
Post-colonial Qur^cānic Education in Southern Nigeria

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Abstract

Learning the *Qur^cān* is an ordained worship and a lofty purpose of devotion and divine inspiration for all Muslims. Thus, *Qur^cānic* education in Islam unequivocally derived its origins from the stringent and symbiotic status of religious instructions. This therefore explains the importance of *Qur^cānic* education in any Islamic society. This paper evaluates the Post-colonial historical trends of the *Qur^cānic* education and its contribution to the development of Islamic knowledge in Southern Nigeria. The paper argues that, despite the efforts of Muslim clerics and scholars of the coast lane of Nigeria like Lagos, who had earlier contact with foreigners and traders from the Islamic world, the history of Qur'anic education in Southern Nigeria would be incomplete without the phenomenal efforts of the Ilorin emirate and her scholars, which cement the status of *Qur^cānic* education in the zone. The paper concludes that the status of the *Qur^cānic* education in Southern Nigeria is set for the heights regardless of the socio-cultural challenges and the misconceptions and backwardness attributed to it. It further suggests ways to fortify the development of the *Qur^cānic* education in Southern Nigeria against all withering factors.

Key words: *Qur^cānic* education, religious instructions, Islamic knowledge, Islamic society, Southern Nigeria, Ilorin emirate.

1.0 Introduction

Qur'ānic education has been a fundamental duty upon every Muslim for over 1400 years. Its system has grown from ancient to nomadic as well as modern methods, with varying factors and challenges of multifarious dimensions and magnitudes. The mountainous figure of the *Qur'ānic* knowledge contributed substantially and invaluable to the scientific world of today. Indeed it was the *Qur'ānic* circles in Mosques that transformed to universities and higher citadels which berth the seeds of all educational fields¹. The development of science and sharp distinct philosophy that revived human quest of modern life was through the *Qur'ānic* education which began from the age of revelation, through the medieval era, and up until today².

It is however important to mention that in classical language studies, *Qur'ānic* education is often referred to as Arabic studies. This is because the two are inseparable and they combine to form great spiritual value. Indeed the history of the development of Arabic language through-out history has been as a result of the spread of Islam as well as its *Qur'ānic* educational system³. Hence, the discussion of the values of any tilts spontaneously towards the other. To this, Umar bin al-Khattāb the second Khalifah opined:

نحن قوم أعزنا الله بالإسلام فإن ابتغينا العزة بغير الإسلام أذلنا الله

We (Arabs) are people Allah has honoured with Islam, but whenever we seek greatness in anything antithesis to Islam, Allah will then bring us to degradation⁴.

¹ Gbadamosi T.G.O. *The Growth of Islam Among the Yoruba 1841-1908* (London, Longmans, 1978). P. 76.

See also *Islam- History of Islamic Education, Aims and Objectives of Islamic Education*, on www.education.stateuniversity.com. Accessed on 15th February, 2014.

² Fafunwa, A.B, *History of Education in Nigeria*, London, George Allen & Unwin, 1974. p. 50

³ Ibid p. 55

⁴ Reported by Alhākīm, Muhammad bin Abdullah in *Almustadrak* N0:207 vol. i p.130, Beirut, Dar-al-Kutub al-Ilmiyyah, 1990. The athar narration was classified saḥīḥ on the conditions of Bukhāri and Muslim, by both Alhakim and Ad-Dha'by. This was further corroborated by Al-Albaany in his *Silsilah* No. 51, vol. i p.50

From this it could be established that the vision of the *Qur'ānic* education is not to fill our minds with information about Islam, but rather to teach about being a worthy Muslim and indeed a responsible member of the human community.

Historically, *Qur'ānic* education reached West Africa subcontinent in the eighth century CE. Nevertheless, it was about the 13th century that Islamic faith and education gained fame and acceptance in the various West African kingdoms, such as the Kanem-Bornu and others⁵. According to Fafunwa, the development of writing skills and literature was on the high side due to the achievement of the *Qur'ānic* circles that later spread around the Hausa-lands and across the Niger area⁶. This according to him also witnessed great change and contributions of reformists, scholars and jurists, up till after the arrival of the colonial masters.

Post-colonially however, the blooming reputation of the *Qur'ānic* education in Nigeria continued with vigour, spreading profoundly to the Southern Nigeria. Over the years, the status of *Qur'ānic* education in Southern Nigeria explains the scholastic and religious growth of the Islamic culture and literature amongst the Yoruba speaking Muslims of Nigeria, aiding the progression of scholarship and religiosity to the whole of Nigeria through the avalanche of challenges⁷.

2.0 History of post-colonial *Qur'ānic* Education in Southern Nigeria

In spite of the corrosive effects of the Western civilization on our cultural legacies, the tradition of *Qur'ānic* education in southern Nigeria still remained hesitant and non-withering. The South-Western Nigeria is predominantly occupied by the Yoruba speaking people and it cuts across Ekiti, Lagos, Ogun, Ondo, Osun, Oyo States and most parts of Kwara State. In the 18th century, there were about fourteen major kingdoms in the South Western Part of

⁵ See: Fafunwa A.B, *History of Education in Nigeria*. p.52

⁶ Ibid p.55 See also Ibrahim A.R, "Muslim Educational Reform in South Western Nigeria", in: B.A. Umar et.al (eds): *Muslim Educational Reform Activities in Nigeria*, IIIT (Nigeria), 2005. Available @ <http://unilorin.edu.ng/publications/adebayori/Muslim%20Educational%20reform%20in%20westthern%20Nig.htm>. Accessed 23rd January, 2014.

⁷ Danmole, H.O. *The Spread of Islam in Ilorin Emirate in the 19th century*" NATAIS, Vol. II Dec. 1981, No2 See also N. Levtzion, 'Patterns of Islamization in West Africa', New York and London 1979, p. 209

Nigeria. They included Oyo Kingdom, Ife kingdom, Ekiti, Igbomina, Ijana, Ijebu, Ijesha, Egba, Egbadò, Ketu, Ondo, Owu and Sabe kingdom⁸.

As observed by Adebayo, the history of *Qur'ānic* education in southern Nigeria is as old as the history of Islam in the land⁹. He further asserts that *Qur'ānic* education began spontaneously when converts began questioning about their new faith and its devotion. It became quite impossible to carry out some religious rituals without reading in Arabic. Expediently therefore, the clerics were charged to start teaching the religion to the new converts by teaching them *Qur'ān* and Arabic. This culminated in the establishment of *Qur'ānic* schools in southern Nigeria.

Al-Ilory⁷ submits that Islam made headway into Yoruba land for the first time around the 13th century during the tenure of Mansa Musa of Mali. The nomenclature “Imalé” given to Islam in the south-western Nigeria gives the impression that the religion came from Mali and spread by the *Murābitūn* who were believed to be Malians¹⁰.

Danmole confirms the submission of historians that Islam made its appearance in Yoruba land through the Malian axis because he came across some Muslims in Oke-Imalé Ilorin who claimed that their ancestors came from Mali to settle in the town¹¹. Furthermore, available records show that Islam had been accepted and acknowledged as the religion of the majority of the leading figures in the Bornu Empire during the reign of Mai (king) Idris Alooma (1571–1603). Johnson further argues that Islam came to the Yoruba land towards the close of the 18th century, long before the Jihad of Sheikh ‘Uthman Dan Fodio in 1804. A view that was clearly supported by Fafunwa¹².

Like other regions of West Africa, the *Qur'ānic* School was a small facility, usually attached to a mosque where children learned the *Qur'ān* and the basic duties of every Muslim. These schools were mostly community-based or societal initiative programme situated at the

⁸ See: Ibrahim A.R, *Muslim Educational Reform in South Western Nigeria*, (op.cit).

⁹ Ibid

¹⁰ Fafunwa, A.B (op. cit), p. 58.

¹¹ Danmole, H.O. *The Spread of Islam in Ilorin Emirate in the 19th century*” NATAIS, Vol. II Dec. 1981, No2

¹² See: Lapidus, I.M. *Islam in West Africa*, A History of Islamic Societies, Cambridge University Press, 2002. p. 405; Fafunwa, A.B (op. cit), p. 57

Mosques for the continuous purpose of *Qur'ānic* learning, while in some cases the residences of the *Mu'allim* as well as under tree shades were used as schools¹³. *Qur'ānic* education had been well established before the colonial era in major cities of the southern states of Nigeria like Ibadan, Abeokuta, Ijebu-Ode as well as Lagos, which housed scholars from far and wide with established traditional study circles and *Madāris*. Most of the time the teachers (mallams) were usually from Ilorin¹⁴. The information gathered revealed that the dialectal difference of scholars who settled in Ilorin later reflected in the formation of the *Qur'ānic* schools. Each of the scholars employed his mother tongue to teach the *Qur'ān* in their respective traditional *Qur'ānic* schools¹⁵. Notable among such languages are *Fulfulde*, *Hausa*, *Nupe* and *Yoruba*.

However, during the post-colonial era, precisely after the Nigerian independence in 1960, Southern Nigeria witnessed the influx of many more scholars from the Ilorin emirate spreading and settling in places like Ondo, Ekiti, Oshogbo and Ibadan which was already becoming very reputed with *Qur'ānic* education and its scholars. Amongst these scholars were sheikh Abūbākr bn Al-Qāsim, Sheikh Hārūn as well as Sheikh Murtadhā Abdul Salām. Other scholars included sheikh Sālih bn Abdul Qādir who studied under sheikh Al-Busairi of Ilorin¹⁶. These Scholars were famous for their scholarship which brought about the random spread of *Qur'ānic* education in almost every village and town of the southern states of Nigeria.

Furthermore, it needs to be stressed that ever since the emergence and consolidation of Islam in Ilorin, the *Qur'ānic* schools and its education have since been on the increase. The contribution of scholars to the development of *Qur'ānic* education has made Ilorin to be regarded as a citadel of knowledge and the religious heartbeat of southern Nigeria. Most evidently, the efforts of Sheikh Kamāliddīn Al-Adabiy and Sheikh Ādam Al-Ilory towards the Islamic-cum- Qur'anic scholarship cannot be overemphasized. The duo were scholars of international repute and recipients of international awards in the field of Islamic scholarship, and produced students who were renowned and profound in Quranic scholarship, as well as

¹³ Fafunwa A.B, *History of Education in Nigeria*, (op,cit.) p.59

¹⁴ Ibid p. 57. See also: Opeloye, M.O and Jimoh, S.L, *The Yoruba Muslims of Nigeria and the Glorious Qur'an*, NATAIS journal, vol. 7, Sept. 2004, p.67

¹⁵ Danmole. H.O., *The Spread of Islam in Ilorin Emirate in the 19th century* NATAIS, Vol. II Dec. 1981, No. 2

¹⁶ Fafunwa, A.B. (op. cit.) p. 58

da^ḥwah and academic erudition, locally and internationally¹⁷. Sheikh Kamāliddīn instituted *Ma^ḥahad al-ulūm al^ḥArabiyyah* otherwise known as Adabiyyah School which took her full growth at independence as a result of his exploits and perseverance through the ages as well as *Markaz Al-Ta^ḥlīm al-Araby* of Sheikh Ādam Abdullah Al-Ilori which was officially founded in the year 1952 and grew to its neck-start level at precisely 1960¹⁸. These efforts however chain a connection of *Qur^ḥānic* educational sequence which later created a continuous Islamic academia that southern Nigeria is ever proud of. Some of the beaming intellects of these institutes include Prof Is-hāq Oloyede, Prof. R.D. Abu-Bakre, Late Prof Musa Ajetunmobi, Late Dr H. I. Olagunju, Prof. AGAS Oladosu and Prof. B. O. Yusuf. These are few amongst many who of their disciples who shine the light of the *Qur^ḥānic* education in Southern Nigeria, and beyond¹⁹.

Simultaneously, Ma'ad Al-Arabi Al-Naijiri (i.e. Arabic Institute of Nigeria) founded by Sheikh Murtadhā Abdul Salām took off in Ita-Bale area of Ibadan 1960. Like its counterparts in Ilorin the centre was devoted to promoting *Qur^ḥānic* education and the impartation of Islamic knowledge²⁰. Its products include, Sheikh Abdur-Rashid Hadiyatullah, Professors Abdul Qādir Zubair, Muhibuddin Opeloye, Misbahuddin Rahimson, Isa Ade Bello, Ishāq Lakin Akintola and Abdul Rafiu Omotosho. All of whom are academics of international repute in various Qu'ranic education related disciplines.²¹ Towards the twilight of his life, Sheikh Abdussalam further established another institution – the Institute of Arabic & Islamic Studies based in Olodo, a suburb of the ancient city of Ibadan. The school is affiliated to the Nigerian Premier university, University of Ibadan since 1992. It awards Diploma Certificate in Arabic and Islamic Studies to further promote the *Qur^ḥānic* education in southern Nigeria²². Further still, Sheikh Mūsa Abubakar Akalambi, established Shamsudīn society and

¹⁷ Adebayo R.I and Surājūdīn A.T., *An Appraisal of Sheikh Adam Abdullah Al-Ilori's Educational Philosophy: A Way of Reclaiming the Islamic Identity in Nigeria*, Malaysia, World Journal of Islamic History and Civilization, 2012.p. 190

¹⁸ See Jimoh, L.A.K, : *Ilorin the journey so far*, Ilorin, Atoto Press, 1994, pp.167- 168.

¹⁹ Prof. Abubakre and Prof. Oloyede are Professors of Arabic and Islamics respectively, and former vice-chancellor of Nigerian universities. Prof. Oloyede is currently the Secretary General of the Nigerian Supreme Council for Islamic Affairs, the highest Muslim religious body in the country.

²⁰ Dawood, H.A. *Conceptualization of Roadmap of Qur'anic Education in Nigeria: Tribute to a Pioneer (Sheikh Murtadhā Abdul Salaam)* London, International Journal of Education and Research, 2014.p.12

²¹ *ibid* p.13

²² *ibid*

Shamsudīn Arabic and Islamic school Ilorin, initially as a traditional *Qur'ānic* tutorial class in 1941 and was post-colonially converted to a primary school in 1962²³.

Likewise, Muhyiddin College of Arabic and Islamic studies founded by Sheikh Abdullah Jibril Sahban started as a *Qur'ānic* study centre before growing to a college and further to a higher Islamic education institute, that can today boast of many scholars of *Qur'ānic* and Islamic dexterity internationally. Sheikh Shaban's approach was unique, innovative and indeed worthy of emulation. In all his educational establishments, he successfully combined both Qur'anic and western education side by side, where a student graduates with necessary pre-requisite to proceed straight to any higher institution of learning of his choice, without having the cause of spending extra years for extra-mural classes in GCE exam-oriented coaching centres. Yet, graduates of those institutions are equally competent in the Qur'anic education and all related subjects. This actually provided double opportunity for the products thereof, who usually proceed further in their educational carrier within and outside Nigeria, with relative ease. One of the authors was actually a beneficiary of such an innovative approach as he was simultaneously admitted to read Law in a Federal university and Sharia in another foreign university immediately after graduating from the school²⁴.

Among the new generational centres for Qur'anic education in Southern Nigeria, Sheikh Zakariya College in Ibadan stands out as one of the most proficient and most productive. The proprietor, a Cairo trained Qur'anic expert, is acclaimed for extraordinary skills in the science of "riwayaat", and has also imparted same to a plethora of apprentices.

In the same vein, the efforts of some Southern states committees on Qur'anic memorization deserve mentioning with an accolade. Although with very insignificant support from their respective state governments, as opposed to the situation in the North, these committees have consistently produced participants in the annual National Qur'anic competition. These unassuming participants have brought honour and respect not only to their nonchalant states, but even to the country as a whole. Al-Hafiz Masud Akorede, of blessed memory, was the National champion in the year 2000 competition, and the Nigerian representative at the international competition for that year, held in Makkah, Saudi-Arabia. Interestingly, former

²³ See Jimoh, L.A.K: *Ilorin: The journey so far* (op.cit.), p.169

²⁴ Source: Dr ^cAbdul Razzāq ^cAbdul Majeed Alaro; Senior lecturer, Faculty of law, University of Ilorin, an alumnus of Muhyiddin College, Ilorin. Interviewed between 19th and 23rd October, 2014.

trainees in the centres coordinated by some of these state committees, particular in Kwara state, have recently metamorphosed into a 'League of Qur'anic Memorizers' with a single mandate of further advancing the course of Qur'anic education in the zone. The league now coordinates and trains reciters and memorizers of the Noble Qur'an, taking advantage of modern methods and techniques in so doing²⁵.

It suffices not at this juncture, if mention is not made of *Zumuratul-Muminin* amongst the exploits of the southern Nigeria to enhance *Qur'anic* and Islamic education. *Zumuratul-Muminin* is an Arabic nomenclature which its appellation can be rendered in English as "society of the Believers" otherwise known as the Agbaji traditional *Qur'anic* school or "Makondoro" from the Agbaji quarters. The genesis of the society can be traced to a native of Ilorin; Alhaji Yusuf Adara. (1986-1915)²⁶.

Agbaji is a community in Ilorin West Local Government Area of Kwara State, culturally and traditionally unique. Even though it is a Yoruba-speaking community in the state, like other communities in the South-West, the community has sets of values that distinguished it from even the nearest communities. Agbaji is noted for its strict adherence to Islamic lifestyle, the practise and recitation of the *Qur'an*. The community's mosque was said to be formerly a market ground but was converted to a Mosque to avoid distractions and deviations. But a very unique feature of the community is the fact that no drums and dogs are permitted to come into the community²⁷.

The Agbaji purpose of *Qur'anic* education is to establish Sunnah in the best way they can even though most Sunnatic acts are often misplaced or misjudged. The Agbaji enjoins the use of *turban* for men, *hijab* for unmarried ladies and *niqob* (*face veil*) for married women. The *Makondoro Mallam* enforced these more in modifying other men and women in order to practise the deeds of the prophet. This made Alfa Yusuf travel from Ilorin to some other

²⁵ Interviews conducted with the executive members of the 'League of Qur'anic Memorizers in Nigeria', Kwara state chapter. The interviews and interactions took place on several occasions between August and October, 2014.

²⁶ Jimoh, L.A.K: *Ilorin: The journey so far*, (Op.cit.), p.185. See also: DOI, Abdu-rahman I. *The Makondoro Movement in Yoruba Land*, 2001.

²⁷ *ibid*

states like Lagos, Ibadan, and Abeokuta to propagate Islam²⁸. The *Makondoro's* aim of *Qur'ānic* education is to maintain a link with God, and to maintain natural goodness by building a worthy servitude to Allah with sense of righteousness, high degree of intellectualism, faith as well as skills. With these, the *Makondoro's Qur'ānic* education dominated the southern-Nigeria for most part of the early post-colonial era as the orthodox bearer of the prophetic tradition.²⁹

Apparently, the post-colonial *Qur'ānic* education in southern Nigeria has evolved spontaneously over time as a reflection of the religious needs, perceptions and development of the societies concerned with sporadic development.

3.0 Challenges Facing the *Qur'ānic* Schools in Southern Nigeria

While Muslims have preserved the Prophetic heritage of *Qur'ānic* education for centuries teaching the *Qur'ān*, recent developments in the world today are posing new challenges to the teaching and learning of the *Qur'ān*. Western civilization is rushing headlong into a commodity-driven and individualistic “information age”, with little sense of the difference between information and knowledge, and with few criteria other than advertising and desire to make distinctions. In order to avoid drowning in the information whirlpool, some selection criteria seem necessary. The *Qur'ānic* education in southern Nigeria is faced with a number of Challenges which impede its effective learning and further constitute a stumbling block on the path of its glorious future³⁰.

In addressing the challenges of *Qur'ānic* education in the modern era, careful thought must be drifted towards the concept 'westernization'. Despite what labels Muslims may put on it, most modern education is West-directed. Many modern Muslims have largely bought into the Western normative worldview. This worldview is based on a utilitarian and economist perspective, which is wealth inclined with total neglect of worship. *Qur'ānic* education faces a challenge of precedence over others, in which distinctions can be made between seeking knowledge and seeking the life of this world, and in which there is a normative

²⁸ *ibid*

²⁹ *ibid*

³⁰ See Challenges Facing Islamic Education, <http://www.edc.org>. Accessed on 28th September, 2013.

emphasis on creating piety, ethics, humility, and responsibility, all of which must be among the earmarks of a knowledgeable person. An education that neglects the loft goal of worship is in the end defective³¹. Furthermore, the attitude of some parents towards the *Qur'ānic* education is destructive. They do not see the need to acquire *Qur'ānic* knowledge as a religious duty, neither would they be encouraged nor encourage their wards to attend *Qur'ānic* schools.

Likewise, it is necessary to review the method of imparting the *Qur'ānic* knowledge constantly in consonance with the demands of the time. It is only by doing so that pupils will find it relatively easier to read, comprehend, and memorise the *Qur'ān*. Because often are times one finds pupils revise what they have been taught aimlessly without coordination, supervision or proper sitting arrangement in a pattern best described as an “impressive confusion”³².

It must also be mentioned that the unavailability of fund is making it difficult to have the necessary infrastructure in the *Qur'ānic* schools. In many of the schools, pupils sit on bare floor which does not aid effective learning. Many of the schools do not have benches let alone a blackboard. Many traditional *Qur'ānic* schools are located at veranda of the *Mallams* house where pupils are easily accessible to distractions³³.

4.0 Reforms of *Qur'ānic* Education in Southern Nigeria

Educational policies are often made in any country to enable the system of education more effective according to the needs of time. The dynamics in the reform policies and standards suits the varying discuss according to its demands considered to maintain the required standards. Nonetheless, in recent studies scholars have argued the image of the *Qur'ānic* education and its improvement in the areas of names to represent the dreams it carries, the welfare of the *Mu'allim* as well as standard curriculum, and infrastructural provisions to ease learning as to ways to better the standard of *Qur'ānic* education³⁴

³¹ *ibid*

³² Interviews conducted at different times in 2013 and 2014 with *Mallams* (teachers) of various *Qur'ānic* circles (*hilaq*) in Ilorin and South-Western Nigeria.

³³ Challenges Facing Islamic Education, <http://www.edc.org>. Accessed on 28th September, 2013.

³⁴ *ibid*

As posited earlier in this paper, the goal of *Qur'ānic* education is not just to fill the minds with information about Islam, but rather to teach about being Muslim. By this, *Qur'ānic* educational schools first and foremost, must focus on teaching values and emphasize issues of identity and self-esteem. Furthermore, it must address the real concerns of students, with emphasis on leadership training. In developing the *Qur'ānic* education, we should not hesitate to benefit from recent educational research works. These recent studies suggest that learning is effective when it is *meaningful, integrative, value-based, challenging* and *active*³⁵.

Effective *Qur'ānic* education must be *meaningful*. Students should feel that the content of their curriculum is worth learning, because it is meaningful and relevant to their lives. When learning is meaningful and relevant, students are intrinsically motivated to learn. Furthermore, students must be led to discover the larger connections between the knowledge and skills they are learning rather than memorizing isolated bits of information. Especially as Muslims, *Qur'ānic* teaching and learning must therefore focus on examining major themes and important topics, rather than superficial coverage of many different topics. This approach advocates that the *Qur'ānic* educational curriculum be structured coherently around the concept of powerful ideas³⁶.

Also, effective *Qur'ānic* education must also be *integrated*. It must encompass and engage the whole body, spiritually, emotionally, socially, intellectually and physically. In addition, *Qur'ānic* teaching and learning should be integrative across a broad range of topics. It should be integrative across time, place, curriculum as well as action. It must integrate knowledge, beliefs, and values. These integrative aspects have the far-reaching potential of enhancing the power of *Qur'ānic* education. Most important of all, effective *Qur'ānic* teaching and learning must be *value-based*. By focusing on values and by considering the ethical dimensions of topics, *Qur'ānic* education becomes a powerful vehicle for character and moral development, thus achieving its real purpose³⁷.

³⁵ See: Boyle, Helen: *Tradition and Learning in Islamic Schools*, on <http://www.edc.org>, Accessed 15th November, 2013

³⁶ *ibid*

³⁷ *ibid*, see also Aderinoye, R. A.; *Towards Effective Teaching and Learning of Islamic Studies in Secondary Schools in Oyo State of Nigeria*. Muslim Education Quarterly, 1993. Vol. 11. pp 41-51.

Furthermore, *Qur'ānic* educators must realize that every aspect of the teaching-learning experience conveys values to students and provides opportunities for them to learn about values. From the selection of content, materials and activities, to the arrangement of the classroom, to class rules and management styles. Teachers must therefore develop a better awareness of their own values and how those values influence their behaviour as role-models and what students ultimately learn from these experiences about themselves, about others and about Islam³⁸.

Similarly, effective *Qur'ānic* teaching and learning must also be *challenging*. Students must be challenged to thoughtfully examine the topics they are studying, to participate assertively in group discussions, to work productively in cooperative learning activities, and to come to grips with controversial issues. Such activities and experiences will help foster the skills needed to produce competent Muslims who are capable of presenting and defending their beliefs and principles effectively. In addition, effective *Qur'ānic* teaching and learning must be *active*. *Qur'ānic* education should demand a great deal from both the teachers and the pupils. The teacher must be actively and genuinely engaged in the teaching process, making plans, choices and curriculum adjustments as needed. The effective teacher of *Qur'ānic* education must be prepared to continuously update his or her knowledge base, adjust goals and content to students' needs, take advantage of unfolding events and teachable moments, and to develop examples that relate directly to students. Moreover, learning must be *active* by emphasizing hands-on and minds-on activities that call for students to react to what they are learning and to use it in their lives in some meaningful way³⁹. The role of Information and Communication Technology (ICT) in enhancing service delivery in Qur'anic education must be emphasized here. As argued by Oloyede, ICT devices have broken so many grounds to provide ease and comfort to humanity, it will therefore be wasteful to neglect or fail to take full advantage of such technological breakthrough in the delivery of Qur'anic education mandate⁴⁰.

³⁸ *ibid*

³⁹ *ibid*

⁴⁰ Oloyede, I.O. *The Place of Arabic and Islamic Studies in a Globalized Nation*, NATAIS Journal, vol. 7 Sept. 2 p.31

Finally, in order to achieve the goals of *Qur'anic* education in our schools, it is essential to gain the active involvement of parents at all times. Parents should see why it is so important to send their wards to Qur'anic schools, as that will provide the necessary balance in their upbringing. Human beings are but a combination of two entities: the body and the soul, and a body without its soul is a doll-like creature. A man is what he is or is not with his soul or spirit and not with his body⁴¹.

While high standard of Western education may cater for the material needs of our children, there is need to strike a balance in our approach to child upbringing by catering more for their spiritual and moral needs. A popular adage in the Southern parts of this country has it that “A child we fail to build morally today shall tomorrow auction off, irresponsibly, the house we labour to build all our life”. (*Omo ti ao ba ko loni, ni yi o gbe ile ti aba ko taa ni ola*).

Human experiences have shown that wealth, high qualifications and fame minus morality amount to nothing. The whole world witnessed the pathetic case of a man described not long ago as being one of the most powerful and most influential persons in the world. He was sitting on the highly coveted ‘throne’ of the International Monetary Fund (IMF) as its Chief Executive Officer. The opinion polls back in his home country had consistently suggested he was going to be the next President of one of the five most powerful nations in the world. Talk of money, fame, power and influence Dominique Strauss-Kahn had garnered more than what is sufficient for an average man of his generation. However, what was missing in this former French Minister of Finance, a former MP and a former University Professor is perhaps the moral/religious upbringing that he needed most to balance his outstanding material rearing. Alas, at the peak of his political and economic career Strauss-Kahn was caught sexually assaulting a 32-year-old hotel maid⁴². As a direct consequence of the untoward incident, Strauss-Kahn was forced to resign his appointment as MD of IMF, while his party, the French Socialist Party equally dropped him for an alternative candidate, who is today the French President, François Hollande⁴³.

⁴¹ يا خادم الجسم كم تسعى لخدمته . . . أتطلب الربح فيما فيه خسران

أقبل على النفس واستعمل فضائلها . . . فأنت بالنفس لا بالجسم إنسان

العالمي، بهاء الدين محمد بن حسين: الكشكول، بتحقيق: محمد عبد الكريم النمري (دار الكتب العلمية، بيروت، ط 1، 1418هـ) 240/1

⁴² <http://www.nydailynews.com/new-york/dsk-hotel-maid-settle-civil-lawsuits-rape-charges-article-1.1217140>

⁴³ http://en.wikipedia.org/wiki/New_York_v._Strauss-Kahn

These suggested solutions are key factors for effective *Qur'ānic* teaching and learning. The vision of developing effective *Qur'ānic* teaching and learning set forth here is based on a dynamic, rather than a static view. This view is rooted in the belief that the mission of Islam is to positively affect and transform the world, and that the purpose of *Qur'ānic* education is to prepare young men and women who are capable of carrying out this mission—emotionally, morally, and intellectually.

CONCLUSION

Despite the current educational discombobulation between the Islamic and Western culture in southern Nigeria, still, there is a largely unwavering allegiance of many Muslims of southern Nigeria to *Qur'ānic* education, which describes the array of successes recorded so far. More still need to be done however, to improve the modes of thought and actions associated to the Qur'anic learning system and strategy in the zone.

Nevertheless, the subduing and relegation of *Qur'ānic* education to the Western system of education, notably in the south, is a distortion to its essence and continuous growth, which often creates a sort of religious schizophrenia. Furthermore, the growth of *Qur'ānic* education is a factor to the existential status of Islam in southern Nigeria; hence the death of *Qur'ānic* education is an undesired mark of the religious diminishing return. The total allegiance to the norms of modernity over the models of Islam destroys the value of the *Qur'ānic* education and its sacredness. However, *Qur'ānic* schools and institutions should implore modern tools to standardize, and improve the learning, training, and awareness of students of *Qur'ānic* circles, to further improve *Qur'ānic* education in southern Nigeria.