

The History of Governmental Interventions in the development of
Qur'anic Education in Nigeria. C.670 -2014)

*Professor Abubakar Mustapha, mni, OFR, FISN, Centre for Qur'anic Studies,
Dept. of Islamic Studies and Shari'ah, Bayero University, kano,*

pamustapha@gmail.com

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DEFINITION OF QURANIC EDUCATION

It is a system and policy of education which places the overall development of MAN at the Centre of its scheme. It has its unique philosophy, aims, objectives and goals covering all aspects of human endeavor in Arts, humanities, social sciences and the science. It is a system which is science propelled knowledge driven ethic conscious and moral sensitive.

INTRODUCTION

The History of Qur'anic education in Nigeria has been very complex and has passed various stages of development under different governmental support. It started from the era of fortune when the objective of the Government was the overall development of society with such type of education. At this time all the financial support required by the system was made available. This metamorphosed in to the era of calamity in which it was supported and sabotaged which dwarfed its development. This ushered in the era of indecision, neglect and non-awareness of its value. The fears associated with it and policies inherited were not analyzed, evaluated and assessed to improve its functions. This made the system to exhibit its resilience and demonstrate its ability to survive despite all odds. The journey so far has been very rough, stormy and uneasy despite the fact that the Qur'anic education has been accepted as an academic discipline in Nigeria. Furthermore, this system has been recognized at the beginning of the millennium as worthwhile for integration into the Educational policy of Nigeria. This is therefore with a view to asses and evaluate the success recorded since the adaption,

launching and relaunch of this policy in the caliphal headquarters in Sokoto.

HISTORICAL BACGROUND

Kanem-Borno had easy access and contact with the *Maghrib* and the Mediterranean littoral despite the Sahara desert separating them. According to Arkell (1961), Boahen (1961) Martins (1969), Adam and Vencounter (1981), that Kanem Borno and the Maghrib were linked by chains of trade routes trans versing through the Sahara. It was linked to the *Maghrib* and Mediterranean littoral through the trans-Saharan trade routes and with the Nubian corridor from the east and it has links with Equatorial Africa through the route that ran across the shari swamps.¹ It was linked to Cordova (Spain) through the Mediterranean Sea via the *Maghrib*.

This facilitated and afforded easy access to this type of education by Kanem-Borno. Its introduction coincided with the expedition of *Uqba Bin Nafi'* to the Maghrib in 666A.D. which led to the establishment of a school for the teaching of Qur'an to non-Arabs in 670 A.D.² the most interesting aspect of this development to our studies was that Uqba was warmly welcomed and received and he enlisted about three hundred and sixty people from the Kawar region of Kanem-Borno into the School. Also in about 718 A.D. Umar b. Abdul-Aziz (717 - 720) appointed Isma'il b.

¹ B.G. Martins (1961), Kanem-Borno and Fezzan, notes on the political history of a Trade Route" JAH, Vol. X number I (pp15-27).

² Ibid, p.483

Abdullah, the governor of the Maghrib and sent with him ten (10) learned theologians to instruct the Berbers in the concept of Muslim faith (Tauhid)³. In the same century, the Ibadi Berbers started to send their *hamalat al-ilm* (Bearers of knowledge) in to African South Sahara⁴ all there were directed mainly towards Kanem-Borno dynasty.

Kanem-Borno was privileged to be connected to the Universities of Qayrawan (established 670 A.D.) Zaytuna (established 750A.D.) and al-Azhar (established 970 A.D.). These institutions had greatly influenced the developments of Quranic education in Kanem-Borno. *Mai Dunama Humemi* (1108-1163 A.D.) of Kanem-Borno built a lodge and mosque for the education of pilgrims and students from Kanem-Borno in Fustat, Cairo. Ibn Sa'id writing in 1213 -86 AD stated that,

“They were fervent in their religious (duties), they built in Fustat a Malikite Madrasa where their companions of (scholars) and travelers lodge.”⁵

Also *Mai Dunoma Dabalemi* (1221 -1259 AD) built a student hostel in al-Azhar known as Riwaq al-Barnawi (Borno students Hostel) . Money for the scholarship of the students, for the upkeep of the Hostel and stipends for the teaches were annually sent⁶. *Al-Maqrizi* writing in 1364 A.D. says:

³ Abul-Nasr, J.M. (1975), A History of the Maghreb, Cambridge, London, 2nd edition, pp70-72

⁴ Levies et-al(1971) Encyclopedia of Islam, vol.3, Luzac, London, PP 648-652.

⁵ Trimmingham, J.S. (1974), A History of Islam in West Africa, Oxford University, Press, London P.115.

⁶ See Balogun, S.A. Islam to 1800, in the ground work of Nigerian History; P.212; Smith, A. Early states, HWA Vol. II P.167, Alkali, M.N. Sayfawa, P.62; Laver, J.E., Odu, P.29 and Trimmingham, HIWA, P.115

“This Madrasa was popular with the Tukrur and most-years they sent money for its upkeep”⁷

The authorities in Kanem-Borno were responsible for the construction, maintenance, payment of stipends to the staff and student allowances up to the end of the First World War. For this support by the beginning of the 15th Century, those who studied in Universities of *Qayrawaan*, *Zaytuna* and *al-Azhar* returned to Kanem-Borno in great numbers and started disseminating the knowledge they acquired. This era coincided with the movement of the capital from *Njimi* in the Kanem part of Borno to *Birni Ngazargamu*. This era witnessed active encouragement patriotic patronage and support for Qura’nic education for the reason of this type of education and the quality and standard of students and teachers it produced, *Birni Ngazargamu* became the celebrated Centre of Qur’anic education in the central Bilad al-Sudan. *Birni* in the 16th Century enjoyed in Bilad- al-Sudan an intellectual status similar to that enjoyed by *Bayt al-Hikma* in Baghdad in 830 A.D. this led to the recognition of *Birni Ngazargamu* as one of the super powers of the then Muslim World. The others were Cairo (Egypt), Baghdad (Iraq), and Istanbul (Turkey) this seems to tally with the accepted adage on the Qura’n as it was revealed in *Makkah* recited in Cairo, written in Istanbul and memorized in *Birni Ngazargamu*.

Qura’nic education had elevated the status of Kanem-Borno to one of the most powerful sultanates of the Muslim World. It became celebrated Centre of learning and scholarship, attracting scholars and

⁷ Trimmingham. J.S. (1974), A History of Islam in West Africa, HIWA, Oxford University Press, London, P115 - 116

students from far and near. This was supplemented by the Jihad of Uthman Bin Fodio. Qura'nic Education was therefore incubated, domesticated and disseminated to other parts of the Central Bilad al-Sudan. The period before colonial rule in Nigeria was the prime period of Qura'nic Education for its was not only recognized but adequately funded and supported by government as relevant to the overall development of humanity.

QURANIC EDUCATION UNDER COLONIAL RULE

Qur'anic Education was fully developed and implemented before the colonial Rule in Kanem-Borno and Sokoto Caliphates. While most of the people in the region were literate, they could read, write and speak in Arabic language or at least write their local languages in Arabic alphabets (Ajami). Also all caliphal transactions were done in Arabic language up to the early part of colonial Rule in the Emirates. Even during the colonial rule, people in the Caliphates of Borno and Sokoto continued to travel towards the Universities of al-Azhar, Qayrawan and Zaytuna for further Qura'nic education.

This fortune was truncated with the fall of the emirates in 1903 at the beginning of colonial rule in the emirates. From the fall of the emirates in 1903 to the amalgamation of the county in 1914 the colonial intervention in educational matters was not overt. However this ushered in to the history of the nation, new Educational policies, objectives and concepts which were seemingly in collusion course with the Qura'nic education as understood by our people. At the initial stage, though there

was no overt interference as promised by Lord Lugard, funding and support of education was left in the hands of the emirates.

However, the free and unsupervised contacts between the emirates and Egypt/Maghrib became a source of concern for the colonial administrators. This was because of the struggle against waves and flames of anti-imperialism and anti-colonialism was growing in the Arab World. This was initially an abhorrence of infidel rule in the Muslim World in which the religion of Islam was the main rallying point⁸. The traditional Qur'anic Ulama fanned the ember of anti-imperialism and led their communities into the battle field against colonial rule.

The first target of colonial rule in the emirates was the Emirs and Chiefs who were the real support behind Qura'nic education. Initially, they were blackmailed and punished starting with Sultan of Sokoto, *Attahiru Ahmadu I*, who was lilled in Bormi for writing to all the Emirs in the Emirate on the invaders (the Europeans) and called for *Hijrah* migration. His reasons were that, the Europeans nurtured hatred and had evil intentions of fighting Islam and Muslims. While *Ibrahim Nagwamatse* of Kontagora was blackmailed as a slave raider and seller and consequently deposed. *Alu* of Kano, *Kwasau* of Zazzau, Sarkin Bidida, Lamido of Adamawa Ahmadu Bobbo and lots of others were blackmailed as opponents to the British Rule and consequently deposed and exiled. As a safety valve the British substituted *Bay'ah* (pledgee of homage) undertaken by the people to their emirs upon their appointment with oath of allegiance by the newly appointed Emirs to the

⁸ Abun-Nasr, J.M. (1987) *The History of the Maghreb in the Islamic Period*, Cambridge University Press, London, PP300-350

colonial Masters, with the Quran in their right hands, to obey and execute the colonial orders and cherish no treachery to the British Rule.

By 1923, the British Rule in Nigeria came to realize that though they had confidence in some of the Chiefs but the purely religious leaders were still in stiff opposition to the British Rule⁹. They were indeed never sure of the term “the loyalty of Muslims” not even of those they tried to buy off with privileges and trips to Makkah. Also it was not the emirs who the British feared most but the often fragile and harmless looking Ulama. The British were therefore suspicious and doubtful of the loyalty even of the Emirs and Chiefs. They also nurtured high degree of fears upon the returning scholars, student and pilgrims from the Arab World and these fears had been extended to the entire Qura’nic education system as in oppositions to the British Rule as an infidel Rule.

The home office based upon these fears commissioned Mr. G.J. Lethem (Resident Borno Province) and Mr. G.J.F. Tomlinson (Secretary of Native Affairs) to investigate, evaluate and asses the genuiness of other wise of these fears. Their report alerted that

These fears actually and genuinely existed in the Emirates of Nigeria. The Takari (Negro) settlements in Egypt, Sudan, Saudi Arabia and Maghrib formed a veritable channel, potentially crucial for the penetration of subversive political and religious literature and idea into Nigeria through Borno, it was suggested that such contacts should be controlled, monitored, limited or cut off.

⁹ Lethem, G.J. and Tomlinson, C.J.F. (19237). History of Islamic Political Propaganda in Nigeria, Vol I and II, waterlow and sons Ltd, London.

SABOTAGE IN PATRONAGE

The strategies adopted by the colonial masters in implementing the report of the Committee were as follows:

(i) Establishment of a School similar to the ones in the Arab countries within the Emirates, this was designed to gradually limit and consequently stopped the number of students going abroad for further studies in Qura'nic education. At the result of this Kano Law School was conceived, established and housed in Kano in 1934. When the vision and mission of the law School was not serving the best interest of the colonial masters, in 1948 the school was renamed School for Arabic Studies, Kano with new subjects in education, English and some courses.

(ii) Further to this was the attempt to harmonize the Western education with Qura'nic education. In a memorandum written by superintendent of education, Mr. P.G. S. Beylis addressed to all residents, endorsed by the Secretary of Northern Provinces, Ref No. K. 6487/142 of 23rd December, 1936

“The aim of the harmonization was clearly stated that by this attempt of harmonization lip services be paid to some aspects of Islam and some could be neglected completely. With such a deliberate neglect it would be possible to eliminate the Islamic value by the result of this harmonization. This was aimed to produce a type of people socially and mentally deranged whose natural background was forfeited without being fully

replaced. This was what I termed as sabotage in patronage”¹⁰

With all these intrigues emerged graduates of Qura’nic Education at the lower level seeking for further studies abroad and mostly the anticipated destinations were the Universities of al- Azhar, Qayrawan and al-Zaytuna. The colonial administration was faced with the dilemma of risking them to proceed to these universities or stop them to face the wrath of the people. To avert any conflict they mounted the campaign of discrediting al-Azhar and Islamic institutions in North Africa. Mr. C.E.J. Whiting of the School for Arabic Studies, Kano was commissioned by the colonial government to tour educational institutions in Egypt and the Maghrib and submit his assessment, his report stated as follows:

“It would be folly to give any government support for sending any of our students to al-Azhar or others of the Egyptian institutions for Higher Education. They would only come in contact with the crudest and extremist forces of Nationalism and anti-British propaganda and so much working time is lost through disturbances, student’s strikes and the like, that many courses have only nominal value. The Sudan was reaping the bitter political harvest of having used Egyptian facilities for higher education, and the retiring Director of Education for Bahrain told me that the Bahrain had withdrawn its pupils from Egypt for the above reasons.”

The extract of this report marked ***Secret*** was sent to all Residents and Divisional Officers (DO’s) in Northern Nigeria under secret cover No. 458/178 of 19th February, 1954. Attached to this report was a note

¹⁰ Mustapha, A. (2001), sabotage in Patronage: Islamic Education under Colonial Rule in Nigeria, Journal of NATAIS, PP1-13

from the British Embassy Alexandria written in June 1951 on the official assessment of al-Azhar, the note stated:

“As far as the educational status of al-Azhar was concerned, things learned by the pupils there were rhetoric, uncritical Qura’nic exegesis and anti-imperialism. A lot of students concentrated on the last and good number concentrated on nothing at all”

Also attached as appendix “A” to this report was an article which appeared in the London Times of August, 1951 assessing the educational value of the courses and programmes taught in al-Azhar. The view of the article was that

“the great days of al-Azhar was in the past and now the teaching there was described as the debased clericalism incompatible with pure Islam. It has become an academic museum with its walls standing but its old spirit is gone!”

The colonial office in Nigeria gave this Article to *Gaskiya Newspaper* to translate into Hausa and publish for public consumption. The *Gaskiya Newspaper* published its translation on 7th November, 1951 in which the editor omitted all passages which criticized al-Azhar, this translation was criticized in the official circles as religiously biased and prejudiced

Accompanying this report was personal assessment of Nigeria’s Inspector General of Education who stated that:

“No Nigerian parent would willingly consent to allow his son to be corrupted by the pernicious influences now prevailing in Egypt. Most regrettably even religious matters were warped

and twisted in presentation to students to suit the advantage of extreme and violent nationalism of the crudest kind."

Considering these reports, evaluations and assessments, the colonial government being fully convinced in a confidential circular addressed to all Residents and District Officers (DO's) signed by Mr. G. Wilson for the Civil Secretary Northern Region, Ref: SECURITY 458/178 of 19th February, 1954 urged

All Native Authorities (NA's) not to support the applications of students wishing to undertake studies in Egyptian Universities. They should refuse to provide travel documents to applicants who it is reasonably suspected intended to go to Egypt as scholar. They should be informed of the political dangers of sending young Nigerians to study in Egyptian Universities and reminded of the worthlessness of courses of studies at these institutions.

The colonial government assured the Native Authorities that strenuous efforts were being made to find suitable alternatives for higher education for their children.

As from 1954 - 1962, any student from the emirates of the Northern Nigeria studying in Egyptian Universities or Qayrawan or Zaytuna sneaked out of Nigeria, and got admitted into the Universities personally paid for everything. How many Nigerian in the 1950s could afford to undertake such journeys and be educated abroad? Very few indeed. With these developments millennium of educational relationship between Egypt, Maghrib with the Sultanates of Borno and Sokoto was broken in 1954

With there wild allegations al-Azahr and its reputation were discredited and studies therein for students from the emirates was not only discouraged but officially stopped in 1954. Alternative and suitable universities where the Quranic educations harmless to British interest has to be found to satisfying higher educational needs of the natives in the emirates. The Nigerian students were initially sent to Bahtu Ruda in the Sudan for higher studies. later when courses in Arabic language/Literature, Islamic studies, Islamic History and culture and Hausa language/Literature were mounted in the universities of London Oxford and Cambridge our students were sent on scholarship to study and obtain certificates in these Universities presumably for their Higher standards and safe political atmosphere conducive to the furtherance of British interest in Nigeria.

With this type of sabotage in patronage, Quranic education was left by the colonial masters to stagnate, decay and become completely out of use. There was no policy backing it, so there was no funding from the colonial government or the Native Authority. Also the Emirs and Chiefs could not collect dues/taxes from the public to support the Quranic Education. Those among them who had the courage to do so were blackmailed for illegal collection, dethroned and exiled. The Quranic education was therefore left at the mercy of the individual Ulama and parents of the children with no legislations to regulate its activities and with no government support. In addition no recognition of its qualifications. The Muslims in the colonies were left to only pursue Western colonial education whose main objective was to produce people who are Natives in Blood but Europeans in thought actions and behavior.

This system produced generations who could understand reality only in terms of western concepts. This made them to become strangers to themselves. As such the products from such a system become misfits who could not understand their problems nor could they adequately solve them.

Era of indecision and inactions 1960 -2000 (Independence and Quranic education)

Nigeria become an independent sovereign and democratic state in October, 1960 as such Nigerians took charge of their affairs with the parliament for legislations of rules, regulations and laws for the governance of the Nation and the Executive to implement these laws into actions and impact. Laws governing politics, economy, social, legal and intellectual lives were crafted by Nigerians to serve the people of Nigeria and implemented by Nigerians too. Behind the screen were the issues of Neo Colonialism and neo imperialism in which Nigerians were not left alone in the administration of the State. Certain key and crucial Europeans (colonial masters) have to remain behind and keep the line of British interest and safeguarded it. This was more pronounced in the field of education. This led to the attachment of European personnel in the inspectorate division of Ministry of Education in Nigeria, purposely to supervise, control and oversee the implementation of education in the absence of the colonial government. The inspectorate staff became the supervisors, custodians and above all the private eye of the imperial government. This was designed to control and limit innovations drifting from the foundation laid by the colonial masters and give guidance in

curriculum design and implementation. This was to keep the system of education within the orbit of imperial educational system.

Those who were left behind by the colonial masters in the Ministries of Education were mostly in the inspectorate division some of them principals of important secondary schools, Craft Schools, technical Colleges and some were engaged in teaching some crucial subjects which needed to be subjected and delivered to Nigerians unfiltered, and unchanged. They included those in Kano province, Mr. Smith, Mr. Borde, Mr. Bird, Mr. Biral, Mr. Hiskett Mr. Macroft etc in Borno Mr. Miller, Mr. woods in Bauchi Mr. G.W. Smart. Just to mention but a few. Government College Keffi, Govt. College Barewa, and some important provincial secondary schools were also manned and managed by the colonial masters who remained behind i.e. Sokoto, Borno, Kano, Bukuru, Bauchi, Adamawa etc.

The Colonial masters bequeathed to Nigeria the concept of secularism in politics and administration, that issue of religion and religious education were directly and indirectly avoided by the northern Nigeria government. The government stood aloof from Qur'anic education and left it to individual efforts to promote it. This left the Ulama and parents of the students to cater for it. The Northern Regional Government continued to manage the only school for Arabic Studies (SAS) Kano which was established by the colonial government for some obvious reasons in 1934.

The political elites started to converse for the support of the religious leaders who commanded large number of followers and enjoyed great

respect from them. This led to the struggle between NPC and NEPU on one hand and on the other between NPC and BYM in Northern Nigeria for the support of these Ulama and their followers. NPC had accused both opposition parties in the North NEPU (representing the sultanate of Sokoto) and BYM (representing the sultanate of Borno) of irreligiousness and *Kafirci* but this did not spur NPC government to support Qur'anic education beyond what the colonialists left for them, despite these apparent obstacles the political leadership managed to achieve the followings:

- (a) The governance, management and funding of the only school For Arabic Studies (SAS) Kano.
- (b) A block of classroom to some Sangaya Schools in Northern Nigeria were built accommodating about 100 pupils.
- (c) In 1962, they restored the relationship between Nigeria-Egypt and North Africa leading to the establishment in Kano of the Centre for Arab Cultural studies, (Markaz Thaqafatul Arabiyya.) This also re-opened the gates of the University of Al-Azhar, Zaytuna and Qayrawan to Nigerian students and also Arab Universities of Libya, Morocco, Syria, Iraq, etc. this effort swell the number of Nigerian students in these Universities and erased the stigma associated with them.

Prior to independence and even a little after independence, the salaries of graduates with English background and graduates with Arabic background were different. Though this did not apply to graduates of Arabic from European Universities. While the graduate of European Universities were paid £600.00 Pounds per annum. The graduates of

Arabic Universities were paid £480.00 per annum. The credit of equalizing the salaries goes to the political elites who took over from the colonialists.

Through Qur'anic education at the lower level was not recognized but following the footsteps of the colonial masters they established Arabic Teachers Colleges Sokoto, Borno, Gombe and some years later, these colleges were dotted all over Northern Nigeria, while the subjects of Arabic and Islamic Studies were offered at GCE "O" and "A" levels creating access to tertiary education for those who obtained some Qur'anic education. With the establishment of Abdullahi Bayero College later renamed Bayero University College and then Bayero University, Kano housing the Faculty of Arts and Islamic Studies with the Departments of Arabic and Islamic Studies access to University for the students of Arabic and Islamic studies was created. Now with a specialized Centre for Qur'anic Studies and research joining the Departments of Arabic and Islamic Studies, the sky may be the limit of Qur'anic Educations in Nigeria in this millennium.

INTEGRATION OF QURANIC EDUCATION WITH WESTERN EDUCATION

Definition:

"Is the concurrent teaching of both systems of education towards an unbiased intellectual development resulting in understanding and moving forward the frontiers of knowledge."

The present position of Qur'anic education does not seem to enjoy more than verbal support and sentiment while in reality it has not got enough

attention nor had it been adequately focused and directed towards the achievement of its mission. For these and so many other reasons, the following questions seem very relevant and useful to assist the understanding of the issues of integrations in education.

- (i) What are the exact meanings purposes aims, objectives and goals of integration?
- (ii) What and what, and how do we integrate them justifiably?
- (iii) What are the mechanisms of implementation?
- (iv) Do we have adequate funds facilities and staff for the implementation of integration
- (v) At what level of our educational ladder do we integrate Qur'anic and Western education?
- (vi) Could this integration not going to be similar in aims, objectives, purposes and goals to harmonization as proposed by Mr. P.G.S. Beylis in a document Ref No. K.6487/142 of 23rd December, 1936 distributed to all Residents in the Emirate.

We have to get honest, definite, clear and unambiguous answers to these questions for the purpose of integration to be successfully achieved. We have to take very serious precautions so that integration should not be likened and should not slip into the colonial aim of harmonization in whatever shape, or color. Since the Sokoto declaration made by President Obasanjo that Qur'anic Education be integrated with Western education. The National Policy on Education has not been amended nor modified to create access and channel for integration. There is little or nothing tangible done to reassure and convince the students and staff of Qur'anic education that their system of education could be integrated.

The curriculum of the integrated system is yet to be adequately developed towards integrating the two systems of education. Is this going to be applied nationally, or only in states where there are Muslims or like the issue of the sharia only when there is a demand for such system of education in the state. What type of integration do we mean?

- (i) Is this going to be system wise integration?
- (ii) Is this going to be discipline wise?
- (iii) Is this going to be course wise?
- (iv) Is this going to be structure wise?

Whichever one is accepted integration should aim to classify and recognize the qualifications offered by the Qur'anic educational system, realize and appreciate its relevance; stating clearly and categorically the level methods and tools for its alignment with the National Policy on Education. By integration do we mean marry, weld harmonize, meld, fuse, blend, mingle, merge, mix etc Qur'anic and western education. These words though similar, have differences for the students of English language. It is therefore, necessary to minimize ambiguities.

These questions and inquiries puzzle the minds of every body, the private attempt at integration seems for now more realistic though they have not grasp the meaning of integration adequately. Most of the private participants adopted integration as the teaching of Qur'anic education side by side with western education. But Qur'anic education is restricted to the teaching of Islamic Studies as a single subject and Arabic as a single subject. This is what I termed partial integration, the sciences, the social sciences and humanities are taught exclusively in the western perspectives, what is the view of Qur'anic education on these subjects

are immaterial. Only the teachings of the two subjects of Arabic and Islamic Studies are regarded as Qur'anic education.

A good number of these types of schools have sprung up all over the country. In the western geo-political zone emulating the style of Shaykh Adam al-Ilory and the middle belt emulating Shaykh Kamal al Deen al-Adabi of Ilorin's educational effort. While in the North emulating the curriculum of School Arabic studies, Kano and Arabic Teachers Colleges and the efforts of Shaykh Mahmud Abubakar Gummi. These schools now compete with the so-called conventional Boko Schools for places in the Universities. They are producing a great number of students.

Precisely, in 1995, we in Borno started to think of our lack of participation in Western education especially our low enrolment into the system. We conducted our investigations all over the state including Yobe, the result was that in the urban Centers, the patronage of western was good. But in the rural areas the participation rate was very poor. From the discussions we had with the parents and guardians, we came to the following conclusions:

- (i) The fears participating in the "*Makarkata*" still exist
- (ii) That the western education produced elites who are divorced from their societies gave examples of those who entered the western education became what they became without them participating in their community activities.
- (iii) Western education and Qur'anic education are incompatible.

For us to convince our people, we left the path of rhetoric to action and impact, we have to establish our own schools with our children

participating to illustrate to our people that Qur'anic education could be learnt together with the so called western education. We established the following schools:

- (i) Imam Malik Islamic Centre, Maiduguri housing the nursery, primary, secondary schools and Adult educations classes.
- (ii) Mairi Islamic Science Secondary School, Maiduguri
- (iii) Ibn Fartuwa Science Secondary School, Maiduguri
- (iv) Imam Malik Primary School, Kukawa
- (v) Imam Malik Primary and Secondary School, Marama.

This type of education even before it was officially proclaimed in Nigeria, we have put into practice as pilot project in the above schools. We blended the western with Qur'anic education (though partially) this was initially viewed with a lot of misguiding even by the Muslim community with the following criticism:

- (i) Sermons had replaced the empirical methods of teaching and research while the energy, time and intellect of the pupils are wasted with ethics and morality sidelining the intellectual development.
- (ii) Establishment of these schools according to their understanding contradicts the essence of our constitution which to them is secular.
- (iii) They alleged that most of the activities in these schools have less academic value as all the times have been devoted for prayers and chanting of religious songs. Those schools therefore, produce literate gardi (*gardawa*) and as such they

are factories for the manufacture of religious bigots, fanatics, zealots or semi civilized *Maitatsine*, such products therefore, cannot be comparable to the products of the conventional schools.

For the first six years of these schools survived with such criticism, but the result of the first set of 93 students who sat for the 2001/2002 WAEC/SSCE examination was marvelous with 95/% of them scoring five credits and above, the results at the tenth year of its establishment 2004/2005 was superb

2004/2005 WAEC RESULTS OF IMAM MALIK SEC. SCHOOL

S/N	SUBJECT	NO STUDENTS	DISTINCTION	CREDITS	PASS	FAIL	TOTAL	
1.	Agric Science	111	0	75	32	4	111	68
2.	Arabic Lang	111	33	78	0	0	111	100
3.	Biology	111	0	107	4	0		96
4.	Chemistry	70	0	70	0	0	70	100
5.	Econs	41	0	16	25	0	41	39
6.	Eng. Lang	111	0	104	7	0	111	94
7.	Fin. Acct	41	0	39	2	0	41	95
8.	Geography	111	26	84	1	0	111	99
9.	Isl. Stud.	111	1	108	2	0	111	98
10	Maths	111	0	110	1	0	111	99

11	Physics	70	1	69	0	0	70	100
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Analysis of the 2004/2005 results

1. Credit passes in 9 subjects 54 students
2. Credit passes in 8 subjects 30 students
3. Credit passes in 7 subjects 15 students =108 reps 97%
got 5 credits
4. Credit passes in 6 subjects 8 students and above
qualifying to
5. Credit passes in 5 subjects 1 students attend university
education
6. Credit passes in 4 subjects 2 students
7. Credit passes in 3 subjects 1 students

Subject by subject results 2012/2013

	No of Students Enrolled	No of Students who passed with credit and above	% credit pass
English	194	183	93.4%
Maths	194	189	97.4%
Arabic	194	188	96.9%
Isl. Stud.	194	168	86.6%
Econs	87	39	22.9%
Geography	170	101	59.4%
Biology	194	177	91.2%

Physics	132	84	63.6%
Agric	194	188	96.9%
Chemistry	130	58	44.6%

Credit passes by students

S/N	NO OF CREDITS	NO	PERCENTAGE	
1.	9 Credit Pass	43	22%	
2.	8 Credit pass	54	27%	
3.	7 Credit pass	52	27%	
4.	6 Credit pass	26	13%	
5.	5 Credit pass	13	2%	
6.	Less than 5 Credit pass	4	2%	
7.	No withheld result	2	0%	
			100%	

Number of students with 5 credits passes and above 188 students out of 194 = 96.9%

The above schools have positively integrated the western and partial Qur'anic education and the results are convincingly clear. The intakes into the Centre were mainly from the sangaya, Islamiyyah and Qur'anic schools within the State. The students studied all subjects taught in the conventional secondary schools plus Arabic language and

Islamic Studies. Thereby making the students well-grounded in Qur'anic education and quiet knowledgeable in the so called western education.

In the above integration only Arabic and Islamic studies as subjects are being taught. But some branches of Qur'anic education are not taught for example Sharia, Tauhid, History of Islam, Philosophy of Islam etc are not adequately taught. Also neglected are the contribution of Islam to Mathematics, physics, Chemistry and Biology or to the applied Sciences like Medicine, Pharmacy, ets are not taught. If the integration should be full political Science, sociology, economics etc should all be taught side by side or together with the western education.

With the coming on board of the Centre of Qur'anic Studies the answers to these questions and concerns may be adequately addressed from the researches they will conduct, the courses they will mount and articles they intend to publish. These require enormous resources to accomplish. We thank Khadimul Quran **Shaykh Khalifa Isyaka Rabi**u for the building and furnishing of the Centre. We equally thank our visionary and progressive Vice Chancellor my brother **Prof. Abubakar Adamu Rasheed mni, MFR**, for his untiring support and patronage of the Centre. Thanks to the council, Senate, congregation and all Standing Committees of these organs for their commitments and support, and approval of our programs. Our thanks to our colleagues in the Dept. of Islamic Studies, Arabic Language, History, Faculty of Arts, Education , Law and IIIBF for their support to participate in the teachings of the programs of the center. Our thanks to all other staff and students of Bayero University for their willingness to participate in our public lecture series etc. thank you very much and God bless you all.

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