

**ASSESSMENT OF *ALMAJIRI* SYSTEM OF ISLAMIC EDUCATION BY
DEMOCRATIC GOVERNMENTS IN THE NORTH-WEST GEO-POLITICAL
ZONE OF NIGERIA**

BY

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DECLARATION

I hereby declare that this work in this dissertation has been carried out by me. It has not been presented partially or wholly anywhere in any previous application for Degree or Diploma at this or any other Institution.

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Date

CERTIFICATION

This dissertation entitled; *Assessment of the Almajiri System of Islamic Education by Democratic Governments in the North-West Geo-Political Zone of Nigeria* by Tijjani Ibrahim meets the regulations governing the award of degree of Doctor of Philosophy (Islamic Studies) of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This research work is dedicated to the teachers and pupils of *Almajiri* schools for their commitment to Qur'anic studies.

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ABBREVIATIONS

CBN:	Central Bank of Nigeria
EFA:	Education for All
ESSPIN:	Education Sector Support Programme in Nigeria
ETF:	Education Tax Fund
FCT:	Federal Capital Territory
GDP:	Gross Domestic Product
GNP:	Gross National Product
IIIT:	International Institute of Islamic Thought
IQTE:	Islamiyya Qur'anic <i>Tsangaya</i> Education
LGA:	Local Government Area
LGEA:	Local Government Education Authority
MOE:	Ministry of Education
N.A.:	Native Authority
NCWD:	National Council for the Welfare of Destitutes
NEPU:	Northern Elements Progressive Union
NERP:	Northern Education Research Project
NGO:	Non-government Organisation
NMEC:	National Mass Education Commission
NTI:	National Teachers Institute
R.A:	<i>Radiya Allahu Anhu</i>
S.A.W.:	<i>Sallah Allahu Alaihi Wasallam</i>
SBMC:	School Based Management Committee
SUBEB:	State Universal Basic Education Board

TETFUND: Tertiary Education Trust Fund

UAE: United Arab Emirates

UBE: Universal Basic Education

USAID: United States Agency for International Development

OPERATIONAL DEFINITIONS OF TERMS

<i>Ajami</i> (Arabic word)	Writing of Non-Arabic language using Arabic alphabets.
<i>Alaramma</i> (Hausa word):	Senior / Elder student in <i>Tsangaya</i> school.
<i>Al-Birr</i> (Arabic word):	Charity
<i>Allo</i> (Hausa word):	Wooden slate in Qur'anic school in which Quranic verses are written.
<i>Almajiri</i> Education System:	This refers to early Qur'anic education that involves the process of acquiring Qur'anic study.
<i>Almajiri</i> (Hausa word):	A pupil of traditional Qur'anic school.
<i>Al-Muhajir</i> (Arabic word):	Immigrant.
<i>Al-Mushaf al-Uthmani</i> :	Official copy of the Qur'an during the time of Uthman bin Affan the third Caliph.
<i>Babbaku</i> (Hausa word):	Learning Qur'anic alphabets.
<i>Bara</i> (Hausa word):	Begging
<i>Basarake</i> (Hausa word):	Aristocrat or traditional title holder.
<i>Bulala</i> (Hausa word):	A cane or whip.
<i>Cirani</i> (Hausa word):	Seasonal movement of <i>Almajiri</i> from rural to urban areas.
<i>Darasu</i> (Hausa word):	Reading many Qur'anic verses under the supervision of the Mallam.
<i>Farfaru</i> (Hausa word):	Learning Arabic vowels.
<i>Fiqh</i> (Arabic word):	Islamic jurisprudence
<i>Gangaran</i> (Hausa word):	The highest position of Quranic memorization in <i>Tsangaya</i> school system.
<i>Gwani</i> (Hausa word):	The most senior position of Quranic memorization student in <i>Tsangaya</i> school.
<i>Hadith</i> (Arabic word):	Prophetic traditions.

<i>Hajjatu</i> (Hausa word):	Learning and reading the Qur'an.
<i>Haram:</i> (ain)	One or two holy mosques in Makkah and Madina.
Hausa:	Ethnic group in Northern of Nigeria.
Fulani:	Ethnic group in Northern of Nigeria.
<i>Ibadah:</i>	Acts of worship.
<i>Id-el-fitr:</i>	Celebration on 1 st Shawwal
<i>Id-el-kabir:</i>	Celebration on 10 th Zulhijjah
Igbo:	Ethnic group mostly in Eastern Nigeria.
<i>Ijazah</i> (Arabic word):	certification by Muslim scholars.
<i>Ilimi</i> School:	Traditional school of Islamic sciences.
Integration:	It means merging <i>Almajiri</i> education with Western education.
<i>Islamiyya:</i>	Islamic primary school.
<i>Jihad:</i>	Islamic Holy war
Kanawa:	Ethnic group living in Kano.
Kanuri:	Ethnic group mostly in the North-East.
<i>Kolo</i> (Hausa word):	Fresh pupil of Tsangaya school.
<i>Ma'ahad:</i>	Modern Arabic school.
<i>Madrasa:</i>	Muslim school attached to a mosque.
<i>Mahram:</i>	A grant for Mallam
<i>Mallam</i> (Hausa word):	A teacher in the traditional Qur'anic school.
<i>Mari</i> (Hausa word):	Chain used to punish Qur'anic school student.
<i>Maulid</i> (Arabic word):	Birthday celebration of the Prophet (SAW).
<i>Mu'allim</i> (Arabic word):	A learned person.

Nupe:	Ethnic group mostly in the North-Central, Nigeria.
<i>Qur'an</i> (Arabic word):	Islamic Holy Book.
<i>Makarantar Allo</i> :	A Quranic elementary traditional school.
Repositioning of <i>Almajiri</i> Education:	Intervention measures introduced by democratic governments in the North-West of Nigeria aimed at rehabilitating and improving the conditions of the <i>Almajiri</i> education so as to suit the needs and aspirations of the society.
Rural area:	Remote Areas / Villages.
<i>Sadaka</i> :	Voluntary alm.
<i>Sahaba</i> :	The companions of the Prophet (SAW).
<i>Sauka</i> :	Graduation ceremony of the Qur'anic schools.
<i>Sharia</i> :	Islamic law
<i>Shuwa</i> :	Ethnic group in the North-East of Nigeria.
<i>Sura al-Baqara</i> :	The second chapter of the Qur'an.
<i>Tafsir</i> :	Exegesis of the Qur'an
<i>Talaka</i> :	Common people
<i>Tama</i> :	Iron ore
<i>Tauhid</i> :	Islamic theology
<i>Titibiri</i> :	Adolescent in Tsangaya School.
<i>Ulama</i> :	Muslim scholars.
Urban areas:	Cities
<i>Waqaf</i> :	Endowment fund.
Yoruba:	Ethnic group mostly found in Western Nigeria.
<i>Zakkah</i> :	Islamic compulsory alm.

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Abstract

The study is on an assessment of *Almajiri* system of Islamic education by democratic governments in the North-West Geo-Political Zone of Nigeria from 2002-2012. It examines the emergence, development and roles of Qur'anic schools in the promotion of knowledge in North-West. It also evaluates the implication of begging among the *Almajiris* as the challenge facing the reforms and development of the *Almajiri* schools among others. The target population of this study consists of *Almajiri* schools, local government administrators and community leaders in six local government areas in the three selected states of North-West Geo-Political Zone of Nigeria. A sample size of three hundred and eighty four (384) was recommended for a population of 6000 and above. Therefore 384 were adopted as the sample size for this study. A questionnaire containing 37 items was developed to collect data for the study. The data collected were analyzed and presented in sections. The first section presents the frequency and percentage distribution of bio data respondents and nominal questions as responded by respondents. The second section presents the answers to the research questions using descriptive parameters of mean scores, standard deviation and standard error. The third section presents the testing and interpretation of six null hypotheses using parametric statistical techniques of analysis of variance statistics. All hypotheses were tested at 0.05 alpha level of significance. The major findings are then revealed which include the government should not integrate Qur'anic and Western education in schools, the reformation will not improve the living and learning standard of the *Almajiris* and their *Mallams* and the government should not entirely take ownership of the Qur'anic Schools. The study further revealed that ineffective reform and implementation to support the integration of Qur'anic and Western education to improve the living condition of the *Almajiris* within the states. Finally, some of the recommendations proffered on how to make reformation of *Almajiri* education achieve its desired objectives in the North-West Geo-Political Zone of Nigeria include; there should be emergence development measure and significance of Qur'anic schools in the promotion of knowledge to improve the living condition of the *Almajiris* in North-West Zone; Government should also try as much as possible to reform and integrate Qur'anic and Western education in curbing begging among the *Almajiri* in the states; and there should be effective support from the parents, stakeholders, *Mallams* and government officials to minimize the challenge facing the Quranic Schools.

CHAPTER ONE: INTRODUCTION

1.1 Background to the Study

The traditional Qur'anic school system in Northern Nigeria known as *Almajiri* school system or *Tsangaya* School has witnessed massive and unprecedented reforms. This system of education has in the past produced Scholars, Architects, Historians, Philosophers, Geographers, Mathematicians and Scientists (Qzigi and Ochu, 1991). But over the years the system has suffered a number of crises from the advent of colonialism to the deepening national economic crisis which not only led to the deterioration of the life of the *Almajiris* and their teachers but almost led to the total collapse of the whole system. The meaning of the word *Almajiri* which once refers to a Muslim child who is in quest for Islamic education, has now changed to a Muslim child who is identified with begging, destitution and dependency. These sad conditions of the system attracted many Muslim intellectuals, governments and organizations to propose reforms in the existing system of *Almajiri* education so that they could merge it with western education.

The idea of reforms in Qur'anic education can be traced back to the colonial era. The colonialists at first attempted to eradicate Qur'anic schools in order to replace it with their new (Western) system of education. This effort was protested by the majority of the people who gave their children to Qur'anic School teachers to go to villages away from the European schools. In an attempt to arrest the situation the colonial masters decided to include some elements of Qur'anic education in their school curriculum in order to attract the Muslims not to go to traditional Qur'anic schools. An address delivered by the then superintendent of education in the colonial government, in Northern Nigeria Mr. PG-S. Beylis reads:

Attempts therefore must be made to harmonize our new learning with the indigenous culture with the aim of providing a society psychologically sound and stable in what was best and what should be proved acceptable in western culture were without prejudice accepted. By this attempt of harmonization, lip-services be paid to some aspects of Islam (Qur'anic Schools inclusive) and with such a deliberate neglect, it would be possible to eliminate the Islamic value by the result of this harmonization (Ref NO:K 6487/142 of 23rd December, 1926).

This effort by the colonialists had totally failed because the people refused to send their children to the European schools and this led to the total neglect of Qur'anic schools by the colonial government. But it can be said that this idea of harmonization paved the way for Muslim intellectuals to establish new schools that combined both Islamic and western education.

The intervention of government in the reforms of Qur'anic education started in 1934 when the ex-Emir of Kano Aihaji Abdullahi Bayero went on pilgrimage to Saudi Arabia by road and visited some Arab countries such as the Sudan and Egypt and brought back home some ideas and methodology to improve the existing system of Qur'anic education. This led to the establishment of the first government Islamic school called "Northern-provincial law school", in which courses such as law and Islamic studies were taught. The graduants of this school were employed as judges and clerks by the government. The school was upgraded in 1947 to the training of teachers in Arabic, Islamic Studies, English and Arithmetic (Galadanci, 1982).

The curriculum of the school included; Arabic, Tafseer (interpretation of the Quran), Islamic Jurisprudence, Hadith (Prophetic tradition), Islamic History, English, Arithmetic, and geography, with Arabic as the medium of instruction. The school served as a model which led to the establishment of similar schools in many places in northern

Nigeria. The first to be established outside Kano was the one at Sokoto in 1963 and Gombe in 1965. (Gwarzo, 1994)

Later, political administration activities in 1951-1953 made remarkable achievements in the reforms of Qur'anic education. It was during this period that the leader of the defunct political party (Northern Elements Progressive Union) Mallam Aminu Kano established the first Islamiyya school in Sudawa quarters in Kano in the House of Mallam Abbas a NEPU activist (Mai-Bushira, 2004).

The opening of the Islamiyya school initially generated a lot of crisis in Kano, where many people accused the NEPU activists of being agent of Christian missionaries who were sent to destroy the traditional Qur'anic schools. Later, this idea of Islamiyya School gained recognition to the extent that many branches were opened in Kano. The first Islamiyya School to be established outside Kano is the one in Zaria in 1956 and later the Islamiyya schools sprang up in other parts of Northern Nigeria. The curriculum of Islamiyya School was designed in such a way that the Quran is taught along with some other subjects such as, Hadith, Islamic History, Islamic jurisprudence, Arabic and in some cases English and Mathematics (Shehu, 2010).

The commitment of the government for the reform of *Almajiri* system of education attracted seminars, workshops and conferences. These began from late 1950s to the present time. Many books were published as a result of these seminars and conferences. These made tremendous impact on the development of the *Almajiri* education (Shehu, 2010). These seminars led to the formation of different advocacy, philanthropic groups and organizations with the aim of assisting the *Qur'anic* schools and its pupils in a number of ways which include material assistance, vocational training etc.

The *Almajiri* initiative in Sokoto is an example in this regard formed in the year 2000 (Shehu, 2010).

Integration of the two systems of education is another way of reforming Qur'anic education. This started as far back as 1920 with the efforts of the Ansaruddin Foundation and NEPU activities of the 1950s, and later, the establishment of government Islamic schools like the School for Arabic Studies in Kano, the Arabic Teachers College in *Katsina* and Sokoto Judicial School.

This idea of integration was accepted by some Muslim intellectuals and organizations especially in Kano when they started to establish Islamic primary schools. Some of these schools are: *Ma'ahad* Sheikh Nasir Kabara, Fityanul Islam Primary School, *Nababa Badamasi* Islamic Primary School, Islamic Foundation Schools Kano, *Hudaibiyya* Foundation Schools Kano, etc. Presently there are numerous Islamiyya Primary Schools and integrated secondary schools in all parts of Kano State and Northern Nigeria.

One of the greatest interventions of the Federal Government of Nigeria with regard to traditional *Qur'anic* education is the inclusion of *Almajiri* issue in the compulsory, free Universal Basic Education Act 2004, as follows:

Universal Basic Education means early childhood care and education, the nine years of formal schooling, adult literacy and non-formal education, skills acquisition programmes and the education of special groups such as nomads and immigrants, girl-child and women, Almajiri, street children and disabled groups.

Northern State governments and other federal institutions like Education Tax Fund (ETF), Northern Education Research Project (NERP), National Commission for Mass Literacy etc, are also involved in the integration programme. Another great

landmark in the development of Qur'anic education is the recognition of the integration initiatives by the local and International Non-Governmental Organizations (NGOs). One of the international donor organizations that has been advocating, funding and conducting research on the integration is the COMPASS (Nigeria) with the support of the United States Agency for international Development (USAID) and works in partnership with the government of Nigeria in Abuja, Bauchi, Kano, Lagos and Nasarawa states (COMPASS, 2005). Other international organizations include UNICEF and UNESCO.

This study therefore intends to examine a number of intervention measures introduced by the democratic governments in the north-western states of Nigeria aimed at rehabilitating and improving the sad conditions of the *Almajiris* residing within the states. Emphasis is laid on the programmes put in place by these governments. These programmes include accommodation, feeding, clothing, and improving the health conditions of the *Almajiris*.

1.2 Statement of the Problem

The traditional *Qur'anic* school or *Tsangaya* is regarded as a primary level of Islamic education, which each Muslim child is supposed to attend in order to be able to read the Qur'an or at least some chapters of the Qur'an (Dauda, 2002).

It is a well known fact that these Qur'anic schools enjoyed a remarkable development after the jihad of Shehu Usman Danfodio and this led to the emergence of Islamic schools in Northern Nigeria (Ozigi and Ochu; 1991).

Unfortunately this effective system of *Almajiri* education suffered a great set back with the advent of colonialism, which introduced explosive policies that undermined the *Qur'anic* schools only to replace it with the Christian oriented schools. The national economic hardship of Nigeria perhaps have contributed in forcing the pupils of the

Almajiri schools and their teachers to become beggars that roam the street in search of food. This sad situation has made some of the *Almajiris* to engage in undesirable acts that are dangerous to the peace and stability of the country. These unfortunate conditions of the *Almajiri* system of education became so obvious that made the Federal, States and Local Governments of Nigeria to introduce policies and programmes that will reform this system of education so as to suit the needs and aspirations of the society.

The effort to improve *Almajiri* education in Nigeria and to merge it with western education started from the colonial era, but this effort was regarded by Muslim intellectuals as an attempt by the colonial masters to destroy the system. So the real reform of the *Almajiri* education was considered to start with the political activities of 1951 - 1953. This attempt continues to be seen in all democratic governments in Nigeria. But all these efforts proved sometimes in-effective because up till today the menace of *Almajiri* still remains one of the social vices in Nigeria.

The series of interventions by the military administration contributed to the downfall of the *Almajiri* education due to the negligence of education in general and the economic crises caused by poor governance by the military dictators. With the return of democracy in 1999 and the re-introduction of *Sharia* by some northern states of Nigeria, the *Almajiri* education got much more attention than before. Several intervention programmes and strategies were introduced in order to improve *Almajiri* education. These programmes include: feeding, clothing, accommodation and health care services. Some of these democratic governments went to the extent of building new model *Qur'anic* schools for the *Almajiris*. The curriculum of these schools combined both *Qur'anic* and western education. However, to what extent did the intervention *programmes* introduced by the democratic governments of the north-western states of Nigeria produced progressive

change? Similarly the various approaches and activities carried out by different committees set up by these governments to address the problems of the *Almajiri* education in Northern Nigeria can it be said to have brought the needed change?

1.3 Objectives of the Study

This study titled; Assessment of repositioning of *Almajiri* system of education by democratic governments in the North-West Geo-Political Zone of Nigeria, has the following objectives:

- 1- Determine the extent of the integration of the Qur'anic education in the Western education.
- 2- To examine the nature of the reformation and how it affects the life of the *Almajirai* and their Mallams.
- 3- To determine in what capacity the government can take over the ownership of Qur'anic schools in the study area.
- 4- To asses the effect of the reformation and integration of *Almajiri* education by democratic governments.
- 5- To evaluate the challenges of *Almajiri* reform programmms.
- 6- To proffer solutions in the light of *Shariah* to the problems facing *Almajiri* education.

1.4 Research Questions

1. What is the extent of integratoin of the Qur'anic education into Western education in the North-Western Geo-Political Zone?
2. How can the nature of the reformation and how did it affect the life of the *Almajiris* and their *Mallams* be examined?

3. How can the government take over the ownership of Qur'anic schools in the study area?
4. What is the extent of reformation and integration of the *Almajiri* education carried out by democratic governments in the study area?
5. What are the features of *Almajiri* Education that defied the development of the programme?
6. What are the views of *Malams* on the solution to the problems facing *Almajiri* Education?

1.5 Significance of the Study

This study is important to the various Governments in Northern Nigeria in particular and the Federal Government in general and also to future researchers on how to improve *Almajiri* education system. Specifically, the following could benefit from the findings of this study:

- i. The *Mallams*: The *Mallams*, responsible for teaching the Qur'an could find and utilize the techniques of reformation of *Almajiri* schools so as to enhance teaching and learning of Qur'anic studies.
- ii. The *Almajirai*: The study could help the *Almajiri* pupils acquire sound Qur'anic and secular education through the provision of feeding, accommodation and integration of the *Almajiri* schools into modern Qur'anic schools.
- iii. The Community: The community could benefit from the findings of this study by presenting recommendations that will lead to the eradication of begging and other abominable acts which the *Almajiri* pupils commit due to negligence and lack of proper care. This will help the community to change the bad situation of *Almajiri*

school to achieve the basic objective of Qur'anic education which is to acquire knowledge for the sake of Allah and not for worldly materials gains.

- iv. The Government officials: The study will also be of help to future leaders in Northern Nigeria when choosing or planning relevant projects for the development of *Almajiri* schools.
- v. Bodies such as the National Association for Teachers of Arabic and Islamic Studies (NATAIS), the International Institute of Islamic Thought (Nigeria office) (IIIT), Nigeria, Educational and Research Development Council (NERDC) and State Educational Resources Centers can benefit by considering the findings of this study in developing strategies, instructional methods and therefore become conscious of the variables to manipulate in order to develop and enhance teaching and learning in *Almajiri* School System.

1.6 Scope of the Study

This study revolves on the analysis of the numerous reforms and intervention programmes concerning the *Almajiri* system of Islamic education as was pursued by the democratic governments in the North - West Geo-Political Zone of Nigeria from 2002 - 2012. Therefore, the case study will select some *Almajiri* schools within three states of the North-West of Nigeria. The affected states include: Kano, Kaduna and Sokoto and in each state two local government areas are considered, as follows:

- Kano – Gezawa and Kiru Local Government Areas.
- Kaduna – Zaria and Igabi Local Government Areas.
- Sokoto – Tangaza and Sokoto North Local Government Areas.

The reason for the selection of these three states includes:

- i. Kano and Kaduna being the most populous and commercial centres in the North-West attract more *Mallams* and their *Almajirai* as convenient places to get charity and other jobs.
- ii. Sokoto on the other hand is the seat of Danfodio empire, and still has high number of *Almajirai* who always live in abject poverty due to lack of adequate support from the government and the community.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

In this chapter attempt was made to review relevant literature that had bearing on the study highlighting previous research works in related studies. These works include: writings of classical Muslim scholars, some works written by indigenous scholars of Nigerian origin, with special reference to the writings of the jihad period of Shehu Usman Danfodio. It was however obvious that this research cannot cover all the relevant materials, rather only a representative sample was considered.

2.1 Brief History of the North-West Geo-Political Zone of Nigeria

The term Northern Nigeria formerly designated one of the country's principal administrative units, along with Eastern Nigeria and Western Nigeria. In 1954, Nigeria became a Federation, the Northern, Eastern, and Western Regions became the Federating partners, and they remained so at Independence in 1960. Nevertheless, beginning in 1967 the regions were subdivided into states: a total of twelve in 1967, now thirty-six plus the Federal Capital Territory of Abuja (FCT). The old Northern Nigeria therefore is no more. Sometimes this is used to mean all of the nineteen states (plus FCT) that have been carved out of the old Northern Region. Sometimes it is used more narrowly to mean 'the far north', comprising of today's twelve 'sharia states', so-called because beginning in 2000-2012 they all undertook legislative programs of 'sharia implementation', including enactment of Sharia Law Courts, Sharia Penal Codes, and Siaria Criminal Procedure Codes (Ostien & Dekker 2010).

The present Northern part of Nigeria, comprise different ethnic groups of which Hausa is one of the major groups. Hausa ethnic is also the name of their village and the name of their country, which is known as *"ar Hausa"* the land of the Hausa people

This area was formally called "Northern region". It had a number of independent entities, leading ones were the Sokoto Caliphate and the Borno Empire. There were a number of states, chieftains, and innumerable communities in varying scales of political organization in the Northern Nigeria. These existed to the south of Borno and Sokoto caliphates, mainly on the highland and in Niger-Benue valley. However, the Northern Province were created by the British to describe the new entity they established by conquest. Before the British, there was no centralized authority exercising political power ever in the then Northern part of Nigeria but the majority part of the area was under the Sokoto Empire (Mahdi, 1978).

In the then Northern part of Nigeria, the Islamic Sokoto Empire with its Emirates dominated the political and economic development of the sub-region in the nineteenth century. The South-West was characterized in the same period by the competition and rivalry of the Yoruba city-states. In the southeast and the center of the country, the acephalous societies of the Igbo, Ibibio, Tiv, Birom, and others form a political and economic organization, Ikime (1999). The three great regions of the present day Nigeria as mentioned above, continue their autonomous development during British colonial era almost independently from each other but are regarded as three different colonies under one administration with its center in the crown colony of Lagos. However, when Nigeria got her independence in 1960 the unifying forces in the country had developed only weak roots. This is because of the regional interest that dominated the politics of the first republic that failed because of the divergent regional orientations Ikime, (1999). The Muslims in present-day Northern Nigeria at the beginning of nineteenth century were living in a number of more or less Islamized states like Kano, Katsina, Gobir, Zamfara,

Jigawa and Daura. The jihad of Usman Ibn Fodio managed to enter these regions with the exception of Borno (Loimeier, 1997).

The present day Nigeria is divided into six Geo-political Zones and thirty-six states with the Federal Capital Territory Abuja. The first zone, which is known as North-West, consists of seven states namely; Jigawa, Kaduna, Kano, Katsina, Kebbi, Sokoto and Zamfara. The second Zone, which is known as North-east Zones, consist of six States, that is, Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe. The third Zone, which is known as North Central, consists of seven (7) States namely; Benue, FCT Abuja, Kogi, Kwara, Nasarawa, Niger and Plateau. The fourth Zones, is known as South west, it consist of sixth State, that is, Ekiti, Lagos, Ogun, Ondo, Osun and Oyo. The fifth Zone, consists of sixth State, that is, Abia Anambara, Ebonyi, Enugu and Imo and finally the six Zone, south-south, consist of sixth States, that is, Akwa Ibom, Bayelsa, Cross-river, Delta, Edo and Rivers. (F.R.O.N. Census 2006). The Northwestern part of Nigeria, comprises of seven-States, namely: Kano, Jigawa, Sokoto, Kebbi, Zamfara, Kaduna and Katsina. These seven States are among the thirty-sixth states that constitutes the Federal Republic of Nigeria.

2.1.1 Geographical Fetures of North Western Geo-political Zone of Nigeria

North Western Nigeria is located within latitudes 9.970N to 13.760N and longitudes 4.000E to 9.000E. Udo (1970) classified the region to compose of the Sokoto-Rima Basin, the Kano Region and the North Central Highlands as three distinct geographic entities put together. Of the Nigeria's total area of 923,768 km², North Western region occupies a total of 226, 662 km² which represent approximately ¼ of the country's land mass. North Western Nigeria politically consists of 7 states of the country which witnessed spontaneous growth of major cities; and very high demographic and low

socio-economic decimials. The states include Kaduna, Kano, Jigawa, Katsina, Zamfara, Sokoto and Kebbi. Among these states about four share a common international border with Niger Republic to the north. The region is regarded as hub of agriculture, trade, international commerce and industrialization although some fortunes tend to diminish over time. (Ostein and Dekker, 2010)

The climate of North Western Nigeria is the tropical wet and dry type. It is coded as 'Aw' by Koppen in which distinctive wet and dry seasons are caused by the fluctuations of the ITCZ (Inter-tropical convergence zone) or the ITD south to north to bring rainy season and north to south to bring dry season. The ITCZ separates humid maritime (MT) air mass originating from the Atlantic Ocean and dry desert air mass (CT). The ITCZ follows the apparent movement of the sun, (northwards in April - July and southwards in September - October). Its elements vary greatly from the southern tip through the central and extreme northern parts of the region (Iloeje, 1981) as shown below;

Rainfall in the North-West geo-political Zone of Nigeria commences at the beginning of the rainy season from the coast (in the south), spreads through the middle belt, to eventually reach the northern part very much later. The converse of the situation also holds for the rainfall retreat period (Iloeje, 1981). In the North Western Nigeria rains fall from May to September with the rest of the year virtually dry. The mean annual rainfall is between 1016mm/yr in the wettest part and less than 508mm/yr in the driest parts (Ojanuga, 1987). At the northern boundary, there is a 10% probability of receiving 50 mm or less rainfall while at the southern border the probability of receiving 400 mm or less is also 10% (Breman and de Wit, 1983). This region has the growing season length of 60-150 days in a year (Sivakumar and Wallace, 1991).

Temperatures throughout Nigeria are generally high; diurnal variations are more pronounced than seasonal ones. Highest temperatures occur during the dry season; rains moderate afternoon highs during the wet season. Temperature in the region takes same pattern of the rains, higher in the northernmost and decreasing southwards. It varies according to the season of the year. Maximum temperature range in area is between 20⁰C and 3⁰C but harmattan season (November to February) lowers temperature to about 18⁰C in morning and 27⁰C in the noon. Ojanuga (1987) indicated that the mean annual temperature in North Western Nigeria is between 26 and 28⁰C but, may exceed that at the time of sowing to about 40⁰C (Sivakumar, 1989).

Relative humidity in region is generally low and strongly tied to rainfall. Therefore it is higher in the southern parts reaching up to 60% in the rainy season. The interplay of rainfall, temperature and the movement of the air masses as controlled by the ITD create four seasons in the area (Adefolalu, 2002). These distinct successive cycles according to Olofin (1987) are recognized based on the weather and agricultural activities tied to them in the Hausa land:

- a. *Bazara* (Summer): It occurs between March - May and June - July. It is hot season before the rains when mean temperature reach between 30⁰C to 40⁰C or higher and very low relative humidity.
- b. *Damina* (Rainy season): It occurs around June or July to September in the study area. It is the rainy season proper that lasts for 4 - 5 months with a single maximum usually in August and maximum humidity of over 50% in some places in the South of the region along Kano.
- c. *Kaka* (Harvesting season): It occurs between the months of September to October. It is the beginning of dry season and marks the onset of dusty and dry weather

called Harmattan. It is a season when late crops are harvested and dried after last farming season.

- d. *Rani* (Dry season): It occurs between October and November - February or March. It is the dry season proper and is associated with the dry north easterly harmattan which originates from and moves across the Sahara accompanied by marked diurnal temperature fluctuations. It erodes, transports, and deposits fine dust of silt and clay which often impairs visibility.

A major climatic influence in the region is the periodic drought associated with periodic rainfall deficiencies (Swindell, 1982) which affect the vegetation growth especially of annuals. The regularity of drought periods has been among the most notable aspects of Nigeria climate in recent years, particularly in the drier regions in the north. Since the last century, there have been more frequent droughts than what historical records indicate. Notable events are the droughts of 1913-14, 1931-32, 1942-43, 1972-73, and 1983-84 (Oladipo, 1993). Experts regard the twentieth century as among the driest periods of the last several centuries; the well-publicized droughts of the 1970s and 1980s were only the latest of several significant such episodes to affect West Africa in this century. At least two of these droughts have severely affected large areas of northern Nigeria and the Sahel region farther north (National Bureau of Statistics, NBS, 2010).

The Hydrology and Drainage in North-West geo-political Zone of Nigeria. Even though marked drainage system of the Northern Nigeria is clearly distinguishable, majority of the region is associated with the dendritic pattern. The area is highly blessed with rivers and smaller catchments which drain water to larger ones and moves southwards as the volume of water in them rises at the peak of rainy season when run-off excesses collect. The volume of water carried by rivers and streams fluctuates with

season and therefore catchments reaches bank full at the peak of rainy season. Broadly two main Rivers Systems drain North Western Nigeria i.e River Niger which flows into the Atlantic Ocean and River Hadejia-Jama'are which ends into Lake Chad. The most important river that joins the Niger is the Sokoto-Rima which has many tributaries notably Gagere, Zamfara, Bunsuru and Gulbin Maradi (Swindel, 1982). One other River, the Kaduna drains most parts of Jos Plateau, Kaduna State and Southern parts of Katsina State and joins the Niger. River Zamfara also plays an important part in the hydrological regime of the Sokoto region. Many important artificial water collection points are remarkably visible on flood plains of these rivers and the most important ones are the Kainji in Niger State, Tiga and Challawa Gorge, Thomas dam in Kano State, Bakolori and Goronyo in Sokoto State and Zobe, Jibia and Ajiwa in Katsina State (Danjuma, 2015).

The Geology and Landforms in North-West geo-political Zone of Nigeria. Northern part of the six Northern states in Nigeria is composed of the underlying basement rocks which are old and hard. The characteristic landforms consist of high plains with broad shallow valleys dotted with numerous hills or inselbergs (residual rocks with steep sides). The land of the North Western Nigeria is gently sloping with occasional outcrops of rocks. About five major groups of rocks were studied in the area to include granites, gneiss, sandstones, clays shists, pyroclastic rocks and basalt, Aeolian sands and recent alluvium. The predominant parent material is made up of Aeolian, alluvial and lacustrine sediments deposited over older sediments or on basement complex rock or sedimentary rocks (Ojanuga, 1987). Aeolian deposits constitute the most extensive parent material in the northern part and sedimentary rocks are sometimes exposed in a small part of the region. Alluvial deposits are found mainly in the valleys of the Rima-Sokoto River.

The Soils in North-West geo-political Zone of Nigeria, Soils in North Western Nigeria are derived from the Aeolian parent materials overlying quartz-rich geological formations such as crystalline rocks of the basement complex. They are inherently fragile, low in carbon and poor in plants nutrients and predominantly sandy with low water holding capacity and usually less than 150cm deep (Harris, 2000). Soils here are formed on the parent materials above are soils described by as juvenile soils, Vertisols, brown and reddish brown soils and Lithosols, ferruginous tropical soils, hydromorphic and halomorphoc soils. Ojanuga (1987) using the soil survey legend of the USDA (1975) has described these soils as mainly Entisols and Inceptisols though Afisols, Vertisols as well as hydromorphic and halomorphoc soils also occur in the region. In some areas, soils developed from Aeolian deposits are underlain by laterite layer such as found in Kano, Watari and Gari areas of Kano State (Ojanuga, 1987). Soils developed on basement complex rocks also occur in the region and are mapped as Afisols when they occur on the upper to lower slope and as Entisols and Inceptisols when they are on escarpment and hilly areas. The soils have poorly developed weak structure which deteriorates with cropping and compaction (Wilkinson, 1975).

The Vegetation in North-West geo-political Zone of Nigeria, Vegetation type of North Western Nigeria resembles that of West Africa, where vegetation zones follow rainfall distribution. The area falls within Sahel and Sudan Savanna zones of Nigeria, distinguished by large expanse of grasslands with widely spaced trees of varying heights and diversity. As a result of low rainfall and poor soil fertility, the natural vegetation of the North Western is made up of mainly thorn shrubs and trees dominated by grasses. Woody species make up less than 5% of the area on soils formed from Aeolian deposits (Breman and De'wit, 1983).

Vegetation resources depletion and consequent species disappearance is serious in Northern Nigeria due to loose forest laws and under management for a long period of time (Danjuma, 2010). Vegetation resources along fringes of major towns are highly degraded and natural vegetation is nearly absent. Man and his animals play a great role in modifying the vegetation cover in the region and as a result continuous cover of shrubs overtakes the once woody landscape. Bush clearing, extensive agriculture and deforestation are some common practices of the people of the region especially around the densely populated settled parts. The trees found include *Parkia biglobosa*, *Adansonia digitata*, *Khaya senegalensis*, *Fadherbia albida*, and *Tamarindus indica*, and *Borassus aethiopicus*, *Propolis africana*, *Balanites aegyptiaca*, *Acacia nilotica* and exotic species *Azadirachta indica*, *Eucalyptus camaldulensis* and *Cassia siamea*. Few fruit trees are grown on farms such as *Magnifera indica*, *Psidium guajava* and *Anacardium occidentale* (Danjuma, 2015). There are 5 distinctive vegetation zones in Nigeria, corresponding to a rapid decline in total annual rainfall and duration of wet season from the south to the North.

The Savanna zone covers about 80% of Nigeria land area and is found around Taraba, Adamawa, Kaduna, Kwara, Kogi, Nasarawa and Benue. while the arid north is found around Sokoto, Kebbi, Kano, Katsina, Yobe and Borno States (FGN, 2001). By virtue of its geographical extent, Nigeria spans many ecological zones and consists of federal and states owned designated national parks and forest reserves with bountiful species of plants and animal species some of which are highly endemic to their habitats. Of the very vital reserves, the Kamuku National Park located in Kaduna, Runka and Kogo Forest Reserves in Katsina, Falgore Forest Reserve in Kano, and Kwainmbana Forest Reserve in Zamfara States respectively lies in North Western Nigeria (Danjuma, 2015).

The agriculture and Land Use in North-West geo-political Zone of Nigeria, Nigeria was heavily dependent on agriculture, which was the sector accounting for more than 40 percent of the Pre-1973 Gross Domestic Product (GDP). According to Oji (2011) the bulk of the Nigerian population lives in the rural areas where their major occupation is agriculture. Statistics has shown that over 60% of the Nigerian population engage in agricultural activities, that is to say agriculture is the major employer of labour in Nigeria but the sector has been experiencing neglect since the advent of petroleum in 1970s. The place of agriculture in Nigeria's economy has remained critical even the decades since her political independence. As documented by Anyanwu (1977) agricultural sector played a dominant role in the generating of large proportion of the nation's Gross National Product (GNP) in the 1960s. She asserted that agriculture accounted for over 42 percent of commodity export earnings and about 74 percent of total government revenue within the period under review. However, since independence, the role of agriculture in the economy has been on the downward trend especially its contribution to GDP. Agriculture's shares to GDP fell from 39.9 percent in 1970/71 to 20.0 percent (based on constant prices) in 1988 (Emeka, 2007). In the first quarter of 2012, agriculture's contribution to the Nigeria's economy stood at 34.47% (NBS, 2012) which shows a slight pickup of the sector.

Nigeria's wide range of climate variations allows it to produce a variety of food and cash crops. The staple food crops include cassava, yams, corn, cocoyam, cow-peas, beans, sweet potatoes, millet, plantains, bananas, rice sorghum, and a variety of fruits and vegetables. The leading cash crops are cocoa, citrus, cotton, groundnut, palm oil, plan kernel, beniseed, and rubber. Nigeria was also a leading exporter of other major commodities such as cotton, groundnut, rubber and hide and skins (Lawal, 1997). Despite

the reliance of Nigerian peasant farmers on traditional tools and indigenous farming methods, these farmers produced 70% of Nigerian's exports and 95% of its food needs (Lawal, 1997). Nigeria once a major exporter of certain food commodities such as cassava, groundnut, palm oil and palm kernel, etc. now is a major importer of food commodities. From the year 2001 to 2007, Nigeria imported a total of 160, 209.10 in 2001 and the importation had been within this range until it was increased to 290, 650.89 in 2007 worth of food and live animals (Central Bank of Nigeria, CBN, 2004).

Oji-Okoro (2011) is of the opinion that agriculture resource has been an important sector in the Nigerian economy in the past decades, and is still a major sector despite the oil boom; basically it provides employment opportunities for the teeming population, eradicates poverty and contributes to the growth of the economy. According to Ekuneye (2010) some major problems confronting Nigeria agriculture are poor infrastructural facilities such as poor feeder roads and road network, storage facilities, rural electrification, etc. poor manpower development, socio cultural factor like the land tenure system, poor government/regulatory policies.

The North Western Nigeria region is characterized by extensive subsistence agriculture and transhumance livestock herding. The region in particular is an agricultural zone and sedentary farmers grow arable crops along a north to south gradient of diminishing rainfall. Farming and livestock breeding are the major economic activities in North Western Nigeria, especially in rural areas (Ileoje, 2001). The dominant crops grown are staple ones including guinea corn, millet, maize and tubers (Swindell, 1982). Produce grown mainly for domestic consumption (most of it marketed) is worth about five times that grown for export. The main food crops grown in the area are maize, millet, guinea corn, peanut, and rice (on flood plains and irrigated low lands).

2.1.3 Population of North-West geo-political Zone of Nigeria

North Western Nigeria is the most densely populated region of the country. The regions populations stood at 35,915, 467 persons in 2006 (National Population Commission, NPC, 2010). With population distribution and density of 26% and 160 persons per square kilometer (NPC, 2006) respectively, this region is second to none of the six geo-political regions of Nigeria. Demographic indices show that there is slight difference between sexes but male figure remained as high as 18,321,710 males and 17,593,757 females in the same 2006. The region has second the highest fertility rate of 6.7, making it higher than the total national average of 5.7 in 2003 (NBS, 2010). In 2005, the average crude birth rate of the region stood at 10.69 % while that of crude death rate of the same period is 2.43 %; a clear increase on the National average which is 1.78% in 2005 (NBS, 2010).

Population distribution in the regions states differs as the K: no Region and some parts of Katsina and Sokoto states have the highest figure while rest of the areas continue to maintain moderate to low density. Density is low in the northernmost extremes owing to climatic variability and poor soils that dwindle agricultural activities and livestock husbandry which is the main livelihood activity of majority of the people (Danjuma, 2015).

2.1.4 Composition of the People of North-West, Nigeria

Jigawa State is bordered on the west by Kano state, on the east by Bauchi and Yobe states and on the north by Katsina and Yobe states and by the Republic of Niger. The state came into being on Tuesday August 27, 1991, when the Federal Government announced the creation of the nine additional states in the country to bring the total number of states then to thirty. This announcement was given a legal backing through the

state creation and transitional provisions Decree No. 37 of 1991. Jigawa state was excised from Kano state. Jigawa state, with its capital at Dutse, has twenty-seven local government areas (LGA). These include Dutse, Birnin kudu, Gwaram, Kiyawa, Gumel, Maigatari, Hadejia, Ringim, Birniwt'. Kirikasamma, Mallam Madori Jahun, Kafin Hausa, Kazaure, Roni, Babura and Ga'ki. These first seventeen LGAs were inherited from the old Kano State. Four new ones, namely Kaugama, Sale Tankarkar, Taura and Gwiwa were created along with others in the country on 27th August and on 23rd September 1991. The other six local governments came into being sequel to the creation of new states and local governments by the administration of General San; Abacha, in November, 1996. These are: Yankwashi, Gagarawa, Auyo, Buji, Miga and Guri. Byc and Yusuf (2000).

The state is divided into five emirates each administers 1 by a traditional ruler called Emir. These emirates are: Hadejia, Kazaure, Gumel, Ringim and Dutse. The emirs are assisted by district heads. The Emirs and district heads, unlike other functionaries, do not exercise political power but serve as custodians of culture and advisers to the government on traditional affairs. They are quite influential in mobilising people in their various emirates and districts. About 80 per cent of the population is found in rural areas and is made up of mostly Hausa, Fulani and Manga (a Kanuri dialect), The pattern of human settlement is nucleated, with clear defined population centers. Cross border migration between Jigawa and neighboring states and between Jigawa State and Niger Republic is common of people into the state is highest during the dry season when cattle rearers from neighboring Niger Republic migrate to the south in search of pasture and water for their animals. Outward migration is a feature of the off farming season when people leave the state in search of jobs in the neighboring states, particularly Kano. Jigawa state is populated mainly by Hausa-Fulani, but there are also Maaga (a Kanuri

dialect) and Badawa, who constitute significant percentages in Birniwa, Guri, and Kirikasarnma Local Government Areas. Bye and Yusuf (2000). The total population of Jigawa state according to 1006 census is 4,361,002 with 2,198,076 males and 2,162,926 females.

People and Settlement of Kaduna State: In 1976, when the General Murtala Mohammed administration created seven new states in Nigeria, North Central, with capital at Kaduna, was renamed Kaduna State. It was made up of the two colonial period provinces of Zaria and Katsina. When in 1991, the number of states in the country was increased from twenty-one to thirty, Katsina Province became Katsina state, while the old Zaria Province became the new Ktaduna State. There are twenty three Local Government Areas (LGAs) in the state, although the mber of ethnic groups is much larger. Administration of the state started with the concept of provincial administration and native/local authority systems. However, in 1976 the Murtala Mohammed administration introduced the Local Government Area LGA system which delegated some sensibilities to the elected/appointed councilors. With each successive Federal Military Administration, the number of the LGAs in Kaduna Stale increased from fourteen in early 1980s to the present twenty three in 1998. (Bello 2000).

Kaduna State forms a portion of the country's cultural melting pot. Apart from six major ethnic groups found in the State, there are over twenty other ethnic minority groups, each with its language and arts or religion different from the other. Works of art and pottery (e.g. the "Nok Terracotta") found in the southern part suggest that it is a major cultural center. Among the major ethnic groups are Karnuku Gwari, Kadara in the west, Ikiusa and Kurama to the north and Northeast. "Nerzit" is now used to describe the Jaba, Kaje, Koro, Kamauton, Kataf, Morwa and Chawai instead of the derogatory term

"southern Zaria people". Also, the term "Hausawa" is used to describe the people of Igabi, Ikara, Giwa and Makarfi LGAs, which include a large proportion of rural dwellers who are strictly "Maguzawas." Bello (2000).

In the North, the Hausa and some immigrants from the southern states practice Islam and majority of the people in the southern LGAs profess Christianity. The major Muslim festivals are the "Salah" celebrations of Id-El-Fitri" and "Id-El-Kabir", while Christmas, New Year and Easter are observed by the Christians. Two traditional festivals of significance are the "Tuk-Ham" and "Alan" in Jaba and Jama'a LGAs respectively. Prominent among the traditional arts, are leather works, pottery and indigo-pit dyeing with Zaria as the major center. Kaduna State has the following L.G.As: Birni Gwari, Chukun, Kajuru, ywa, Igabi, Ikara, Kinau, Jaba, Jama'a, Sanga, Kachia, Kagarko, Kaduna, Makera/Tudun Wada, Kaura, Kauru, Lere, Makarfi, Kudan, Soba, Zangon Kataf, Sabon Gari and Zaria Bello (2000). The total population of the state according to the 2006 census is 6,113,503, with 3,090,438 males and 3,023,065 female.

People and Settlement of Kano: Kano derived its name from the ancestor of the *Abagayawa* (the earliest settler), who migrated from Gaya in search of iron-stone and chemicals. Kano State was first created under this name on May 27, 1967, when Nigeria assumed the twelve states structure. Being the most populous state, on August 27, 1991 Jigawa State was excised from it. It is now composed only of Kano Emirate. The state is divided into forty-four local government areas which form twenty-four federal constituencies and time senatorial districts. Flic population is predominantly Hausa-Fulani, The Nupe and Kanuri "native" occupy distinct tracts of the old city. Yoruba and Igbo follow the Hausa Fulani in number but almost all other tribes of Nigeria are found in the state. The shuwa Arabs and Lebanese communities have been more easily assimilated into the culture of the

Kanawa because of their affinity in trade and Islamic background. Hausa is the most widely spoken language. Both Hausa and English are used in official communication. Pidgin English is used by the immigrant population. Other tribal languages are used in homes and especially at cultural meetings. The early settlers were traditional animists whose lives centred round the shrine of Tsumburbura. Today, while pockets of traditional worshippers exist, the population is predominantly Muslim. There are some Christians. (Falola, 2000).

The evolution of urban Kano has attracted the attention of many scholars. The first people to establish Kano community were iron-smelters from Gaya, now the headquarters of Gaya Local Government Area in the present Kano State, around 6th to 7th century. These people were in search of iron ore (*tama*) which they used to manufacture farm implements, and they found it in large quantity at the lateritic cap of Dala hill. The name of the leader of these people was Kano from whom the area got its name. The availability of the needed resource coupled with the defensive advantage provided by the hill attracted the migrants to settle there permanently, producing hunting implements. Soon, this community of blacksmiths attracted people from other places. These migrants had different skills, and this led to the establishment of other industries like weaving, dyeing and tanning. Gambo (2013).

The Kano Region as a geographical entity can stand as one of the epicenters of rapid population growth with a dynamic population size, composition and distribution that evolved along the history and culture of the Region. Although the demographic profile of the Region dating back to the pre-colonial times was not adequately documented, the population history of that period is quite relevant in terms of comparative analysis, Ibrahim (2013). The age and sex structure of population in the Kano Region portrays the unique outlook of the region. About 47% of the population is aged 0 - 14 years, 48% are aged 15 to 59 years, while the remaining 5% are aged 60 years and above. This shows not only the youthful nature of the population but also its vulnerability to rapid growth. Moreover, the sex ratio is moving

concurrently between male and female with aslight difference of 1.6% in 1991 and about 2.5% in 2006. Thus the sex distribution index (number of males per 101 females), depicts an inconsiderable excess of males in the Region. Ibrahim (2013).

Customary foods are *fura da nono*, *Kunun tsamiya*, *tuwon tsari* and *kwadon Zogale*. Kano is well known for meat snacks “dambun Nama”, “balangu”, and “tsire”. Koroso, a popular traditional dance, which has brought national and international laurels to the state, the Fulani-Sharo and the traditional boxing, dambe, are being promoted by the State's History and Culture Bureau. Twice each year. At Id El Fitri and Id El Kabir. The Emir goes out on four consecutive days. On the Sallah day, he goes on foot to the Id ground but returns to the palace via the central mosque on horse-back where he delivers the traditional Sallah address. On the second day, in the morning, he receives traditional greetings or homage on horse back (*jahi*) from the district heads at Kofar Kudu and in the evening he goes out for Hawan Nassarawa, the traditional sallah courtesy call on the Governor.

On the fourth day, the Emir visits his traditional hourse in either Dorayi or Fanisau where discussions are held with the district heads. These events are usually very colorful as the Emir moves with squads of district heads and others on horseback accompanied with trumpets drums, gun salutes, et cetera. During Sallah, young people may be found dancing in groups in villages or at picnic centers. Dispersed compounds donvr aic the inner Kano closed-settled zone. The compound (*gida*), fenced with a single entrance, a reception hut and sometimes surrounded by farmlands, is sub divided into sections, shiya, each occupied by a close family unit. The larger, old nucleated settlement are often the district and LGA headquarters some of these were walled, others exhibit careful planning, while most have periodic and sometimes night markets to satisfy quasi-urban functions. Falola (2000). The total population of Kano State according to 2006 census is 9,401,288 with 4,947,952 males and 4,453,336 females.

People and Settlement of Katsina State: Katsina State was one of the pre-Jihad Hausa City-States which was conquered and incorporated into the Sokoto caliphate by Mallam Ummarun Dallaji in the early part of the 19th Century after the British colonial conquest in 1903. The erstwhile Katsina and Daura emirates became Katsina Province of the former northern region of Nigeria. Later, Katsina and Zaria provinces together formed the North Central State under the Gowon regime's twelve-state structure. North Central State was left intact in 1976 when the numbers of states were increased to nineteen under the new name of Kaduna State. Katsina State came into existence on the 23rd of September, 1987 covering the same area of the former Katsina Province of the defunct Northern region. Its creation along with Akwa Ibom State, raised the number of states from nineteen to twenty one under the then Babangida military administration. Thenceforth, the agitation for the creation of Katsina State, which dated back to over a decade an umbrella organization called the movement for the Creation of Katsina State, came to rest (Adamu, 2000).

This is headed by the Katsina and Daura Emirate Councils which are headed by the Emirs. Each emirate is sub-divided into districts, which are headed by district heads (hakimai). Each district is also made up of villages headed by village heads (or dagaci). Further, towns ward and hamlets are headed by the masu anguwa or ward/hamlet heads. Katsina State has the following L.G.As: Bakori, Batsiri, bindawa, Daura, Dutsin-Ma, Faskari, Funtua, Ingawa, Jibia, Kaita, Kankara, Kankia, Katsina, Malumfashi, Mani, Mashi, Musawa, Rimi, Safana, Zango, Danja, Mai Aduwa, Kurfi, Batagarawa, Kafur and Matazu. Katsina is a predominantly Hausa Fulani state. Most people speak only Hausa. A great majority of the people are settled cultivators and traders. But there is a considerable number of nomadic cattle Fulanis, whose males rear livestock, while the females hawk

locally prepared fermented milk in towns and villages. A sizeable number of migrants from southern Nigeria, especially the Yorubas and Igbos, are found and they dwell mostly in towns.

There are many traditional cottage/craft industries which produce a wide range of highly qualitative, beautiful and aesthetically important products. On Sallah days, the palaces of Katsina and Daura attract both local and foreign tourist who come to watch the colourful durbar. Patterns of Human Settlement; the state has no problem of urban primacy. The urban semi urban locations and nodal villages which more or less approximate to the present headquarter of the thirty-four local government areas are evenly spread and are surrounded by other rural settlements. These two types of settlement form close knit economic, cultural, administrative and historical inter-relationships. Furthermore, each has a fairly long historical link with Katsina city which has sub sequent served as the headquarters of Katsina emirate, then of Katsina Province, and now the capital of Katsina stale. Adamu (2000). The total population of Katsina State according to the 2006 census is 5,801,584 with 2,948,278 males and 2,853,305 females.

People and Settlement of Kebbi State: Kebbi Stale was created on 27th August, 1991, out of the then Sokoto State, following the creation Of nine additional states and the re-adjustment of geographical boundaries.of the then twenty-one States by the Federal Military Government. Its headquarters is Birnin Kebbi, an ancient town dating back to the 14ih Century. Located between latitude 10⁰8'N and 13"15'N and longitude 3"30'E and 6"02'E, the state is bounded by Sokoto State to the north and east, Niger State to the south, and lienin Republic to tile west. It has a total land area of 36,129 sq.km. In order to bring the governrrr.ent nearer to the people and to facilitate easy administration, Kebbi State is divided into twenty-one local government areas, four emirate councils (Gwandu,

Argungu, Yauri and Zuru), and thirty-five district. As at the 1999 elections, the State has three senatorial districts, eight federal constituencies and twenty-one state legislative constituencies. Kebbi State is made up of to four emirate council. Gwandu, Argungu, Yauri and Zuru. His Royal Highness, the Emir of Gwandu is the State Chairman of the Emirate Council, with the Emirs of Argungu, Yauri and Zuru as numbers. Within each emirate council, there are various traditional title holders. Each emirate council are made up of district heads and councilors that are hereditary with some appointed. The emirate councils are the custodians of traditional values, and institutions and are much closer to the people within the state. In terms of pushing government policies and programmes, soliciting for peace, they have performed creditably well over the years. Iliya and Kwabe (2000).

Kebbi State has the following L.G.As: Aliero, Arewa. Augie, Bagudo, Birnin Kebbi, Bunza, Dandi, Danko, Wasagu, Fakai, Gwandu, Jega, Kaiko, Koko, Basse, Maiyama, Ngaski, Sakaba, Shanga, Suru, Yauri, Zuru, Kebbi State has diverse ethnic groups, the dominant among which are Hausas, Fulanis, Kabawa, Dakarkaris, Kambari. Diversity is also reflected in the works of art and crafts, as well as culture, famous among the works of art and crafts are gold smiting, weaving, carving, sculpturing and knitting, through these, various items such as domestic utensils, agricultural tools, body adornments, decorative materials and fishing equipment are produced for local and commercial consumption. With over seventy-five per cent of the state population residing in rural areas, farming is the major occupation. A significant number of urban dwellers also engage in farming to supplement their income. Next to farming are non-farm activities such as trading, fishing, animal rearing, various art works, food crop processing, building, construction works, et cetera. About twenty per cent of the people engage in

these activities to either supplement their income from the farm, or those from the private or public sector. Less than 2.5 per cent of the state active labour force are engaged in formal public or private sector employment. The state government is the highest employer of labour and accounts for eighty-seven per cent. Iliya and Kwabe (2000). The total population of Kebbi State according to 2006 census is 3,256,541 with 1,631,629 males and 1,624,912 females.

People Population and settlement of Sokoto State: Sokoto state is a balkanized entity of that used to be part of the extensive Sokoto Caliphate founded since 1804. The then Sokoto Caliphate was founded by a group of committed men led by the universally acknowledged Islamic scholar, Shehu Usman Danfodiyo, who sought to establish a political system based on the principles of universal justice. The Caliphate flourished until the British conquered it in 1903. After the conquest, Sokoto caliphate was broken into provinces consisting of one or more emirates, to form part of the Northern Region of Nigeria. In 1967, when the Gowon administration created twelve states in Nigeria, Sokoto and Niger province were merged to form the then North-western State. Nevertheless, in 1976, when more states were created, North-Western state was split into Niger and Sokoto States. Again, in August 1991, Kebbi state was carved out of it; and in October 1996 the State was further bifurcated when Zamfara state was carved out of Sokoto state. Mamman (2000).

With the conquest and collapse of Sokoto Caliphate by the British, the protectorate of Northern Nigeria was created and fourteen provinces were carved out of the defunct Caliphate. This remained so until 1960, when the emirates were transformed from native authorities to local authorities. The five state creation exercises of 1967, 1976, reforms of 1976, 1988, 1991 and 1996 gave the state its present twenty-three local

government which the state governor as the chief Executive. The governor is assisted by commissioners and special assistants appointed by him subject to the approval of the state House of Assembly. Local governments are administered by elected representatives from the local government areas. The local government reforms notwithstanding, the traditional administrative system with the ward head (*Malunguwa*), Village heads (*Dagaci*) and district head (*Hakimi*) exists up till date. At the apex of his hierarchy, is the Sultan (*Sarkin Musulmi*). All of these officers are also involved in the day to day administration, not only within their respective areas of jurisdiction, but across the state in general. Mamman (2000)

Sokoto state comprises mostly Hausa and hausa/Fulani people. Other group include the Yorubas, Igbos. Efiks, Tivs Idomas and Ebiras as well as the buzus from the neighbouring Niger republic. Festivals performed are mostly religious and the most important are the two Eid festivals. The first is the Id-El-Fitr celebrated to mark the end of the lasting period. The second is a sacrificial festival on the 10th month of the Islamic calendar. A spectacular mini-durbar is usually staged in front of the Sultan's palace during each of these Eids. Local government in Sokoto State are: Bodinga, Dange-Shuni & Tureta, Gada, Goronyo, Gwadabawa. Illela, Isa, Kebbe, Kware, Rabah, Sabon Birnin, Silame, Sokoto North & South, Tambuwal, Tangaza & Gudu, Wamakko, Wurno, Yabo & Shagari, Binji. Mamman (2000). The total population of Sokoto State according to 2006 census is 3,702,676 with 1,863,713 males and 1,838,963 females.

People and Settlement of Zamfara State: Zamfara state derived its name from Zamfarawa, a traditional appellation by which the people of Anka, former headquarters of the ancient Zamfara Empire, were called. Zamfara State was one of the state created on 1st October 1996 by General Sani Abacha, the then Nigerian Head of State. The

emergence of Zamfara into statehood brought to an end one of the longest, unrelenting and tortuous agitations, which began even before and continued after the Jihad of Shehu Usmanu Danfodiyo. The agitation also persisted through the colonial era to the tail end of the twentieth century. Carved out of Sokoto State, the State at inception had 12 Local Government Areas (LGAs), namely Anka, Bakura, Bungudu, Bukkuyum, Gusau, Kaura Namoda, Talata Mafara, Maradun, Tsafe, Zurmi, Gummi and Maru. Currently, there are 14 LGAs with the creation of Shinkafi and Birnin Magaji LGAs. Located between latitudes 10°50'N and 13°38'N, and longitudes 4°16'E, and 7°13'E, the state covers a land area of 38,418sq. km it is bounded North by Sokoto State, Kebbi and Niger States to the south-west. Kaduna State to the South East and Katsina to the East. Mamman (2000).

Zamfara was one of the old *Hausa* city states like Kano, Katsina, Gobir, Kebbi and Zazzau. It became part of the Sokoto caliphate after the 1804 Jihad by Sheikh Usmanu Dan Eodio lived in Dagel, Dora, Faru, Gandi, Magachi, Sokoto and Sabon – gari where Sarkin Zamfara *Abarshi* had already established headquarters during the early days of his jihad, (Malumfashi, 1973).

The state has 14 LGAs, with Gusau as the State capital as well as the headquarters of the Gusau LGA. As at 1999, there were 147 electoral wards, twenty-six state and seven Federal constituencies and three senatorial districts. Conscious of the importance of traditional authority, the former Military Administrator, Lt. Colonel Jibril Bala Yakubu, created five Emirates and new District Councils. The Emirates are Anka, Gusau, Kaura Namoda, Gummi and Talata Mafara; with the Emir of Anka, a first class Emir, as the Chairman of Zamfara State Council of Chiefs. The other four are second class Emirs. However, the Emirs of Zurmi, Bungudu, Bukkuyum and Tsafe are currently third class chiefs. An attempt is currently under way to increase the number of emirate Councils in

the State. All the Emirs and Chiefs play an advisory role to the State Government. The state has 141 LGAs, with Gusau as the State capital as well as the headquarters of the Gusau LGA. As at 1999, there were 147 electoral wards, twenty-six state and seven Federal constituencies and three senatorial districts. Conscious of the importance of traditional authority, the former Military Administrator, Lt. Colonel Jibril Bala Yakubu, created five Emirates and 11 new District Councils. The Emirates are Anka, Gusau, Kaura Namoda, Gummi and Talata Mafara; with the Emir of Anka, a first class Emir, as the Chairman of Zamfara State Council of Chiefs. The other four are second class Emirs. However, the Emirs of Zurmi, Bungudu, Bukkuyum and Tsafe are currently third class chiefs. An attempt is currently under way to increase the number of emirate Councils in the State. All the Emirs and Chiefs play in advisory role to the State Government (Mamman, 2000).

The people of Zamfara State are predominantly Hausa/Fulani even though about five other indigenous ethnic groups can be identified: the Zamfarawa, the Gobirawa, the Burmawa, the Lanis and the Katsinawas. Others include the Gerewa, the Zazzagawa, the Wadejawa, the Dara Bazawa, the Alibawa Bere-beri, the Barebari and the Nupawa. These ethnic groups have, through long periods, of intermarriage and interaction, fused to make the State a predominantly Hausa-Fulani speaking entity. There is also a sizable proportion of other ethnic groups from southern Nigeria particularly the Yorubas and Igbos, both of whom had moved to the State since colonial period. The creation Zamfara State has led to further influx of migrants from these ethnic groups and others who came to eke out a living in the State. Hausa is the most common language spoken; even though, like other states in the federation, English is the official language for communication. Because of the cosmopolitan nature of Gusau, in the state capital, other languages such as Kanuri are

spoken. With regard to the arts, the state can boast of a number of prominent Hausa traditional musicians such as Alh. Musa Dan Kwairo, Danzaki Faru, Abu Gamagira, Alh. Sani Sabulu, amongst others. There also exists a state cultural troupe under the Performing Arts Unit of the Ministry of Information. The troupe has been involved in several national and international productions. They not only highlight the creative aspects of Zamfara State, but also popularize the Northern Nigerian cultures and dances in their different varieties and beauty (Mamman, 2000). Most of the arts and crafts available in the State are peculiar to some of the LGAs. In general, however, blacksmithing, pottery, weaving and dyeing tend to be common to all LGAs. The Yar Bungudu embroidered gowns are famous nationally and internationally. Allin Moriki, used for producing thread for weaving, leatherworks and tinkering, makes Zamffara State an investor's gold mine. The three major festival in the state are religious - the two Eid festival and the Eid-al Maulud While the Eid Fitr is celebrated to mark the end of the fasting period, the Eis El-Kabir is a sacrificial festival in the 10 of Dhul-Hajj (i.e 10th month of the Islamic calendar). Eid-El Maufud is the celebration of the birthday of the prophet (SA.W). It is instructive at this point to mention that Zamfara State has pioneered the introduction of Sharia (Islamic) law in the state. The launching ceremony was performed at Gusau, the State capital, on 27th November, 1999. The occasion was witnessed by people from all walks of life, including notable Islamic scholars and envoys in Nigeria and from abroad. The State has the following L.G.As.: Anka, Bakura, Birnin Magaji Bukkuyum, Bungudu, Gummi, Gusau, Kauran Namoda, Maru, Maradun, Shinkafi, T/Mafara, Tsafe, Zurmi (Mamman, 2000). The total population of Zamfara State during the 2006 census was 3,278,873 with 1,641,623 males and 1,637,250 females.

2.2 Overview on Learning Qur'anic Education

The holy Qur'an is the first source of knowledge in Islam. The book was a revelation by Allah to Prophet Muhammad (SAW) which came down to him through Angel Jibreel so that it can provide guidance, a light to the right path, a healing, a reminder, a great wisdom a mercy and a divine message to the whole world. (Qattan, 2002)

ثَاتَا أيريزيمين بي بي جند.. صالاء راف: ١٥٨

Say: O men! I am sent unto you all, as the Apostle of Allah. (7:158)

ثَاتَا أترتته ثم جرحه خج الغرقن: ١

Blessed is he who sent down the criterion to His servant, that it may be an admonition to all creatures. (25:1)

Muslims are commanded to listen to the Qur'an in order to learn, read and teach it to others. This attracts great rewards from Allah. Uqbah bin Aamir narrated that one day they were seated at suffah (a balconey set aside for less previlaged muslims attached to the mosque to the prophet) when the prophet (SAW) came to them and said:

Does any of you love that he should go every morning to market of Buthan or Aqeeq and get two she camels of the best kind without committing a sin or severing ties of relationship? They said; or Messenger of Allah, every one of us would like to do that so, he said, if anyone goes to the mosque everyday and learns trwo verses (of the Qur'an) or recites them then, that is better for him than two she camels. And if he learns three verses, that is better than three she camels, and learning four verses is better than four she camels. (Muslim)

This is a noble example from the holy Prophet (SAW) that encourages the muslims to learn the Qur'an, t recite it contantly and to teach it to the entire muslim

ummah. The word 'Qur'an' is derived from the root word 'Qara'a', which means to read, to peruse, to recite, to read between the lines. The noun is 'Qira'ah', which means reading, perusal, recitation (Baalabaki: 1999).

2.2.1 The Meaning of Qur'an

The Qur'an is a speech of Allah, the Most High. He taught it to Angel Jibreel and Jibreel revealed it to Prophet Muhammad (SAW). The Prophet (SAW) taught it to his companions and ordered them to put it into writing. So the sahabah put the whole Qur'an into writing form or into a complete book and it was passed over from the early Muslim generation to the next generation until it reached the present time (Al-Dausi, 1991). The holy Qur'an in its totality is the word of Allah without any human intervention. (Bidmos, 1996). Qur'an is the fundamental holy book of Islam, it contains one hundred and fourteen chapters.

2.2.2 Nature of the Revelation of the Qur'an

The revelation of Al-Qur'an came in a piece meal form of portions which Prophet Muhammad (SAW) received from time to time as a message from God through Angel Jibril and under the divine guidance, according to the needs of time. Prophet Muhammad (SAW) recited this revelation to those around him, some of them wrote down the portion, while others preserved them in their minds or learnt them by heart e.g. Abubakar, Mu'adh Ibn Jabal, Zaid Ibn Thabit, Ubayy bin Ka'ab and Abu Zaid (Bukhari, vol. vi/253).

The first revelation of the Qur'an started on the 15th night of the month of Ramadan in the 41st year of Prophet's life, the first five verses of suratul Al-Alaq were the first portion to be revealed in the cave of Hira in which Allah says:

ط اذاً لم لي ما مضر نر نم نني نبي ل ير يز يم ين بي بي جن جنم نه بجر

ال عفا: ١ - ٥

Recite in the name of thy Lord and cherisher. Who creatd man out of a (mere) clot of congealed blood. Recite and thy Lord is most Bountiful. He who taught by Pen. Taught man what he knew not. (96: 1 – 5)

The last verse revealed to the Prophet (SAW) according to some version was;

ط اذاً بز يم ين بي بي ت ت ت تم تن تي تي ثر ... المائدة: ٣

This day we have perfected for you your religion and I have completed my bounties and I am pleased with the religion of peace (Islam). (Q5:3)

It was revealed on the 9th Dhulhijjah in the 10th year after Hijah. In a nutshell

Qur'an was revealed within 22 years, 12 months and 22 days. (Suyuti, nd)

2.2.3 Arrangement of Al-Qur'an

Al-Qur'an was not revealed as a continuous document starting from the first to the last page. The order of the Qur'an does not follow the chronological order of revelation e.g the first verses revealed in Qur'an were not in sura 1 but in surah 96 and most of the surahs at the end of Al-Qur'an were revealed in Makkah while the longer suwar at the beginning of Al-Qur'an were revealed later in Madina. (Al-Zarkashi, 1971)

The order of the arrangement of Al-Qur'an was revealed by Allah through Angel Jibril to Prophet Muhammad (SAW). Whenever a new verse was revealed, it was the Prophet (SAW) who would instruct his companions where to put it e.g this verse belongs to so and so surah after so and so (such) verse. The arrangement took place in this manner throughout 23 years of the revelation up to the last revelation shortly before the death of the Prophet (SAW). (Baalabaki, 1999)

2.2.4 The Significance of Al-Qur'an to Humanity

The Qur'an provides guidance for the whole of mankind. Its contents confirmed this:

ثُمَّ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فِي آيَاتٍ مُبِينَاتٍ لِيُتَّبَعَ صِرَاطَ الَّذِي أَنْزَلْنَا فِي الْإِسْرَاءِ: ٩
Verily this Qur'an guides to the way that is the straight most ... (Q17:9)

He also says:

ثُمَّ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فِي آيَاتٍ مُبِينَاتٍ لِيُتَّبَعَ صِرَاطَ الَّذِي أَنْزَلْنَا فِي الْإِسْرَاءِ: ٢
This is the book of Allah, there is no doubt in it, it is a guidance for the pious. (Q2:2)

The Qur'an tells us how to worship Allah and tell us how to do good and thus please Allah. It makes clear the distinction between good and evil and it is a divine guidance on conduct in life. Al-Qur'an tell us about Allah, Angels and about the unseen (*Ghaib*).

Al-Qur'an helps us to understand our role on earth. It is also a criterion to know truth from falsehood. It tells us about reward and punishment and about the Day of Judgement. Allah says:

ثُمَّ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فِي آيَاتٍ مُبِينَاتٍ لِيُتَّبَعَ صِرَاطَ الَّذِي أَنْزَلْنَا فِي الْإِسْرَاءِ: ١
Most blessed is HE Who sent down this criterion on His servants to be a Warner to all mankind. (Q25:1)

Another significance is that its verses are used as part of daily worship in prayers.

Also its recitation is rewardable. The teachings of Al-Qur'an are of universal application. It is applicable to the past, present and future and no fault could be found with it as is a complete work of Allah (SWT).

Allah says:

ثُمَّ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فِي آيَاتٍ مُبِينَاتٍ لِيُتَّبَعَ صِرَاطَ الَّذِي أَنْزَلْنَا فِي الْإِسْرَاءِ: ٢

The revelation of this Book is from Allah, the most Mighty, the most Wise. (Q46:2)

The verses of Al-Qur'an are used in the daily prayers as part of worship and also its recitation, even if not in prayers, is rewardable. Also, Qur'an is referred to by several other names in Al-Qur'an. Itself such as Dhikr (the reminder), Huda (guidance), Annur (the light), etc. and when we look at each of such titles: it gives an indication of its significance. It also urges mankind to use their intellect to reflect, contemplate and think over it. (Mustaww, 1998)

2.2.5 Collection and Compilation of Al-Qur'an

Whenever a new portion of the Qur'an was revealed, the Prophet (SAW) taught it to his companions. They memorized it and it was used for recitation in prayers and for public recitation. Many well-known companions were known to have memorized the Qur'an among them are: Abubakar, Umar, Uthman, Ali, Ibn Mas'ud, Mu'adh, Zaid, Abu Hurairah, Aisha, Hafsa and Ummu Salamah (RA). (Al-Zarkashi, 1971)

Al-Qur'an was not only memorized but also written down during the Prophet's lifetime by some of the Sahaba by their own initiative. Also, the Prophet (SAW) ordered some of them to write it down from him by dictation after it was revealed and Zaid bn Thabit was the most prominent among these. (Suyudi, nd)

Qur'an was written down on different available materials such as: palm leafstalks, shoulder bone of animals, pieces of leather etc. The materials on which the Qur'an was written on the instruction of the Prophet (PBUH) were kept in the house of the Prophet (SAW) but they were however not assembled into a single book. After the death of the Prophet (SAW) the materials on which the Qur'an was written and kept in his house were, gathered and tied together so that nothing was lost. (Al-Zarkashi, 1971)

In the Battle of Yamamah (11 A.H/633 C.E.) many Sahaba who had memorized the Qur'an were killed and Umar (RA) feared that with time most of the memorizers of Al- Qur'an will be lost, so he advised Caliph Abubakar to compile the Qur'an into a single volume (Mushaf). Abubakar was convinced and asked Zaid bn Thabit who was the most prominent of the Prophet's Secretaries to undertake the task of compilation. Thus, the manuscripts on which the Qur'an was collected remained with Abubakar (RA) and after his death it finally remained with his daughter Hafsa (RA).(Suyuti, nd)

During the time of Uthman, differences arose among Muslims over the correct recitation of Al-Qur'an. This was because Islam had spread to many distant areas during the time of Umar (RA) and people of these areas adopted different pronunciation of some of the words of Qur'an because of the dialect differences particularly in Syria and Iraq. (Mustaww, 1993)

Uthman (RA) feared the danger on the basis of different readings of the Qur'an. He therefore asked Hafsa (RA) to send him the manuscript of the Qur'an compiled at the time of Abubakar (RA) i.e. (1 or 2 years after the death of the Prophet (SAW)). Finally, Uthman (.RA) asked Zaid bn Thabit and three other writers to carryout the task of making copies. And if there were possible alternative pronunciations, they should follow the dialect of the Quraysh (the Prophet's tribe) and this process is called the standardization of the Qur'an. (Suyudi, nd)

Thus, Al-Qur'an was standardized, the original was sent back to Hafsa and Uthman sent a copy to every Muslim province and ordered that all further copies should be made from the standard one and any other copy or materials on which Qur'an was written should be burnt.

The Qur'anic text of today is therefore the same as the one compiled by Zaid bn Thabit under the Caliph Uthman's order and Confirmed by the consensus of the Sahaba. It is been preserved by the Almighty from any kind of alteration as mentioned in the Qur'an itself and it has always been beyond the access of shaitan.

2.2.6 The Nature and Differences between Makkan and Madinan Surah

The Makkan Suwar

During the Prophet's stay at Makka, the main task was to call people to Islam. So the Makkan Suwar talks on:

1. Attauhid (the unity of Allah) and Apostleship of Prophet Muhammad (SAW).
2. Good conduct.
3. Resurrection and Accountability on the Day of Judgment.
4. Lessons from the lives or history of the earlier Prophets and their people.
5. Makkan Suwar are short.
6. Addressing people with "O! Mankind" is usually in Makkan suwar.
7. Beginning with letters of the alphabet, this is because of the 19 Suras that begin with Setters 17 are Makkan only 2 i.e. Al-Baqra and Al-Imran are Madinan.
8. Also, a surah is said to be a Makkan, if it's beginning was revealed in Makka even if some of its verses were revealed later in Madina. .

The Madinan Suwars:

In the Suwar of Madina, the themes of the Makkan are still present but there are passages that reflect the growing of the Muslim community into a state e.g.:

- i. The Madinan Suwar elaborate more on social, legal, political and military matters and also relations with non-Muslims more especially Jews and Christians.

- ii. Also, the Madinan Suwar are longer,
- iii. Madinan Suwar talks about battles.
- iv. The address with "O you who believe" mid "O people of- the book" are usually Madinan.
- v. The Suras that talk about the hypocrites are Madinan.

Also, a Surah is said to be Madinan if its beginning was revealed in Madina even if it contains verses revealed earlier at Makka. The knowledge of when and where the Suwar were revealed is important to the understanding of the Qur'an. (al-Zarkashi, 1971)

2.3 History of Education in the early period of Islam

The Arabic language has three terms for education, representing the various dimensions of the educational process as perceived by Islam. The most widely used word for education in a formal sense is *Ta'lim*, from the root *Allama* (to know, to be aware, to perceive, to learn), which is used to denote knowledge being sought or imparted through instruction and teaching. *Tarbiyah*, from the root *raba* (to increase, to grow, to rear), implies a state of spiritual and ethical nurturing in accordance with the will of God. *Ta'dib*, from the root *Addaba* (to be cultured, refined, well-mannered), suggests a person's development of sound social behavior. What is meant by sound requires a deeper understanding of the Islamic conception of the human being (Al-Shahud: nd).

Islam has, from its inception, placed a high premium on education and has enjoyed a long and rich intellectual tradition. Knowledge ('ilm) occupies a significant position within Islam, as evidenced by more than 800 references to it in Islam's most revered book, the Qur'an. The importance of education is repeatedly emphasized in the Quran with frequent injunctions, such as:

طُأْتَأُ كَمَلُ لِحَالِهِمْ مِمَّنْ نَزَّلْنَا لَهُ الْقُرْآنَ فَهُمْ يَرَوْنَهُ بَاطِنًا لِيَسْمَعُوا آيَاتِهِ لِيُؤْمِنُوا بِهِمْ
 بِه تَمْتَعْتُمْ مَتَعًا الْمَجَانَّةَ: ١١

O you who believe! When you are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when you are told to rise up, rise up Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) knowledge. And Allah is well-acquainted with all you do. (58:11)

Believers are all equal with regard to their faith, but Allah raises up some people to high ranks and degrees due to belief, additional knowledge and their obedience to the injunction of Allah and His Messenger. (Khazin, 1979)

طُأْتَأُ ضَضُضًا ظَاهِرًا جَمْعًا فَوْفَ فَوْفٍ فَوْفًا قَوْمًا كَجَكَ كَخَا كَمَلُ لِحَالِهِمْ
 الْقَوَّةَ: ١٢٢

And that believers should not all go out to fight. of every group of them, a party only should go fourth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so they may beware. (Q9: 122)

Education is so important that even in a state of war the believers should not go forth altogether, a party should stay in town for the purpose of imparting knowledge. So wherever the Prophet (SAW) sent his sahaba to an expedition, he used to select some of them to remain with him to learn the revelation. When the fighters returned, they will learn from the sahaba that remained with the Prophet (SAW). In this way the knowledge of the religion was preserved (Ibn Kathir, 1980) Q 9: 122

طُأْتَأُ ضَضُضًا ظَاهِرًا جَمْعًا فَوْفَ فَوْفٍ فَوْفًا قَوْمًا كَجَكَ كَخَا كَمَلُ لِحَالِهِمْ
 لَهُجَّةً الزُّو: ٩

Is one who worships devoutly during the hours of the right prostrating himself or standing (in adoration). Who takes heed of the hereafter, and who places his hope in the mercy of his lord (like one who does not)? Say: “Are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition. (Q39: 9)

With such a direct command to go out and seek knowledge, Muslims have placed huge emphasis on the educational system in order to fulfill this obligation placed on them by the Prophet (SAW). The advent of the Quran in the seventh century was quite revolutionary for the predominantly illiterate Arabian society. The starting of Islamic education was Quran Recitation, and the first word was “Iqra” that means “read”. Arab society had enjoyed a rich oral tradition, but the Quran was considered the word of God and needed to be originally interacted with by means of reading and reciting its words. Hence, reading and writing for the purpose of accessing the full blessings of the Quran was an aspiration for most Muslims. Thus, education in Islam unequivocally derived its origins from a symbiotic relationship with religious instruction (Eliga: 2006). Throughout Islamic history, education was a point of pride and a field Muslims have always excelled in. Muslims built great libraries and learning centers in places such as Baghdad, Cordoba, and Cairo. They established the first primary schools for children and universities for continuing education. They advanced sciences by incredible leaps and bounds through such institutions, leading up to today’s modern world. (Eliga, 2006)

Islamic education began by the efforts of pious and learned Muslims (mu' allim or mudarris) who dedicated to making the teachings of the Quran more accessible to the Islamic community through establishing Islamic school, that was later came to be known as the kuttāb (plural, katātīb). The kuttāb were located in a variety of venues such as mosques, private homes, shops, tents, or in an open space. Historians are uncertain as to when the katātīb were first established, but with the widespread desire of the faithful to study the Quran, katātīb could be found in virtually every part of the Islamic empire by the middle of the eighth century. The kuttāb served a vital social function as the only vehicle for formal public instruction for primary-age children and continued so until

Western models of education were introduced in the modern period. Even at present, it has exhibited remarkable durability and continues to be an important means of religious instruction in many Islamic countries. (Mustaww, 1993)

During the age of Islamic civilization (usually defined as a period between the tenth and thirteenth centuries), when Western Europe was intellectually backward and stagnant, Islamic scholarship flourished with an impressive openness to the rational sciences, art, and even literature. It was during this period that the Islamic world made most of its contributions to the scientific and artistic world. Ironically, Islamic scholars preserved much of the knowledge of the Greeks that had been prohibited by the Christian world. Other outstanding contributions were made in areas of chemistry, botany, physics, mineralogy, mathematics, and astronomy, as many Muslim thinkers regarded scientific truths as tools for accessing religious truth. (Abu Sulaiman, nd)

2.4 Attitudes Towards Education According to Islamic Writers

Today, education of children is not limited to the information and facts they are expected to learn. Rather, educators take into account the emotional, social, and physical well-being of the student in addition to the information they must master. Medieval Islamic education was no different. The 12th century Syrian physician al-Shayzari wrote extensively about the treatment of students. He noted that they should not be treated harshly, nor made to do busy work that doesn't benefit them at all. The great Islamic scholar al-Ghazali also noted that "prevention of the child from playing games and constant insistence on learning deadens his heart, blunts his sharpness of wit and burdens his life. Thus, he looks for a ruse to escape his studies altogether." Instead, he believed that educating students should be mixed with fun activities such as puppet theater, sports,

and playing with toy animals. Ibn Khaldun states in his Muqaddimah, “It should be known that instructing children in the Qur’an is a symbol of Islam. Muslims have, and practice, such instruction in all their cities, because it imbues hearts with a firm belief (in Islam) and its articles of faith, which are (derived) from the verses of the Qur’an and certain Prophetic traditions.” (Abu Sulaiman: nd)

2.4.1 Early Schools in Islamic World

The very first educational institutions of the Islamic world were quite informal. Mosques were used as a meeting place where people can gather around a learned scholar, attend his lectures, read books with him/her, and gain knowledge. Some of the greatest scholars of Islam learned in such a way, and taught their students this way as well. All four founders of the Muslim schools of law – Imams Abu Hanifa, Malik, Shafi’i, and Ibn Hanbal – gained their immense knowledge by sitting in gatherings with other scholars (usually in the mosques) to discuss and learn Islamic law. (Eliga, 2006)

Some schools throughout the Muslim world continue this tradition of informal education. At the three holiest sites of Islam – the Haram in Makkah, Masjid al-Nabawi in Madinah, and Masjid al-Aqsa in Jerusalem – scholars regularly sit and give lectures in the mosque that are open to anyone who would like to join and benefit from their knowledge. However, as time went on, Muslims began to build formal institutions dedicated to education (Abu Sulaiman: nd).

2.4.2 The Development of Higher Education (*Madrasah*)

Dating back to at least the 900s, young students were educated in a primary school called a *Madrasah*. Commonly, maktab were attached to a mosque, where the resident

scholars and Imams would hold classes for children. These classes would cover topics such as basic Arabic reading and writing, arithmetic, and Islamic laws. Most of the local population was educated by such primary schools throughout their childhood. After completing the curriculum of the maktab, students could go on to their adult life and find an occupation, or move on to higher education in a madrasa, the Arabic world for “school”. (Eliga, 2006)

Madrasas were usually attached to a large mosque. Examples include al-Azhar University in Cairo, Egypt (founded in 970) and al-Karaouine in Fes, Morocco (founded in 859). Later, numerous *Madrasas* were established across the Muslim world by the great Seljuk vizier, Nizam al-Mulk. At a madrasa, students would be educated further in religious sciences, Arabic, and secular studies such as medicine, mathematics, astronomy, history, and geography, among many other topics. In the 1100s, there were 75 *Madrasas* in Cairo, 51 in Damascus, and 44 in Aleppo. There were hundreds more in Muslim Spain at this time as well. (Abu Sulaiman, nd)

These *Madrasas* can be considered the first modern universities. They had separate faculties for different subjects, with resident scholars that had expertise in their fields. Students would pick a concentration of study and spend a number of years studying under numerous professors. Ibn Khaldun notes that in Morocco at his time, the *Madrasas* had a curriculum which spanned sixteen years. He argues that this is the “shortest [amount of time] in which a student can obtain the scientific habit he desires, or can realize that he will never be able to obtain it.” (Nor, 2012)

When students completed their course of study, they would be granted an *Ijaza*, or a license certifying that they have completed that program and are qualified to teach it as

(Oh you who believe) Read ye, therefore, of the Qur'an as much as may be easy for you (73:20)

In another verse the Qur'an was said to be made easy to understand;

طَأْطَأُ نَبِيَّ يَرِيضِينَ يَسَّرَ الْقُرْآنَ: ١٧

And we have indeed made the Qur'an easy to understand and remember (54:17)

Furthermore the Muslims are supposed to pay attention and listen to the reading of the Qur'an:

طَأْطَأُ أَجْمَحًا حَمْدًا سَجْدَةً الْأَعْرَافِ: ٢٠٤

When the Qur'an is read, listen to it with attention, and hold your peace, that you may receive mercy. (7:204)

Apart from these verses of the Qur'an, many traditions of the Prophet (SAW) enjoin the muslims to learn and teach the Qur'an to others in one Hadith the Prophet (SAW) was reported to have said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best among you is he who learn the Qur'an and cares to teach it (Bukhari, vol. vi/545).

The prophet (SAW) in another Hadith commends those who read the Qur'anic

verses effectively:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ،)

A person who is skilful in reciting and memorizing the Qur'an will be with the honorable, pious and just scribes (in heaven)

(زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ)

Adorn the Qur'an by reciting it with your (nice) voices (Bukhari, vol; vii 547).

It is mandatory for all muslims to read the Qur'an constantly as the Prophet commanded;

اقْرَأُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

Recite the Qur'an, for it would come on the Day of Judgment as an interceder for its holders (Muslim, vol: 1/253).

Such verses and Ahadith of the prophet can be regarded as the reason for the spread of Qur'anic schools in every Muslim community. For Muslims where ever they may be are aware of the injunction of the Qur'an and Hadith on the duty of learning and teaching the Qur'an to every Muslim young and old.

2.5 Methods of Teaching and Learning the Qur'an During the Period of Prophet (SAW)

The Qur'an makes allusions to all disciplines. The method of delivering instruction not an exemption, method should make learning more involving and explanatory. When the teacher is equipped with numerous skills and strategies, teaching is seamless, resourcesful and enjoyable, the diversity of approaches affords the teacher the opportunity of deploying a combination of methods to teach the concept. The astute educator discover in the Qur'an vast methodology resources beyond the traditional "chalk and talk" method. In training teachers who are expected to implement a Tawhid based curriculum, it is important that training the Qur'an pedagogies from a major component of their preparation should be conversant with and apply principles extracted from the Qur'an. The major methods of teaching in the Qur'anic schools include; discussion, lecture, questioning, demonstration, role learning, memorization, story telling, experimentation and so on. The holy Qur'an was also defined by many scholars as follows: Qur'an is the speech of Allah that was revealed in Arabic language to the Prophet (SAW) both in word, and in meaning. It is compiled and transmitted through itemized chains, and is a challenge to humankind to produce its like (Mustaww, (1998). From the above definition we can learn five important things about the holy Quran:

1. The speech of Allah in Arabic: The Quran is the speech of Allah revealed, in Arabic. This means that anything that is not Arabic is not the Quran. You can't pray in English, in French, in Swahili, in Urdu or in Hausa it has to be in Arabic.
2. Revealed in Words and Meaning: Not Only is the meaning of the Quran the same as what Allah meant; but the words themselves are also from Allah. (Unlike Hadith Qudsi, where the meaning is from Allah, and the words are from the Prophet Muhammad (SAW).
3. Collected between Two Covers: Hadith Qudsi is also the speech of Allah, but it's not Quran. Similarly, there are verses that used to be in the Quran, but aren't anymore—even though they were once! These are the abrogated verses, and they're not considered Quran anymore, even though we still know what some of those revelations were.
4. Mutawaatir: The Quran was related in a mutawaatir fashion—so many narrators narrated it, at every single step in the chain of narration, that it's impossible that they all lied.
5. A Challenge to Humankind: The Quran is an ongoing challenge to the human race—create a book, a surah, a verse like it; but nay, we will NEVER be able to.

Allah Himself says so:

طَأْتَأُ أَجْمَعِينَ نَبِيٍّ مِّمَّنْ يَشْفَعُ عِنْدَ رَبِّهِمْ يَوْمَئِذٍ بَلَىٰ سَاءَ مَا يَحْكُمُونَ ۚ ۞

Say, if the whole of mankind and jinns were to gather together to produce the like of this qur'an, they could not produce the like thereof, even if they backed up each other with help and support (17: 88)

One other important part of the definition of the Quran is that Allah promised that He will protect it, until the end of time—and that promise doesn't apply to anything else (such as the sunnah, or the Hadith Qudsi).

Whenever the Prophet (SAW) received any revelation of the Qur'an, he will immediately recite it to his companions in order to commit it to their memories. Though the Arabs of those days were well known for their retentive memory, but the Prophet (SAW) used simple and different methods in teaching them the Qur'anic revelation. One of such methods is constant recitation of the verses of the Qur'an. When ever the revelation came down to the Prophet (SAW) he made sure he recited the verses to his companions several times so that even those with slow memory will remember it, in this way many of the companions learnt the Qur'an by heart. Such sahabah who committed the Qur'an to memory in the time of the Prophet, SAW, includes Zaid bin Thabit, Ubayy bin Ka'b, Mu'adh bin Jabal, Salim bin Maqal, Abu Zaid, Abu Darda, Ibn Mas'ud, Talha bin Ubaidullahi, Sa'ad bin Abi Waqqas, Huzaifa al Yamani, Abu Huraira, Abdullahi bn Saib, Aisha, Hafsa, Ummu Salamah, Ibn Abbas, Ibn Amr, Ibn Zubair, Ibn Umar, Majmau bin Jariya, Fudala bin Ubaid, and Maslama (Suyudi, nd).

Another method employed by the Prophet (S.A.W) is repeating the verses and chapters of the Qur'an in prayers. Thus, many of the companions learnt some verses and chapters from the usual recitation of the Prophet (S.A.W) in prayers, as reported by Umm Hisham who said;

مَا حَفِظْتُ (ق) إِلَّا مِنْ فِي رَسُولِ اللَّهِ ﷺ - يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ.

I memorized Surah Qaf from the Prophet (S.A.W), for he used to read it in his sermon every Friday (Muslim, 2005, 2/27)

Apart from these methods, the Prophet (S.A.W) adopted and encouraged the art of writing as another way of preserving and consolidating the Qur'an among the Muslims. So, from the early days of Islam the companions of the Prophet (S.A.W) began to commit the Quran into writing (Suyuti, nd). The Prophet (S.A.W) appointed some people as his scribes with Zaid bin Thabit as chief scribe, whenever he received a new revelation of some verses or a whole chapter of the Qur'an, he will immediately dictate it to his scribes and they would put it into writing form. The Prophet, SAW, used to tell them the position in which new verses should be placed in a certain chapter (Al-Zarkashi: 1972).

In this way the Prophet (S.A.W) adopted the methods of teaching the Qur'an to his companions by utilizing their memory and the art of writing, thus, by using the two methods simultaneously each helped the other and strengthening the integrity, of the text and diminishing to the minimum possible error. These methods of teaching the Qur'an by the Prophet paved the way for his companions to learn the Quran and teach it to others in an effective way, and the impact of their learning and teaching process became unique throughout the history of mankind up to the present time. The objectives of teaching and learning the Qur'an among the companions of the Prophet (S.A.W) was not for mere acquisition of knowledge or intellectual discussion, rather, it is for the need to understand the divine revelation and act upon it. Qutb (1978), explained the nature of learning the Qur'an and its objective in the time of the Prophet (S.A.W) as follows:

Those of the first generation did not learn the Qur'an for the purpose of acquisition culture and information, nor for the purpose of taste or enjoyment. None of them came to the Qur'an to increase his sum total of knowledge itself or to solve some scientific or legal problem, or to remove some defect in his understanding. He rather turned to the Qur'an to find out what the Almighty Creator had prescribed for him and for the group in which he lived for his life and for the life of the group. He approached it to act on what he heard immediately, as a soldier

on the battlefield reads; "Today's Bulletin" so that he may know what is to be done. He did not read many verses of the Qur'an in one session, as he understood that this would lay an unbearable burden of duties and responsibilities on his shoulders. At most he would read ten verses, memorise them, and then act upon them.
(Qutb, 1978)

This method of learning the Qur'an by the Sahaba, that is, "learning is for action" was what made the Sahabah to take a long time, even several years to learn some verses or a chapter of the Qur'an. For example, it took Umar Bin Khatab (RA) about twelve years to learn Sura Al-Baqara, when he completed it he slaughtered a camel (Suyuti, nd). This is what made Abdullahi bin Mas'ud (RA) to say that;

"We find it difficult to memorize verses of the Qur'an but to act upon it, is easy for us. But the generation that came after us find it easy to memorize the Qur'an and it is difficult for them to act upon it" (As-Shafi'I, 2001).

This is because the Prophet (SAW) used to teach the Sahaba the meaning of the

Quran as he taught them the words of the Qur'an. It is reported that the Qur'anic reciters among the Sahaba such as Uthman bin Affan, Abdullahi bin Mas'ud and others used to say that when they learn ten verses from the Prophet (SAW) they will not go to the next verse until they understand the meaning and the practical aspect of the ten verses. They usually said we therefore learn the Qur'an, its meaning and practice together. This is why they spent a long time to learn a chapter. This slow learning of the Sahaba is not because they were slow learners, but the reason is that the Sahaba used to learn a verse along with understanding of its meanings; legal and practical aspect of the Qur'an.
(Suyuti n.d vol. II)

2.6 Reviewing Literary Contributions of Muslim Scholars to the Study of the Qur'an

The views of the classical Muslim scholars became very important in shaping the minds of Muslims towards search for knowledge in general and Qur'anic education in particular. The literature written by these muslim intellectuals contributed greatly to the

development and emergence of Qur'anic and ilmi schools throughout the muslim world including Nigeria. One of such scholars is Al-Ghazali - a famous scholar of world wide fame, whose book on the revival of Islamic sciences contributed in large scale to the development of knowledge in the muslim world. The contents of his book (Ihya ulum ad-Din) began with the acquisition of knowledge and ended with Sufism. In the first chapter he dwells on the importance of search for knowledge supporting his arguments with the verses from the holy Qur'an, several AHadith of the prophet (SAW) and the views of classical scholars.

The book (Ihya Ulum ad-deen) has made a great impact on the teachers of Qur'anic and Ilmi schools in Nigeria. His views on imparting knowledge purely for the sake of Allah motivated the teachers to teach Qur'an without expecting remunerations. Al-Ghazali's discussion on the qualities of a Muslim teacher and on how the relationship between teacher and student should be contributed greatly to the respect that is accorded to the teachers and the fatherly care the teachers extended to their students. (Ghazali, nd vol. ii)

Ghazali's book is on general aspects of Islamic sciences which covers all areas of Islamic knowledge in the muslim world. Unlike this study which is specifically on the development of Qur'anic school in a particular area (North West of Nigeria) and within specific period (2002 to 2012).

Ibn Al-Hajj (1974) is another famous scholar whose book Al-madkhal (The entrance), made remarkable influence in muslim education. The book dealt with different legal issues in Islamic sciences with emphasis on Maliki School of law. One of the topics treated in this book is the importance of seeking knowledge with special reference to

training and educating muslim children. He stressed on the responsibility of parents especially the father, as the head of the family to educate his children. He also warns the muslim parents to avoid sending their children to Christian and Jewish schools. In this book, Ibn Al-Hajj wrote a whole chapter on how to use Qur'anic verses as health care services. In all the chapters in these books, two chapters made greater impact on muslim traditional schools, and these chapters are: The chapter on seeking knowledge and that of using the Qur'an in medication. The first chapter helped in increasing the muslims quest for knowledge and to look at the western education with mistrust. The second chapter has widened the scope of using the Qur'an in health care services, one can conclude that even to the present time it is unusual to find a Qur'anic school teacher who does not provide medication by using Qur'anic verses.

The main objective of Ibn al-Hajj is to present legal issues on Islamic jurisprudence with regard to the opinion of Muslim jurists from the Maliki school of Law. He only stressed the importance of knowledge and educating muslim children to show that Islamic legal system cannot be properly practiced without Islamic education. This study differs from that of Ibn al-Hajj in the sense that it deals only with the development of Almajiri schools in the present day North West of Nigeria.

Al-Qairawani (nd) also contributes to the development of Qur'anic education in Nigeria in particular and west Africa in general, his book: The message (al-Risalah) on Islamic jurisprudence is widely recognized among muslim scholars. In his introduction, he emphasized the significance of Qur'anic education and the need of teaching the Qur'an to muslim children. To him, teaching the Qur'an should be the first duty of the parent and community towards the muslim children. This is because, children who learn the Qur'an

at tender age will find it easy to learn all branches of knowledge. The Qur'an should be thought to young muslims without a mixture of any subject, when the verses of the Qur'an become solid in their minds only then the teaching of other Islamic sciences starts especially the knowledge of How to worship Allah (Ibadat) that is basic knowledge of ablution, prayer, fasting and other Islamic rituals. (al-Qairawani; nd)

This method advocated by Al-Qairawani contributed to the development of basic Qur'anic schools where children learn the Qur'an only. Up to the present time such elementary Qur'anic schools are found every where in Northern Nigeria. Al-Qairawanis book is on Islamic rituals (Ibadat) he discussed the importance of teaching muslim children the Glorious Quran at the tender age. To him teaching the Qur'an should be the basic aspect of Islamic education. While this study is particularly on the progress on the teaching and learning of the Qur'an in Almajiri schools in the North West of Nigeria.

Al-Zarnuji (1987) also has made great influence on Islamic education in muslim world especially in Nigeria where his popular book on principles of Islamic sciences became part of the syllabus in Ilmi schools and its teaching on the accepted relationship between the teacher and his students made great impact in both *Ilimi* and Qur'anic schools. The book widely known as Ta'alim is divided into fifteen chapters, each chapter deals with an important principle of Islamic education. The main objective of the book is to draw the attention of the teachers and the learners to the following points:

- i. Muslim should struggle for education at the expense of all other worldly affairs.
- ii. The relationship between the teacher and his students should be that of a father and his children.

- iii. Authentic knowledge cannot be acquired without piety, thus, knowledge should be for the sake of Allah and not for worldly materials benefits.

Apart from Qur'anic and Islamic education, Al-Zarnuji (1987) emphasized the teaching of other branches of knowledge such as trade and medicine as necessary tools for muslim students. The book (Ta'lim) became a standard text book in traditional Ilmi schools and contributed a lot to the development of principles of teaching and learning in both ilmi and Qur'anic schools in Nigeria. Al-Zarnuji's work is mainly on the general principles and methodology of Islamic education, but this study focuses only on the reformation of traditional Quranic schools in the North West of Nigeria.

Ibn Fodi (1981) wrote a book: (fara'id al-jalila) solely on the sciences of Qur'an in the 19th century, as a prominent scholar in the Sokoto caliphate he was in the planning and administration of the system of education. He authored this book to provide a planned and a better curriculum for the Qur'anic schools in those days. He arranged the chapters of the book in a way that the teachers will find a simple method of teaching the Qur'an.

The book contains seven chapters: chapter one deals with the revelation and origin of the Qur'an chapter two talks on how to read the Qur'an in a proper way, chapter three is on how to write down the verses of the Qur'an, chapter four is on the method of teaching the Qur'an, while the remaining three chapters dwell on the importance of Qur'anic teachers characters and attributes of the Qur'an. The ideas of Ibn Fodio helped to re-shape the Qur'anic schools curriculum and provided the teachers and the students with skilful ways of reading the Qur'an and improved the attitudes of the Muslims towards the Qur'anic schools.

Ibn Fodio's book is on the planning and administration of Islamic education in order to provide a better curriculum for Qur'anic schools in the 19th century in the old Usman bin Fodio's empire. While this study is on the repositioning of Almajiri system of education in the North West of Nigeria from 2002 to 2012.

Bello (1964) in his book *Infaq Al-maisoor* traced the historical origin of North-West and beyond. The book contains historical information on the teaching and learning the Qur'an and other Islamic sciences and on the conduct of *Jihad of Shehu Usman* bin Fodio and the Borno empire. In this book, Bello pointed out that the Borno scholars are the best in black Africa with regard to teaching, learning and memorization of the Holy Qur'an. The book helped greatly in providing first-hand documentary information on the development of Qur'anic education.

Bello's work is about the history and the development of Qur'anic education in Hausaland and Borno empire from the advent of Islam to the period of the Jihad of Shehu Usman bin Fodio in the 19th century. Unlike Bello's work, this study is an assessment of the development of Qur'anic schools by the democratic governments in the North West of Nigeria from 2002 to 2012.

2.7 Views of Modern Writers and Researchers on Qur'anic Education.

Among the modern writers, Muslim scholars such as Al-Fendi (1980) shade more light on the curriculum of Islamic education in general and the central position of Qur'anic education in particular Al-Fendi in their book titled; Curriculum and teacher education stated the aim of Islamic education as follows:

- I. Building a society of good, pious, and God- fearing individuals where social justice prevails.
- II. Building a society where toleration, brotherhood, love, mercy, goodness and righteousness are predominant.
- III. Building a society based on mutual consultation for the maximum exploitation of the individual's intellectual capacities.
- IV. Building a society where individuals enjoy freedom of thought and are competent to make responsibility.
- V. Building a society where individual can live an ideal, pure and happy life.

But all these cannot be achieved according to Al-Fendi (1980) without learning and memorization of the Holy Qur'an:

Nobody concerned with Islamic education would disagree that the Qur'an is the cornerstone which links the Arabic and Islam. Memorization of the Qur'an helps jurists in producing evidence, helps linguists in finding examples and helps others interested in Islam and Arabic studies whenever they need an authoritative reference. It also improves the style of public speakers and writers when they barrow from its elegant, inimitable words and verses.

These ideas of Al-Fendi and other modern Muslim educationists attract more attention from Muslim students in memorization of the Holy Qur'an.

The book of Al-Fendi is centred on the development of the curriculum of Islamic education and the need to improve the method of teaching and learning of Qur'anic education in the Modern time. While this study is on the development of Almajiri education by the democratic governments in the North West of Nigeria.

Fafunwa (1974) wrote a unique book on the historical origin and development of education in Nigeria. He is the first author to give a comprehensive account of the

historical background of traditional Christian and Muslim education in Nigeria. The book consists of Nine long chapters and he devoted the whole of chapter two to the historical development of Islamic education in Nigeria. A glance at the contents of the chapter is enough to give a reader a picture of the comprehensiveness and rich literature of Islamic education presented in the chapter, the contents of the chapter is as follows:

Muslim Education in Nigeria, Past and Present,
Islamic Scholarship through the Centuries: An over-view
Spread of Islam and Islamic scholarship in Nigeria
Arabic and Islamic education in Nigeria
Islamic education in southern Nigeria
The Qur'anic school system
Qur'anic school teachers
Introduction of reform in Arabic and Islamic studies
Present-day Muslim schools and colleges
Islamic studies in Nigerian Universities
Muslims and education in the Nigerian context
The coming of the missionaries
The first missionary Endeavour
The second missionary Endeavour
The early schools
The students

Fafunwa (1974) accorded special attention to Qur'anic schools, their teachers, curriculum, discipline, administration and their methods of teaching etc. In short, his work brought to light the Qur'anic school system, as a well established system of

education that need to be given more attention so as to develop and improve it in such a way that it will add more quality to the development of education in Nigeria.

The difference between Fafunwa's book and this study is that Fafunwa's work contains historical information on the general history of education in Nigeria including Islamic education, its development, curriculum and reform activities. While this study is about the repositioning of traditional *Almajiri* Qur'anic schools in the North-West of Nigeria from 2002 to 2012.

Umar (2005) in a joint publication discussed Muslim educational development in Nigeria with literary contribution from various Muslim scholars. The book is divided into eight parts and further subdivided into twenty chapters with special regard to the role of Arabic and Qur'anic schools in Muslim Educational Reform. The issue of Qur'anic education is elaborated in chapter eight which is titled; Qur'anic schools and Muslim Educational Reform by Gambo Ado who divided his presentations into the following topics:

- i. The Qur'anic school in the colonial period.
- ii. The fate of the *Malams*.
- iii. The post-independent period.
- iv. Contemporary Qur'anic school; situation and challenges.
- v. Integrated *Islamiyyah* and Qur'anic schools.
- vi. Challenges.

Fafunwa, (1974) dwells much on the historical development of Qur'anic schools from pre-colonial era to the present and discusses the economic and educational crisis the system went through the ages. The chapter also discussed the need to carryout reform

process in order to improve Qur'anic schools and lastly provided recommendations for further reforms.

The work of Umar (2005) mainly discussed the role of Arabic and Qur'anic schools in Muslim educational reforms in the Muslim world. However this study discusses the development of Qur'anic schools only within the North-West of Nigeria.

Shehu (2010) in a recent publication on. The state of *Tsangaya (Almajiri)* education its trends, Issues, challenges and the way forward traced the history of reform and integration activities of *Almajiri* education from pre-colonial era to date. Shehu being a product of *Almajiri* school and a graduate of modern Arabic school stands a chance to write freely and objectively on the problems and challenges of *Almajiri* education in a way that no writer without similar background could do. Moreover, Shehu (2010) served as a special adviser to Bauchi state Governor on education and societal Reorientation, the office which was responsible for the reform and integration of *Almajiri* education in Bauchi state. This gave the author a more practical experience of the present status of Qur'anic schools and made him come face to face with the challenges of *Almajiri* schools not in Bauchi state only but in all the states of Northern Nigeria, in the book, Shehu discusses many topics which include:

History of Qur'anic schools: origin and development

An over view of various reform efforts.

Methods and patterns of integration in Qur'anic and Islamiyyah schools.

Issues and challenges in the integration project

Perspective in the reform and intervention initiatives.

Shehu (2010) sees the success in the reform and integration of *Almajiri* education as collective responsibility of the Federal, state governments and the community. He

further suggests the measures of the ETF intervention programme for effective introduction and sustenance of integration in both Qur'anic and *Islamiyyah* schools throughout the country. In his work, Shehu writes on the general state of reform and integration activities of both Qur'anic and *Islamiyya* schools. He highlighted the methods, patterns and challenges in the integration project in Northern Nigeria. This study is limited to the attempt made by the democratic governments to develop Qur'anic schools in the North West of Nigeria from 2002 to 2012.

K/Nasarawa (2006) in his Hausa book on the system of Qur'anic schools (*Tsangaya*) in Northern Nigeria traced the historical origin of Qur'anic schools from the early period of Islam to the advent of Islam and Qur'anic education to Nigeria. He further discussed the development and future of Qur'anic schools. The book is divided in to two major parts and each part is further sub-divided into several chapters as follow:

Part one is on the historical origin of *Almajiri* education in Northern Nigeria, This part consists of five chapters, dealing with the history of Qur'anic schools in Northern Nigeria before the coming of the white man to the period of the Jihad of Shehu Usman Dan Fodiyo and beyond.

In part two, K/Nasarawa (2006) pays much attention to the methodology in Qur'anic schools he began by defining the word *Tsangaya* (Qur'anic schools) teaching, writing skills, types of writing material and the method of learning how to write the text of Qur'an thus, from Qur'anic alphabets, vowels to the proper reading of the verses of the Qur'an. He went on to talk about the characteristic of *Almajiri* school teachers and their students the challenges facing the schools, the need for model Qur'anic schools and the contributions of the community to the development of *Tsangaya* education.

The book of K/Nassarawa mainly contains historical information about the development of Qur'anic schools in Northern Nigeria. But this study is particularly on the development of Qur'anic schools by democratic governments within the North West of Nigeria (2002 to 2012).

Yunusa (2013) wrote his book to clear the rampant misunderstanding of the concept of *Almajiri* in Nigeria. The author presents interesting analysis and different categories of street children so as to give the reader a picture of *Almajiri* and other street children. He argued that not all street children are *Almajiris* as viewed by majority of writers on this issue but *Almajiri* is only a group out of many groups of street children. He further gives the categories of street children as follows.

The first strata are the real or the typical *Almajiri* who are known to be under a Mallam teacher and are studying but do go out to beg or engage in some income earning activities and return to the Mallam teacher for studies and abode. Those pupils beginning to learn the Qur'an go out to beg while those that have completed *Tsangaya* and are in the *Makarantar Ilimi* do some income – earning activities like shoe – shining. This group is hidden in public perception of the *Almajiri* and therefore cheated in policies and projects. The second strata are those who were under a Mallam – teacher and were studying but have dropped out and therefore no longer with the Mallam. They were *almajirai* but have ceased to be so by dropping out. These groups are simply dropouts and they hardly return to the Mallam's place to either study or for an abode. They either live on the streets or with friends.

The third strata are the normal street children who have never stayed with a Mallam teacher to study. This category may simply be dropouts from other educational systems or simply ran away from home to live on the streets or with friends. Some in this

group may also be abandoned or orphaned children who live on the street or live with friends and yet, survive through begging and other street livelihood strategies.

In these three categories, the only group that can be described as Islamic pupils or *Almajiri* are in the first category. It is therefore unjustified to lump the real *Almajiri* with all the children and youth on the streets of Northern Nigeria in analysis, policies and programmes.

Yunusa (2013) limited his field survey to Niger state of Nigeria, however his analysis and findings are equal to most states in Northern Nigeria. The aim of the book according to Yunusa is to clearly bring out areas and directions for policy, programme and project interventions.

All the works discussed above provide the reader with the historical development of Qur'anic schools past and present but none of them deals directly with the development of *Almajiri* education by the present democratic governments in the North-West of Nigeria.

Dahiru (1995) traced the general history of Islamic education in Borno and Qur'anic schools in particular he discussed in great length about the emergence of *Tsangaya* as centre for Qur'anic studies, organization and the roles of the rulers of Borno in promoting Qur'anic studies. In chapter three Dahiru discussed extensively on the development of Qur'anic studies in Borno in the nineteenth and twentieth centuries explaining major centres of learning and the biographies on many leading Muslim scholars of the 19th and 20th centuries in Borno. One interesting topic in this chapter that has direct relevance to this study is the topic titled: Borno's influence in North-West; in this topic the author talked about the historical relationship between Borno and North-West, he narrated the legendary story of the founder of North-West called Abu Yazid or

Bayajida, how on his arrival to Africa settled in Borno got married to the King's daughter and later went to Daura where he married the Queen of the town. This queen gave birth to seven children who later became the founders of the seven Hausa states. For this reason, the author considered the two Hausa states of Kano and Katsina as classical examples of the spheres of Borno's influence in Hausland. He also discussed the movement of scholars from Borno vis-a-vis North-West as an established fact even before the 19th century.

As Dahiru's study is on the studies of the Qur'anic education in Borno, the remaining chapters deal with the methodology of teaching and learning the Qur'an, the general system and curriculum of Qur'anic schools, such as: the life of the students, student- teacher relationship, the attitudes of Nigerian government towards the development of Qur'anic schools with special reference to Borno state government policy on Qur'anic and Islamiyya schools.

There is a great difference between Dahiru's study and this present study in the sense that his research is mainly on the historical origin of Qur'anic studies and the development of the system within a particular state. While this study is on the contribution of the democratic governments of the present time in the North- Western Nigeria from 2002 to 2012. Therefore, this study is current and covers more area than that of Dahiru.

Another work by Khalid (1998) writes on the socio-economic study of the transformation of migrant Qur'anic school system in Sokoto metropolis, 1970 – 1995. Being a sociologist, Khalid's research is centred on economic ecological and social aspects on *Almajiri* system of education with reference to the government response to the development of the *Almajiri* system. He also explained in details the several attempts of

the Sokoto state government to curtail the menace of *Almajiri* pupils and their Malams through different channels including stopping or minimizing the mass migration of the *Almajiris* from rural to urban areas. The author, also discusses the problem of migration from rural to urban areas and the negative impact of rural-urban divide on the country's economy. He further talks on the general socio-economic life of the *Almajiris* and their teachers, such as the economic imperatives of *Almajiranci*, pupils' level of Islamic education, housing, classroom accommodation, feeding, welfare maintenance, begging and *Almajiranci*. In conclusion, Khalid explains that the Nigerian government is in the right position to develop and solve the problem of *Almajiri* school system:

Given the role of government as a major agent of change by virtue of its geo-political configuration of the nation and the nature of its political economy which provided for the dominance of the state in socio-economic policies, education and legal frameworks, it is the government that should spearhead these changes. Khalid (1998)

Khalid's research provided the reader with the development of Qur'anic schools in Sokoto state from 1970 – 1995, which shows that the research was carried out during the years of military rule in Nigeria while this study is designed to investigate and provide the hidden information on the repositioning of *Almajiri* education by democratic governments in the North-west of Nigeria from 1999 – 2011.

One of the recent researches on Qur'anic schools is the one conducted by the International Institute of Islamic Thought (IIIT) (2004), Nigeria office and submitted to the Kano state government. The research project titled; Qur'anic schools and the contemporary challenges: The Task before the Kano state Government, was designed to develop operational frame – work and educational policies for the revitalization of Qur'anic and *Islamiyya* schools. The project assessed the conditions of Qur'anic and

Islamiyya schools in Kano state and provides the experiences of some other states and some African countries with these types of schools. The major findings made by the study are as follows;

- a) The socio-economic conditions of Qur'anic / Islamiyyah schools in Kano state leave much to be desired. There is little or no funding, poor accommodation and poor health conditions of the pupils attending the traditional Qur'anic schools. These conditions hamper learning in these schools.
- b) In all over the West and central African countries the socio-economic conditions of the Qur'an/ Islamiyya schools are similar. There is under funding, poor government support and begging by pupils. The curriculum of the schools is also limited to the study of the Qur'an, Arabic and other branches of Islamic studies. However in Burkina-Faso the Qur'anic education is integrated with some modern disciplines such as French, mathematics and vocational skills on weaving, knitting and bricklaying.
- c) On the methods and patterns of integrating Islamic education with western subjects in Northern Nigeria, it was discovered that there are varied methods and ratios of integration between western and Islamic education. The teaching of the secular subjects from an Islamic perspective and the teaching of the secular subjects along side Islamic subjects are methods of integration used in Islamiyyah primary schools. This is not the case in traditional Qur'anic schools in Kano state where there is no integration at all.

In view of the above findings the research recommends an operational framework for the Qur'anic / Islamiyyah schools. The framework essentially contains measures aimed at integrating Islamic education with modern disciplines with a view to preparing

pupils attending these schools to further their education after graduating from these schools, and subsequently, to make them useful to themselves and to the state. Introduction of modern subjects like English, Mathematic, Hausa, and vocational skills for adolescents and adults attending Qur'anic schools are some of the features of the operational framework. The recommendations also include baseline studies to determine the location, size facilities and problems of the schools and providing them with teachers and textbooks that will make the integration project easier, attractive and popular.

Although this research provides us with valuable information on developing operational framework and policies for the revitalization of Qur'anic school in Kano state, it does not deal directly with the development of Qur'anic school in the Northwest of Nigeria. But this study which is on the achievement made so far by the democratic governments cover the area of Northwestern states of Nigeria. Therefore, this research is designed to investigate and assess the contributions provided by the democratic governments in the North-West geo-political zone of Nigeria to the development of *Almajiri* system of education.

2.8 The Concept of *Almajiranci* under Qur'anic Schools

Almajiranci is a term which refers to early Qur'anic education that involves the process of acquiring Qur'anic study which is a normal tradition in the North-West of Nigeria. Every Muslim child is expected to be enrolled into the system at tender age. The objective is that before graduation every child is supposed to be literate in the Qur'an, that is to be able to read and write the Qur'an in Arabic.

In this system, some children attend Qur'anic schools within their neighborhood under the care of their parents. But some parents send their children to urban centers in search of Qur'anic education. Children are even sent to far away areas in the eastern part

of Northern Nigeria such as Maiduguri, Gashua etc. The community that accommodated them usually feed the young ones from their leftovers, but the adult among them engaged in some labour works such as farming, nail-cutting, shoe-shining etc. The underage ones (6-10 years), not strong enough to do such work, go round begging usually in groups. These migrant children are known as *Almajirai* and their activity is referred to as *Almajiranci*. Khalid, (1998)

It should be noted that sending underage children to far away areas to acquire Qur'anic education which is associated with begging and other social vices is against the teachings of Islam. It only came to exist in the colonial era due to the hostile attitude of the colonial masters towards Qur'anic schools. The Qur'anic schools were thus, denied any assistance from the government, and this made the Mallams to take their pupils from rural to urban areas and vice versa in search of assistance from the generous members of the community. This negligence of the *Almajiranci* system by the colonialists led the succeeding governments at both federal and state levels to refuse to recognize the system as an educational institution that trains citizens to become literate and full members of the society. (K/Nassarawa, 2005).

2.8.1 Problems of *Almajiranci* in the North-West of Nigeria According to Some Writers

The *Almajiranci* school system is where Qur'anic religious knowledge is acquired. The school is usually situated either in the mosque premises or *Tsangaya*. It could also be situated outside the Mallam's house either under shade with no definite classrooms built for shelter and no proper sitting and writing facilities available; they use slate as reading material. Many Nigerians do not consider the practice of *Almajiranci* as a

problem. This is because of economic hardship and people do not actually think about the future life of these children. *Mallams* and *Almajiris* have the custom of traveling on tour during dry season; on reaching a town or city, they lodge for a period of time, they would go round the markets and houses with their rubber container begging for food to sustain themselves. (Tareq, 2015)

North – West of Nigeria is an area which is committed to both western and Islamic education, with many institutions of learning and *Makarantun Allo / Tsangaya* (Qur’anic schools) and thousands of *Almajirai* (pupils). Children are the future of the nation or leaders of tomorrow, without them the future of the nation looks dim. According to United Nation Convention on child right (1989), a child is any person below eighteen (18) years. The convention, which was held in 1989, set out various declarations that will improve the quality of life of children worldwide. Some states signed the declaration including Nigeria. Some of the rights set out at the declaration include the right to education, health care, love and care, adequate food and shelter and live in a clean environment (Tibawi, 1979). In spite of these rights, in almost every street, junction, nooks and corners of the North – West young, homeless, poor, neglected and maltreated children are seen roaming the streets begging for food and alms. These young children are called the *Almajiris* (s. *Almajiri*) (i.e a student who leaves his parent for Qur’anic education). They come mostly from rural areas to urban centres for the purpose of acquiring Qur’anic education. Initially, they are sent to study Qur’an under the care of *Mallam* (i.e a teacher of the Qur’anic school). (Tibawi, 1979)

The practice of *Almajiranci* is one of the major forms of child abuse in Northern Nigeria. The practice is denying the society from producing future professionals that will contribute to the development of the nation. The practice is common among polygamous,

poor and uneducated families. The *Almajiris* are under the care of *Mallam* even though he is not responsible for feeding them. The children move around from door to door, street to street begging for food and other necessities of life; they move either singly or in group. Some of them attach themselves to seller of food items like *Kosai* (beans cake), *Massa / Waina*, or *Kuli-Kuli* (groundnut cake), moving about looking for buyer who will distribute it to them voluntarily as *Sadaka* (alms) (Kabir, 2002). The rise of street begging is because majority of *Almajiris* rely on begging for food and money at major streets and junctions where people gather for day-to-day activities. It has also been observed that most of the beggars migrate to the city from rural areas for the purpose of sustainability of life. The national council for the welfare of destitute (NCWD) puts the current population of the *Almajirai* at about 7 million. One can imagine 7 million potential judges, accountants, engineers etc. being wasted away. The system as it is presently being practiced has outlived its usefulness. As a result of that Qur'anic schools lack sufficient opportunity or conducive atmosphere for those who wish to learn Qur'an; *Almajiris* depend on begging to earn their living (Garba, 1996).

Furthermore, the environment under which the *Almajiris* learn is deplorably untidy. They learn while sitting on floor since most of the schools cannot even afford mats for them. They live mostly in a congested classroom. A study revealed that the school sometimes has an average population of 180 pupils under the control of one *Mallam / Alaramma*; they use one local small classroom which has normal capacity of 50 pupils or less for about 180 pupils (Abdullahi and Haruna, 2016).

The *Almajiris* cannot even afford most health services; thus they receive no treatment for many ailments and injuries although some buy medicine to treat themselves.

Even where there should be free hospitals and health services, because of their socially marginalized positions they cannot be treated. The *Almajiris* in one way or the other are endangering the health of the community in which they live by urinating and passing stools indiscriminately. This is because most of the *Almajiri* schools do not have toilets and bathrooms. Some *Mallams / Alarammas* do not allow their children to mingle with the *Almajiris* to the extent that they allow their own children to attend formal school. In some cases, when such *Almajiris* return to their villages, they participate in the act of selling and taking drugs. The *Almajiris* are sometimes exploited by their *Mallam*, which include going to farm, fetching water for his domestic use, collecting fire wood and sometimes bringing even part of what they get from begging. In addition, the *Almajiris* hear all kinds of embarrassing words and the practice is damaging to both the psychological and physical development of a child (Garba, 1996).

The *Almajiraci* traditional education system also lack good teachers and a fairly healthy environment. The standards are very low because of the emergence of half-backed, semi-illiterate Qur'anic *Mallams* who use the system as a means of living rather than a way of life itself. The pupils struggle to cater for themselves and to support the *Mallams*; which takes most of the time rather than engage in learning. The society and the parents have abdicated their obligations of properly caring for and educating their children (Idris, 2003).

During the pre-colonial era, begging popularly known as *Bara* was never involved in Qur'anic education and certainly the pupils were not reduced to doing menial jobs before they could eat; as they lived with their parents for moral upbringing. All the schools were located within the immediate environment from where the pupils came

from. The Dan-Fodio revolution brought with it some modifications; the establishment of an inspectorate of Qur'anic literacy. The inspectors reported directly to the emir of the province, concerning all matters relating to the school. It was argued that, this period, was the height of Qur'anic education in the Northern Nigeria (Abdullahi and Haruna, 2016).

The Islamic schools were maintained by the state, communities, the parents, *Zakkah* (alms), *Waqf* (endowment fund) and supplemented by the teachers and students through farming. Bara as it is known today is completely unheard of. Teachers and their pupils, in return provide the community with Islamic education, reading and writing the Qur'an, in addition, to the development of *Ajami* (writing and reading of Hausa language using Arabic alphabets). Based on this system, which is founded upon the teachings of Qur'an and Hadith, the then Northern Nigeria was largely educated with a complete way of life, governance, customs, traditional craft, trade and even the mode of dressing (Idris, 2003). What led to the problems of the Qur'anic schools was the coming of the British. The British invaded the region and killed most of the emirs and disposed some. The emirs lost control of their territories and accepted their new roles as mere traditional rulers. They also lost fundamental control of the Qur'anic schools. The British deliberately abolished state funding in respect to the system arguing that, they were religious schools. With loss of support from the government, its immediate community and the helpless emirs, the Qur'anic system collapsed like a pile of cards. Western education was introduced and funded instead. The table now turned, *Almajirai* together with their *Mallams*, having no financial support resorted to begging and other menial jobs for survival. This is certainly the genesis of the predicament of the Qur'anic schools today (Hiskett, 1975).

The first official attempt to put a halt on the practice of migrant Qur'anic schooling system was started by Kano Native Authority as far back as 1959 when it warned parents against allowing their children to roam the streets begging in the name of Islamic scholarship. And Qur'anic school teachers were specifically warned against taking their pupils to other towns without the approval of the village or district head (Khalid, 1998).

Since then, it was only after the June 1980 *Maitatsine* uprising in Kano that some state governments in the North-West began to express their concern about the *Almajiri* phenomenon. Starting with a programme of clearing beggars from the streets, the Kano State Government enacted an edict, tagged. *The Qur'anic schools registration* in 1980 which was subsequently amended in 1988 to read: Qur'anic Schools (Registration and Movement).

Also in July 1980, the Sokoto State government signed into law an edict regulating the movement of *Almajirai* entitled: *The control of juveniles accompanying Qur'anic Mallams adoptive rules*. Six years later, the government decided to move away from the legalistic approach to the phenomenon of *Almajiranci* and sought for a more 'practical' solution to a problem that was bordering on social crisis. Consequently, the state government appointed a committee on control of migrant Qur'anic teachers and children on March 5, 1986. The reason for setting it up, according to the state government, was to enable the government determine the needs of these children and provide such needs to settle the children in their domiciles so that they can undertake both Islamic and Western educational studies in their home villages.(Khalid,1998)

The terms of reference given to the committee were as follows:

1. Determine the location and number of schools and number of children in each district.
2. Determine the home-towns and villages of the children.
3. Determine the living condition of these children.
4. Suggest best way to transport the affected children to their villages of origin.
5. Recommend the best way to ensure that parents uphold their responsibility of looking after their children.
6. Make any other suggestion or recommendations aimed at total success in the exercise.

The committee went into action immediately. It concluded and submitted its report three months later.

Two years later, the Kano State government decided to revisit the problem of *Almajiranci* with the view to nipping it in the bud once and for all. On May 24, 1988, the government inaugurated a 10-man committee on *Almajirai* comprising leading *Ulamas* (Muslim scholars), professionals and other representatives of diverse interest in the social setting of Kano State. The terms of reference for the committee were as follows:

1. To determine the best ways the *Almajiranci* system can be integrated with the western educational system for mutual benefits.
2. To draw out modalities for the recognition of the *Almajiranci* system.
3. To suggest ways to improve the curricula of the *Almajiranci* system.
4. To study the existing laws on the movement of *Almajiranci* system.
5. To assess the problem of begging by *Almajirai* and recommend how to eradicate it.

6. To assess the degree of exposure to which the *Almajiranci* system as it stands subjects pupils to the attendance of social ills.
7. To make any other recommendation the committee may consider relevant to its assignment.

Clearly, both the Sokoto and Kano State Governments have identified *Almajiranci* as a social problem which requires official intervention and control if not totally eradicated. Going by the terms of reference of their respective committees, none of the state government demonstrated proper grasp of the problem in question. Nor was there any attempt to locate the causes of *Almajiranci* phenomenon either in the social, economic, political, religious or cultural fabric of the society. On the contrary, the Sokoto State government was simply anxious to repatriate the migrant pupils back to their home villages. Thus item number 4 in the terms of reference was to “suggest the best way to transport the affected children to their villages of origin”, and item number 7 was “to determine the approximate costs of the logistics”. In a tone suggesting that the parents were solely responsible for the problems of *Almajiranci*, the government further directed the committee to “recommend the best way to ensure that parent up-hold their responsibility of looking after their children at home”. Once it enumerated the school of the affected children and identified their home village (items 1, 2, and 3), nothing more is expected from the committee other than to make any other suggestions or recommendations aimed at total success in the exercise” (Sokoto State, 1986).

The Kano State Government on the other hand, perceived *Almajiranci* as essentially an educational problem to be tackled by some educational reforms. In accepting the report of the committee, the government has clearly stated that its main

intention is “to accord recognition and evolve a systematic means of control over Qur’anic schools to regulate the curricula, intake and movement of students” (Kano state, 1988).

The two committees made a number of observations and recommendations based on their respective terms of reference. With regard to the integration of Qur’anic education with western education, the Kano state committee observed that most Qur’anic scholars are hesitant to accept the idea. The committee could therefore not recommend anything concrete other than suggesting that; “the government should wage a large campaign to educate the public on the importance of both Qur’anic and western education, pointing to the compatibility of the two” (Kano state, 1988). As for the recognition of *Almajiranci* system, it was recommended that the government should establish at least one state funded Qur’anic model school in each local government area so that they would serve as demonstration institution “to show the people the possibility of acquiring thorough knowledge of the Qur’anic in an organized modern structure” (Kano state, (1988). A similar recommendation was made by the Sokoto State committee claiming that the measure will “curtail rampant migration of school children” (Sokoto State, 1986). Recommendations were made for improving the curricula and the dissemination of new methods of teaching to the Qur’anic teachers.

With regard to the legal provision on *Almajiranci*, the Kano state committee observed that the legislation contained in the 1985 edict on the movement of *Almajirai* have not been widely enforced. A great number of the teachers were not even aware of it. It therefore recommended that the edit should be written *Ajami* script, and the written copies of the legislation should be widely circulated so that at least each registered school

is provided with a copy. In addition, the committee recommended that the said edict should be amended to contain a specific injection restraining the movement of children for ‘*Cirani*’. The government accepted the recommendation and amended the edict as follows:

- a. *Almajirai* below the age of twelve are banned from moving anywhere outside their domains.
- b. Those between the ages of 12 – 17 may move, in accordance with the provision of the edict, provided centers (Kano State, 1988).

In Sokoto State where no previous legislation is available, their committee recommended that the government should “enact an edict to restrict the movement of migrant Qur’anic teachers and school children” (Sokoto State, 1986). The government readily accepted the recommendation and directed the Ministry of Justice to draft an edict in relation to the issue (Khalid, 1998).

Coming to the issue of begging by *Almajirai*, the Kano state committee observed that a number of Qur’anic scholars seem to think that begging is an integral part of their profession, and legitimize the practice from religious view-point. But the committee countered that begging has never been part of Islamic education. Its practice, they argued, seems notably a phenomenon of Hausaland which is largely necessitated by not only religious but also socio-economic factors. They therefore recommended, among other things that:

The government should make a multi-faceted approach to the problem of begging by first of all attacking it from its socio-economic roots. There would be no lasting solutions to this problem unless an improvement is made in the economic life of our rural population. Viable rural

development policy would have a determinative impact in this regard.
(Kano State, 1988:9)

One of the major drawbacks of official policy towards *Almajiranci* is its tendency to equate the phenomenon with Qur'anic schooling in all respects. This is essentially what explains the general emphasis on "reform" of the system via "improvement" of the curricula and or "integration" with the western educational system. But, as it will be demonstrated later, it is possible to have Qur'anic schools without the attendant problem of *Almajiranci*. According to Abba (1983), "a number of parents in Kano city had never placed their children with itinerant Mallams or forced them to beg for alms, and yet these children had grown up to become learned scholars"

Indeed, the twentieth century development have transformed *Almajiranci* phenomenon itself from an educational to a political economy category (Indabawa, 1992). So when any policy seeks to reform the *Almajiranci* system by reference to reforming the Qur'anic schooling system, the chances are that the problems will be left unidentified and unresolved. Similarly, controlling the movements and registration of pupils are in themselves "diversionary and amount to a cover-up of the real problem behind the problem" (Indabawa, 1992)

Indications that solution to the problems of *Almajiranci* were far from being found could be seen from the fact that the much concerned Sokoto State government had to inaugurate yet another "committee to look into the issue of *Almajiranci* in Sokoto State" on 20th January, 1997 with the following terms of reference:-

- a. To study the phenomenon of *Almajirai* including various reports written on the issue in the past;
- b. To advise the government on how best to tackle the problem.

Three months later, i.e in April 1997, the committee submitted its 54 page report. Ironically, instead of concentrating on the study of “the phenomenon of *Almajirai*”, they exhausted most of their energy on issues that did not constitute part of their terms of reference, namely, the rehabilitation of beggar - destitute in the state. The only observation they could make on *Almajiranci* was that it was caused by “the government neglect of Islamic educational system” (Sokoto State, 199).

Consequently, they recommended for the incorporation of Islamic educational system in the new National Policy on Education. However, their subsequent recommendations indicated that by “incorporation” they meant adequate funding of the traditional Islamic education system rather than harmonizing it with its modern counterpart (Khalid, 1998).

These efforts did not yield any fruitful result, because the Mallams hate to have any things to do with Western education. Thus, they consider any effort by the government as a threat to *Almajirai* system. So they flee from one area to another in order to escape such integration they prefer to live in remote areas, villages and the outskirts than to succumb to integration. (K/Nassarawa, 2005)

2.8.2 The Concept of *Almajiri* and *Tsangaya* School

The word *Almajiri* in Hausa refers to a pupil of traditional Quranic school system. The word *Almajiri* is a corrupted form of Arabic word *Al-Muhajir* which means an immigrant. This is due to the practice of the teachers and pupils of moving from rural areas, to cities and vice versa in pursuit of Islamic education. Quranic schools are such types of traditional schools whereby the pupils gathered inside a mosque, under tree shade or in a hall which is an entrance of a house. It could be considered as the elementary stage

that covers simple content of the holy Quran that enables the child to say his daily prayers and take part in other Islamic rituals (Gwarzo, 1994).

Another aspect of the *Almajiri* school system is the *Tsangaya* school in which, case the graduants of Qur'anic School seek to pursue their education on memorization of the whole Qur'an by traveling to far away places such as Maiduguri, Nguru, Gashua etc.

The literal meaning of the word "*Tsangaya*" is a study centre: however it is given a variety of technical definations according to Abubakar, (2001). *Tsangaya* refers to the traditional Qur'anic school because of what is largely visible in it i.e. wooden plate. It is called in Hausa "*Makarantar Allo*" (wooden plate school) "*Makarantar Alqur'ani*" (Qur'anic school) "*Makarantar Muhammadiyya*" (Muhammadan school) and "*Makarantar Toka*" (ash school) etc. Abbas, (1978) defines *Tsangaya* as an area or place where the Qur'an is taught and which is characterised by an assembly of a conglomeration of children, most of whom carry their individual wooden plates, around a single teacher, most of the time with a whip in his hand. Imam, (2002) explains that *Tsangaya* refers to any place, be it a room, balcony, veranda, hut, guest room, tree shade, etc. where a mixture of male and female children gather for the purpose of learning the Qur'an. The distinguishing feature is children reciting loudly from their wooden plates.

2.8.3 Types of *Tsangaya*

There are different types of *Tsangaya*, depending on the area, or location though all of them have many things in common. Basically there are two types of *Tsangaya*;

1. The resident *Tsangaya*: This is most of the time situated in the town whether in the rural or urban areas. Students are enrolled from the neighbouring houses. The school has two sessions i.e the morning session, which begins from 8:00am to

around 11:00am and the afternoon session, which normally starts from around 4:00pm to sunset.

2. The mobile *Tsangaya*: This is the one, which has no permanent location. The teacher along with his students, move from one place to another. It is of three types: the bush one, the suburbs one and the town one. Those who enroll themselves or their children do so on the belief that one cannot fully concentrate on his studies if he stays in his hometown. Moreover, one risks losing his retentive power if he does so (Yahaya, 2005).

2.8.4 The Syllabus of *Tsangaya* School

The syllabus of *Tsangaya* school is designed in such a way that every student learns according to his own ability, that is why individual learning is highly emphasized. The syllabus covers both lower and advanced studies, in which every individual is allowed to learn at his own pace. The syllabus is divided into five stages as follows;

1. Cramming of short chapters: when a fresh pupil is enrolled, the Mallam will start teaching him to memorize some short chapters of the Qur'an, this is before giving him the Allo (wooden slate), such chapters include al-fatiha, al-nas up to surah alfil when the Mallam is convinced that the pupil has memorized these chapters then he will introduce him to allo (wooden slate).
2. Learning Qur'anic alphabets: this stage is called *Babbaku* in Hausa, this is where the pupils are given Allo with Arabic alphabets written on it here the pupils learn to identify the Arabic alphabets along with their pronunciations.

3. Learning Arabic vowels: as the pupil has already mastered the *Babbaku* (alphabets), in this stage he will be trained to identify Arabic alphabets along with their vowels. This stage of learning Arabic vowels is called *Farfaru*.
4. Learning reading and writing of the Qur'an: this stage is known as *Hajjatu*, it is learning how to read and write the Qur'an. Several verses from the Qur'an will be written on the Allo and Mallam will teach the pupil how to recite them. The pupil will keep repeating the verses, after which the Mallam will add more verses or chapter to the pupil, this will go along until the pupil complete the reading of the whole Qur'an.
5. Darasu; this s a stage whereby intelligent pupils are given chance to learn and read the Qur'an at faster rate. Any pupil who has the ability to learn as many verses as possible can do so under the supervision of the Mallam. In this way some pupils complete the reading of the Qur'an at an early age. (K/Nassarawa, 2006).

Sauka (graduation ceremony): when a child completes the reading of the Qur'an a great graduation ceremony is normally organized by the parents where many people attend to congratulate, the child and his parents. This ceremony is conducted at the tsnagaya under the leadership of the Mallam. Usually a ram is slaugliterated and different varieties of food are distributed. A new Allo which is decorated with beautiful design and a portion of *Sura al- Baqara* written on it will be presented to the graduating pupil.

After the *sauka*, the Almajiri who wants to further his education at an advance level with the aim of becoming a professional Mallam can do so in the *Tsangaya* with a higher syllabus or join *Ilimi* school to become Islamic scholar (Gwarzo, 1994)

2.8.5 Stages and Classification of Students of *Tsangaya*

Though, there are no formal classrooms in the *Tsangaya* set up, but, the Almajirai are categorized according to their age as follow.

- i ***Kolo***: these are the youngest children in the *Tsangaya* , there age ranges from four to eleven years . They are the ones who usually go out to beg for food.
- ii ***Titibiri***: these are normally adolescents. Their ages starts from 12 to 20 years.
- iii ***Gardi***: this is an adult usually over 20 years. The Gardi status is a form of teacher in training who assists the Mallam in giving lessons to kolo and titibiris. And in turn, the food gathered by kolo and Titibiris from begging (Bara) are being shared with Gardis. As Gardis cannot go out to beg, because adults are not allowed to go into houses, and they are also too big to beg on the streets, they depend on what the younger almajiris brought from begging. The Gardis also engage in some economic activities to earn a living. These include; laundry, sewing caps, farming, nail cutting and others. (okon, 2013)
- iv ***Alaramma***: this is the most senior advanced student in *Tsangaya*, he is well versed in the Qur'anic reading and writing in fact is a person who committed the Qur'an to memory and even put the whole Qur'an into writing (He is like an Associate Professor in Contemporary Western Educational System) *Alaramma* is usually given permission to establish a Qur'anic school of his own, or continue with further Qur'anic studies to become more professional. He can even choose to proceed to *Ilimi* school if he so wish.
- v ***Gwani***: this is the highest stage in the *Tsangaya* organizational set up, when a student after becoming *Alaramma* continues with his studies for several years he

will be appointed as Gwani. This confirmation or appointment is done by a group of professional Mallams. When an *Alaramma* attains the status of Gwani (a Professor in Contemporary Western Education System) he only teaches *Alarammas* and Mallams who seek deeper knowledge in the *Tsangaya* (K/Nassarawa 2006).

- vi ***Gangaran***: there are different opinions among Mallams with regard to Gwani and *Gangaran* which one is superior than the other. Some said that *Gangaran* is superior because one cannot become *Gangaran* unless he became a Gwani, so *Gangaran* is more advanced than a Gwani. Others said that a Gwani who fulfills all conditions is superior to a *Gangaran*. But the widely accepted view is that *Gangaran* is superior to Gwani. (an Emeritors Professor in Contemporary Western Education System) (K/Nassarawa , 2006)

2.8.6 Welfare of *Tsangaya* Teachers

Teaching the Qur'an is generally regarded to be a divine duty and not for economic gains. So in a typical Qur'anic school there is no fixed system of school fees. However, the Mallam receives donations from the community in terms of charity (sadaqa) or arms, usually the students also contribute to the running of the school by paying a weekly sadaqa called kudin laraba, though it is a meager amount but it helps to improve the welfare of the Mallam. Sometimes, substantial amount is donated to the Mallam from the wealthy parents. The Malam also receives gifts during Islamic festivals such as Eid alfitir, Eid al-adha and Maulid. The highest donation comes during graduation ceremony to mark students progress. On the whole the teacher gets just enough to sustain

himself and maintain his dignity and worth, but generally he is not wealthy. (Khalid, 1998)

2.8.7 Socio-Economic Status of *Tsangaya* Teachers in the Society

Generally speaking, Quranic education system places emphasis on the production of teachers (or clerics). And for those who become teachers, Quranic instruction is the first stage in the system of education that offers satisfaction not measured only in religious terms but also in socio-economic terms.

In the North-West, prior to the advent of colonialism, decency determined whether one was born a *talaka* (commoner) and therefore destined to make a living as a peasant, artisan or *bara* (client of someone) or a *basarake* (aristocrat or title holder) and thus able to live off peasants, artisans, traders and slaves. However, other factors operated along side decency are the determination of social differentiation and mobility. One of these factors was Islamic education. The Hausa title for scholar is *malam* (pl. *Malamai*). The word is a Hausa corruption of the Arabic *mu'allim* (a learned man) and is used by the Hausas as a courtesy title, similar to Mr. in English. (Hiskett, 1975)

Islamic learning offered to a peasant one of the few routes for achieving upward mobility as a *malam*, a scribe, or a minor official in the state's patrimonial bureaucracy. Though people were indeed born into scholarly families, or traditions, either becoming scholars – in other words their pursuit of education – was largely a matter of choice and conscious effort. (Abdullahi and Haruna, 2016)

During the classical days of Sokoto and Borno caliphates, *malams* were accorded grants and privileges called *mahram*. The *mahram* was a written document given to

Quranic school teachers by a certain ruler certifying that the bearer, his family and descendants, and sometimes his followers were exempted from some state obligations such as military conscription, taxes, palace duties, and so on. The document sometimes specifies grants of land allocated to the bearer, his family and his disciples to cultivate, free from taxation, confiscation and any form of field control. In addition, Muslim scholars and their schools were among the principal beneficiaries of proceed of *zakat* (tax). Hiskett, (1975).

This state patronage which predated the Sokoto Caliphate had been important in the creation of a specialized class – the scholars – with sufficient standing and influence to have a voice or nuisance value in the management of public affairs even before *Jihad*. The principal Jihad leaders and all the flag-bearers who waged the holy war against the Hausa Kingdoms in their various provinces were Qur’anic school teachers. In the process of the *Jihad* itself, this power deriving from learning was taken a step forward when the scholars initially dominated power sharing and the decision making process. However, with the emergence and ascendancy of the dynasty of Shehu Danfodiyo and its dependent dynasties, “scholars lost place to the dynasts but still performed an important role as judges, advisors and generally as agents of social and political indoctrination. (Talbani, 1996).

The British occupation of the defunct Sokoto caliphate has divested the Muslim scholars of nearly all their roles and influence in government and administration of their society. a completely new system of education was imposed on the society. The Arabic scripts which were used in courts and administration were replaced with Roman scripts thereby making graduates of Quranic school system of education irrelevant to the colonial

administration. However, some of them who benefited from the integration of Quranic with western education managed to hold positions in the society as area court judges, teachers of Arabic and Islamic studies in government educational institutions, etc. But for the majority of the *malams* traditional Quranic school teaching remained their principal vocation. (Talbani (1996).

2.9 Differences between Traditional and Modern Islamic Schools

Traditional Muslim schools refers to Qur'anic school (*Makarantar Allo*). *Tsangaya* and *Ilimi* schools, while modern Islamic schools are; Islamiyya schools and *Ma'ahad* (Arabic and Islamic schools). The differences between these schools can be stated as follow:

2.9.1 Qur'anic School (*Makarantar Allo*)

Qur'anic school is a school where boys and girls at their tender age are taught how to read and write the Qur'an. There is no specific age limit for admission into the school. Children are admitted sometimes from the time they can talk. The method of teaching is rote learning and not organized, about 20-30 children sit on the ground in front of one teacher, all the pupils read at the top of their voice at one time, but with each reading a different lesson. If there is a general silence in his class, or a single boy mispronounces a word, the teacher will raise his whip and give every boy a stroke. After some years of oral learning, the pupil begins to take his lesson written on a wooden board called *Allo*. A kind of washable ink is used. It is a mixture of ground charcoal with gum and water. It is kept in a container of gourd. The pupils will copy on his slate (*Allo*) the whole lesson by lesson, bit by bit until he finishes it all. At this stage he is considered to have a good mastery of reading and writing the Qur'an, but not knowing its meaning (Northern Nigerian Regional Government 1960).

2.9.2 Characteristic Features of Qur'anic Schools

The system has many more features which make it more appropriate for the rural agrarian communities. For example, in the past, Qur'anic school did train people who later served as judges, scribes, teachers and other functionaries in the native administration, they did not, and still do not, as a rule, recruit people for employment. Hence, these schools do not alienate children from their traditional occupations as the formal schools do. In essence, it has been observed that even those migrant pupils (*Almajirai*) who settled in the cities during the dry-season or those who settled for a period of one or more years in order to study the quran did go back to their agricultural way of life after graduation (Abdullahi and Haruna, 2016).

Flexibility of attendance is another feature of the Qur'anic schools. Regular attendance, though required, is not rigidly enforced. This enables those whose economic and social commitments prevent them from maintaining regular attendance to attend school at their own time and convenience. Commenting on this flexibility, bray et al. stated that:

The Islamic system is in much respect for less dependent for its operation on specific administrative, institutional and organizational patterns. It also tends to be much more flexible and as one scholar comments, has an admirable leisureliness (Bray, 1986).

Moreover, the Qur'anic schools have multiple entry points which also are not fixed. Students can enroll into the schools at any time of the year, provided it is a session. In contrast, the local primary schools have a single entry point at the beginning of each academic year in October, and the admission exercise involves a number of formalities which are often complicated by bureaucracy. Once the exercise is over, no single child

can be enrolled into the school until the following year. Another important feature which makes Qur'anic schools system more readily acceptable to the ordinary men in the society is its egalitarian outlook. Thus, formal education in its existing form is not compatible with the agricultural way of life.

i. Objectives of Qur'anic Education

The aims and objectives of Qur'anic education are to train Muslim children to become faithful and pious Muslim adults that will be useful to themselves and the Muslim community in general. According to Ja'afar (2008) Qur'anic system of education is aimed at the intellectual and moral training of pupils. The intellectual objectives are of two types, depending on the types of enrolment in the school. Thus, the intellectual objectives for pupils enrolled under the domestic types mostly restricted to pose them to reading and writing of the Qur'an only. While the second objective of the Qur'anic school is the provision of moral development of the pupils which can be achieved through different means. These include the teaching of good habits, manners like eating drinking habit, greeting, respect for elders, relatives and neighbor, proper dressing etc. Furthermore, pupils are also taught to shun away from the forbidden acts such as telling lies, deceitfulness, alcoholic drinks, adultery, gambling and dishonesty among others through admonition and preaching. (Ja'far 2008).

2.9.3 Flexible Nature of Qur'anic Schools

Considering the perennial nature of poverty in the rural Hausa society, not many parents could afford the cost of school fees, uniform, text and notebooks, feeding and transport money, and such other expensive features of formal education system.

This is because primary education is expensive so much that the parents can neither afford its direct cost nor the routine expenditure for the children. The absence of these economic problems in Qur'anic schooling often makes the parents to prefer the system. Hitti, (1981)

Therefore, even though the values of western education are recognized in most parts of Hausa land, the need to escape the problems of its economics it seems by far outweighs the desire to acquire it. This is in sharp contrast with the Qur'anic school system which seems to be egalitarian in outlook in perfect rhythm with the dominant economic activity of the people – agricultural production.

Qur'anic educational system succeeded where formal education failed because it had perfectly adjusted itself to the economic life of the people. The academic time-table and school calendar was designed in such a way that it will not take away the benefits of full-time apprenticeship and assistance of young children in farm-work.

Conversely, the modern schools as they operate today are in competition with the agricultural practices. The children are expected to be at schools from 8 o'clock in the morning to 2 o'clock in the afternoon from Monday to Friday, at the same time when their parents were busy working of the farmlands. Thus, the system removes the benefits of full-time assistance of children from communities that are heavily reliant upon child labour. This calls for a re-examination and redefinition of child labour and child abuse for each country even for each area in a country – and redefined from time to time. Child labour is conventionally defined as:

Any physical engagement of the child either paid or unpaid, directed to alleviating adult burden outside or inside home to make a living for himself or help the adult make a living. (Hussain, 1984)

In the industrialized countries of the west this is viewed as a form of child exploitation or abuse. On the contrary, child labour in Hausa society is greatly influenced

by what are considered the rights and obligations of children by the system of kinship, some aspect of which consist of preparation for the adult sexual division of labour. So child labour depends on normative attitudes towards children in society, the culturally-determined roles and functions of children, the values by which the activities of children are judged, and by the nature of socialization process. Hence it threatens to break the thread that is holding together the chief survival mechanism for the family (*gida*) structure that is fat shrinking into smaller units. Therefore, since formal education in its existing form is neither significantly relevant nor compatible with the agricultural way of life, its relative unpopularity with the rural people is only natural. (Abdullahi and Haruna, 2016)

2.9.4 Tsangaya School

This can be regarded as advance Qur'anic school where students are expected to commit the whole Qur'an to memory. These types of Qur'anic schools are mainly located in rural areas away from cities and towns. The Malam and the students are always in migration from one rural area to another in search of a conducive place for teaching and learning the Qur'an. This habit of migration is peculiar to *Tsangaya* schools, unlike typical Qur'anic schools that are mostly found in town. Seasonal migration of under-aged children from rural to urban center was never part of the features of Qur'anic education in the pre-colonial period. On the contrary, the dominant tradition was that pupils were sent out to rural areas where there was little or nothing to distract them from their studies. (Khalid 1998)

i. Objectives of *Tsangaya* Education

The aims and objectives of *Tsangaya* schools are similar to that of typical Qur'anic schools (*Makarantar Allo*) with some additional responsibilities, such as

committing the entire Qur'an to memory and strict disciplinary measures. That is in *Tsangaya* school each student is expected to commit the whole Qur'an to memory, unlike in Qur'anic school (*Makarantar Allo*) where it is not necessary. Moreover, the discipline in *Tsangaya* is more harsh, where apart from the cane there are punishment by chains (*Mari*) which are used to tie the legs of a student together, he remains in the chain to the satisfaction of the Mallam. While in the Qur'anic school (*Makarantar Allo*) the mode of punishment is only by using the cane.

2.9.5 Ilimi School (*Makarantar Ilimi*)

Students who wish to further their education after learning in the Qur'anic or *Tsangaya* schools proceed to *Ilimi* school which is a school for learning higher Islamic sciences. In this school different Islamic subjects are studied. The curriculum covers a wide range of Islamic literature, theological and legal education. In most schools, the pupils start with either treatises or booklets on theology (Tauhid). This is followed by books on Islamic jurisprudence (Fiqh), the exegesis of the Qur'an (Tafsir) and sayings and traditions of the prophet Muhammad (SAW) (Hadith). Some of the *Ilimi* school students embark on learning various branches of Arabic language starting with Arabic grammar followed by Arabic literature (Lemu 1994).

i. Objectives of *Ilimi* School

Apart from being faithful and God fearing, the students of *Ilimi* School are expected to learn Islamic education in order to become good ambassadors of Islam, capable of teaching and spreading the message of Islam to the community, indeed learning and scholarship in the *Ilimi* School are considered as acts of worship (Ibadah) a fulfillment of Allah's commandments who said:

ثُمَّ أَتَى الْمَلِيحَ مَأْمُورًا نَزَّ مِنْ فِيهِ إِلَهٌ يَرْزُقُ مِمَّنْ يَشَاءُ آل عمران: ١٠٤

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity. (3: 104)

Thus, learning in Islam is viewed more as an act of worship than a process of acquiring wisdom and skills, and the teacher (Mallam) is not a mere functionary' who draws salary either from the state or from a private organization. Far from that, he was a spiritual figure, a model to be emulated. Khalid (1998

2.9.6 Modern Islamic Schools (*Ma'ahad*)

Ma'ahad or modern Islamic school is a sort of an improved of both Qur'anic and *Ilimi* schools. It is a school whose buildings are modernized in such a way that classrooms are provided along with sitting, teaching and learning materials to match the conventional or secular schools. The curriculum comprise teaching the Qur'an, theology, Arabic and Islamic studies. English, arithmetic and some secular subjects like hygiene. These types of schools have been established over the ages in all Muslim countries throughout the world. These schools usually started under a re-known Islamic scholar in mosques and sometimes in the personal house of the scholar. These schools eventually developed into formal colleges and universities. Example of such Universities include; the famous Al-Azhar University of Cairo, University of Andalus (Spain) and Nizamiyya University in Baghdad. (Northern Nigeria Regional Government, 1960)

2.9.7 Development of Qur'anic Schools in Borno before 1800 CE

It is a well known fact in history that Islam as a religion always goes hand in hand with Islamic education, whenever Islam came into contact with a particular area, the presence of the Qur'an must be seen there, and consequently a Qur'anic school should be established in that area. So Islam and Islamic education reached Borno from the early

period of Islam, some historians put it around 46AH/666 CE, it was the period when Uqba Bin Nafi reached Kavar. It was reported that between that time, there was a well known Muslim scholar known as Muhammad Bin Mani who taught five kings of Kanem the holy Qur'an and the book of Al-Risalah of Abu –Zaid Al-Qairawani (Dahiru: 1995).

Towards the end of the 12th century, Islamic education flourished in Borno to the extent that it started to produce its native scholars who were so competent that they made contact with some Arab countries. About this time Borno made a link with Al-Azhar University and a hostel was established in Cairo particularly for the student who came from Borno. By the end of the thirteenth century Borno became famous as a centre of learning and established more relationship with the Muslim world which resulted in opening more embassies in different Muslim countries such as Tunis and Algeria (Fafunwa, 1974).

These great achievements in Borno Empire were due to the support and contributions of Borno rulers to the development of Islamic education. During the period of Mayawa kings there were great development in education especially, the Qur'anic education, schools were established in different parts of the empires and the teachers (*Alarammas*) were accorded respect and their needs were catered for.

Similarly in the reign of the Sayfawa rulers the Qur'anic school teachers, their pupils and their families were for the first time granted absolute freedom by the authorities. For instance, Mai Umme Jilme (1094) who learned the complete Qur'an from Muhammad Bin Mani issued a grant known as *Mahram* to his teachers. The content of the *Mahram* reads as follows:

make the children of Muhammad Bin Mani a trust (Hubus) to you, (his children) and I exempt them from the obligation to entertain your men in

the dry season or pay tax and all forms of tribute, to the time of my great children to the day of judgment (Dahiru, 1995)

A part from the *Mahram* issued by the king he also presented the following gift to his teacher: One hundred cows, one hundred pieces of Gold, one hundred slaves, all because of the reading (of the holy Qur'an) and instruction he received from him (Dahiru, 1995). The privileges extended to Muslim scholars by Umma Jilme continued to exist during the reign of his successors up to the fourteenth century when a new capital of the Kanuri empire was relocated to Borno at Ngazargamu. The founder of the new capital, Mai Ali Gaji, renewed the *Mahram* and extend it to more scholarly families throughout the empire. But the real Islamization of Borno took place during the reign of Mai Idris Aloma (1570 – 1620), the detailed record of this period was provided by his chronicler, Ahmad bin Furtuwa a reknown scholar of the time Islamic scholarship advanced during this period, more centers of learning were established and Islamic schools (Madrasahs) were spread across the empire, but the pattern remained the same as in the other Muslim countries, (Fafunwa, 1974).

2.9.8 Historical Development of Qur'anic Schools in the North-West of Nigeria

The spread of Islam and Qur'anic education are culturally united in sub-Saharan Africa, Islam reached this region over a millennium ago, especially the old Ghana and Borno empires. According to Fafunwa (1974) Islam reached the savannah region of West Africa in the eight century C.E. The date from which the written history of West Africa begins. Trade and commerce were obviously the most important tools in this endeavour. With the spread of Islam intellectual development and literacy was introduced to many parts of West Africa. It is believed that Islam reached Borno earlier than any other region

in West Africa. Historians generally agreed that Islam was embraced by the people of Borno in the eleventh century when one of the popular Borno Kings called Mai Umme Jilmi accepted Islam at the hand of a famous Muslim scholar Ahmed Muhammad Mani, later, the son of Mai Umme Jilmi known as Dunama I contributed greatly to the spread of Islam and Islamic learning.

By the 13th century, the rulers of Borno were known to have diplomatic relations with different Muslim countries. The relations were more educational, though there were also political, economic and cultural linkages. It was due to one of those educational linkages that the Madrasa Al-Rashiq (an Islamic institute) was established in Cairo for students of Borno origin (Dahiru 1995). Islam and Islamic education reached its peak in the reign of Mai Idris Alooma (1570 – 1602) who brought great changes to the educational system in Borno and beyond. A reknown scholar of this period Ahmad Furtuwa wrote a book on the history of Mai Idris Alooma and his contributions to the advancement of Islamic learning. The book titled; *Tarikh Idris Aloma (the Biography of Idris Aloma)* is a great historical document for the history of Islam and Islamic education in Borno in the fifteenth century. (Fafunwa, 1974)

Islam was first introduced to North-West in the twelfth century C.E. by Some Muslim scholars and traders. But it was not until in the fourteenth century C.E that the religion was effectively introduced by another group of scholars known as the *Wangarawa* from Wangara in Mali. This was during the reign of king Yaji of Kano who ruled between 1349 and 1385 who was said to warmly embraced Islam. During the reign of Sarki Yakubu (1452 – 63) some Fulani scholars from Timbuku visited Kano, bringing with them books on Islamic theology and jurisprudence. In the reign of Muhammadu Rumfa (1463-99) great efforts were made to consolidate Islam and Muslim scholars from

Timbuktu came to Kano to teach and preach Islam. It was in this period that the famous Muslim scholar and theologian, Al-Maghili came to Kano and wrote a book on Islamic government, the book was titled: “The obligation of princes”, which was presented to king Rumfa as a guide to the Sharia. Al-Maghili also visited Katsina where he taught Islamic education which resulted in producing native scholars such as Muhammad Dan Marina (d.1655) and other important scholars. (Ola, 1976)

From the above information we can safely conclude that Al-Maghili and other scholars were largely responsible for establishing Islamic learning in the North-West of Nigeria consequently introducing Islamic books on different subjects including Qur’anic studies.

2.9.9 Qur’anic Schools in the Period of the Sokoto Caliphate

Shehu Usman Dan Fodio was popularly called revivalist (*Mujaddid*) a leader who waged a *jihad* in order to restore the authentic Islamic ideals by removing superstition and syncretism from the belief and practices of the Muslims. When Shehu succeeded in his mission he accorded education a great concern. He advocated mass education for both men and women, young and old. He brought all the existing Qur’anic schools under the control of the Islamic state and many more were established both in the urban and rural areas. The teachers of the Qur’anic schools and their pupils were given grants and privileges through a trust fund called al-Birr (charity). The fund catered for the needs of the teachers and their pupils. This effort according to Khalid (1997) gave the teachers of Qur’anic schools the economic and political protection and motivation they needed. Their pupils did not need to go about begging for food nor a place to sleep. All these were provided by the leadership and members of the community. Apart from these fund and other privileges a committee was set up under the chairmanship of Abdullahi Bin Fodio, a

renowned scholar and a junior brother to Shehu, the aim of the committee was to review the curriculum of Qur'anic schools and improve the method of teaching and learning in these schools. The terms of reference of this committee according to Maibushira (2004) are:

- i Ensure the authentic reading of the Qur'an which is relevant to the popular copy of Caliph Usman Bin Affan (Al-Mushaf Al-Uthmani).
- ii To cater for the needs of Qur'anic teachers and their families from the government treasury. Since they were assigned the responsibility of teaching the pupils, and going from one area to another to teach the Qur'an.
- iii To ensure that the pupils of the Qur'anic school are provided with adequate feeding, clothing and housing in order to support their full development.

Due to the effort of this committee Islamic education and Qur'anic schools in particular developed and flourished throughout the Islamic state. This high standard of Arabic and Islamic education according to Fafunwa (1974) continues until the coming of the British to Nigeria in the middle of the Nineteenth century.

2.9.10 The *Almajiri* Education in the Pre-Colonial Era

It is obvious that Islamic education especially Qur'anic education enjoyed remarkable development after the *jihad* of Shehu Usman Dan Fodio and this led to the emergence of Islamic schools in northern Nigeria. Abdulqadir (2013) said that the Dan-Fodio revolution brought with it some modifications; such as the establishment of an inspectorate of Qur'anic literacy. The inspectors reported directly to the emir of the province, concerning all matters relating to the schools. It was argued that, this period was the height of Qur'anic education in the northern Nigeria.

The schools in those days were funded and maintained by the Islamic state, the communities, the parents, the *Zakkah* fund, the Waqaf (endowment fund) and the contributions of the teachers and pupils through farming and other community services such as laundry, cobbling, gardening waving, sewing and so on as charity to the community that supplemented the well being of the society. K/Nassarawa (2006) observed that in the commercial city of Kano the products of *Almajiri* schools contributed immensely, then and now to the economic development of the great city. He said that majority of the businessmen in Kano markets are once pupils and teachers of *Almajiri* schools.

These contributions of *Almajiri* education is not limited to Kano only but extend to all states in the northern Nigeria. Okon (2013) said that the system, though funded was not over dependent on the state. The students were at liberty to acquire a vocational and occupational skills in between their Islamic lessons and so were involved in farming, fishing, well-construction, masonry, production, trade, tailoring, small businesses etc. He explained that, many of them were the farmers of the northern Nigerian cotton and groundnut pyramids (Ozigi and Ochu, 1991).

This system, of education according to Ozigi and Ochu (1991) has in the past produced scholars, architects, historians, philosophers, geographers, mathematicians and scientists. It has also laid the foundation stone of the system of administration in northern Nigeria.

2.9.11 The *Almajiri* Education in the Colonial Era

With the invasion and colonization of Northern Nigeria by the British, the emirs lost control of their territories and the colonial masters took over the state treasury. Some of the emirs were killed and some were sent into exile. Those who were subjugated lost

control of their territories and accepted their new roles as mere traditional rulers used only for the indirect rule. The British deliberately abolished state funding in respect of *Almajiri* education system arguing that, they were religious schools. With loss of support from the government its immediate community and the helpless emirs, the *Almajiri* system collapsed like a pile of cards. Having no financial supports, the *Almajiri* and their teachers resorted to begging and other menial jobs for survival. This is certainly the genesis of the predicament of the *Almajiri* system of education today (Abdulqadir, 2013).

Another effect of the conquest of Qur'anic education by the colonialists was the abolishment of Zakat and mahram system, which was the economic strength of the mallams instead they introduced general taxation and forced Mallams to pay tax too as unlike before that Mallams were exempted from all obligation of the state. The taxation formula successfully worked. Thus, they become itinerant Mallams moving from one place to another to run away from the excessive taxation. By this, Qur'anic literacy was affected seriously. (NCWD, 2001)

As a result, the Qur'anic teacher was left as the sole proprietor of the Qur'anic school, to establish, manage, and run them, with the responsibilities of feeding, accommodating and clothing of the children reverted to him. Initially students were engaged to work in the teachers farm and later farming became an expensive business and the little income that the teacher received through the weekly contributions of the children's parents could not shoulder the enormous responsibilities rested on the teacher. Students were made to pay daily stipends to their teachers; to get this the students were made to carry-out menial jobs in markets, hotels and other public places. The students thus neither got their educational aspirations met nor their material needs. They often grow up into illiterates (even in Islamic education) and unproductive. (Shehu, 2010)

2.9.12 The Post-Independence Period

The *Almajiri* system in this period witnessed another mass destruction. The government neglected the *Almajiri* schools and the Mallams could no more cater for the increasing number of the *Almajiris*, as a result these little boys were sent into the street to beg from the good will of the general public. Many eventually became traders, and so on. Those who could make it resort to menial jobs, since they have no skills at hand, they engage in wheel barrow pushing, touting and so on. The nomadic search for livelihood and the struggle to support the Mallam take much of their time rather than engage in learning (Alabos, 2013). Therefore, from the post independence of the country from the British, there has hardly been any serious effort to support Qur'anic education as a matter of state policy. The government of the defunct northern region made effort to solve the problem with a view to assist the schools professionally and financially in 1964. However, just five years after the implementation of the policy, the subsequent administration stopped the assistance. *Qur'anic* schools were once again left under the sole control of their individual proprietors (the *malams*) (Khalid, 1979).

2.9.13 The Contributions of Ahmadu Bello; the Sardauna of Sokoto to the Qur'anic and Islamiyya Education

Sardauna's concern for the development of Qur'anic and Islamiyya schools was well known to the northern people even before Nigeria's independence. Parts of his campaigns during the political rallies in 1959 include promises to assist Islamic education by providing fund for the running of these schools as it was done to government schools. The Northern regional government already set up a thirteen-man committee on higher Muslim education in 1952. The committee visited Arab countries that include, Egypt,

Libya, Sudan and the United Arab Republic (U.A.R) and submitted its report in 1953 with the following recommendations (Paden, 1986).

Recommendations on Qur'anic Schools

- a.* Government should appoint Inspectors of Qur'anic and Islamic schools. The Inspectors may also be used for inspection of Arabic in Primary schools.
- b.* Native Authorities should be asked to appoint Organizers of Qur'anic schools in the analogy of adult Education Organizers.
- c.* The Organizers and the Inspectors should be charged with the duty of organizing Qur'anic schools under the general supervision of the Arabic section of the Ministry of Education. The organization should take the form of classifying the children into classes in accordance to age, year of entry and standard of the children in the Qur'anic school. They should also be responsible for drawing up simple syllabuses and constant supervision for the maintenance of high standard. Other subjects, such as Religious Knowledge, Arithmetic, Reading and writing should also be introduced into the organized Qur'anic Schools. This is in order to improve the academic standard of the schools.

The pre-requisites for organizing a Qur'anic schools should be:

- i.* Sufficient number of pupils
 - ii.* Consent of the owner.
- d.* The teachers whose schools are organized, should be given financial assistance where the teachers agree to accept such monetary assistance. Buildings, Mats, or Benches (whichever is acceptable to the local population) Books, light (Electric or Tilley lamps) Water (stand pipes where there is urban water supply) and other

necessary equipment should be provided in order to improve the physical conditions of the Qur'anic Schools.

- e. Payments for what is recommended in (e) above should be made through the Native Authorities. In very exceptional circumstances the payments could be made through the Government Inspector. The procedure of payments through N.A. should be as follows:
 - i. Government Inspector and N.A Organizers report need of schools and give their recommendations to the N.A. with a copy to the Ministry of Education.
 - ii. The N.A supplies the needs.
 - iii. N.A. claims re-imburement through the Inspectors.
- f. The basis upon which an annual estimate will be made should be devised. This is because the needs differ from one place to another and costs of materials differ from one place to another. For example, whereas in Cities a permanently built, classroom will be the need, in villages, big study hall (*Zaures or Adadas*) will suffice.
- g. Native Authorities that wish to cooperate with Government by meeting some part of the expenses should be allowed and encouraged to do so.

Records of Qur'anic Schools, whose owners consent to organization, should be kept by the N.As, the Inspectors and the Ministry of Education.

These records should be annually revised at a time suitable and sufficient enough to allow verification before draft estimates of both Government and Native Authorities are compiled. The names of Teachers, addresses, number and amount spent on each should be entered into the records.

- h.* Courses of Instruction need, to be arranged for Qur'anic Teachers from time to time in order to introduce the teachers to Elementary Principles of Education, Psychology, Methods of Teaching and elementary rules of health.
- i.* Stricter measures should be taken by the Government to prevent Qur'anic- Mallams from moving about from place to place with young children.
- j.* These Qur'anic Schools should be regarded, for Muslim children, as valuable part of the educational ladder; because the majority of children going to Primary schools do start their schooling from them. Their improvement would, we consider, be of great benefit and their 'existence as Organized institutions should fit in with the general educational system of Northern Nigeria. (Northern Regional Government, 1960)

2.9.14 Recommendations on Islamiyya Schools

The committee further recommended the following in line with the promotion of Islamiyya School.

- a. That existing and future Islamiyya schools should be assisted and organized into seven-year schools to form the primary stages of the Islamic Education ladder in Northern Nigeria. Students from these Islamic schools will feed the secondary stages (located at present at the School for Arabic Studies, Kano).
- b. That a Committee be formed as soon as possibly to draw a syllabus for the seven year Primary course-, in which some secular subjects such as reading, writing, Arithmetic (in the vernacular) and English be included. Some vocational training should also be taught. This will prepare, the boys to be useful citizens with strong moral and cultural background.
- c. That more Secondary Islamic Schools be built in specific centres both by the Government and by Native Authorities. These would absorb selected pupils from

the Primary Islamic Schools. Good students from the Secondary Islamic schools would pass to the Higher Muslim Studies Section Ahmadu Bello University at Bayero College for an Alamiyya Degree. Modern subjects should continue to be taught at the secondary stages. This is in accordance with what we have seen being done in other Muslim countries.

The above organization will help to direct the schools in such a way that they could, to a certain extent fit in with the general educational system of Northern Nigeria. We see no way of complete integration as aimed at in the countries we visited. This is because the two systems are foreign to Northern Nigeria in so far as Language of instruction is concerned, and the language of instruction in the two systems differ from each other fundamentally, while in the countries we visited the language of Instruction is, as much as possible, Arabic, in both systems of education. That is why they are now aiming at instruction which they will achieve through the media of increasing the amount of Islamic Religion in the secular schools and introducing secular subjects in the Religious schools. (Khalid, 1998).

Northern Nigeria should introduce some modern subjects into its Islamic schools. This will be enough to create mutual understanding and harmony, between the two separately educated elements, and will also provide the products of the Islamic Education, with an opportunity to contribute for the development of their country by participating in all aspects of its life, mundane and spiritual. (Northern Regional Government 1960).

To achieve this compromise, the amount of Islamic Religious Knowledge and Arabic taught at all stages of the secular schools in the Muslim areas, should also be increased. (Northern Nigeria Regional government, 1960)

The recommendations of the committee were not implemented until the year 1954. In this year a programme to admit students of traditional *Ilimi* schools into school for Arabic studies (S.A.S) was initiated. In April 1954, a group of twenty two students from the *Ilimi* schools were admitted into S.A.S to study advanced Arabic and Islamic studies in a four-year course that led to the award of certificate or diploma. In 1959, the Sardauna decided that there was need to upgrade S.A.S to accommodate more advanced programmes, and so a delegation under Alhaji Isa Kaita, the then Minister of Education visited Sudan, where they employed trained teachers to teach at S.A.S and to train teachers that will teach Arabic and Islamic studies in primary and secondary schools. This programme led to the establishment of other schools for higher Muslim studies and introduction of some law courses that resulted in producing Sharia court judges. Later, in this year some selected students were sent to London for a three-year degree program at the school for oriental and African studies. These students include; Shehu Galadanci, Hasan Gwarzo, Hamidu Alkali and Bashir Sambo (Paden, 1986).

This great effort of the Sardauna encouraged the northern businessmen to give a helping hand in establishing and development of higher Muslim schools established by some Muslim scholars. For example in 1958, the Lebanes and Syrian communities residing in the North donated three thousand found (3000.00) towards the building of an Islamic school in Jos, the capital of Plateu State which will accommodate five hundred (500) students (Paden, 1986).

2.9.15 Qur'anic Schools in the North-West of Nigeria

Nigeria is a famous country with more than one hundred and forty million population. It is located in West Africa. The area of the country is 923,768 square kms of which the water bodies have covered/about 13,000 square kms. There are 36 states in the

country of which seven states are located in the most populated North-West zone which has the population of 35, 786, 944. Kano state has the highest population of 9,401,288. The most populous and politically influential ethnic groups are Hausa and Fulani with 29 percent of the total population, Yoruba 21 percent, Igbo (Ibo) 18 percent, Ibibio 3.5percent, Ijaw 6.5percent, Kanuri 4.1percent, Tiv 2.5percent.

Breakdown of the population, according to 2006 census, is as follows: Jigawa - 4,361,002 out of which 2,198,076 is male while 2,162,926 is female Kaduna - 6,113,503 out of which 3,090,438 is male while 3,023,065 is female Kano - 9,401,288 out of which 4,947,952 is male while 4,453,336 is female Katsina - 5,801,584 out of which 2,948,279 is male while 2,853,305 is female Kebbi- 3,256,541 out of which 1,631,629 is male while 1,624,912 is female Sokoto - 3,702,676 out of which 1,863,713 is male while 1,838,963 is female Zamfara-3,278,873 out of which 1,641,623 is male while 1,637,250 is female.

Distribution of major ethnic groups in each state of the North-West Geopolitical zone is as follows: the North West is comprised of seven States, which makes up the Hausa, Jabba (Kaduna), Hausa, Zuru (Kebbi), Hausa-Fulani, Kanuri (Jigawa), Hausa Fulani, Gbayi (Zamfara), Hausa Fulani, Zara (Sokoto), hausa-Fulani, Bajju (Kano) and Hausa-Fulani, Maguzaw (Kastina) (Shodhganga, 2001).

The Northern Regional Government was not able to establish strong policy for subsequent government to offer assistance to Qur'anic schools. Indeed what it started was not continued. It is sad to note further that, the creation of states that started in 1967 which give autonomy to state governments to introduce important reform programmes for Qur'anic education did not do anything better than the previous regime. As a result of such neglect by government and the Muslim community, the Qur'anic education system has continued to decline at a faster rate.(Ado,2005)

The series of interventions by the military contributed more to the deterioration of the *Almajiri* education due to the negligence of education in general and the economic hardship caused by poor governance by the military dictators. With the return to democracy in 1999 and the re-introduction of sharia by some Northern States of Nigeria, *Almajiri* education got much more attention than before, several intervention programmes and strategies were introduced in order to improve the system. These programmes include feeding, clothing, accommodation and health care services. Some of these state governments went to the extent of building new model Qur'anic schools for *Almajiris*, the curriculum of these schools combined both Qur'anic and western education. (Ibrahim 2013)

Some Northern States, especially in the North-West have set up a number of integration programmes to help develop Qur'anic schools in their respective states.

One of the major developments in education in Nigeria during the past one and a half decades according to Dukku (2003) has been the resurgence of interest in Qur'anic schools. Federal government agencies such as the Universal Basic Education Programme (UBE); the National Teachers' Institute (NTI); the Education Tax Fund (ETF); the National Mass Education Commission (NMEC); the Northern Education Research Project (NERP) at Arewa House, Ahmadu Bello University, as well as International Agencies notably UNICEF and UNESCO have been in the forefront in research and programme development aimed at integrating Qur'anic education with modern primary school subjects. Some Northern State governments especially Kano, Jigawa, Sokoto, Kebbi, Zamfara and Katsina have established their own agencies charged with the responsibility of integration among others. Indeed the State Primary Education Boards and the States' Agencies for Mass Education are also strong partners in this on-going

process. Some examples of such efforts by State Governments in the North-West can be presented as follows:

i. Qur’anic Education in Sokoto State

The Sokoto State Government according to Dukku (2003) has a strong commitment for the promotion of Qur’anic and Islamic education. The State Ministry for Education and its agencies i.e. the Agency for Mass Education; the State Primary Education Board; and the State Arabic and Islamic Education Board are actively involved in assisting Qur’anic and Islamiyya schools on behalf of the government, It should be noted that these Qur’anic and Islamiyya schools are privately owned largely by individuals and non-governmental organizations.

As at the time of this study, the State Arabic and Islamic Education Board has registered 1,078 Qur’anic /Islamiyya schools in the state and financially assists 507 of them. This assistance comes in form of monthly allowances to 1,635 teachers. Similarly the state Agency for Mass Education with the support from UNICEF assists many Qur’anic schools in all the Local Government Areas of the state.

According to Dukku, (2003) the state government's assistance to Qur’anic and Islamiyya schools takes the following form:

- a. Buildings: within the last four years, (2003-2007), the State Ministry of Education has constructed over 400 small halls and Mosques at various Qur’anic schools in all the local government areas of the state, these halls and mosques are often used as classrooms by the pupils (almajirai).
- b. Teachers: The State Government posts some teachers to some of the Islamiyya schools where secular subjects are included in the curriculum. It pays monthly-allowance to 1,635 Qur’anic /Islamiyya school teachers and 470 NFE instructors.

- c. Instructional Materials: books, registers, characters etc. were supplied to many of the Islamiyya schools.
- d. Financial Grant: The State Government through the state Arabic and Islamiyya Education Board provided financial grant to some 200 Islamiyya schools and some 360 traditional Qur'anic schools.
- e. The State Arabic and Islamiyya Education Board has prepared a common syllabus for all the Islamiyya schools that have been registered and assisted by the state government.

ii. Qur'anic Education in Kano state

The reforms of *Tsangaya* education witnessed another historical development in Kano state with the coming of a new democratic government in 2003. Right from its inception, the government introduced a new office for the special adviser on *Tsangaya* education. This office was responsible for development, integration and ensuring the quality of *Tsangaya* education in Kano state. Reform and interventions efforts carried out by the office of the adviser include the following:

- a. **Enlightenment and sensitization seminars;** In order to remove distortions and inconsistencies in the reform of *Tsangaya* education, the Kano State Government considered the proprietors and teachers in the *Tsangaya* schools as the principal stakeholders on the programme. This will help the government to educate the Mallams about the need to reform the system and the importance of government intervention. The sensitization seminars, workshops and mobilization programmes provide and reinforce greater understanding between the government and the *Tsangaya* school teachers. Other stakeholders include, parents, influential

members of the society, traditional rulers, Islamic scholars, local government chairmen, health care providers, Muslim organizations etc.

- b. **Statistical data on Qur’anic schools:** In this regard, an attempt was made by the Kano State Government to determine the total population of the Almajirai pupils in terms of the number of schools, intake, teachers and location in urban and rural areas. These help, the government to set basic goals in the intervention scheme and how to realize these goals. Below is a table on statistical data on traditional Qur’anic schools:

Type	Location	No. of schools	No of teachers	No of students
<i>Tsangaya</i> Qur’anic schools	Urban rural	3,219	12,969	537,562,735.282
		10,416	32,475	
Islamiyya schools	Urban rural	2,080	19,355	927,498,590.345
		2,543	10,996	
Ilmi schools	Urban rural	1,429	2,080	110,232,104.064
		2,721	2,070	
Total		22,408	79,955	3,004,981

Source: Office of the special Adviser on Education (*Tsangaya*), 2003-2009 projects

- c. **Infrastructural projects for Qur’anic schools:** One of the identified features of the suffering of the *Almajiri* is poor accommodation; most of them live in dilapidated rooms in poor health condition. The Kano state government had gone a long way in infrastructural development in *Tsangaya* schools, these include; Building of Colleges of Qur’anic Studies, renovation of Qur’anic and Islamiyya Schools, as well as building new ones, and three capital projects of model *Tsangaya* Complex in some selected local government areas of the state.

d. **Welfare activities:** Poor welfare condition is one of the menace of *Tsangaya* schools, and this is one of the factors that force the *Almajiris* to go into begging. To curb this problem, Kano State Government initiated a welfare scheme known as *Tsangaya* Mass Food production, which include: pilot feeding programme in which raw foods are distributed to *Tsangaya* schools, modern farming training, given to the teachers and pupils of *Tsangaya* schools in the rural areas, fertilizer distribution exercise, etc. The table below shows the beneficiaries of the welfare programme:

1	Infrastructural projects	Over 350 Schools
2	Skill development training Tailoring 253, carpentry 189 Electrician 85, calligraphy 146 Computer 146, leather. work 146	Over 1,0 18 Trainees
3	Sensitization seminars	Over14,600 Alarammomi (Teachers)
4	Self-reliance programme (a) Bulls, plough, calvet, wheel (b) Grains a bags each (c) Grains a bags each (d) Grains a bags each (e) 38 bags of fertilizer	Over 300 schools
5	TV and Radio programmes	Five programmes
6	Trip to Sudan, Gambia, Saudi Arabia & Egypt.	With 35 Alarammomi (Teachers)
7	Hajj to Saudi Arabia	32 Alarammomi (teachers)
8	Pilot feeding programme	Over 4,000 Alarammomi from 3 Local Govt. Areas
9	Training of Islamiyyah Schools Teachers and Headmasters	Over 4,000 Teachers and Headmasters
10	Qur'anic Nursery Seminar	1120 Teachers

11	Advance Islamiyya Schools	156 Schools
12	Malaman Zaure Seminar	1151 Teachers

Source: Office of the Special Adviser on Education (*Tsangaya*) 2003-2009 Projects

- e. **Skills development programme:** To reduce the problem of begging in *Tsangaya* schools, there is need for the product of such schools to acquire functional skills that will enable them to be employed in public service or be self-reliant. The office of the Special Adviser to Kano State Governor on *Tsangaya* Education had initiated various schemes on this issue. Some of these schemes comprise; carpentry training for young *Almajiris*, computer training for teachers of Qur’anic schools, electrical installation course, tailoring, etc. At the end of each training, each participant was provided with technical equipment and the material to establish a small business. (Kano State Government, 2005).

Objectives of the *Tsangaya* Trust Fund

The *Tsangaya* Trust Fund is being established so as to provide a sound and sustainable means of complementing government efforts towards improving the welfare of underprivileged children (known as *Almajiris*) in Kano state and beyond. The Fund will be under the control of an independent. Board of Trustees that would be composed of suitably qualified persons of integrity and trustworthy in the state. Specifically the objectives of the Fund are as follows:

- i. To come up with suitable ways of sourcing donations for the Fund from wealthy individuals, groups, organizations, businesses, governments .and their agencies, and other members of the society.

- ii. To execute relevant projects all over the state that would uplift the welfare of *Almajiris* and improve their quality of education.
- iii. To sensitize members of the public on the need to offer assistance to *Almajiris*.
- iv. To monitor and track the conditions of *Almajiris*, devise ways on how to improve their condition, and advise relevant agencies appropriately.
- v. To devise ways to investing part of the donations received by the Fund so as to sustain the activities of the Fund.

Qur'anic Education in Kaduna state

Kaduna State Government in the year 2011 has finalized arrangements to begin the enforcement of free compulsory primary education over the 23 Local Government territories. The Commissioner for Education, Science and Technology, Prof. Andrew Nok who advised Journalists on the exercises of the service, said the bill to authorize obligatory primary education in the state has been passed into law and would be viable in September. He said, government introduces the law in order to guarantee that nobody is deny of fundamental training in the State, "the law gives punishment to parents who decline to send their kids or ward to school". "Anyone who is found giving or getting donations to beggars, and parents who send their children to school would be dealt with by the law he said. He added, the State government is going to get the *Almajiri* kids coordinated into the present day educational system. (Abdullahi, 2011)

2.9.16 ESSPIN's Contribution on *Almajiri* Education in Kaduna State

In tackling issues of *enrolment and inclusion*, Education Sector Support Programme (ESSPIN) has helped train a 3rd cohort of 106 volunteer community teachers (81 males / 25 females) from Igabi, Kaduna North and Kaduna South LGEAs to teach in their local *Tsangaya* schools, which many *Almajiri* boys attend. ESSPIN has also

supported an innovative farming scheme under the *Almajiri* programme. ESSPIN provided 116 *Tsangaya* schools with 48 bags of fertilizer, 870 bags of seeds, other agricultural products and training for the *Alarammas* on how to use these materials effectively. The aim is to keep children off the street where they go begging in search of food, by supporting the *Alarammas* to feed the children and develop the schools by selling the surplus. ESSPIN has also focused on making education inclusive of all children through a special *Challenge fund* which has supplied twelve schools in Makarfi and Kachia with items such as school bags, daily snacks, and exercise books so poor pupils can attend; some school renovation work and a modest level of teacher training. (ESSPIN, 2012)

Although everyone recognizes that more efforts need to be made to raise standards in schools, the Kaduna State Universal Basic Education Board (SUBEB)/ in partnership with all 23 Local Government Education Authorities (LGEAs), School Based Management Committees (SBMCs), other Civil Society groups and supported by ESSPIN/ has made significant improvements to primary education over the past two years. Positive changes have occurred in enrolment for both girls and boys including the *Almajiri* boys from Islamic schools and children with disabilities who are being encouraged to attend school. Head teachers and teachers are showing greater levels of responsibility and accountability and perhaps most importantly/ more teachers are using a child-centred approach in their classrooms. Communities are contributing to these improvements through the work of SBMCs and by actively liaising with their schools and LGEAs on key issues. (ESSPIN, 2012)

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Management Committees (SBMCs), other Civil Society groups and supported by ESSPIN, has made significant improvements to primary education over the past two years. Positive changes have occurred in enrolment for both girls and boys, including the *Almajiri* boys from Islamic schools and children with disabilities who are being encouraged to attend school. Head teachers and teachers are showing greater levels of responsibility and accountability and, perhaps most importantly, more teachers are using a child-centred approach in their classrooms. Communities are contributing to these improvements through the work of SBMCs and by actively liaising with their schools and LGEAs on key issues. (ESSPIN, 2012)

2.9.17 ESSPIN's Contribution

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school – ESSPIN has donated 15 tricycles to children with disabilities (7 in Kajuru, 4 in Kudan and 4 in Makarfi) so these children can now attend and participate in school.

2.10 Local Food Production for *Tsangaya* Schools

To help feed children attending *Tsangaya* Schools, and thus help them to spend more time in school, ESSPIN has supported a farming initiative. The Alaramas play an important role in this scheme, and although it's too early to comment on the full impact, there is already a sense of optimism over the scheme. The ESSPIN SIP building has also enhanced development in schools. Enrolment is being driven up as a result of a learner – friendly environment created by the efforts of properly trained and supported teachers, functional SBMCs, available resources for minor repairs and better school management.

As a result of the implementation of the ESSPIN Challenge Fund initiative in distant communities with poor access to education, the SBMC has made plans to get a permanent site for Tasha Yari III, which is one of the three new schools opened in Makarfi LGEA. Over 500 children currently struggle to get to school across a dangerous road which has seen many accidents.

2.11 Community Participation in Improving Qur'anic Schools

In a partnership initiated by ESSPIN, Kaduna SUBEB signed a N56 million contract with 12 CSOs in the State to revive and train SBMCs in 480 schools using the ESSPIN model. This will allow successful work piloted by ESSPIN over the past 2 years to be extended to many more schools. SBMCs collaborated with CSOs in forums in all six ESSPIN LGEAs to share experiences and success stories as well as raise awareness of ongoing challenges. LGA Chairs, Councils, Education Secretaries, HODs, Traditional Leaders and heads of local communities acknowledged government commitments and sensitized participants on SBMC activities.

ESSPIN's interventions in Kaduna are having a positive impact on all the major elements of basic education - head teachers, teachers, interaction with local communities, school infrastructure, and how education is planned and managed. Qur'anic *Tsangaya* Education IQTE in Kaduna is making rapid progress. The ESSPIN intervention focuses on the Qur'anic schools where the *Almajiri* children are being introduced to basic literacy and numeracy. The speed at which they are learning is faster than those who are in the normal class room situation. Volunteer teachers have been trained to help in instructing these children for two hours in between the Qur'anic sessions. Teaching aids have been provided. It is amazing to the *Alarammas* that their children have been transformed in such a short time. (ESSPIN, 2012).

Qur'anic Education in Zamfara State

To improve the welfare conditions of the pupils of Qur'anic schools and their teachers, the Zamfara state government initiated a programme known as *Almajiri* education programme. Some of the interventions of these programmes are:

- a. Distribution of money and bags of grains to Qur'anic schools in order to curtail the menace of begging among the Qur'anic schools pupils.
- b. Registration of Qur'anic schools in order to determine the statistical data on these schools.
- c. Provision of first aid boxes to Qur'anic schools to improve the health condition of the pupils and their teachers.
- d. Organizing seminars, conferences and workshops for Qur'anic school teachers for better understanding between the malams and the government.

- e. The Zamfara State Government engages in infrastructural developments such as, renovation of Qur'anic schools, building hostels as well as building model Qur'anic schools in some selected local government areas.

Eight *Almajiri* schools were constructed in Zamfara State at Gusau, Kauran Namoda, Dan Marke, Dan Kurmi, Jangebe and Talata Mafara to integrate the *Almajiri* child to the formal education system. Committee has also been set up by the state universal basic education board to supervise and coordinate the activities of *Almajiri* education in the state.

The committee is headed by Emir of Maradun, Sarkin Kaya Alhaji Garba Muhammad Tambari and has the following members: Alh. Yusuf Abdullahi Mafara, Malam Bello Abubakar Kanwa, Mal. Ahmad Muhammad (Nomadic), Barr. Suwaiba Ibrahim Barau (PMII), Mal. Saidu Aliyu Maikwano, Mal. Umar Aliyu Gusau (MOE), Mal. Abubakar Ahmad Jangebe, Hon. Musa Mai Rahazawa, Mal. Sani Yari, Malama zainab Isah Arah, While Malam Lawali Balarabe Gurbi serves as the secretary. The committee has held series of meetings to design a proper measure for the take off of the schools. ZSUBEB Newsletter (2014)

CHAPTER THREE: METHODOLOGY

3.0 Introduction

The purpose of this study is to assess the repositioning of *Almajiri* System of Education by democratic governments in the North-West Geo-political Zone of Nigeria. To achieve this purpose, the research design, population of the study, sample and sampling techniques, data collection instrument (instrumentation) validation of the instrument, reliability of the instrument, data collection procedure and data analysis.

3.1 Research Design

A descriptive survey was used for this study, Osuala (2002) stated that descriptive survey is the one in which a group of people or items are studied by collecting and analyzing data from only few people of items considered to be the representatives of the entire group. Also according to Ayodele (2006) it is one of those attempts to describe the present condition of a given phenomenon by collecting data from a defined population of the study. Therefore, the researcher found descriptive survey to be suitable for this study.

In the process of writing this research, materials on Islamic literature were consulted such as text books on Qur'anic sciences, Hadith literature, Islamic jurisprudence, Islamic history, history of Qur,anic schools in Nigeria and writing on the reformation and integration of Almajiri schools. Research works on tsangaya schools were also revised as Ph.D, M.Ed, conference papers, academic journals, News papers and seminars both local, national and international. A self developed questionnaire on Assessment of Almajiri system of education by the democratic governments in the North-West political Zone of Nigeria was administered to respondents such as the Almajiri pupils, the Mallams, the stakeholders and the members of the community in the study area.

3.2 Population of the Study

The study population comprised the entire Almajiri Schools, their Mallams, stakeholders and the community in Kaduna, Kano and Sokoto with an estimate of 2,626,721 (National Bureau of Statistics, 2009).

3.3 Sample and Sampling Techniques

A sample of 384 respondents (Mallams, Almajiris, stakeholders, Malam and community members) was used in this study. This size was adequate and acceptable in accordance to Krejcie and Morgan (1970) that, in determining sample size of a population beyond 1 million and above to infinite, it is acceptable to choose a sample size of 384 at 95 percent confidence interval. However, multi-stage sampling technique was used to select states, local governments and the subjects for the study, the procedure is as follows:

Stage 1: The North-Western Political Zone was stratified into 3 groups, simple random sampling was used to select 3 states out of six states, that 2 states from each political zone. The researcher named each state on a piece of paper according to each stratum or political zone into 3 different bowls then mixed roughly. The researcher assigned someone to draw a piece at random from each of the bowls without losing. Hence, selected states become study states, namely: Kano, Kaduna and Sokoto States respectively.

Stage 2: Simple random sampling was further used to select at random two Local Government Areas from each selected state using the above method. Hence the selected Local Government become the study areas, namely: Gezawa, Kiru local government from Kano States, Zaria and Igabi local governments in Kaduna State while Tangaza and Sokoto North local government from Sokoto States respectively.

Stage 3: In order to have a well distributed within the selected LGAs, the proportionate sampling technique was used to determine the proportion of Almajiri schools and their Mallams.

According to Varkevisscr, Pathcmauathen and Brown Leo (1991) proportionate is a method used when the population is composed of several sub-groups that are vastly different in number. The number of each sub-group was determined by the number relative to the entire population.

Stage 4: The last stage uninvolved is the used o purposive sampling technique in selecting the respondents for administering the questionnaires. Purposive sampling technique is a type of non-probability sampling where the researcher consciously selects particular elements or subjects for addition in a study that have certain characteristics pertinent to the study (Patton, 2013). Therefore, a total of 3 states 6 local government, 200 respondents form the 2 local government (Maramma Schools, community leaders, Almajiri, government officials) respectively also 122 in Kaduna States and 62 from Sokoto form the selected local governments in Sokoto States.

SAMPLE SIZE	ALARAMMA (SCHOLAR)	COMMUNITY LEADERS	ALMAJIRAI	GOVERNMENT OFFICIALS	TOTAL
Kano					
- Gezawa	60	10	05	25	100
- Kiru	60	10	5	25	100
Kaduna					
- Zaria	52	5	10	5	72
- Igabi	35	5	08	2	50
Sokoto					
- Sokoto North	20	4	10	2	36
- Tangaza					

	15	5	07	1	26
TOTAL	242	37	85	20	384

3.4 Instrumentation

The study used self-developed questionnaires on Likert scale names Assessment of the Responsibility of Almajiri System of Education by the Democratic Government in North-Westerns political / one of Nigeria. The questionnaire consists of 2 sections A and B. section A was on the demographic information of the respondents while section B is on the Assessment of the Responsibility of Almajiri System of Education by the Democratic Government the Responses were strongly Agree (SA) 5 points, Agree (A) 4 points, Undecided (UD) 3 points, Disagree (DA) 2, Strongly Disagrees (SD) 1 point.

3.5 Validity of the Instrument

In order to determine the validity of the research instrument, the researcher's supervisor and scholars from the Art and Social Sciences Department validates the questionnaire for content validity. On the basis of suggestions, observation made by the professionals some items were modified before the researcher instruments tested during the pilot study to further ascertain its validity and internal consistency.

3.6 Reliability

To obtain the reliability of the instrument a pilot study was conducted using 30 respondents from Doko political ward Garki local government of Jigawa State. A split half method was adopted to test the reliability using Spearman Brown prophecy formula to confirm the reliability index for usage.

3.7 Data Collection Procedure

The fieldwork for this study was conducted and involved face-to-face interview using structure interview. The structures questionnaires used a mixture of open-ended and close questions to explore scientific facts related to the objectives of the study. The study used questionnaires and interview as the main tools for collecting data. In addition to the questionnaires the researchers also adopted Focus Group Discussion (FGD) techniques in order to facilitate a better understanding of the data generated in the research process, such information can be best collected through the use of questionnaire and interview techniques (Bell, 1993; Touliatos and Compton, 1988 in Wills and Davis, 2008). Data will be collected in this study as follows;

Survey questionnaires were administrated; questionnaires were distributed after a brief meeting with the District Heads in the study where applicable and my research assistants later.

I presented a photocopy of my transmitant letter for their support and cooperation. Focus Group Discussion (FGD) and face to face interview was conducted for three (3) days at each study. The FGD is a qualitative approach and one of the key parts in this research. The size of the Focus group was twelve (12) people an ideal size according to American Statistical Association (1997).

3.8 Data Analysis

The data collected for this study was qualitative and quantitative in nature. The qualitative data was analysed through the Statistical Package for Social Sciences (SPSS) 16.0 for window and complimented by Microsoft Excel particularly to help enhance the graphical presentation of results, descriptive statistics such as frequencies percentages, means and standard deviation.

Matrix method was used to analyze the qualitative data to support the findings. Matrix is a form which systematically recorded features of particular instances that qualitative data analyst need to examine (Daniel et al., 2010). Analysis was therefore in the following steps:

1. Responses of the respondents was carefully selected.
2. Meaningful statements coded.
3. It was later summarized into categories of matrixes.
4. It was finally encoded into computer using Excel for data presentation on tables and graphs.

CHAPTER FOUR: PRESENTATION, ANALYSIS AND DISCUSSION OF DATA

4.1 Introduction

The chapter presents the data collected, the analysis carried out and the discussion of the results. The analysis is presented in sections. The first section presents the frequency and percentage distribution of bio data respondents and nominal questions as responded by respondents. The second section presents the answers to the research questions using descriptive parameters of mean scores, standard deviation and standard errors. The third section presents the testing and interpretation of six null hypotheses using parametric statistical techniques of Analysis of Variance statistics. All hypotheses were tested at 0.05 alpha level of significance. The major findings are then revealed before discussion of the major findings.

4.2: Bio-data of Respondents

All the responses of the respondents from Kaduna, Kano and Sokoto to the research questions.

Table 2: Bio-data of respondents

S/N	Bio-data	Category	Frequency	Percentage	Total
1	States	Kano	200	52.1	384 (100)
		Kaduna	122	31.8	384 (100)
		Sokoto	62	16.1	384 (100)
2	Status	Mallams	242	63.02	384 (100)
		Community Leaders	37	9.63	384 (100)
		Almajirai	85	22.1	384 (100)
		Government Officials	20	5.2	384 (100)
2	Gender	Male	278	72.4	384 (100)
		Female	106	27.6	384 (100)
3	Level of Education	Allo school teacher only	22	5.7	384 (100)
		Allo/islamiyya school	26	6.8	384 (100)

	teacher			
	Primary school certificate	16	4.2	384 (100)
	Secondary school certificate	91	23.7	384 (100)
	Diploma	19	4.9	384 (100)
	NCE	165	42.9	384 (100)
	Degree	17	4.4	384 (100)
	Masters	16	4.2	384 (100)
	Ph.D	12	3.1	384 (100)
4	Age			
	25-35years	258	67.2	384 (100)
	36-45years	90	23.4	384 (100)
	46-55years	33	8.6	384 (100)
	56-65years	3	0.8	384 (100)

On the states of the respondents, 200 representing (52.1%) are from Kano, 122 representing (31.8%) are from Kaduna, while 62 representing (16.1%) are from Sokoto. Based on status of the respondents, 242 representing (63.02%) are Mallams, 37 representing (9.63%) are Community Leaders, 85 representing (22.1%) are Almajirai and 20 representing (5.2%) are Government Officials. On the gender, the table showed that 278 respondents, representing (72.4%) are male and 106 representing (27.6%) are females.

The level of education of the respondents in table 2 shows that, 22 people representing (5.7%) of the respondents are Allo school teacher only. 26 people representing (6.8%) are Allo/islamiyya school teacher, 16 people representing (4.2%) had Primary school certificate, 91 people representing (23.7%) had Secondary school certificate, 19 people representing (4.9%) had diploma, 165 people representing (42.9%) had NCE, 17 people representing (4.4%) had degree, 16 people representing (4.2%) had Masters' while 12 people representing (3.1%) of the respondents had Ph.D.

On the age of the respondents, the table 2 shows that 258 respondents, representing (67.2%) are within 25-35years of age, 90 respondents, representing (23.4%) are within

36-45years of age, 33 respondents, representing (8.6%) are within 46-55years of age, 3 respondents, representing (0.8%) are within 56-65years of age.

4.3 Analysis by Category of Respondents

This section presents the responses of the different categories of respondents on some questions that were not part of the research questions. The results are presented in frequencies and percentages.

4.3.1 Responses of *Almajiris*

This sub-section provides analysis of the data collected on questions four to eight of the *Almajiris*' questionnaires that provide relevant information in this study. The results are presented in frequencies and percentages.

Q4. Do you consider begging by the *Almajiris* to have constituted a problem to the society?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.05.

Table 4.05 Frequencies and Percentages on begging as a problem to the society

Option	Frequency	Percent
Strongly Agree	25	14.12
Agree	40	22.6
Strongly Disagree	21	11.86
Disagree	56	31.64
Undecided	35	19.77
Total	177	100

Table 4.05 presents the results analysis of *Almajiri*'s opinion on whether begging by the *Almajiris* constitute a problem to the society. The results show that 56 (31.64%) and 21 (11.86%) of the *Almajiris* disagree and strongly disagree with the statement that begging

by the Almajiris constitute a problem to the society. While 40 (22.6%) and 25 (14.12%) agree and strongly agree with the statement. A frequency of 35 (19.77%) of the Almajiris were indecisive about the statement. Generally, over one-half of the Almajiris 77 (42.50%) who expressed their opinion disagreed with the statement that begging by the Almajiris constitute a problem to the society.

Q5. Who is responsible for providing maintenance to *Almajiris*?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.06.

Table 4.06 Frequencies and Percentages on providing maintenance for *Almajiris*

Persons responsible for maintenance	Frequency	Percent
Parents	21	41.18
Government	5	9.8
Community	17	33.33
Malams	8	15.69
Total	51	100

Table 4.06 presents the responses on who should have the obligation of providing maintenance for Almajiris. The responses show that 21 (41.18%) of the Almajiris chose parents as the ones who should have the obligation of providing maintenance for Almajiris. The government was chosen by 5 (9.8%) of the Almajiris, 17 (33.33%) chose Community, and 8 (15.69%) prefer Malams. Therefore, majority of the Almajiris 41.18% were of the view that parents should have the obligation of providing maintenance for Almajiris.

Q6. Which of the following do you consider as a common problem with *Almajiris*?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.07.

Table 4.07 Frequencies and Percentages on common problems with begging

Problem	Frequency	Percent
Social vices	49	57.65
Nuisance	16	18.82
Dependency.	8	9.41
Lack of adequate time for their study	7	8.24
Disgraceful	4	4.71
Hazardous	0	0
All of the above.	0	0
None of the above.	1	1.18
Others, please specify	0	0
Total	85	100

Table 4.07 presents the common problems with begging among the *Almajiris* in the society. Over one-half of the *Almajiris* 48 (57.65%) considered begging as a social vice. While 16(18.82%) take it to be a nuisance to the society. Only 8 (9.41%) considered it as an act of dependency. To some, 7 (8.24%) they consider lack of adequate time for their study as their major problem. It is disgraceful according to 4 (4.71%) of the *Almajiris* to engage in begging. While 0 (0%) take it to be hazardous, and 1 (1.18%) did not consider any of the aforementioned as a problem with begging. Generally, the *Almajiris* considered begging as a social vice to the society.

Q7. Which of the following do you consider as common problems of *Almajiri* schools?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.08.

Table 4.08 Frequencies and Percentages on common problems of *Almajiri* school

Problem	Frequency	Percent
Poor feeding / clothing / accommodation	31	36.9
Deprivation	26	30.95
Dehumanization	6	7.14
Un-conducive learning situation	15	17.86
Tarnish the reputation of Islam / Muslims	5	5.95
Improper Islamic learning	1	1.19
All of the above	0	0
None of the above	0	0
Others, please specify	0	0
Total	84	100

In Table 4.08 the responses on common problem of *Almajiri* schools were presented. The *Almajiris* that chose poor feeding/clothing/accommodation as a problem of *Almajiri* schools were 31 (36.9%) out of 84 who responded to the question. To some of the *Almajiris*, 26 (30.95%) they considered deprivation as a major problem. While 6 (7.14%); 15 (17.86%); 5 (5.95%) and 1 (1.19%) selected; dehumanization, un-conducive learning situation, tarnish the reputation of Islam/Muslim, and improper Islamic learning respectively. This shows that majority of the *Almajiris* were of the opinion that poor feeding/clothing/accommodation as a major problem of *Almajiri* schools.

Q8. Do you consider learning both Qur’anic and western education simultaneously without a conflict?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.09.

Table 4.09 Frequencies and Percentages on learning both Qur’anic and western education simultaneously

Option	N	Percent
Strongly Agree	0	0
Agree	16	15.09
Strongly Disagree	24	22.64
Disagree	30	28.31
Undecided	36	33.96
Total	106	100

Table 4.09 presents the data on how the Almajiris consider learning both Qur’anic and western education simultaneously has no conflict. None of the respondents 0(0%) strongly agreed with the statement. Only 16 (15.09%) agreed that learning both Qur’anic and western education simultaneously has no conflict. From the number who responded to this question, 24 (22.64%) and 30 (28.31%) strongly disagreed and disagreed with the question. A greater number 36 (33.96%) of the Almajiris were indifferent. Since 24 (22.64%) and 30 (28.31%) were on the disagreement, it shows that learning both Qur’anic and western education simultaneously has some conflicts.

4.3.2 Responses of Malams

This sub-section provides analysis of the data collected on questions seven to ten of the Malams’ questionnaires that provide relevant information in this study. The results are presented in frequencies and percentages.

Q7. Do you consider begging as a necessity to *Almajiri*?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.10.

Table 4.10 Frequencies and Percentages on begging as a necessity to *Almajiris*

Option	Frequency	Percent
Strongly Agree	10	4.17
Agree	27	11.25
Strongly Disagree	11	4.58
Disagree	117	48.75
Undecided	75	31.25
Total	240	100

Table 4.10 shows the responses of Malams on begging as a necessity to *Almajiris*. The statement was strongly agreed by 10 (4.17%) of the Malams, 27 (11.25%) of them agreed, while 11(4.58%) strongly disagreed with the statement. Over one-half 117 (48.75%) disagreed and 75 (31.25%) were Undecided. This shows that majority of the respondents 11(4.58%) and 117 (48.75%) disagreed that begging is a necessity to *Almajiris*.

Q8. Do you agree that the reformation of *Almajiri's* school will boost Qur'anic learning?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.11.

Table 4.11 Frequencies and Percentages on whether reformation will boost the Quranic learning

Option	Frequency	Percent
Strongly Agree	20	9.09
Agree	61	27.73
Strongly Disagree	26	11.82
Disagree	32	14.55
Undecided	81	36.82
Total	220	100

Table 4.11 presents the data of Malams agreement on whether the reformation will boost Quranic learning. The Malams who strongly agreed were 20 (9.09%) and those who agreed were 61 (27.73%). Also, 26 (11.82%) strongly disagreed and 32 (14.55%) disagreed with the statement, respectively. From the figure, 81 (36.82%) of the respondents were Undecided. Therefore, from the number of Malams who responded to this statement, over one-half 20 (9.09%) and 61 (27.73%) agreed with the statement that the reformation will boost Quranic learning.

Q9. How do you rate the financial assistance from the government to your Qur’anic school?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.12.

Table 4.12 Frequencies and Percentages on financial assistance from the government to Qur’anic school

Rating	Frequency	Percent
Excellent	104	43.7
Very good	71	29.83
Good	16	6.72
Fair	39	16.39
Poor	8	3.36
All of the above	0	0
None of the above	0	0
Undecided	0	0
Total	238	100

Table 4.12 is on Malams rating of the financial assistance from the government to their Qur’anic schools. A good number of the Malams 104(43.7%) rated the assistance as excellent and 71 (29.83%) rated it as very good. Again, 16 (6.72%) and 39 (16.39%) regarded the assistance as good and Fair respectively. Only 8 (3.36%) believe the

assistance is poor. Therefore, majority of the Malams considered the financial assistance from the government to their Qur’anic schools as very good and excellent.

Q10. Which of the following do you consider as a challenge to government in attempt to reform the Qur’anic schools?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.13.

Table 4.13 Frequencies and Percentages on challenges to government in attempt to reform the Qur’anic schools

Challenge	Frequency	Percent
The Malam will not cooperate with them	95	40.95
Many numbers and spread of the Quranic schools	82	35.34
Lack of confidence in the government by parents and Malams	16	6.9
The individual private ownership of the school	31	13.36
Integration of western education into the school	8	3.45
The financial implications	0	0
The religious believes about the school	0	0
All of the above	0	0
None of the above	0	0
Others, please specify	0	0
Total	232	100

Table 4.13 summarises the challenges to government in attempt to reform the Qur’anic schools. About one-half 95 (40.95%) of the Malams were of the view that the Malams will not cooperate with the government policies on reformation. Other Malams 82 (35.34%) had the view that the large number and spread of the Quranic schools is a challenge to the reformation of the Qur’anic schools. On the other hand 16 (6.9%) chose lack of confidence in the government by parents and Malams as a challenge. The individual private ownership of the school according to 31(13.36%) of the respondents serves as a challenge to reformation of the Qur’anic schools. Only 8 (3.45%) of the Malams chose integration of western education into the Quranic schools as challenge to

reformation. None 0 (0%) of the Malams considered the financial implications and the religious believes about the schools as a major challenge to reformation. Therefore, Malams not cooperating with the reformation and large number of Quranic schools spread in our states as major challenges to government in attempt to reform the Qur’anic schools.

4.3.3 Responses of Community Members

This sub-section provides analysis of the data collected on questions seven to ten of the Community Members’ questionnaires that provide relevant information in this study. The results are presented in frequencies and percentages.

Q7. Do you agree that the integration policy of the government will curtail begging among *Almajiri*?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.14.

Table 4.14 Frequencies and Percentages on whether integration policy of the government will curtail *Almajiri* begging

Option	Frequency	Percent
Strongly Agree	0	0
Agree	6	16.67
Strongly Disagree	2	5.56
Disagree	10	27.78
Undecided	18	50
Total	36	100

Table 4.14 shows the results of the data collected on whether the integration policy of the government will curtail *Almajiri* begging. None 0 (0%) of the community members strongly agreed that the integration policy of the government will curtail *Almajiri* begging. But 6 (16.67%) agreed with the statement. Again, 2 (5.56%) and 10 (27.78%) of the community members who participated in the study, respectively, strongly disagreed and disagreed with the statement. Barely one-half of the community members, 18 (50%),

were indecisive about the statement. Therefore, it can be deduced that one-half of the community members have no opinion on whether the integration policy of the government will curtail Almajiri begging.

Q8. If you simply disagree with the motion in question above, which of the following explain your reasons?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.15.

Table 4.15 Frequencies and Percentages on reasons why integration policy of the government will not curtail Almajiri begging

Disagreement	Frequency	Percent
Insincerity of the government	10	27.03
Religious belief about the school	6	16.22
Cultural belief about the school	7	18.92
All of the above	9	24.32
None of the above	1	2.7
Others, please specify	4	10.81
Total	37	100

Table 4.15 presents the reasons provided by the community members on why integration policy of the government will not curtail Almajiri begging. The concept of insincerity of the government was chosen as a reason by 10 (27.03%) of the community members. The religious belief about the school and cultural belief about the school were chosen by 6 (16.22%) and 7 (18.92%) respectively as reasons provided by the community members on why integration policy of the government will not curtail Almajiri begging. The option, all of the above was chosen by 9 (24.32%) community members, while 1(2.7%) chosen the option, none of the above. Only 4 (10.81%) provided other reasons. Therefore, it can be concluded that insincerity of the government, religious belief about the school, and cultural belief about the school are all reasons why integration policy of the government will not curtail Almajiri begging.

Q9. How do you perceive the Almajiri concept?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.16.

Table 4.16 Frequencies and Percentages on perception about Almajirci

Perception	Frequency	Percent
Blessing to society	14	40
Defiling and defecation of place	8	22.86
Nuisance	6	17.14
All of the above	4	11.43
None of the above	2	5.71
Others, specify	1	2.86
Total	35	100

Table 4.16 displays the frequency of community member’s perception on the concept of Almajiri. To some, 14 (40%), the concept of Almajiri is a blessing to the society. And 8 (22.86%) perceive Almajiris as the ones defiling and defecating places. There were 6 (17.14%) of the respondents who considered them as nuisance. The all of the above option was chosen by 4 (11.43%), while none of the above option was preferred by only 2 (5.71%) of the respondents. Other reasons were given by on 1 (2.86) of the respondents. Therefore, almost one-half of the community members perceived the Almajirci concept as a blessing to the society.

Q10. Which of the following do you consider as what was responsible for the problem of *Almajiri*’ school?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.17.

Table 4.17 Frequencies and Percentages on constituent of problem in Almajiri schools

Problem	Frequency	Percent
Negligence of community and government	5	50
Lack of commitment of the parents	4	40
Uncomfortable learning environment	0	0
Improper learning organizations	0	0
All of the above	0	0
None of the above	1	10
Others, please specify	0	0
Total	10	100

Table 4.17 presents data on constituents of problems in Almajiri schools. Exactly 5 (50%) of those who responded to the question regarded negligence of community and government as a major constituents of problems in Almajiri schools. Lack of commitment of the parents was chosen by 4 (40%) of the respondents as a constituents of problems in Almajiri schools. None of the respondents 0 (0%) considered uncomfortable learning environment and improper learning organizations as constituents of problems in Almajiri schools. While only 1(10%) respondent view none of the aforementioned as constituents of problems in Almajiri schools. Therefore, it can be concluded that majority of the community members' perceived negligence of community and government as a major constituents of problems in Almajiri schools.

4.3.4 Responses of Stakeholders

This sub-section provides analysis of the data collected on questions seven to ten of the stakeholders' questionnaires that provide relevant information in this study. The results are presented in frequencies and percentages.

Q7. The reform and integration will succeed in eradicating involvement of Almajiri (teenage) into hard labour, unhygienic condition and social vices

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.18.

Table 4.18 Frequencies and Percentages of the reform and integration on eradicating involvement of Almajiri into hard labour, unhygienic condition and social vices

Option	Frequency	Percent
Strongly Agree	0	0
Agree	0	0
Strongly Disagree	2	10
Disagree	10	50
Undecided	8	40
Total	20	100

Table 4.18 shows the distribution of stakeholders' responses on whether the reform and integration will succeed in eradicating involvement of Almajiri teenage children into hard labour, unhygienic condition and social vices. None 0 (0%) of the stakeholders' strongly agreed or agreed with the statement. But 2 (10%) and 10 (50%) respectively, strongly disagreed and disagreed with the statement. The Undecided option was chosen by 8 (40%) respondents from stakeholders. Therefore, over one-half of the respondents disagreed that the reform and integration will succeed in eradicating involvement of Almajiri teenage children into hard labour, unhygienic condition and social vices.

Q8. Do you agree that the reformation of Almajiri education will have positive impact on Islam and Muslims in your state?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.19.

Table 4.19 Frequencies and Percentages on the reformation of Almajiri education in having positive impact on Islam and Muslims

Option	Frequency	Percent
Strongly Agree	2	14.29
Agree	3	21.43
Strongly Disagree	0	0
Disagree	2	14.29
Undecided	7	50
Total	14	100

Table 4.19 presents a summary of the stakeholders' responses on whether the reformation of Almajiri education will have positive impact on Islam and Muslims. Only 2 (14.29%) and 3 (21.43%) of the stakeholders who responded to this question strongly agreed and agreed that the reformation of Almajiri education will have positive impact on Islam and Muslims. None 0 (0%) of the respondents strongly disagreed, while 2 (14.29%) disagreed with the question. Generally, 7 (50%) of the stakeholders who answered this question were ambivalent on whether the reformation of Almajiri education will have positive impact on Islam and Muslims. Therefore, one-half of the stakeholders who responded to this question were indecisive on whether the reformation of Almajiri education will have positive impact on Islam and Muslims.

Q9. Which of the following do you consider as determinant for the effectiveness of *Almajiri* schools?

This question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.20.

Table 4.20 Frequencies and Percentages on determinant for the effectiveness in *Almajiri* schools

Factor	Frequency	Percent
Planning and supervision	13	65
Monitoring and evaluation	3	15
Regular inspection and supervision	2	10
General Staff Welfare	1	5
Provision of instructional facilities	1	5
Good environmental learning atmosphere	0	0
All of the above	0	0
None of the above	0	0
Others, please specify	0	0
Total	20	100

Table 4.20 shows the summary of stakeholders' responses on the determinants for effectiveness in *Almajiri* schools. More than one-half of the stakeholders, 13 (65%) considered planning and supervision as determinant for effectiveness in *Almajiri* schools. Monitoring and evaluation was considered by 3 (15%), and regular inspection and supervision was considered by 2 (10%) of the respondents. General staff welfare and provision of instructional facilities were considered to be determinant for effectiveness in *Almajiri* schools by only 1 (1%) of the respondents each. None 0 (0%) of the respondents agreed with good environmental learning atmosphere to be determinant for effectiveness in *Almajiri* schools. Therefore, more than 50% of the stakeholders considered planning and supervision as determinant for effectiveness in *Almajiri* schools.

4.4 Answers to the Research Questions

This section presents the analysis conducted to answer the research questions using means, standard deviations, frequencies and percentages as the case may be. There are six major variables that constitute the research questions which include: integration, improving living and learning standard, ownership, reformation and integration, challenges and solutions of *Almajiri* system of education by democratic governments in the North-West Geo-Political zone, Nigeria. Overall means of 0.00-1.49 for undecided; 1.50-2.49 for disagreement; 2.50-3.49 strong disagreement; 3.50-4.49 for agreement; and above 4.50 for strong agreement were used as decision means in order to answer research questions 1, 2 and 3.

Research Question One

How do the respondents support the *integration* of Qur’anic education with Western education?

This research question was answered using frequencies, percentages, means and standard deviations. The result of the analysis is presented in Table 4.20.

Table 4.20 Means and Standard Deviations on the respondents support to the integration of Qur’anic education with Western education

Respondents	SA	A	SD	D	U	Total	Mean	StDev
1 Stakeholders	5	12	6	6	11	40	2.00	1.34
2 Community members	0	12	9	20	20	61	1.65	0.98
3 Almajiris	5	4	9	82	39	139	1.62	0.72
4 Malams	55	88	51	212	83	489	1.36	1.11
Total	65	116	75	320	153	729	1.66	1.04

Table 4.20 presents the opinion of the respondents on the integration of Qur’anic education with Western education in schools in ascending order of magnitude. The Stakeholders had the highest mean of (M=2.00, SD=1.34) followed by Community members and Almajiris who had a mean of (M=1.65, SD=0.98) and (M=1.62, Sd0.72) respectively. The opinion of these three categories of respondents falls within the range of

1.50-2.49 for disagreement. While the mean for the Malams' was (M=1.36, SD=1.11) which is within the range of 0.00-1.49 for ambivalent decision. Since the overall mean of 1.66 falls within the range of 1.50-2.49 for disagreement, it means the respondents were not in support of the integration of Qur'anic education with Western education. Therefore, the government should not integrate Qur'anic and Western education in schools.

Research Question Two

How do the respondents agree that the reformation will *improve the living and learning standard* of the Almajiris and their Malams?

This research question was answered using frequencies, percentages, means and standard deviations. The result of the analysis is presented in Table 4.21.

Table 4.21 Means and Standard Deviations on how the reformation will improve the living and learning standard of the Almajiris and their Malams

Respondents	SA	A	SD	D	U	Total	Mean	StDev
1 Malams	125	164	69	148	78	584	2.41	1.37
2 Community Members	0	20	18	34	9	81	2.19	0.97
3 Almajiris	15	12	9	86	33	155	1.80	0.93
4 Stakeholders	0	12	0	12	11	35	1.75	1.07
Total	140	208	96	280	131	855	2.04	1.09

Table 4.21 presents the results of how the reformation will improve the living and learning standard of the Almajiris and their Malams in ascending order of magnitude. The means of (M=2.41, SD=1.37); (M=2.19, SD=0.97); (M=1.80, SD=0.93) and (M=1.75, SD=1.07) were obtained for the Malams, Community members, Almajiris and Stakeholders respectively. All the means falls within the range of 1.50-2.49 for disagreement. That is, the whole categories of respondents disagreed with the statement that the reformation will improve the living and learning standard of the Almajiris and their Malams. Since the overall mean of 2.04 equally falls within the range of 1.50-2.49,

it means that the whole categories of respondents disagreed with the statement that the reformation will improve the living and learning standard of the Almajiris and their Malams. Therefore, the reformation will not improve the living and learning standard of the Almajiris and their Malams.

Research Question Three

How do the respondents agree that the government should entirely take ownership of the Qur’anic Schools?

This research question was answered using frequencies, percentages, means and standard deviations. The result of the analysis is presented in Table 4.22.

Table 4.22 Means and Standard Deviations on if the government should entirely take ownership of the Qur’anic Schools

id	Respondents	SA	A	SD	D	U	total	Mean	StDev
1	Community members	10	28	9	24	13	84	2.27	1.28
2	Stakeholders	0	4	0	18	10	32	1.60	0.75
3	Malams	50	108	33	33	101	325	1.34	1.15
4	Almajiris	10	20	15	15	40	100	1.16	0.97
	Total	70	160	57	90	164	541	1.59	1.04

In Table 4.22, the results of the respondents’ opinion on whether the government should entirely take ownership of the Qur’anic Schools were presented in ascending order of magnitude. The Community members and Stakeholders had means of (M=2.27, SD=1.28) and (M=1.60, SD=0.75) respectively. Though there means were higher than the means of the other categories, the means falls within the range of 1.50-2.49 for the disagreement. Therefore, both the Community members and Stakeholders disagreed with the statement that the government should entirely take ownership of the Qur’anic Schools. While the means for the Malams and Almajiris were (M=1.34, SD=1.15) and (M=1.16, SD=0.97) respectively. The means for these categories falls within the

undecided range of 0.00-1.49. That is, the Malams and Almajiris were indifferent on whether the government should entirely take ownership of the Qur'anic Schools. Since the overall mean of 1.59 falls within the range of 1.50-2.49, it means the entire respondents disagreed with the statement that the government should entirely take ownership of the Qur'anic Schools. Therefore, the government should not entirely take ownership of the Qur'anic Schools.

Research Question Four

How do the respondents rate *the reformation and integration of Almajiri education by the government in your state?*

This research question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.23.

Table 4.23 Frequencies and Percentages on rating the reformation and integration of Almajiri education by the government

Rating	Frequency	Respondents			Total
		Community members	Stakeholders	Malams	
Excellent	N	4	0	0	4
	%	10.81	0	0	1.37
Very Good	N	8	0	0	8
	%	21.62	0	0	2.74
Good	N	7	0	4	11
	%	18.92	0	1.7	3.77
Fair	N	3	6	56	65
	%	8.11	30	23.83	22.26
Poor	N	6	2	29	37
	%	16.22	10	12.34	12.67
All of the Above	N	3	3	85	91
	%	8.11	15	36.17	31.16
Others	N	6	9	61	76
	%	16.22	45	25.96	26.03
Total	N	37	20	235	292
	%	100	100	100	100

Table 4.23 shows the respondents rating on the reformation and integration of Almajiri education by the government. The 4 (10.81%) community members who responded to the question rated the reformation and integration as excellent, while none 0(0%) of the stakeholders and Malams considered it as excellent. Again, 8 (21.62%) of the community members, 0(0%) of stakeholders and Malams respectively rated reformation and integration as very good. For the reformation and integration being good, 7 (18.92%) of the community members and 4 (1.7%) of the Malams made that choice, while 0(0%) of the stakeholders considered it as good. The reformation and integration of Almajiri education was considered as Fair by 3 (8.11%), 6 (30%) and 56 (23.83%) of the community members, stakeholders, and Malams respectively. On the other hand, the reformation and integration was considered as Poor by 6 (16.22%), 2 (10%) and 29 (12.34%) of the community members, stakeholders, and Malams in that order. The option for all of the above was regarded by 3 (8.11%), 3 (15%), and 85 (36.17%) of the community members, stakeholders and Malams accordingly. Therefore, the whole respondents were of the view that the reformation and integration of Almajiri education by the government as poor.

Research Question Five

What are the *challenges* to smooth execution of Almajiri reform programmes?

This research question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.23.

Table 4.23 Frequencies and Percentages on the challenges to smooth execution of Almajiri reform programmes

S/N	Statement	Community Members		Stakeholders		Malams	
		N	%	N	%	N	%
1	Lack of sincere commitment of the government	18	48.65	12	60	71	42.51
2	Lack of awareness about the policy of the government	11	29.73	4	20	33	19.76
3	Improper placement and attention to Malams	1	2.7	2	10	38	22.75
4	The religious believes about the school	5	13.51	2	10	13	7.78
5	All of the above	2	5.41	0	0	8	4.79
6	None of the above	0	0	0	0	0	0
7	Others, please specify	0	0	0	0	4	2.4
	Total	37	100	20	100	167	100

Table 4.23 shows the frequency of the challenges to smooth execution of Almajiri reform programmes. Lack of sincere commitment of the government was chosen by 18 (48.65%), 12 (60%), and 71 (42.51%) of the community members, stakeholders and Malams respectively. Lack of awareness about the policy of the government was preferred by 11 (29.73%), 4 (20%), and 33 (19.76%) of the community members, stakeholders, and Malams correspondingly. Only 1 (2.7%) of the community members, 2 (10%) of the stakeholders, and 38 (22.75%) of the Malams have the opinion that improper placement and attention to Malams is a major challenge to smooth execution of Almajiri reform programmes. The religious believes about the school was considered as a

challenge by 5 (13.51%), 2 (10%), and 13 (7.78%) of the community members, stakeholders, and Malams in that order. The other three options of all of the above, none of the above and others were rarely selected by the respondent. Therefore, lack of sincere commitment of the government was considered by the respondents as the most pronounce challenge to smooth execution of Almajiri reform programmes.

Research Question Six

What are the *solutions* to the problems facing Almajiri schools?

This research question was answered using frequencies and percentages. The result of the analysis is presented in Table 4.24.

Table 4.24 Frequencies and Percentages on the solutions to the problems facing Almajiri schools

S/N	Statement	Community members		Stakeholders		Malams	
		N	%	N	%	N	%
1	Parents should provide maintenance to their children	3	14.29	4	50	70	49.65
2	State government to provide assistance to Almajiri schools	5	23.81	1	12.5	29	20.57
3	The Malams should be trained and provided with monthly salary by the government	5	23.81	2	25	14	9.93
4	Parents should pay school fees for their children	1	4.76	1	12.5	19	13.48
5	All of the above	5	23.81	0	0	7	4.96
6	None of the above	1	4.76	0	0	0	0
7	Others, please specify	1	4.76	0	0	2	1.42
	Total	21	100	8	100	141	100

Table 4.24 shows the responses on the solutions to the problems facing Almajiri schools.

On the statement that says parents should provide maintenance to their children, 3 (14.29%) of the community members; 4 (50%) of the stakeholders; and 70 (49.65%) of the Malams prefer this option. Again, 5 (23.81%) of the community members; 1 (12.5%)

of the stakeholders; and Malams 29 (20.57%) chose the option that the state government should provide assistance to Almajiri schools. When the responses on the Malams should be trained and provided with monthly salary by the government were analysed, 5 (23.81%) of the community members, 2 (25%) of the stakeholders, and 14 (9.93%) of the Malams were in support of the statement. On the other hand, 1 (4.76%) of the stakeholders, 1 (12.5%) of the community members, and 19 (13.48%) of the Malams chose the option that parents should pay school fees for their children. While 5(23.81%) of the community members, 0 (0%) of the stakeholders, and 7 (4.96%) of the Malams chose the option for all of the above. The option for none of the above was chosen by 1 (4.76%) of the community members, and 0 (0%) of the stakeholders and Malams. Other solutions were provided by 1 (4.76%) community member, none 0(0%) of the stakeholders and 2 (1.42%) of the Malams. Therefore, the best solution to the problems facing Almajiri schools is that the parents should provide maintenance to their children.

4.5 Summary of Major Findings

Based on the responses of the respondents and the analysis of the research questions of the study the following are the major findings of the study.

1. The respondents reject intergration of Qur'anic education with Western educaton.
2. The reformation will not improve the living and learning standard of the Almajiris and their Malams.
3. The findings of this study revealed that government should not take over ownership of the almajiri education at all.
4. The whole respondents were of the view that the reformation and integration of Almajiri education by the government as poor.

5. Lack of sincere commitment of the government was considered by the respondents as the most pronounced challenge to smooth execution of Almajiri reform programmes.

4.6 Discussion of the Findings

This study was aimed at assessing the Almajiri System of Islamic Education by Democratic Governments in the North West Geo-Political Zone of Nigeria From 2002-2012. Its objectives were to assess the followings: to examine the emergence, development and significance of *Qur'anic* schools in the promotion of knowledge in North-West; evaluate the implications of begging among the *Almajiri*; carefully study the challenges facing the reforms and development of the *Almajiri* schools; examine the significance or otherwise of the reforms and integration of *Almajiri* education; assess the various government policies on the educational system of *Al-majiri* and to proffer solutions to the said challenges and problems facing the system of *Almajiri* education.

In assessing the Repositioning of Almajiri System of Education by Democratic Governments in the North-West Geo-Political Zone of Nigeria From 2002-2012, the following observations were made. Table 3, shows items 1-8 on the Opinions of Almajiris on the Assessment of the Repositioning of Almajiri System of Education by Democratic Government in the North – West Geo-Political Zone of Nigeria from 2002-2012. Item 1 shows that the level of government in the states in trying to reform and integrate Qur'anic and Western education was very poor with the mean score of the respondents of 1.7765. It has also disagreed with the grand mean score of 1.8235 in item 2 that there was low reform in improving the living condition of the Almajiris in the state. Item 3 shows that the disagreement with the grand means score of 1.6353 on whether there was support in the integration of Qur'anic and Western education in the area is among the challenges of

Qur'anic education. In item 4, it also shows disagreement with the opinions of the respondents with the mean score of 2.0824 on whether they consider that begging by the Almajiris constitute a problem to the society. The mean score of 2.3294 in item 5 shows that whether considering learning both Qur'anic and western education simultaneously has no conflict was disagree by their opinions. It was agreed by the opinions of the respondent with grand mean of 3.6000 in item 6 that Poor feeding clothing accommodation, un-conducive learning situation and improper Islamic learning were consider to be a common problem of Almajiri school. Items 7 and 8 were all disagree with their reason that parents community leaders and mallams consider has nothing to do with the obligation of providing maintenance for *Almajiris* with their grand mean scores in item 7 (1.800) and item 8 (1.8824) respectively.

Table 4, shows items 1-10 on the Opinions of Mallams on the Assessment of the Repositioning of Almajiri System of Education by Democratic Government in the North – West Geo-Political Zone of Nigeria from 2002-2012. Item 1 shows the disagreement among the respondents on the reformation and participation of the government in Quranic School with the mean score of the respondents of 1.9504. It has also disagreed with the grand mean score of 2.0207 in item 2 towards support on the integration of Qur'anic education with Western education by the government in the area. Item 3 show disagreement with financial assistance from the government to the Qur'anic school in the state with the grand means score of 2.0661. In item 4, it also shows disagreement from the opinions of the respondents with the mean score of 2.4132 on whether the reformation by the government improved the living condition of the Almajiris and their Mallams. The mean score of 2.9216 in item 5 show whether they consider begging as a necessity to Almajiris. It was disagreed by the opinions of the respondents with grand mean of 2.0248

in item 6. Items 7, 8, 9 and 10 all disagreed with their reason on rate the participation and contribution of the government in your Quranic school were very poor, Lack of support from the parents were considered as challenge to the Quranic school, government partnership with the proprietors of the school and among others were considered as a solution to the problems facing *Almajiri* schools with their grand mean scores in item 7 (2.3223), item 8 (1.9463), item 9 (1.5331) and item 10 (1.2190) respectively.

Table 5, shows items 1-10 on the Opinions of Community Members on the Assessment of the Repositioning of *Almajiri* System of Education by Democratic Governments in the North – West Geo-Political Zone of Nigeria from 2002-2012. Item 1 show that the rate of the reformation and integration of *Almajiri* education by the government in your states were very poor with the grand mean score of the respondents of 1.76. It was also disagreed with the grand mean score of 1.99 in item 2 that there was low integration of Qur’anic education with Western education. Item 3 show the disagreement with the grand means score of 1.97 on whether reformation improves the living and learning standard of the *Almajiris* and their *Mallams* in the area. In item 4, it also disagreed from the opinions of the respondents with the mean score of 2.35 on whether integration policy of the government will curtail *Almajiri* begging. The mean score of 3.24 in item 5 show that government should entirely take over Quranic school. Items 6, 7, 8, 9 and 10 were all disagreed with their reason perceptions, solution to the problems facing *Almajiri* schools and constituent problem in *Almajiri* schools that there was lack of commitment of the parents, *mallams* should be trained and provided with monthly salary by the government and Religious and cultural belief about the school with their grand mean scores in item 6 (2.01), item 7 (2.43), item 8 (2.02), item 9 (1.45) and item 10 (1.02) respectively.

Table 6, shows items 1-9 on the Opinions of Government Officials on the Assessment of the Repositioning of Almajiri System of Education by Democratic Government in the North – West Geo-Political Zone of Nigeria from 2002-2012. Item 1 show that the reform and integration of Almajiri education will enable the state to achieve education for all (EFA) and sustainable development goal with the grand mean score of the respondents of 1.76. It also disagreed with the grand mean score of 4.00. Item 2 shows that proper reform and integration will succeed in eradicating involvement of Almajiri teenage children into hard labour, unhygienic condition and social vices with mean score of 3.00. Item 3 was agreed by the respondents that the integration improves the living condition of Almajiris and their Mallams in the state with the grand means score of 4.00. In item 4, it also agrees with the opinions of the respondents with the mean score of 5.00 on whether curriculum and syllabus in the government schools would be relevant in Almajiri School. The mean score of 3.52 in item 5 show that reformation of Almajiri education have positive impact on Islam and Muslims within the state. Items 6, 7, 8, and 9 all show the opinions of the respondents agreed with their reason, perceptions, and rate the performance of the reform and integration of Qur’anic and Western education very high, lack of cooperation and assistance from communities, regular inspection and supervision, and lack of adequate knowledge about the programme were considered as a challenge to smooth execution of Almajiri reform programmes in the state with their grand mean scores in item 6 (4.00), item 7 (4.00), item 8 (5.00), and item 9 (3.511) respectively.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This study has focused on the Assessing the *Almajiri* System of Islamic Education by Democratic Governments in the North-West Geo-Political Zone of Nigeria From 2002-2012. This chapter was discussed under the following headings:

- Summary;
- Conclusion; and
- Recommendations

5.2 Summary

The first chapter sets the tone and direction for the study. It introduced the background to the study and described the problems the research investigated. Six objectives and research questions were set to guide the researcher. This study was aimed at Assessing the Repositioning of *Almajiri* System of Education by Democratic Governments in the North-West Geo-Political Zone of Nigeria From 2002-2012. Its objectives were to assess the followings: to examine the emergence, development and significance of *Qur'anic* schools in the promotion of knowledge in North-West: evaluate the implications of begging among the *Almajiri*; carefully study the challenges facing the reforms and development of the *Almajiri*; schools, examine the significance or otherwise of the reforms and integration of *Almajiri*; education; assess the various government policies on educational system of *Al-majiri*; and to proffer solutions to the said challenges and problems facing the system of *Almajiri*; education. Chapter two dealt with review of related literature where all the major variables were critically reviewed and analyzed and finally, the empirical studies were also reviewed.

Research methodology is covered in chapter three. The target populations of this study consist of *Almajiri* Schools, Local Governments' Administrators and community leaders in six Local Government Areas in the three selected states of north – west geopolitical zone of Nigeria. A sample size of three hundred and eighty four (384) was recommended for a population of 6000 and above (Appendix.1). Therefore 384 were adopted as the sample size for this study. A questionnaire titled “Questionnaire for the Assessment of the Repositioning of *Almajiri* System of Education by Democratic Governments.” containing 37 items was deployed to collect data for the study. The instrument was validated by lecturers in the Department of Arts and Social Science Education of Ahmadu Bello University Zaria, a pilot study was carried out before it was finally deployed to the field with reliability coefficient of 0.79 at 0.05 level of significant.

The data gathered were analyzed using Frequency and Percentages. Findings among others in the study show that: There was ineffective reform and implementation to support the integration of Qur'anic and Western education to improve the living condition of the *Almajiris* within the states. Also, lack of adequate time for their study was considered to be a common problem of *Almajiri* school. There was low reformation by the government towards improvement of the living condition of *Almajiris* and their *Mallams* in the state. Lack of confidence in the govt by parents and *Mallams* was also considered as a challenge to government in attempt to reform the Qur'anic schools in the area; Negligence of community members and uncomfortable learning environment were considered as constituent problems in *Almajiri* schools; and Regular inspection and supervision, Monitoring and evaluation by the government officials were considered as the determinants for effectiveness in *Almajiri* schools. Also, the rate of government

officials' performance towards reform and integration of Qur'anic and Western education in the states was considered very good.

5.3 Conclusion

In view of the data collected and presented in a table format, the following conclusions were made that;

1. Emergence, development, and significance of *Qur'anic* schools have been taken good measure in reducing begging by the *Almajiris* in North-West Zone, Nigeria.
2. Poor feeding / clothing / accommodation were considered to be common problems in evaluating the implications of begging among the *Almajiri* in the Zone.
3. Lacks of support from the parents and nonchalant attitude of the community to the school were considered as challenges to Quranic Schools.
4. It was also concluded that, there was good rate of performance of the reform and integration of Qur'anic and Western education in the state.
5. Proper policy on reform and integration of *Almajiri* education enable the states to achieve education for all (EFA) and sustainable development goal in the Zone. Also, curriculum and syllabus in the government schools were also considered relevant in *Almajiri* schools.
6. Good environmental learning atmosphere, regular inspection and supervision among others were the proffered solutions to the said challenges and problems facing the system of *Almajiri* education in North-West Zone, Nigeria.

5.4 Recommendations

In respect of the findings from this study, it was recommended that:

1. There should be emergence development measure and significance of Qur'anic schools in the promotion of knowledge to improve the living condition of the Almajirisin North-West Zone;
2. Government should try as much as possible to reform and integrate Qur'anic and Western education in order to curb to begging among the *Almajiri in the states*;
3. There should be effective support from the parents, stakeholders, Mallams and government officials to minimize the challenges facing the Quranic Schools;
4. There should be good rate of performance of the reform and integration of Qur'anic and Western education for *Almajiri in the states*;
5. There should effective policy on reform and integration of Almajiri education in enabling the states to achieve achieved education for all (EFA) and sustainable development goal in the Zone. Also, curriculum and syllabus in the government schools should be considered relevant in *Almajiri* schools; and
6. Regular inspection and supervision should be effectively carried out by the stakeholders and government to curb the challenges and problems facing the system of *Almajiri* education in North-West Zone, Nigeria.

5.5 Suggestions for Further Studies

1. This study was restricted to Assessment of repositioning of Almajiri system of education by democratic governments in the North-West Geo-Political Zone of Nigeria;
2. There is need to carry out the research work in other parts of the country to establish a wider Assessment of repositioning of *Almajiri* system of education by democratic governments in the North-West Geo-Political zones of Nigeria, thus giving authenticity or otherwise, to the findings of this study; and
3. There is need also to critically examine each of the six objectives at all major Zones in the country to ascertain the efficacy of the *Almajiri* system of education and ultimately the achievement of educational goals.

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The total population of Sokoto State according to 2006 census is 3,702,676 with 1,863,713 Males and 1,838,963 females.

The total population of the state according to 2006 census is 4,361,002 with 2,198,076 males And 2,162,926 females.

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APPENDIX I

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION
(ISLAMIC STUDIES SECTION), FACULTY OF EDUCATION,
AHMADU BELLO UNIVERSITY, ZARIA**

QUESTIONNAIRE FOR ALMAJIRIS

Dear Sir/Mal/Sheikh/Dr./Prof.

I am a Postgraduate Student (Ph.D) with Ahmadu Bello University, Zaria as seen in the above address.

The attached questionnaire is designed to examine the “Assessment of the Repositioning of Almajiri System of Education by Democratic Government in the North – West Geo-Political Zone of Nigeria from 2002-2012.

The questionnaire is prepared to solicit for your support in responding to the respective questions. Your responses will be treated with high degree of confidentiality. If you have any question as regard to the content of the questionnaire, please do not hesitate to contact me through the following number: 08039246149.

Yours Sincerely,

Tijjani Ibrahim

SECTION A: BIO-DATA

Instruction: Please tick (√) in the space provided for the option which best represent your position in this section.

- 1. State:** Kaduna () Kano () Sokoto ()
- 2. Age:** 10 - 20 years () 21 - 25 years () 26 - 30 years ()
- 3. Sex:** Male () Female ()
- 4. Level of Education:** Allo School only ()
Allo and Islamiyya School ()
Allo and Ilimi School ()
Allo and Western Education ()

SECTION B: QUESTION

Please tick (√) where necessary and fill in the blank space accordingly.

1. The government in your state is trying to reform and integrate Qur’anic and Western education:
- a. Strongly Agree ()
 - b. Agree ()
 - c. Strongly Disagree ()
 - d. Disagree ()
 - e. Undecided ()
2. The reform will improve the living condition of the Almajiris
- a. Strongly Agree ()
 - b. Agree ()
 - c. Strongly Disagree ()

- d. Disagree ()
- e. Undecided ()
3. Do you support the integration of Qur'anic and Western education?
- a. Strongly Agree ()
- b. Agree ()
- c. Strongly Disagree ()
- d. Disagree ()
- e. Undecided ()
4. Do you consider begging by the Almajiria to have constituted a problem to the society?
- a. Strongly Agree ()
- b. Agree ()
- c. Strongly Disagree ()
- d. Disagree ()
- e. Undecided ()
5. Who among the following do you consider with the obligation of providing maintenance for *Almajiri*?
- a. Parents ()
- b. Government. ()
- c. Community. ()
- d. Mallams. ()
6. Which of the following do you consider as a common problem with almajiris begging?
- a. Social vices ()
- b. Nuisance ()
- c. Dependency. ()
- d. Lack of adequate time for their study. ()
- e. Disgraceful ()
- f. Hazardous ()
- g. All of the above. ()
- h. None of the above. ()
- i. Others, please
specify_____
-
7. Which of the following do you consider as a common problem of Almajiri school?
- a. Poor feeding / clothing / accommodation ()
- b. Deprivation ()
- c. Dehumanization ()
- d. Un-conducive learning situation ()
- e. Tarnish the reputation of Islam / Muslim ()
- f. Improper Islamic learning ()
- g. All of the above ()
- h. None of the above ()
- i. Others, please
specify_____
-

8. Do you consider learning both Qur'anic and western education simultaneously without a conflict?

- a. Strongly Agree ()
 - b. Agree ()
 - c. Strongly Disagree ()
 - d. Disagree ()
 - e. Undecided ()
 - f. Non-governmental organizations. ()
 - g. All of the above. ()
 - h. None of the above. ()
 - i. Others, please
specify _____
-

APPENDIX II

DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION (ISLAMIC STUDIES SECTION), FACULTY OF EDUCATION, AHMADU BELLO UNIVERSITY, ZARIA

QUESTIONNAIRE FOR THE MALLAMS

Dear Sir/Mal/Sheikh/Dr./Prof.

I am a Postgraduate Student (Ph.D) with Ahmadu Bello University, Zaria as seen in the above address.

The attached questionnaire is designed to examine the “Assessment of the Repositioning of Almajiri System of Education by Democratic Government in the North – West Geo-Political Zone of Nigeria from 2002-2012.

The questionnaire is prepared to solicit for your support in responding to the respective questions. Your responses will be treated with high degree of confidentiality. If you have any question as regard to the content of the questionnaire, please do not hesitate to contact me through the following number: 08039246149.

Yours Sincerely,

Tijjani Ibrahim

SECTION A: BIO-DATA

Instruction: Please tick (√) in the space provided for the option which best represent your position in this section.

- 1. State:** Kaduna () Kano () Sokoto ()
- 2. Age:** 25 - 35 years () 36 - 45 years () 46 - 55 years ()
56 – 65 years () 66 years and above ()
- 3. Sex:** Male () Female ()
- 4. Level of Education:** Allo School teacher only ()
Allo / Islamiyya School teacher ()
Primary School Certificate ()
Secondary School Certificate ()
Diploma ()
NCE ()
Degree ()

SECTION B: QUESTION

Please tick (√) where necessary and fill in the blank space accordingly.

1. In your opinion do you agree with the reformation and participation of the government in Quranic school?
- a. Strongly Agree ()
- b. Agree ()
- c. Strongly Disagree ()
- d. Disagree ()
- e. Undecided ()

2. Do you support the integration of Qur'anic education with Western education by the government?
- Strongly Agree ()
 - Agree ()
 - Strongly Disagree ()
 - Disagree ()
 - Undecided ()
3. Do you agree with financial assistance from the government to your Qur'anic school?
- Strongly Agree ()
 - Agree ()
 - Strongly Disagree ()
 - Disagree ()
 - Undecided ()
4. Do you agree that the reformation by the government will improve the living condition of the Almajiris and their Mallams?
- Strongly Agree ()
 - Agree ()
 - Strongly Disagree ()
 - Disagree ()
 - Undecided ()
5. Do you consider begging as a necessity to Almajiria?
- Strongly Agree ()
 - Agree ()
 - Strongly Disagree ()
 - Disagree ()
 - Undecided ()
6. Do agree that the reformation of almajiri school will boost the Quranic learning?
- Strongly Agree ()
 - Agree ()
 - Strongly Disagree ()
 - Disagree ()
 - Undecided ()
7. How do you rate the participation and contribution of the government to your Quranic school?
- Excellent ()
 - Very good ()
 - Good ()
 - Fair ()
 - Poor ()
 - All of the above ()
 - None of the above ()
 - Undecided ()
8. Which of the following do you consider as challenge to your Quranic school?
- Lack of support from the parents ()
 - Nonchalant attitude of the community to the school ()
 - Government negligence ()

- d. Poor accommodation ()
 - e. Feeding challenges ()
 - f. Lack of learning materials ()
 - g. Indiscipline nature of the students ()
 - h. All of the above ()
 - i. None of the above ()
 - j. Others, please specify_____
-

9. Which of the following do you consider as a challenge to government in attempt to reform the Qur'anic schools?

- a. The mallam will not cooperate with them ()
 - b. Many numbers and spread of the Quranic schools ()
 - c. Lack of confidence in the govt by parents and malams ()
 - d. The individual private ownership of the school ()
 - e. Integration of western education into the school ()
 - f. The financial implications ()
 - g. The religious believes about the school ()
 - h. All of the above ()
 - i. None of the above ()
 - j. Others, please specify_____
-

10. Which of the following do you consider as a solution to the problems facing *Almajiri* schools?

- a. Parents should provide maintenance to their children ()
 - b. State government should fully participate in the affairs of the school ()
 - c. The mallams should be trained and provided with monthly salary by the government ()
 - d. Parents should pay school fees for their children ()
 - e. The community should be made to participate in the running affairs of the school ()
 - f. The government should enter partnership with the proprietors of the school ()
 - g. There should be total proscribing by begging ()
 - h. All of the above ()
 - i. None of the above ()
 - j. Others, please specify_____
-

APPENDIX III

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION
(ISLAMIC STUDIES SECTION), FACULTY OF EDUCATION,
AHMADU BELLO UNIVERSITY, ZARIA**

QUESTIONNAIRE FOR COMMUNITY MEMBERS

Dear Sir/Mal/Sheikh/Dr./Prof.

I am a Postgraduate Student (Ph.D) with Ahmadu Bello University, Zaria as seen in the above address.

The attached questionnaire is designed to examine the “Assessment of the Repositioning of Almajiri System of Education by Democratic Government in the North – West Geo-Political Zone of Nigeria from 2002-2012.

The questionnaire is prepared to solicit for your support in responding to the respective questions. Your responses will be treated with high degree of confidentiality. If you have any question as regard to the content of the questionnaire, please do not hesitate to contact me through the following number: 08039246149.

Yours Sincerely,

Tijjani Ibrahim

SECTION A: BIO-DATA

Instruction: Please tick (√) in the space provided for the option which best represent your position in this section.

- 1. State:** Kaduna () Kano () Sokoto ()
- 2. Age:** 25 - 35 years () 36 - 45 years () 46 - 55 years ()
56 – 65 years () 66 years and above ()
- 3. Sex:** Male () Female ()
- 4. Level of Education:** Allo School teacher only ()
Allo / Islamiyya School teacher ()
Primary School Certificate ()
Secondary School Certificate ()
Diploma ()
NCE ()
Degree ()
Masters ()
Ph.D ()

SECTION B: QUESTION

Please tick (√) where necessary and fill in the blank space accordingly.

1. Do you agree with the integration of Qur’anic education with Western education?
- a. Strongly Agree ()
- b. Agree ()
- c. Strongly Disagree ()
- d. Disagree ()
- e. Undecided ()

2. In your opinion do you agree the reformation will improve the living and learning standard of the Almajiris and their Mallams?

- a. Strongly Agree ()
- b. Agree ()
- c. Strongly Disagree ()
- d. Disagree ()
- e. Undecided ()

3. Do you agree the integration policy of the government will curtail Almajiri begging?

- a. Strongly Agree ()
- b. Agree ()
- c. Strongly Disagree ()
- d. Disagree ()
- e. Undecided ()

4. Do you agree that government should entirely take over Quranic school?

- a. Strongly Agree ()
- b. Agree ()
- c. Strongly Disagree ()
- d. Disagree ()
- e. Undecided ()

5. How do you rate the reformation and integration of Almajiri education by the government in your state?

- a. Excellent ()
- b. Very good ()
- c. Good ()
- d. Fair ()
- e. Poor ()
- f. All of the above ()
- g. Others, please specify_____

6. In your opinion which of the following do you consider as a challenge to smooth execution of Almajiri reform programmes?

- a. Lack of sincere commitment of the government ()
- b. Lack of awareness about the policy of the government ()
- c. Improper placement and attention to malams ()
- d. The religious believes about the school ()
- e. All of the above ()
- f. None of the above ()
- g. Others, please specify_____

7. If you agree or simply disagree which of the following explain your reason.

- a. Insincerity of the government ()
- b. Religious belief about the school ()

- c. Cultural belief about the school ()
 - d. All of the above ()
 - e. None of the above ()
 - f. Others, please specify_____
-

8. In your opinion how do you express your perception about almajiri?

- a. Blessing to society ()
 - b. Defiling and defecation of place ()
 - c. Nuisance ()
 - d. All of the above ()
 - e. None of the above ()
 - f. Others, specify_____
-

9. Which of the following do you consider as a solution to the problems facing Almajiri schools?

- a. Parents should provide maintenance to their children ()
 - b. State government to provide assistance to Almajiri schools ()
 - c. The mallams should be trained and provided with monthly salary by the government ()
 - d. Parents should pay school fees for their children ()
 - e. All of the above ()
 - f. None of the above ()
 - g. Others, please specify_____
-

10. Which of the following do you consider as what was responsible for the problem of Almajiri's school?

- a. Negligence of community and government ()
 - b. Lack of commitment of the parents ()
 - c. Uncomfortable learning environment ()
 - d. Improper learning organizations ()
 - e. All of the above ()
 - f. None of the above ()
 - g. Others, please specify_____
-

APPENDIX IV

DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION (ISLAMIC STUDIES SECTION), EDUCATION, AHMADU BELLO UNIVERSITY, ZARIA

QUESTIONNAIRE FOR STAKE HOLDERS

Dear Sir/Mal/Sheikh/Dr./Prof.

I am a Postgraduate Student (Ph.D) with Ahmadu Bello University, Zaria as seen in the above address.

The attached questionnaire is designed to examine the “Assessment of the Repositioning of Almajiri System of Education by Democratic Government in the North – West Geo-Political Zone of Nigeria from 2002-2012.

The questionnaire is prepared to solicit for your support in responding to the respective questions. Your responses will be treated with high degree of confidentiality. If you have any question as regard to the content of the questionnaire, please do not hesitate to contact me through the following number: 08039246149.

Yours Sincerely,

Tijjani Ibrahim

SECTION A: BIO-DATA

Instruction: Please tick () in the space provided for the option which best represent your position in this section.

- 1. State:** Kaduna () Kano () Sokoto ()
- 2. Age:** 25 - 35 years () 36 - 45 years () 46 - 55 years ()
56 – 65 years () 66 years and above ()
- 3. Sex:** Male () Female ()
- 4. Level of Education:** Primary School Certificate ()
Secondary School Certificate ()
Diploma ()
NCE ()
Degree ()
Masters ()
Ph.D. ()

SECTION B: QUESTION

Please tick () where necessary and fill in the blank space accordingly.

1. The reform and integration of Almajiri education will enable your state to achieve education for all (EFA) and sustainable development goal?

- a. Strongly Agree ()
b. Agree ()
c. Strongly Disagree ()
d. Disagree ()
e. Undecided ()

2. The reform and integration will succeed in eradicating involvement of Almajiri (teenage) into hard labour, unhygienic condition and social vices?

- a. Strongly Agree ()
- b. Agree ()
- c. Strongly Disagree ()
- d. Disagree ()
- e. Undecided ()

3. The integration improves the living condition of Almajiris and their Mallams in your state?

- a. Strongly Agree ()
- b. Agree ()
- c. Strongly Disagree ()
- d. Disagree ()
- e. Undecided ()

4. The curriculum and syllabus in the government schools would be relevant in Almajiri school?

- a. Strongly Agree ()
- b. Agree ()
- c. Strongly Disagree ()
- d. Disagree ()
- e. Undecided ()

5. The reformation of Almajiri education will have positive impact on Islam and Muslims in your state?

- a. Strongly Agree ()
- b. Agree ()
- c. Strongly Disagree ()
- d. Disagree ()
- e. Undecided ()

6. Which of the following do you consider as a challenge to smooth execution of Almajiri reform programmes in your state?

- a. Lack of proper utilization of fund ()
- b. Lack of good welfare for Mallams/Students ()
- c. Lack of adequate knowledge about the programme ()
- d. Poor instructional materials and environment ()
- e. Lack of cooperation and assistance from communities ()
- f. Lack of sincere commitment of the government ()
- g. Lack of standard curriculum ()
- h. All of the above ()
- i. None of the above ()
- j. Others, please specify _____

7. How would you rate the performance of the reform and integration of Qur'anic and Western education in your state?

- a. Excellent ()
 - b. Very good ()
 - c. Good ()
 - d. Fair ()
 - e. Poor ()
 - f. All of the above ()
 - g. None of the above ()
 - h. Others, please specify_____
-

8. Which of the following do you consider as determinant for the effectiveness of Almajiri schools?

- a. Planning and supervision ()
 - b. Monitoring and evaluation ()
 - c. Regular inspection and supervision ()
 - d. Welfarism ()
 - e. Provision of instructional facilities ()
 - f. Good environmental learning atmosphere ()
 - g. All of the above ()
 - h. None of the above ()
 - i. Others, please specify_____
-

9. Which of the following in your view could enhance the performance and integration of Almajiri schools?

- a. Government should be and committed ()
 - b. Special unit in ministry of education for Almajiri schools should be created ()
 - c. Certification and graduation should be stipulated ()
 - d. The school should be left with non-governmental organization ()
 - e. Government should liase with the Malams / community ()
 - f. Awareness and enlightenment should be provided to Malams only ()
 - g. Special educational intervention should include Almajiri schools ()
 - h. All forms of begging should be prohibited ()
 - i. All of the above ()
 - j. None of the above ()
 - k. Others, please specify_____
-

APPENDIX V

TABLE I
Table for Determining Sample Size from a Given Population

<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000	384

Note.—*N* is population size.
S is sample size.

**ASSESSMENT OF ALMAJIRI SYSTEM OF ISLAMIC EDUCATION BY
DEMOCRATIC GOVERNMENTS IN THE NORTH-WEST GEO-POLITICAL
ZONE OF NIGERIA**

BY

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