class to the Next

Option	Frequency	Percent
Yes	157	90.75
No	13	7.51
Undecided	3	1.73
Total	**173**	**100**

Table 4.18 presents the responses on the question whether the students were promoted from one class to another, 157 (90.75%) said students were promoted from one class to another, 13 (7.51%) said no, while 3 (1.73%) were undecided.

In Zazzau Emirate, most of the *Islamiyyah* Schools promote their students from one class to another as a form of motivation to the students. This was showed in the analysis as 156 (90.75%) said students were promoted from one class to another.

Question: How many classrooms do you have in your School? i.e. building.

Table 4.19 Number of Classrooms (i.e building) in a School

Class	Frequency	Percent
1	2	1.16
2	3	1.73
3	5	2.89
4	2	1.16
5	21	12.14
6	56	32.37
7	16	9.25
8	21	12.14
9	5	2.89
10	12	6.94
11	2	1.16
12	15	8.67
13	4	2.31
14	4	2.31
15	2	1.16
16	1	0.58
17	2	1.16
Total	**173**	**100**

Table 4.19 presents the responses on the question asked on the number of classrooms they have in their school, 2 (1.16%) said they had only 1 classroom in the School, 3 (1.73%) said they had 2 classrooms, 5 (2.89%) said they had 3 classrooms, 2 (1.16%)

said they have 4 classrooms, 21 (12.14%) said they had 5 classrooms, 56 (32.37%) said they had 6 classrooms, 16 (9.25%) said they had 7 classrooms, 21 (12.14%) said they had 8 classrooms, 5 (2.89%) said they had 9 classrooms, 12 (6.94%) said they had 10 classrooms, 2 (1.16%) said they had 11 classrooms, 15 (8.67%) said they had 12 classrooms, 4 (2.31%) said they had 13 classrooms, 4 (2.31%) said they had 14 classrooms, 2 (1.16%) said they had 15 classrooms, 1 (0.58%) said they had 16 classrooms, 2 (1.16%) said they had 17 classrooms.

The analysis shows that the demand for *Islamiyyah* schools varies from one place to another that was why in some places the classes were more or less than 10 in a school, depending on the learners demand. But, based on the responses gathered from the respondents; Zazzau Emirate had the maximum number of 17 classrooms of *Islamiyyah* school, while the minimum was 1 classroom.

Question: How many arms do you have in each level in your School?

Table 4.20 Number of arms in each Class in a School

Arms	Frequency	Percent
1	88	50.87
2	49	28.32
3	19	10.98
4	11	6.36
5	-	0
6	5	2.89
7	-	0
8	1	0.58
Total	**173**	**100**

Table 4.20 presents the responses on the question asked as to the number of arms in each level in their school, 88 (50.87%) said they had only 1 arm in each class level of the School, 49 (28.32%) said they had 2 arms, 19 (10.98%) said they had 3 arms, 11 (6.36%) said they had 4 arms, 5 (2.89%) said they had 6 arms, 1 (0.58%) said they had 8 arms.

This shows that most of the *Islamiyyah* schools had only 1 arm in each class level as it was in the frequency and the percentage in the table above, 88 (50.87%). But, still there were some with even more than two arms. This shows that both in the rural and urban areas, more than half of the *Islamiyyah* Schools had one arm for a class level.

Question: Which of the following determines the graduation of a student from your School?

Table 4.21 Determinants of graduation of a student from the Islamiyyah School

Statement	**Frequency**	**Percent**
After completion in recitation of the whole of the Qur'an	47	27.17
After memorization of the whole of the Qur'an	28	16.18
After memorization of greater portion of the Qur'an	8	4.62
After finishing recitation of the whole Qur'an with some essential learning of other branches in Islamic Studies	85	49.13
none of the above	4	2.31
others, please specify	1	0.58
Total	**173**	**100**

Table 4.21 presents the responses on what determines the graduation of a student from the *Islamiyyah* School, 47 (27.17%) said after completion in recitation of the whole of the Qur'an, 28 (16.18%) said after memorization of the whole of the Qur'an, 8 (4.62%) said after memorization of the greater portion of the Qur'an, 85 (49.13%) said after

finishing recitation of the whole Qur'an with some essential learning of other branches in Islamic Studies, 4 (2.31%) choose none of the above, while only 1 choose others. The analysis revealed that mastering of the Glorious Qur'an by either memorization or recitation or both, used to be considered first before any other subject as a determinant for graduation from *Islamiyyah* school. After that, then any other subject would now be considered. That was why almost half of the respondents 85 (49.13%) said, a student had to learn other branches of knowledge before graduation from the school.

Question: Which of the following provides financial supplement to your School?

Table 4.22 providers of financial supplement to your School

Financial providers	**Frequency**	**Percent**
Government	1	0.58
Through soliciting from the Muslim community	16	9.25
We engage in business to sustain the School	2	1.16
through the payment of monthly School fees by the Students	138	79.77
through voluntarily donation by well-to do members of the Community	16	9.25
Total	**173**	**100**

Table 4.22 presents the responses on the providers of financial supplement to the *Islamiyyah* School in Zazzau Emirate, 1 (0.58%) of the respondents said they source their income from Government, 16 (9.25%) source their income through soliciting from the Muslim community, 2 (1.16%) said they engaged in business to sustain their Schools, 138 (79.77%) said through the payment of monthly School fees by the Students, while 16 (9.25%) said they source their income to sustain the school through voluntarily donation by well-to do members of the Community.

The analysis shows that 138 (79.77%), that is; most of the *Islamiyyah* Schools source their income through the payment of monthly School fees by the Students. It is known

that the School fees for *Islamiyyah* School is very small particularly in Zazzau Emirate, to the extent that some schools find it difficult to even pay their teachers' salaries; talk less of providing the necessary instructional materials for effective teaching/learning. That might be the reason why most of the *Islamiyyah* schools students sit on mat, and this could affect learning.

Question: Do you promote a student from one level to another in your School?

Table 4.23 promoting a student from one level to another in a School

Option	Frequency	Percent
Yes	153	88.44
No	15	8.67
Undecided	5	2.89
Total	**173**	**100**

Table 4.23 presents the responses on the question whether the students are promoted from one level to another, 153 (88.44%) said students were promoted from one level to another, 15 (8.67%) said no, while 5 (2.89%) were undecided.

The analysis shows that most of the *Islamiyyah* Schools promote students from one class level to another as a form of motivation. This was because, children do not like repeating. This gives them the courage to work harder.

Question: Is your School affiliated to any higher Institution of learning?

Table 4.24 Affiliation to any higher Institution of learning

Option	Frequency	Percent
Yes	28	16.18
No	142	82.08
Undecided	3	1.73
Total	**173**	**100**

Table 4.24 presents the responses on the question whether the respondents school is affiliated to any higher Institution of learning, 28 (16.18%) said their school was affiliated to a higher Institution of learning, 142 (82.08%) said no, while 3 (1.73%) were undecided.

The analysis shows that most of the *Islamiyyah* Schools in Zazzau Emirate are not affiliated to any higher Institution of learning. If a child finishes, the certificate given to him would not take him/her to any higher Institution for learning. That was why most of the students of *Islamiyya* attend conventional schools in the morning and *Islamiyyah* in the afternoon in order to get the two certificates, in case if he/she wants to move further.

Question: If 'no' is your result or Certificate approved by the government or any examination body?

Table 4.25 result or Certificate approved by the government or any examination body

Option	Frequency	Percent
Yes	28	16.18
No	131	75.72
Undecided	14	8.09
Total	**173**	**100**

Table 4.25 presents the responses on the question whether the result or Certificate obtained from the school is approved by the government or any examination body, 28 (16.18%) said the result or Certificate obtained from the school was approved by the government or another examination body, 131 (75.72%) said no, while 14 (8.09%) were undecided.

The analysis shows that 131 (75.72%) most of the *Islamiyyah* Schools certificate are not approved by the government, that was why they cannot be used to further education in any higher Institution. But, few of them said their own was approved by the

government or examination body like NBAIS; and it could be used to further their education.

Question: Do you consider the necessity of having one body to coordinate the affairs of *Islamiyyah* Schools?

Table 4.26 Necessity of having one body to coordinate the affairs of *Islamiyyah* Schools

Option	Frequency	Percent
Yes	137	79.19
No	21	12.14
Undecided	15	8.67
Total	**173**	**100**

Table 4.26 presents the responses on the question whether the respondents consider the necessity of having one body to coordinate the affairs of *Islamiyyah* Schools, 137 (79.19%) said they consider the necessity of having one body to coordinate the affairs of *Islamiyyah* Schools, 21 (12.14%) said no, while 15 (8.67%) were undecided.

The analysis revealed that, majority of the respondents considered the necessity of having one body to coordinate the affairs of *Islamiyyah* Schools in Zazzau Emirate. So that, all the *Islamiyyah* schools in Zazzau Emirate would be speaking with one voice. And this would surely help in boosting Islamic knowledge in Zazzau emirate. But, the few ones 21 (12.14%) said no, due to their personal reasons; which might be like a seizure of power from them. That is to say the individual control of the ownership of *Islamiyyah* Schools would find its way, and all the *Islamiyyah* Schools would be answerable to one body.

Question: If 'yes' which of the following do you consider as a reason?

Table 4.27 Reasons for having one body to coordinate the affairs of *Islamiyyah* Schools

Statement	Frequency	Percent
It will provide uniform and sound education	31	22.63
It will make both the teachers and students to be serious	31	22.63
It will remove defaults of deviation and misguidance in teaching	10	7.3
All of the above	65	47.45
Others, please specify	0	0
Total	**137**	**100**

Table 4.27 presents the responses on the reasons for having one body to coordinate the affairs of *Islamiyyah* Schools, 31 (22.63%) said; it will provide uniform and sound education, 31 (22.63%) said; it will make both the teachers and the students to be more serious, 10 (7.3%) said; it will remove defaults of deviation and misguidance in teaching, while 65 (47.45%) said; all of the above.

The analysis shows that almost half of the respondents 65 (47.45%) unanimously agreed that the reasons why we need to have a body to coordinate the affairs of *Islamiyyah* schools were; it will provide uniform and sound education, it will make both the teachers and students to be serious and it will remove defaults of deviation and misguidance in teaching. These reasons are enough to have a coordinating body for the *Islamiyyah* Schools. But, other respondents were of the opinion that even one of the reasons mentioned could be enough to have a coordinating body for *Islamiyyah* Schools.

4.2.1 Analysis of Public Responses

The responses of the public were presented and analyzed in this section. The data was presented in form of frequencies and percentages.

Question: Do you have children in *Islamiyyah* School?

Table 4.28 Having children in *Islamiyyah* School

Option	Number	Percent
Yes	239	88.19
No	32	11.81
Total	**271**	**100**

Table 4.28 presents the responses on the question whether the respondents had children in *Islamiyyah* Schools, 239 (88.19%) said they had children in *Islamiyyah* Schools, 32 (11.81%) said no.

The analysis shows that most of the respondents to the above question had children in the *Islamiyyah* Schools, with the exception of few who might be either their elders or neighbours are *Islamiyyah* students.

Question: If 'yes' which of the following represent your general rating?

Table 4.29 Response on the Rating of *Islamiyyah* schools

Rating	Frequency	Percent
Excellent	41	15.13
very good	137	50.55
Good	69	25.46
Fair	1	0.37
Poor	23	8.49
Total	**271**	**100**

The respondents who answered yes in the above question were also asked to rate the *Islamiyyah* schools of the respondents, 41 (15.13%) said they were excellent, 137

(50.55%) said they were very good, 69 (25.46%) chose good, only 1 (0.37%) selected fair, and 23 (8.49%) said the *Islamiyyah* schools were poor.

The analysis shows that the teachers in *Islamiyyah* schools in Zazzau Emirate were doing very well to the satisfaction of the parents. Parents notice a lot of improvement morally and academically in their children, which made them to confess the impact of the *Islamiyyah* schools they have been seeing in their locality.

Question: Which of the following do you consider as contribution to *Islamiyyah* School in your locality?

Table 4.30 Response on the Rating of the contribution of *Islamiyyah* schools

Statement	**Frequency**	**Percent**
Promotion of Islamic learning	115	42.44
promotion of morality	61	22.51
promotion of consciousness of Allah	84	31
promotion of redundancy	7	2.58
promotion of indiscipline in the community	4	1.48
promotion of argument and confusion	0	0
none of the above	0	0
others, please specify	0	0
Total	**271**	**100**

Table 4.30 presents the responses on the question whether the respondents considered any contribution of *Islamiyyah* School to the locality, 115 (42.44%) said it promotes Islamic learning, 61 (22.51%) selected promotion of morality, 84 (31%) agreed on promotion of consciousness of Allah, 7 (2.58%) chose promotion of redundancy, 4 (1.48) were for indiscipline in the community, while none of the respondents selected either argument and confusion, none of the above, or others.

The analysis shows that the respondents considered promotion of Islamic learning as the most important contribution of the *Islamiyyah* Schools to students in Zazzau Emirate, but it also promotes morality or consciousness of Allah. And this would be enough to find ways of upgrading the *Islamiyyah* Schools in Zazzau to have more benefit. But, only insignificant number of the respondents were of the opinion that *Islamiyyah* Schools in Zazzau Emirate promotes either redundancy or indiscipline in the community.

4.3 Answering the Research Questions

This section answered the research questions using frequency counts and simple percentages. The results of the computations were presented in tables. Research questions 1, 4 and 5 were extracted from the school management staff questionnaire. While research questions 2 and 3 were extracted from the teachers and public questionnaires respectively.

Research Question One

What is the nature of the *Islamiyyah* Schools in Zazzau Emirate?

Table 4.31 Nature of the *Islamiyyah* Schools in Zazzau Emirate

Statement	Frequency	Percent
Islamic Learning Only	142	82.08
Islamic and Western Education	31	17.92
Total	**173**	**100**

In Table 4.31, the nature of the *Islamiyyah* Schools in Zazzau Emirate was presented in form of frequencies and percentages. The respondents who were of the view that their *Islamiyyah* schools only provide Islamic learning were 142 (82.08%), while 31 (17.92%) said they provide both Islamic and western education.

The analysis shows that almost all of the *Islamiyyah* Schools in Zazzau Emirate restricted their teaching in providing Islamic education to the learners alone, but very few of them provide Islamic and Western education.

Research Question Two

What is the teaching and learning methodology in *Islamiyyah* Schools in Zazzau Emirate?

Table 4.32 Teaching and Learning methodologies in *Islamiyyah* Schools in Zazzau Emirate

Statement	**Frequency**	**Percent**
Recite after me	221	41.86
Demonstrate aspects that require practical	158	29.92
I explain nature of certain things	43	8.14
I only teach and they ask questions where possible	99	18.75
I command them to go and ask questions on what I cannot explain	3	0.57
None of the above	4	0.76
Others	0	0
Total	**528**	**100**

In Table 4.32, the teaching and learning methodologies in *Islamiyyah* schools in Zazzau Emirate was presented in form of frequencies and percentages. The respondents who were of the view that the students recited after their teacher in *Islamiyyah* schools were 221 (41.86%), while 158 (29.92%) said they demonstrated aspects that require practical presentation. Some teachers 43 (8.14%) were of the view that they explained nature of certain things to their students. About 99 (18.75%) of the respondents said they only teach and ask students questions where possible. Only 3 (0.57%) and 4 (0.76%) said

that they command them to go and ask questions on what they cannot explain; and none (0%) of the respondents chose others as an option among the statements.

The analysis shows that a great number of teachers in Zazzau emirate used repetition methods in their classes while teaching. But, there were some who used Demonstration method to teach some aspects that require practical. And these two methods of teaching are effective for teaching when they are used properly.

Research Question Three

What is the challenge of having a coordinating body for all the *Islamiyyah* Schools in Zazzau Emirate?

Table 4.33 Challenge of having a coordinating body for all the *Islamiyyah* Scyhools in Zazzau Emirate

Statement	**Frequency**	**Percent**
lack of enough qualified teachers	20	11.56
differences in *aqeedah* (Islamic creed)	53	30.64
Individual control and ownership of *Islamiyyah* Schools	5	2.89
lack of standard syllabus	4	2.31
financial challenge	16	9.25
poor standard of most of the *Islamiyyah* Schools	31	17.92
inability to fix a common fees to all students of *Islamiyyah* Schools	0	0
lack of attachment of *Islamiyyah* Schools to worldly materials	3	1.73
all of the above	41	23.7
others, please specify	0	0
Total	**173**	**100**

The challenges of having a coordinating body for all *Islamiyyah* Schools in Zazzau Emirate were provided in Table 4.33. Lack of enough qualified teachers was selected by 20 (11.56%) of the respondents as challenge to the establishment of a coordinating body for *Islamiyyah* Schools. Differences in *aqeedah* (Islamic creed) was chosen by the majority 53 (30.64%) of the respondents, being a challenge to the plan for the establishment of a single unified body to run the affairs of *Islamiyyah* schools. To some 5 (2.89%), individual control and ownership of *Islamiyyah* Schools was a challenge of having a unified coordinating body for *Islamiyyah* schools. Lack of standard syllabus had been identified by 4 (2.31%) of the respondents to serve as a basic challenge to the establishment of a unified coordinating body to run the affairs of *Islamiyyah* schools. Again, poor standard of most of the *Islamiyyah* Schools was a challenge to the establishment of a unified coordinating body to run the affairs of *Islamiyyah* school according to 31 (17.92%) of the respondents. While, 0 (0%), and 3 (1.73%) were of the view that inability to fix a common fees to all students of *Islamiyyah* Schools and lack of attachment of *Islamiyyah* Schools to worldly materials serves as the challenge to the establishment of having a unified coordinating body for *Islamiyyah* schools. Finally, 41 (23.7%) selected the option for all of the challenges. None of the respondents suggested any other challenge to the establishment of a coordinating body for the *Islamiyyah* School.

The analysis shows that differences in *aqeedah* (Islamic creed) and the poor standard of most of the *Islamiyyah* Schools have the highest frequency and the percentage among others, which shows that when there are differences in *aqeedah* at times use to be difficult to have a unanimous agreement on some ideas. For instance, someone from Izala may suggest or design a policy to be followed, while a follower of Tariqa might counter it no matter how good it is, and vice-versa; or whenever they are asked to design

a policy, they will make sure that the policy favour their sect. Likewise, poor standard of some of the *Islamiyyah* Schools in Zazzau Emirate could also be a challenge. This is because; most of the required instructional materials as well as standard structure would be missing in such schools.

Research Question Four

Which of the factor responsible for boosting the performance of *Islamiyyah* Schools in *Zazzau Emirate*?

Table 4.34 Factor Responsible for Boosting the Performance of *Islamiyyah* Schools in *Zazzau* Emirate

Statement	Frequency	Percent
financial support from well to do members of the community	37	13.65
intervention of government	29	10.70
moral support from members of the community	39	14.39
unity among the *Islamiyyah* schools in conducting all affairs of education	34	12.55
minimizing the numbers to have optimum contribution	2	0.74
creating forum for workshop and training the teachers	15	5.54
improving on salary and teachers welfare	13	4.80
providing a conducive environment for learning	8	2.95
controlling the number of admission based on the capacity of the school	2	0.74
coordinating examination by external body	9	3.32
all of the above	83	30.63
Others	0	0
Total	**271**	**100**

Table 4.34 presents the frequencies and percentages on the factors that may boost the performance of *Islamiyyah* Schools in *Zazzau Emirate*. The respondents who chose

financial support from well to do members of the community were 37 (13.65%). Another fraction of 29 (10.70%) of the respondents said intervention of government was the only factor that may boost the performance of *Islamiyyah* schools in *Zazzau Emirate*. While, 39 (14.39%) of them agreed that moral support from members of the community was one of the factors that may boost the performance of *Islamiyyah* Schools. Again, 34 (12.55%), 2 (0.74%), and 15 (5.54%) chose; unity among the *Islamiyyah* Schools in conducting all affairs of education; minimizing the numbers to have optimum contribution; and creating forum for workshop and training the teachers, respectively as the factors that will boost the performance of *Islamiyyah* schools. Other respondents 15 (5.54%), said creating forum for workshop and training the teachers will boost the performance of *Islamiyyah* schools. Also, 13 (4.80%) selected improving on salary and teachers welfare will boost the performance of *Islamiyyah* schools. And, 8 (2.95%), 2 (0.74%) and 9 (3.32%) selected providing a conducive environment for learning; controlling the number of admission based on the capacity of the school; and coordinating examination by external body, respectively as the factors that will boost the performance of *Islamiyyah* schools. Finally, 83 (30.63%) of the respondents selected all of the factors listed above may boost the performance of *Islamiyyah* schools. None of the respondents provided another factor apart from the ones mentioned in the list.

The analysis shows that almost all the items mentioned in the above table could serve as a factor for boosting the performance of *Islamiyyah* Schools in *Zazzau Emirate.* But, 4 (1.48%) respondents had contrary opinions with others, where 2 (0.74%) of them said the number of students per class should be minimized in order to have optimum contribution; while another 2 (0.74%) of the respondents said the number of admission should be controlled based on the capacity of the school. This opinion was wrong but,

it might be right in somewhere. This is because, once there is enough money in the school to pay good salary to the teachers and also have money for the erection of new buildings, the problems of over population in the classrooms as well as the School can be solved.

Research Question Five

What is the solution to the challenges of the *Islamiyyah* Schools in Zazzau Emirate?

Table 4.35 Solution to the challenges of the *Islamiyyah* Schools in Zazzau Emirate

Statement	**Frequency**	**Percent**
Creating awareness about its significance	39	22.54
intervention of government	24	13.87
improving salary and welfare of teachers	32	18.5
emphasis on common believe and guidance	4	2.31
engagement in alternative viable business activity for sustainability	2	1.16
closure of all unstandardized *Islamiyyah* Schools	2	1.16
production of standard and respectful syllabus	23	13.29
all of the above	47	27.17
others, please specify	0	0
Total	**173**	**100**

Table 4.35 presents the frequencies and percentages on the solutions to the challenges of *Islamiyyah* Schools in Zazzau Emirate. The respondents who chose creating awareness about the significance of *Islamiyyah* schools were 39 (22.54%). Another fraction of 24 (13.87%) of the respondents said intervention of government was the only solution to the challenges of *Islamiyyah* schools. While, 32 (18.5%) of them agreed that improving salary and welfare of teachers would solve the challenges of *Islamiyyah* schools. Again, 4 (2.31%), 2 (1.16%), and 2 (1.16%) chose; emphasis on common

believe and guidance; engagement in alternative viable business activity for sustainability; and closure of all unstandardized *Islamiyyah* Schools, respectively as the solution to the challenges of *Islamiyyah* schools. Other respondents 23 (13.29%), said production of standard syllabus will provide the solution. Finally, 47 (27.17%) selected all of the reasons listed as solutions to the challenges. None of the respondents provided any other solution apart from the ones mentioned in the list.

The analysis shows that the respondents are satisfied with the above list of solutions to the challenges of the *Islamiyyah* Schools in Zazzau Emirate. Since, none of them suggested any solution to the challenges. But, creating awareness about the significance of having a coordinating body needs to be put into consideration first before any other thing. This is because, when they have the idea of its significance, they would quickly accept it as the proposal is forwarded to them.

4.4 Major Findings

The following are the major findings of the research:

1. Some of the *Islamiyyah* Schools in Zazzau Emirate combined Islamic education and Western education to the learners as 82.08% responded.
2. Teaching in *Islamiyyah* Schools were mostly conducted through repetition and demonstration methods as 71.92% responded.
3. Differences in *aqeedah* (Islamic creed) and the poor standard of most of the *Islamiyyah* Schools in terms of facilities were the major challenges of having a coordinating body for the *Islamiyyah* Schools in Zazzau Emirate as 48.6% responded.
4. Lack of workshop and training the teachers, unity among the *Islamiyyah* schools in conducting all affairs of education, coordinating examination by external

body, financial support from well to do members of the community, moral support from members of the community, providing a conducive environment for learning, and lastly; controlling of the admission based on the capacity of the school were the factors contributing to the setback for the good performance of the *Islamiyyah* Schools in *Zazzau Emirate*.

5. There was no coordinating body for the general conduct of Islamiyyah Schools in Zazzau Emirate.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The study assessed the methodology of teaching and learning in *Islamiyyah* Schools and its contribution to the development of Islamic education in Zazzau Emirate, Kaduna State, Nigeria. The research was conducted based on chapters which begins with chapter one and ends with chapter five. Chapter one was the general introduction, in the chapter; discussion was made on how the teaching and learning of Islamic education started with the Prophet (peace be upon him) and his companions (may Allah be pleased with them all).

In Chapter two, the researcher was able to discuss the historical development of Zazzau Emirate upto the time when Islam spreads in the Emirate. Concept of Islamic education, origin of Islamic Education; were also discussed in the chapter. The methodologies of teaching used by the Prophet (peace be upon him) in teaching his Companions were also discussed. Historical development of Centers of learning Islamic Studies, from the time of the Prophet (peace be upon him) to the present time were also discussed. Lastly, origin and the development of *Islamiyyah* Schools in Zazzau Emirate were also captured in the Chapter.

In Chapter three, the research explains the methodology used in collecting data from the respondents and the process used in analyzing it.

In chapter four the researcher analyzed, presented and interpreted the data collected which enabled him to discuss the major findings as well as the recommendations in Chapter five. While in chapter five, summary and conclusion of the research were made.

5.2 Conclusion

The religion of Islam emphasized on the acquiring of knowledge to it followers and attached a great reward to he/she teaches any kind of positive knowledge, as was said by the seal of the Prophets, Muhammad (peace and blessings of Allah be upon him) who obliged all Muslims to learn and teach the Qur'an. This was narrated by Uthman (may Allah be pleased with him) where he says:

> عن عثمان رضي الله عنه عن النبي صلي الله عليه و سلم قال:
> خيركم من تعلم القرآن و علَّمه. رواه البخاري
>
> The Prophet (SAW) said: "the best among you (Muslims) are those who learn the Qur'an and teach it. Khan (ND) (Bukhari, Vol.vi pg;501-502 no;545)

This led to the establishment of centers of teaching and learning since from the time of the Prophet (peace and blessings of Allah be upon him) to date, for the teaching and learning to take place. But, effective teaching lies on the ability of a teacher to use relevant methodology in teaching. If the methodology used by the teacher is faulty, certainly the outcome would not be impressive.

Zazzau Emirate was among the early Kingdom of Hausaland to accept the religion of Islam. The Kingdom was highly popular among others in terms of knowledge. That was the reason why it was popular with *Makarantun Allo* and *Zaure* (Qur'anic and *Ilm* Schools). However, most of the *Makarantun Allo* and *Zaure* are becoming unpopular and disappearing in our contemporary period, while the *Islamiyyah* Schools are growing in number and in strength.

Islamiyyah Schools in Zazzau Emirate are now responsible for the education of the children of the Muslims and their parents especially mothers. But, the Schools had some challenges like lack of having more qualified teachers to teach, differences in *aqeedah*, poor standard of most of the *Islamiyyah* Schools, teachers' welfare, and many other

challenges which might brings setback to the Islamic education in the Emirate. But, having a coordinating body and the intervention of government could change everything to the better, by providing solutions to the most of the challenges mentioned above; in order to bring out the efforts of the teachers apparently.

5.3 Recommendation

The research has the following recommendations:

1) There is need for the *Islamiyyah* Schools in Zazzau Emirate to enhance their teaching and learning to cover both Islamic and Western education to cater for teeming growing population of Muslim children,
2) There is need for having more qualified teachers to run the activities of the *Islamiyyah* Schools for effective teaching and learning in Zazzau Emirate.
3) There is need for the Islamic Scholars in the emirate to understand and also make their people to understand the importance of having a coordinating body for all the *Islamiyyah* Schools in Zazzau Emirate in order to ensure uniformity in their activities for the betterment of Islam and Muslims in general.
4) There is also a need for the *Islamiyyah* Schools in Zazzau Emirate to take these factors into consideration for booting their performance. These are; workshop and training for the teachers, unity among the *Islamiyyah* schools in conducting all affairs of education, coordinating examination by external body, financial support from well to do members of the community, moral support from members of the community, providing a conducive environment for learning, and lastly; controlling of the admission based on the capacity of the school.
5) There is necessity of having a coordinating body as well as government intervention in the affairs of *Islamiyyah* Schools in providing solutions to the challenges of *Islamiyyah* Schools in Zazzau Emirate.

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APPENDIX I: TEACHERS' QUESTIONNAIRE

Islamic Studies Section,
Department of Arts and Social Science Education,
Faculty of Education,
Ahmadu Bello University, Zaria.
Questionnaire (For Teachers Only)

Dear Sir/Ma

I am a postgraduate student of the above named address. I am writing my Dissertation in partial fulfillment for the award of master degree in Islamic Studies (M.ed Islamic Studies) and the titled of my work is "Assessment of the Methodology of Teaching and Learning in *Islamiyyah* Schools to the Development of Islamic Knowledge in Zazzau Emirate, Kaduna State, Nigeria." I therefore wish to solicit for your sincere and kind response for the following questions in the questionnaire. The response given by you will only be used for the research purpose and you are assured of confidentiality.

In case of any question or clarification, you can contact me through the following numbers 08062208556

Thanks for your assistance.

Zubairu Shehu

Instruction: Kindly tick (√) the correct responses that are applicable to you

1. Your qualification:
   i- O' Level [ ]
   ii- N.C.E [ ]
   iii- Bachelor Degree [ ]
   iv- Masters [ ]
   v- PhD [ ]
   vi- Others, please specify _____
2. For how many years have you being teaching in *Islamiyyah* School?
   (a) 1-5 [ ] (b) 6-10 [ ] (c) 11-15 [ ](d) 16-30 [ ]
3. Do you have any syllabus guiding the selection of materials for teaching?
   Yes [ ] No [ ] undecided [ ]
4. Which of the following most explains the characteristics of your teaching exercise?
   (a) I use one textbook throughout (b) I pick from various textbooks to make my lesson note (c) the School provides the textbooks to be used in teaching (d) I teach based on my experience (e) none of the above (f) all of the above (g) others, please specify_____
5. Which of the following do you mostly use in your teaching methodology? (a) they recite after me (b) I demonstrate aspects that require practical (c) I explain nature of certain things (d) I only teach them and they ask questions where possible (e) I command them to go and ask questions on what I cannot explain (f) all of the above (g) none of the above (h) others, please specify_____

6. Who among the following regularly assess your performance? (a) the parents (b) the supervisor (c) the School management (d) none of the above
7. Is your assessment design officially? Yes [ ] No [ ] undecided [ ]
8. If no one assesses you, how do you personally assess yourself?

(a) Through the understanding of the students (b) through passing examination of the students (c) through the reaction of the parents (d) through the reaction of the management of the School.

9. Do you teach all subjects in your School? Yes [ ] No [ ] undecided [ ]
10. If 'no' which criteria do your school follows in assigning subject to be taught?

(a) Base on my qualification and specialization (b) base on the discretion of the School (c) base on my choice (d) lack of enough teachers (e) others, please specify_____

11. Which of the following produces examination questions for your students? (a) I personally organized examination for them (b) external examination by examination body (c) join questions from the teachers in my school (e) others, please specify _____

APPENDIX II: MANAGEMENTS' QUESTIONNAIRE

Islamic Studies Section,
Department of Arts and Social Science Education,
Faculty of Education,
Ahmadu Bello University, Zaria.
Questionnaire (Management)

Dear Sir/Ma

I am a postgraduate student of the above named address. I am writing my Dissertation in partial fulfillment for the award of master degree in Islamic Studies (M.ed Islamic Studies) and the titled of my work is "Assessment of the Methodology of Teaching and Learning in *Islamiyyah* Schools to the Development of Islamic Knowledge in Zazzau Emirate, Kaduna State, Nigeria." I therefore wish to solicit for your sincere and kind response for the following questions in the questionnaire. The response given by you will only be used for the research purpose and you are assured of confidentiality.

In case of any question or clarification, you can contact me through the following numbers 08062208556

Thanks for your assistance.

Zubairu Shehu

Instruction: Kindly tick (√) the correct responses that are applicable to you

1. Which of the following explains the composition of your *Islamiyyah* School?
   (a) Boys only (b) Girls only (c) Coeducation
2. The Students of your *Islamiyyah* School are predominantly made up of
   (a) Adults and Young (b) Young only (c) Adults only
3. Which of the following represent the nature of your *Islamiyyah* academic setup?
   (a) Islamic learning only (b) Islam and Western Education
4. Do you have an official period for admission in your *Islamiyyah* School?
   Yes [ ] No [ ] undecided [ ]
5. Do you have an official number of Students allocated to a class?
   Yes [ ] No [ ] undecided [ ]
6. Do you have a Syllabus guiding the teachings of Students in your School?
   Yes [ ] No [ ] undecided [ ]
7. Do you have an official time allocation for the various Subjects in your School?
   Yes [ ] No [ ] undecided [ ]
8. How many years a student is expected to spend before graduation from your School? _____
9. Which of the following explains the seating nature in your School?
   (a) All Students are seated in row on bench (b) Every Student has a chair and desk (c) All students are seated on mats (d) Some Classes use bench but most use mats (e) undecided
10. Are students promoted from one class to another? Yes [ ] No [ ] undecided [ ]
11. How many classes do you have in your School? _____

12. How many arms do you have in each level in your School? _____

13. Which of the following determines the graduation of a student from your School?

(a) After completion in recitation of the whole of the Qur'an (b) After memorization of the whole of the Qur'an (c) After memorization of greater portion of the Qur'an

(d) After finishing recitation of the whole Qur'an with some essentials learning of other branches in Islamic Studies (e) none of the above (f) others, please specify _____

14. Which of the following provides financial supplement to your School?

(a) Government (b) Through soliciing from the Muslim community (c) We engage in business to sustain the School (d) through the payment of monthly School fees by the Students (e) through voluntarily donation by well-to do members of the Community

15. Do you promote a student from one level to another in your School?

Yes [ ] No [ ] undecided [ ]

16. Is your School affiliate to any higher Institution of learning?

Yes [ ] No [ ] undecided [ ]

17. If 'no' is your result or Certificate approved by the government or any examination body?

Yes [ ] No [ ] undecided [ ]

18. If 'yes' mention the name of the examination body. _____

19. What nature of Certificate Students obtained from your School? _____

_

20. Do you consider the necessity of having one body to coordinate the affairs of *Islamiyyah* Schools? Yes [ ] No [ ] undecided [ ]

21. If 'yes' which of the following do you consider as a reason?

(a) It will provide uniform and sound education (b) It will make both the teachers and students to be serious (c) It will remove defaults of deviation and misguidance in teaching (d) All of the above (e)Others, please specify_____

22. Which of the following do you consider as a challenge in having coordinating body for all *Islamiyyah* Schools?

(a) lack of enough qualified teachers (b) differences in *aqeedah* (Islamic creed) (c) Individual control and ownership of *Islamiyyah* Schools (d) lack of standard syllabus (e) financial challenge (f) poor standard of most of the *Islamiyyah* Schools (g) inability to change a fees to all students of *Islamiyyah* Schools (h) lack of attachment of *Islamiyyah* Schools to worldly materials (i) all of the above

(j) others, please specify_____

23. Which of the following could provide solution to the challenges of having coordinating body for *Islamiyyah* Schools?

(a) Creating awareness about its significance (b) intervention of government (d) improving salary and welfare of teachers (e) emphasis on common believe and guidance (f) engagement in alternative viable business activity for sustainability (g) closure of all unstandardized *Islamiyyah* Schools (h) production of standard and respectful syllabus (i) all of the above (j) others, please specify_____

APPENDIX III: PUBLIC QUESTIONNAIRE

Islamic Studies Section,
Department of Arts and Social Science Education,
Faculty of Education,
Ahmadu Bello University, Zaria.
Questionnaire (For public)

Dear Sir/Ma

I am a postgraduate student of the above named address. I am writing my Dissertation in partial fulfillment for the award of master degree in Islamic Studies (M.ed Islamic Studies) and the titled of my work is "Assessment of the Methodology of Teaching and Learning in *Islamiyyah* Schools to the Development of Islamic Knowledge in Zazzau Emirate, Kaduna State, Nigeria." I therefore wish to solicit for your sincere and kind response for the following questions in the questionnaire. The response given by you will only be used for the research purpose and you are assured of confidentiality.

In case of any question or clarification, you can contact me through the following numbers 08062208556

Thanks for your assistance.

Zubairu Shehu

Instruction: Kindly tick (√) the correct responses that are applicable to you

1. Do you have children in *Islamiyyah* School? Yes [ ] No [ ]
2. If 'yes' which of the following represent your general rating? Excellent[ ] very good [ ] good [ ] fair [ ] poor [ ]
3. Which of the following do you consider as contribution to *Islamiyyah* School in your locality? (a) promotion of Islamic learning (b)promotion of morality (c) promotion of consciousness of Allah (d) redundancy (e) indiscipline (f) argument and confusion (g) none of the above (h)others, please specify _____
4. Which of the following do you consider will boost the performance of *Islamiyyah* schools in your locality? (a) financial support from well-to do members of the community (b) intervention of government (c) moral support from members of the community (d) unity among the *Islamiyyah* schools in conducting all affairs of education (e) minimizing the numbers to have optimum contribution (f) creating forum for workshop and training the teachers (g) improving on salary and teachers welfare (h) providing a conducive environment for learning (i) controlling the number of admission based on the capacity of the school (j) coordinating examination by external body (k) all of the above (l) others, please specify

   _____