

**INNOVATIVE APPROACH TO QUR'ANIC EDUCATION IN  
NIGERIA: REFLECTIONS ON THE DEVELOPMENTS OF  
QUR'ANIC EDUCATION IN KATSINA FROM THE PERIOD  
OF NIGERIAN INDEPENDENCE TO THE PRESENT TIMES**

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خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ، وَفَضْلُ الْقُرْآنِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ  
اللَّهِ عَلَى خَلْقِهِ – رواه البخاري في صحيحه كتاب فضائل القرآن

*The best of you is he who learns the Qur'an and cares to teach it (to others). And the superiority of the Glorious Qur'an upon other statement is just like the superiority of the Almighty Allah upon His creatures*

## **Abstract**

*Katsina being one of the seven original kingdoms of Hausaland, a seat of learning and scholarship over the centuries, a former province during the colonial administration and now one of the seven states in the northwest geopolitical zones of Nigeria has a population of over five million eight hundred as at 2006 headcount. The predominant tribes in the state are Hausas and Fulanis with Islam as the main religion. The area, since pre-colonial period, has been making impact particularly as a seat of learning and home of Islamic scholarship in the history of Nigeria. This paper therefore, traces the Historical Background of Qur'anic Education in Katsina State from the pre-colonial period to date. It discusses the recent developments of Qur'anic education in the state, particularly as it affects the establishment of some Islamic Institutions and various centers of Islamic learning. The study presents reflections on the new developments in curriculum and pedagogy in Qur'anic schools in the state. Thus, the paper is hoped to unearth the major historical and contemporary intellectual landmarks in the history of Qur'anic scholarship in Katsina.*

## Introduction

In view of the efforts of the British administrators to show superiority of the type of education they introduced over the traditional Islamic education, as a result of which they gradually and systematically phase out or marginalize Islamic education and extinguish the literary tradition which prospered for centuries, the Katsina Islamic scholars continued to maintain the existing Qur'anic and indigenous *Ilmi* schools in their various entrance halls which serves as classes. Some of them teach in Mosques, others in scattered *Qiskali*,<sup>1</sup> tree shades and other specially built places for Qur'anic education. With the termination of the British rule in 1960 and attainment of Nigeria's independence to date, Qur'anic education with all its branches of *Qira'at*, *Tajwid*, *Tafsir*, etc continued to have new relevance not only in Katsina but in the whole of northern states.

Generally, the Local Qur'anic schools being the most central institution and oldest system of formal education not only in Katsina but the whole of Central and West African sub-region still maintain their mode of teaching in some areas. Notwithstanding, as far as the progress and development of Islamic education is concerned, there were some positive changes in the minds of Muslim youths and adults in Katsina in almost all spheres of human endeavor, spiritually, educationally, politically and socially.

## Historical Background of Qur'anic Education in Katsina The Pre-Colonial Era

The historical background of Qur'anic education in Katsina can be traced back to the introduction and spread of Islam in Hausaland through Muslim traders, preachers and itinerant scholars as well as migration. In particular, a celebrated and reputable scholar, theologian and political theorist, Sheikh AbdulKarim al Maghili from Tilmisan in modern Algeria, (d. 910AH/1504CE) who was said to have come to Katsina around 1493CE. He acted as a judge, taught the Glorious Qur'an and matters affecting administration and worship. Sheikh al Maghili was credited with the building of Gobarau Mosque after which he became the first Imam leading Jumu'at congregational prayers.<sup>2</sup>

During such period that Katsina received some distinguished learned scholars and Muslim traders as a result of which Qur'anic education was well entrenched and there were intellectual activities and guidance from notable Islamic scholars in the area.<sup>3</sup> Sheikh al Maghili being the then Chief Imam was assisted by Qadi Sheikh Muhammad bin Ahmad bin Abu Muhammad otherwise known as 'Aida Ahmad al Tazakhti Dantakum (1470-1540CE).<sup>4</sup> He was said to have traveled widely and made acquaintance with various scholars of his time. Sheikh DanTakum was identified as the second prominent author of Hausaland after Sheikh al Maghili. He wrote the famous commentary on *Mukhtasar Khalil*.<sup>5</sup> He finally settled in Katsina on his way back from pilgrimage to Mecca. He taught Qur'anic education, preached and was appointed as *Qadi* of Katsina and served for over fifteen years.<sup>6</sup>

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<sup>1</sup> This was in line with the *Sunnah* of the Prophet ﷺ who first made his house to be the centre of Qur'anic education and then shifted it to the house of *Arqam Ibn Abil Arqam*. Finally, as the number of the Muslims increased, the school was shifted to the Prophet's Mosque. *Qiskali* is a small round huts normally built in an open space outside towns or villages for seclusion and memorization of the Quran.

<sup>2</sup> Y.B.Usman (1981), *Transformation of Katsina 1400-1885*. Zaria, Ahmadu Bello University Press Ltd. p.2.

<sup>3</sup> Smith A. (1971), 'The Early States of the Central Sudan', in Ajayi F. A and Crowder M, 'History of West Africa', Volume 1, London.

<sup>4</sup> Tsiga A. I and Adamu U. A. (1997), *Islam and the History of Learning in Katsina*. Ibadan, Nigeria. Spectrum Books Limited. See also Lugga S.A. (2005) *The Twin Universities. Katsina*, Lugga Press. pp.18 and 23.

<sup>5</sup> See Biver and Hiskett (1962) as quoted by Mukhtar I (1997) in 'A Linguist Commentary on Pre-Jihadic Hausa Islamic Verse found in Katsina Around 16<sup>TH</sup> -17<sup>TH</sup> Century'. Edited by Tsiga A. I. and Adamu U. A. (1997), p.133.

<sup>6</sup> *Fath al Shukur* as quoted by Kani (1997) in 'The Place of Katsina in the Intellectual History Of Bilad

In addition, Sheikh 'Abdul Rahman al Zaiti was yet another notable scholar who came to Katsina almost the same period with al Maghili. Al Zaiti was said to be accompanied by about one hundred scholars to teach Qur'anic education and propagate Islamic sciences in Katsina.<sup>7</sup> Other prominent scholars who contributed to the dissemination of Qur'anic and Islamic education in the area include Sheikh Makhluḥ bin Salih al Bilbali al Marrakushi (d. 939AH/1553CE), the most famous panegyrist in Hausaland Sheikh Abu Zayd Abu 'Abdir Rahman Alfazazi b.510AH (1145CE), the author of *'Ishriniyyah*. He was said to have visited Katsina and even died there.<sup>8</sup>

Oral traditions had shown that Imam Jalal al Deen al Suyuti was also said to have visited and sojourned Hausa land and Katsina. This version might not be unconnected to the fact that most of his writings particularly his masterpiece in *Tafsir*, is still being used not only in Katsina but throughout Hausaland. It was also said that, he wrote a *Risalah* containing admonition to the then Kings of *Tukurur* therein he addressed the then Katsina king Ibrahim Sura (1495-1497CE) as *As Sahib Kashina* (The Lord of Katsina).<sup>9</sup> However, there is no strong evidence to prove that the famous prolific writer had ever left his area *Asyut* to Katsina or any part of the Western Sudan.

In subsequent years, clear historical facts have shown that prior to the *Jihad* of Sheikh 'Uthman bin Fodio, Katsina has produced indigenous celebrated Islamic scholars whose fame and glory is acknowledged far and wide. They contributed to the dissemination of Qur'anic sciences and other various fields of human endeavours such as *Hadith*, Islamic Jurisprudence, Astrology, Philosophy, Mathematics and Medicine.<sup>10</sup>

The first set of those prominent native scholars include the famous Abu 'Abdillahi Muhammad bin Ahmad bin Nuh bin Masani, known as Dan Masani (1595-1667CE),<sup>11</sup> Ibn al Sabbagh (Dan Marina) bin Muhammad bin al-Hajj bin Barakah bin Ibrahim al-Kashnawi (d.1655CE/1675CE),<sup>12</sup> Muhammad bin Muhammad al Fullani al Danrankawi *al Kashnawi* who was also a learned scholar of high repute and was described as *'Mutafannin'* and *'the fountain of knowledge'*.<sup>13</sup> He hailed from Kurmin Dan Ranko in Malumfashi Area and lived between 1660-1741CE, etc.<sup>14</sup>

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*al Sudan up to 1800'*, Edited by Tsiga A. I. and Adamu U. A. (1997), DanTakum died in 1540CE and was buried few meters away from Gobarau Mosque. The grave yard is the first and largest Muslim grave yard in Katsina.

- <sup>7</sup> Bello O. *'The Contribution of al Torodi to the State of Learning in the Sokoto Caliphate'*. Paper presented at the International Seminar on the role of 'Ulama in the Sokoto Caliphate, p.1.
- <sup>8</sup> Raji R.A. (1982), *The Influence of the 'Ishriniyyat on Arabic and Islamic Culture in Nigeria'*. University of Michigan, USA, Ph.D Dissertation. See also Lugga S.A. (2004), *The Great Province'*. p.8, Katsina, Lugga Press.
- <sup>9</sup> Y.B.Usman (1981), *'Transformation of Katsina 1400-1885'*. Zaria, Ahmadu Bello University Press Ltd. p. 21.
- <sup>10</sup> Tsiga I. A. & Adamu U. A. (1997), *'Islam and the History of Learning in Katsina'*. Ibadan, Nigerian Spectrum Books Ltd. p.29.
- <sup>11</sup> Beside Dan Masani's contribution to Qur'anic education, he wrote many other books. See Lawal S. *'Islamic Education in Katsina: Historical and Contemporary Perspectives'*. Ph.D Thesis, Bayero University, Kano. According to an investigation, the descendants of Dan Masani still hold the title of Dan Masani in Katsina and they run various centers of Islamic learning mostly in Masanawa quarters and beyond. Other Hausa states like Kano, Sokoto and Zazzau now emulate the title of Dan Masani and confer it on some prominent Islamic scholars. beyond. (An exclusive interview with the incumbent Dan Masani in Katsina Mallam Muhammadu Amin bin Dan Masani Ahmadu bin Dan Masani Zakariyya. He is eighty five year old traditional Islamic scholar. The interview was conducted in the initially presumed residence of the first Dan Masani. 8<sup>TH</sup> Muharram 1427AH (10<sup>TH</sup> February 2006CE).
- <sup>12</sup> *He was the contemporary to Dan Masani and they lived in the same quarters presently known as Masanawa quarters.*
- <sup>13</sup> The word *'Mutafannin'* signifies a knowledgeable scholar in all fields. See Mahmud, (1983), *'Nigeria Magazine'*, No. 145 of 1983. See also Usman Y.B. 'The Birane of Katsina in Cities of Savannah; A History of some Towns and Cities of the Nigerian Savannah. Lagos. *'The Nigeria Magazine'*, p.37.
- <sup>14</sup> Muhammad al Danrankawi al Kashnawi also travelled extensively to many places in search of Islamic education. He left his settlement in the year (1730CE) for pilgrimage to Mecca. After a period, he

In fact, the growth and development of Islamic activities which facilitated the dissemination of Qur'anic teaching coupled with the intellectual climate that flourished up to the eighteenth shows how the area of Katsina flourished during the seventeenth and eighteenth centuries. Katsina attained such outstanding achievement on Islamic education and was sanctified with talented scholars in various fields of learning attracting many students and learned men from all nooks and corners of North African states, Central, Western Sudan and beyond. Thus, the first Qur'anic school to be established in the whole Katsina province was supposedly that of Gobarau which later developed to become renowned center of Islamic learning.<sup>15</sup>

In the course of the time, the standard of Islamic education begun to deteriorate in Katsina like in other parts of Hausaland. There was gradual decline of the intellectual climate in the Gobarau centre and generally people reverted to unIslamic practices and became generally corrupt and Islamic education witnessed a period of progressive deterioration. Probably these and other reasons prompted the Jihad of Sheikh 'Uthman bin Fodio throughout the Hausaland.

Notwithstanding, looking back from the time when Gobarau centre flourished through the period of the Jihad to the colonial era, Katsina scholars have left legacies of magnificent achievement on learning and culture of scholarship. Beside their various works on Islamic learning, some of which have been earlier mentioned, recent researchers have already identified some centers and schools of Islamic scholarship.<sup>16</sup>

According to a recent investigation which was also confirmed by this research, the oldest and most prominent Qur'anic schools which have linkage with the early Katsina scholars include; the Qur'anic and *'Imi* schools at Masanawa, Unguwar Alkali and Kofar Kaura of the Hambali family, Tsohuwar Kasuwa school of Ladan Yusuf 'AbdulMu'min bin Muhammad whose scholars are up to this time famous and versatile in their mastery of *Mukhtasar Khalil*. Other schools identified include that of Darma quarters of Muhammad Aminu bin Muhammad which was founded even before the Jihad, the school at Gafai of Alhaji Falalu which has connection with Kogo Village by lineage founded by Alhaji Abubakar of Kogo near Katsina and the school of Albaba of Ustaz 'AbdulGaith, an Arab who once settled in Katsina and the school at Birnin Katsina of Wali Muhammadu Bello (Abubakar).

Other schools include those of Matallawa near Dutsi, Baure, Kuntaru in Daura, Zangon Daura and Karkarkun Daura. The school at Karkarku which was initially established by the relation of Mallam Isyaku, Sheikh bin Fodio's flag bearer in Daura is still being controlled by his descendants. Furthermore, Karkarku still remain a scholarly community and continue to produce *Qadis* and other forms of Muslim intelligentsia.

Other important identified places of Qur'anic studies and Islamic scholarship in Katsina outside Katsina include Kurmin Dan Ranko center near Malumfashi, Kusada, 'Yandoma, Kwami, Makurda, Morai, Benye, Bugaje, Dallaje, Rugar Bade, Mani, Matazu, Kurkujan and Dan Shita.<sup>17</sup> According to Last, 1967 on the eve of the Sokoto Jihad, *Yandoto*, the then headquarter of Katsina stood as a citadel of learning.

## **Qur'anic Education in Katsina after the Nigerian Independence**

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decided to travel to Egypt where he was said to have completed his book *al Durr al Manzum* in Cairo. See Lawal S. *Islamic Education in Katsina: Historical and Contemporary Perspectives*. Ph.D Thesis, Bayero University, Kano.

<sup>15</sup> Tsiga I. A. & Adamu U. A. (1997), *'Islam and the History of Learning in Katsina'*. Ibadan, Nigerian Spectrum Books Ltd. p.36. See also Lugga (2005), *'The Twin Universities'*, p.30. Katsina, Lugga Press.

<sup>16</sup> Tsiga I. A. & Adamu U. A. (1997), *'Islam and the History of Learning in Katsina'*. Ibadan, Nigerian Spectrum Books Ltd. pp. 38 & 71.

<sup>17</sup> Y.B.Usman, (N.D.), *'The Biranen Katsina in Cities of Savannah: A History of some towns and Cities of the Nigerian Savannah*. Lagos. *'The Nigerian Magazine'*. p.37. See also Usman Y.B. (1981), *'Transformation of Katsina 1400-1885'*. Zaria, Ahmadu Bello University Press Ltd. p.71.

The Qur'anic schools and indigenous *Ilmi* schools which formed the fundamental base of Islamic education in Katsina, remained the most crucial social institution where most of the Muslim children and adults spend reasonable number of years learning the Quran and other branches of Islamic knowledge. According to Baffa (2003), up to the eve of Nigeria's independence these schools only operate under their individual proprietors who were the various local Malams. They were deprived not only of the *grant-in-aid* from the government, but also the appropriate attention as was given to the secular schools.

It is very imperative here to relate the fact that at the initial stage, generally, Islamic education did not receive the much needed attention it deserved from the then northern regional administrators. Similarly, the traditional rulers of the area became fully occupied with entrenching the policies left by the colonial administrators, particularly those that affect western secular education. Baffa has succinctly puts it that from the colonial period to date all the three tiers of governments;

*have given more attention and patronage to conventional (western) education than other indigenous systems e. g. Qur'anic education. In the areas of enacting enabling laws, curriculum development, funding, manpower development, and the management of educational institutions secular western education is given more priority. As a consequence, the conventional school systems is now more organized than the traditional Qur'anic ones'.<sup>18</sup>*

For example, Katsina, like other parts of the north, had witnessed setting up of various committees by the then regional government and other successive governments on how to improve the standard of secular education but no similar committees were set up on Islamic or Qur'anic education. Similarly, the Emir of Katsina Alhaji Usman Nagogo (1944-1981CE),<sup>19</sup> who was sometimes referred to as '*Mai Turawa*', because of his allegiance and accommodating behavior to British policies, laid greater emphasis on the support of western secular education system in the area. Like his predecessor and father Muhammadu Dikko (1906-1944CE), who established solid relationship between his Emirate and the British, Alhaji Usman Nagogo fully encouraged and supported both the British administrators and the then regional government and other successive governments to establish and support more secular schools even in those areas mostly dominated by Qur'anic Mallams throughout his Emirate.

Both the Emirs of Daura and Katsina also gave instructions through district, village and ward heads that all parents must enroll their children or wards in such schools failure of which would result in imprisonment or jail. It was even said that the first enrolment into Gafai Primary School, the area predominantly occupied by some learned Islamic scholars, was conducted house to house by the Emir Alhaji Usman Nagogo himself. <sup>20</sup> In view of the above brief analysis and for a careful study of the development of Islamic education in Katsina, this aspect will consider the process through which Islamic education became well entrenched in Katsina; viz, at the primary, post primary and

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<sup>18</sup> Baffa A. U. (2003) Appraising the Conditions of Integrated Quranic / Islamiyyah Schools in Northern Nigeria: A Case Study of Borno, Kano, Kwara and Sokoto States. '*Al Ijtihad: The Journal of Islamization of Knowledge and Contemporary Issues*'. p51. Kano, The International Institute of Islamic Thought, (IIIT) Nigeria Office.

<sup>19</sup> Alhaji Usman Nagogo was born in 1905 and was educated at Katsina Provincial School. Before his appointment as an Emir, he was made a Minister in 1952, Northern Regional Minister without Portfolio in 1956, a leading member of the Kaduna state Council of Chiefs, former member House of Representatives, Head of Katsina Native Administration Police and the *Magajin Garin* Katsina. He was appointed the Emir in 1944. He conducted pilgrimage in 1921 and 1933 and visited United Kingdom several times. He also visited West Africa troops in Burma in 1944 and accompanied Premier of the Northern Region Alhaji Ahmadu Bello to Pakistan and some of the Middle East countries in 1961. He was also appointed the President Nigerian Aid Group of *Jama'atu Nasril Islam*. Before his death on 11<sup>th</sup> March 1981, he was conferred with C. B. E. in 1948 and C. M. G. in 1954.

<sup>20</sup> Munir M. K. (1992) '*Learning in Katsina State from colonial conquest to Date (1903-1992)*'.

Unpublished paper presented during an International Seminar on the History of Learning in Katsina (1992) p.12.

tertiary levels. It was not until the year 1962 that the northern regional government started planning and encouraging the pursuit of Islamic education not only in Katsina but also the whole north.

For example in 1962, a four-man ministerial committee was set up by the regional government to submit a report pertaining to the problems facing the Qur'anic schools, the indigenous *Ilmi* schools and the few existing *Islamiyyah*. The committee was also to offer suggestions and recommendations to the government on how to check the problems Qur'anic education. After visiting some Muslim countries like the Sudan, Egypt and Libya on fact finding, members of the committee submitted the following recommendations;

- i) *That Qur'anic schools should be re-organized into classes in accordance with age, year of entry and standard of the learners.*
- ii) *That arithmetic, reading and writing in Latin script should be incorporated into their curricula – a kind of integration process.*
- iii) *That both the regional government and native authorities should assist in construction of classrooms, appointing inspectors and officers who would be responsible for supervision and drawing up of syllabuses for these schools.*

The government tried to implement these recommendations but with little success. The recommendations were upheld and implemented with effect from 1964 by giving a capital grant of one hundred and fifty pounds (£150) for the provision of classrooms and infrastructure to each approved Qur'anic school. In addition, a recurrent grant of twenty five pounds (£25) per annum was given to native authorities (NA) for each approved school. Out of this amount ten pounds (£10) would be paid to the teacher and the native authority was directed to pay him three pounds (£3) in addition. The sum of fifteen pounds (£15) out of twenty five pounds (£25) was used to provide equipment to the school. The few registered *Islamiyyah* schools on the other hand received £2 per child or the salary of the teacher whichever was less as their financial aid. The authority only increases the grant if and when the school has provided qualified teachers as per the *grant-in-aid* regulations.<sup>21</sup>

Unfortunately however, with the creation of states in 1967 this policy of *grant-in-aid* by the northern regional government was stopped. This notwithstanding the fact that each state government was given the autonomy to introduce important reforms which will suit the culture and traditions of its people. It was in consequence of this neglect that the position of the Qur'anic schools continued to deteriorate. As observed by some Muslim educators;

*The end result of this neglect is that whereas enormous resources are expended to provide free and compulsory primary education, the Qur'anic education, true to the capitalist orientation of the economy, was considered a private affair'.<sup>22</sup>*

The dwindling patronage of Qur'anic education by both the authorities and the society made the system to swiftly deteriorate. The pupils sent to receive Qur'anic education in different parts of the province continued to encounter hardships and difficulties. They always appear dirty, ill-fed and unhealthy. Instead of learning, most of their time is spent in roaming about looking for food to eat. The teachers on the other hand, depend on the children's labour or from the elite who visit the Mallam for supplication and other spiritual services.<sup>23</sup>

As a result of this deterioration according to the findings of this research, most, if not all of the early Qur'anic and indigenous *Ilmi* schools which existed and flourished during the golden period of Islamic learning in Katsina started to diminish and die. This was

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<sup>21</sup> Khalid S. (N. D.), *Institutional Support for Muslim Educational Reform in Nigeria*. p.7. Sokoto, Department of Sociology, Usmanu DanFodio University.

<sup>22</sup> *Ibid.* See also Gambo A. (2002), *Qur'anic Schools and Muslim Educational Reform*. Paper presented at an International Workshop on Muslim Educational Reform in the Muslim World; Trends, Issues and Challenges. Faculty of Law, Bayero University Kano.

<sup>23</sup> *Ibid.*, p. 4.



due to one reason or the other ranging from discontinuity of a particular school, political upheavals and lack of societal and governmental support and encouragement from subsequent administrations. However, we have come across numerous Qur'anic and traditional *'Ilmi* schools established all over Katsina and they contribute tremendously to the development of Qur'anic education in the whole of Katsina area in spite of all odds. These types of schools not fewer than ten thousand are located in all the nooks and crannies of Katsina. Few examples of the famous schools can be cited which include the famous Qur'anic and *'Ilmi* schools at Tsohuwar Kasuwa, the School of 'Yan Shuni, the School of Darma and the Hambali School

The prominent schools outside Katsina and its environs include those of Malamawa, Matallawa, Zango, Baure and Karkarku in Daura district. Others could also be found in Kusada, Matazu and some other parts of southern Katsina areas notably known as Karaduwa area. The contributions of these schools towards the development of Qur'anic and Islamic education could not be over emphasized. These schools continued to educationally assist in producing reputable Islamic scholars, Qur'anic memorizers, Imams, Teachers, Judges (*Qudat*) and other heroes in the scene of intellectual development in Katsina and beyond.

For example, particular reference could be made to the famous Qur'anic schools at Karkarkun Daura established and founded by some disciples of Mallam Ishaq, the Flag bearer of Sheikh 'Uthman bin Fodio. It was also as a result of the efforts of these and other Islamic scholars of various Qur'anic and indigenous *'Ilmi* schools other similar schools were established in all nooks and corners of Katsina.<sup>24</sup>

### **The Pattern and Stages in Qur'anic Education**

Unlike in western education and in some few Model Qur'anic and *Islamiyyah* schools, the curriculum of most of the Qur'anic schools in the whole area of Katsina is less rigidly structured. It is neither written nor documented. At the first instance, a learner under these schools, has to pass through certain stages of being *Kotso*, *Kolo*, *Titibiri*, *Gardi*, *Alaramma* and finally he will graduate as *Gwani* or *Gangaran*.

Under the first stage, a beginner is otherwise known amongst the people of Katsina as *Kotso* or in certain cases *'Kolo*, a pupil at nursery stage. He is a child of about four years or even less. He normally comes to school in the company of their more elderly brothers and sisters. The next stage is that of *Titibiri*, *Masomin Gardi* who is a pupil at elementary stage of about five to seventeen years old. He starts to read the Arabic alphabets and learns the reading of unvowelled letters (*Babbaku*) of the last ten chapters of the Quran, beginning from the opening prayer known as *Isti'adha* (*A'udhu billahi Min al Shaytani al Rajim*). Thus, *A'udhu* is rendered as follows where *alifun* (ا) become *Alu*, *'ainun* (ع) become *ambaki*, *Wawun* (و) become *Wau* and *Dhalun* (ذ) is pronounced as *Zal* forming *'A'udhu* up to the end of *Surat al Fil*. This is followed by recognising the Arabic characters along with vowels by reading of the vowelled letters as well as words (*Farfaru*).

The next stage will be *Tattashiya* and *Hajartu* which mark the beginning of syllables identification and real reading. Later, the pupil at this stage starts learning how to write the Qur'anic verses through using wooden slates (*Allo*) and quill pen and ink (*Tawada da Alkalami*). He will always be guided either by the *Malam* or by some senior pupils in the school. Straight reading is continued with switch-over from pupil's *Allo* to loose pages of the text of the Qur'an up to the last chapter.

When the teacher is satisfied with the performance of his pupil, he will then continue to guide him to employ the newly acquired skills for reading the remaining parts (*Hizbs*) of the Quran until when the pupil graduated after completing the whole Quran. After graduation, a dinner party or *Walima* is always organized just in appreciation to the blessings of Allah SWT on the child for his successful completion of reading the glorious

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<sup>24</sup> See the list of some prominent *'Ilmi* and Quranic Schools' Directory as per each Local Government Area of Katsina in appendix VI.

Quran. Thus, the syllabus enshrined in the curriculum of these Qur'anic schools in Katsina is basically restricted to teach the art of reading and memorization of the Quran.

The next stage is that of *Gardi* (28 years up to the marriage age). Here the student in most cases is expected to have completed the reading of the Qur'an at least once and must have the knowledge of some basic principles of Islam. The other stages are those of *Alaramma* and *Gangaran* when the student would be conversant, through constant drills, of not even committing the Quran to memory but also writing it many times by heart.

Within this period, the pupils learn important lessons concerning morals, respect to others and other Islamic etiquettes expected of them as they grow up. It is to the favorite among the pupils that the teacher passes on his secret knowledge (*Bara*) of some verses of the Quran and other supplications (*ad Du'ah*) to produce protective amulets, charms, magical potions and other powerful prayers. The main areas where this is mostly practiced include among others, Kusada, 'Yan Doma, and Rafin Dadi area in Katsina.

It is important here to note that there is a move by both the Federal and state governments on the ongoing integration of western with Qur'anic education. In July 2012, the Katsina state government launched an intervention scheme where they will provide clothes, three square meals to the Almajirai as well as giving monthly allowance of ten thousand (N10,000) to the Head in some selected schools. This programme is tagged '*Allo Initiative*' and the schools selected are named '*Allo Model School*'. This initiative is aimed at providing skill acquisition training to the pupils to enable them become self reliant on completing this stage.<sup>25</sup>

At the *secondary* stage, after completing the elementary level, the student moves to the higher level of Qur'anic education i. e. the indigenous *Ilmi* schools. He begins to study all other forms of Islamic sciences such as *Tauhid*, *Ulum al Quran*, Hadith studies, *Fiqh*, Arabic language and *Ilm al Hisab*. In Katsina, most of the learned Mallams of these schools tend to specialise in a particular discipline of Islamic education. The course of study at this level includes some basic principles about Islam and Islamic *Tauhid* (*Ilm al Kalam*), Qur'anic exegeses (*al Tafsir*), the Traditions of the Prophet ﷺ including the knowledge of Hadith sciences (*Hadith wa Ilm al Mustalah*), Islamic Jurisprudence (*al Fiqh*) and biography of the Prophet ﷺ (*Sirah*). Other subjects widely read in Katsina *Ilmi* schools include Arabic literature (*al Adab*), Grammar (*al Nahwu*), logic (*al Mantiq*), Grammatical inflexions (*al Sarf*) and Arithmetic (*Ilm al Hisab*).<sup>26</sup>

Relevant books of Islamic sciences are studied in these schools. But the well known text books used throughout the area of Katsina include, *Tafsir al Jalalain*, *al Burhan* of al Suyuti, *Ummu al Barahin* of al Sunusi, *al Muwatta* of Imam Malik, *al Shifa* of Qadi Iyad, and the popular collections of Arba'una Hadith of al Nawawi with its various commentaries. Other books include *Qawa'id al Islam al Akhdari* of Sheikh 'Abdur Rahman al Akhdari, *al Ishmawi*, *Muqaddimah al Iziyyah*, *Risalah* of Abi Zayd al Qairawani, *Kitab al Askari* with their various commentaries, *Mukhtasar Khalil* and *al Mudawwanah al Kubra* of Sheikh Sahnun.

There are also some versatile scholars of Arabic language and literature in Katsina who specialize in teaching Arabic language in all its aspects. The standard books used for studying Arabic language include *al Nahw al Wadih li al Ibtida'iyyah*, *al Arabiyyah al Jadidah* and *al Qira'ah al Rashidah* at primary level. The books used at secondary level include, *al Nahw al Wadih li al Madaris al Thanawiyyah*, *al Balaghah al Wadihah*, *Matn al Ajurumiyyah*, *Qatr al Nada wa Bal al Sada*, *Milhat al I'rab*, *al Alfiiyyah of Ibn Malik*, *al Muqamah* of Hariri, *al Mu'allaqat*, *Kitab al Shu'ara'*, *al Mufasssal*, *al Burdah*, and the *Ishriniyyah* of Sheikh 'Abdur Rahman Alfa Zazi.

The schools are in session throughout the year with the exception of Thursdays, Fridays, Sallah festival days and at times Ramadan period. Weekly lessons normally start

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<sup>25</sup> Quoted from Codewit World News January 7, 2012

<sup>26</sup> Interview with Mallam Abbati at different occasions at 'Yan Shuni quarter of Tsohuwar Kasuwa, Katsina.

from Saturday and end on Wednesday. The exact times for lessons differ from one school to the other, according to the discretion of the teacher. Most of the schools have two or three sessions per day; morning (6:00am-11:00am), afternoon (2:00pm-4:00pm) and evening (8:00pm-10:00pm). There is however, no strict adherence as regards the actual opening and closing times and there is no specific time for enrolment and graduation. The main objective of these types of schools as explained by Galadanci was 'to produce self disciplined citizens, capable of performing their religious obligations and all other duties and responsibilities, in the best interest of their communities'.<sup>27</sup>

### **Some Recent Developments on Qur'anic Education in Katsina**

The history of these modern Qur'anic schools in Katsina could be traced back to the first efforts made by the Emir Alhaji Muhammadu Dikko (d.1944) when he established an Islamic education class within the surrounding area of the Katsina central Mosque in 1942,<sup>28</sup> after his return from Saudi Arabia where he might have been influenced by the setting of school system and the methodology of teaching and dissemination of Islamic knowledge. With the co-operation of Mr. R. L. Payne as Resident (1937-1943), the school was upgraded and renamed (*Madrasat al Shari'ah al Sughrah*) Katsina Junior Judicial School in 1943. It was moved to the vicinity of the Court premises Gidan Bindiga and later to Iyatanci at Kofar Sauri.

Later in 1958, the school moved again to Dan Marina Islamiyyah. Within the same period, some Islamiyyah classes for adult men consisting of not more than twenty pupils were opened in each of the remaining District Council Headquarters of Katsina province viz, Daura, Dutsin-Ma, Funtua, Kankia, Malumfashi and Mani areas.<sup>29</sup> The system initially received the backing of the Emirate council and the Native Authority, grant in-aid was given but it did not last long and consequently the whole system collapsed.

This research acknowledges the efforts of some administrators, individual philanthropists, various Islamic organisations and other Non-Governmental organizations for establishing and modernizing many Qur'anic schools at primary and post primary levels in Katsina.

Within the last four decades, Katsina like other parts of Northern Nigeria had witnessed a period of vigorous endeavour in the search of Islamic education by both the young and old as well as men and women. Through what could be termed as silent Islamic resurgence and Muslim reform movement initiated by the *Jama'tu Izalatil Bid'ah wa Iqamat al Sunnah* in Katsina and later upheld and adopted by other *Da'awah* groups like the *Fityan al Islam*, *Jama'atu Nasr al Islam* and others, Islamic education was greatly expanded. Many Qur'anic and Islamiyyah schools are now found in almost all nooks and corners of Katsina beginning from the early quarter of 1970. Most of these schools were established and run by individuals, *Da'awah* and Muslim communities and organizations.<sup>30</sup>

The effort made by these and other organisations has indeed not only contributed to the development of Qur'anic education but also revolutionized the system of Islamic education and brought about Islamic consciousness in the Muslim youths and adults of

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<sup>27</sup> Galadanci S A (1993), 'Islamic Education in Africa: Past Influence and Contemporary Challenges' in the *Proceedings of Islam in Africa Conference*. Edited by Alkali N, et al. Lagos, Spectrum Books Limited, Nigeria.

<sup>28</sup> This was exactly eight years after the modernization of Islamic education started taking place in Kano and Sokoto in the year 1934 through establishing Judicial school in each of the two respective areas. See Jimoh S. A. (1972), 'A Critical Appraisal of Islamic Education with Particular Reference to Relevant Happenings on the Nigerian Scene' in *The Nigerian Journal of Islam*. Volume 2, No 1, July 1971-January 1972.

<sup>29</sup> An interview with a renowned educationist and a onetime Arabic Supervisor, Alhaji Bala 'Abdullahi Funtua (66years old). The interview was conducted on 21st July 2005 at his residence in Funtua.

<sup>30</sup> See appendix VIII for a figure table of some prominent existing Islamiyyah schools found throughout Katsina.

Katsina state. It has also brought some developments and changes not only in the spiritual aspect but also in the social, political and intellectual arena.

In 1998, the then Katsina State government established Model Qur'anic Schools in some major towns like Daura, Funtua, Malumfashi, Dutsin Ma, Kankia, Katsina and Danja. They operate under Katsina State Islamic Education Bureau (IEB) and usually have government's patronage. On their take-off, Their curriculum was designed and they have qualified teachers for all the subjects. They adopt formal system of education and thus incorporate other subjects into the syllabus.

The process of teaching and graduation from these schools is closely monitored by the Bureau. They have broader syllabus which contain some of the main subjects taught in the conventional primary schools so as to meet the challenges of the daily life. As such the curriculum of these schools, particularly the Model Islamiyyah schools resemble those of government schools which have regular classrooms, textbooks, examinations, formal administration and other subjects.

These Qur'anic schools offer subjects like the sciences of the Quran including *Tajwid*, memorization, *Tawhid*, Hadith, *Fiqh*, *Sirah* and Arabic. The pupils in these schools are also taught rudiments of other subjects like English, Mathematics, Primary Science and Social Studies. Most of the products of these schools are offered admission into Government Arabic secondary schools and Colleges of Arabic and Islamic studies in the state. Others join the other secondary schools to study secular subjects.<sup>31</sup>

The most important aims and objectives of the Qur'anic education at this level are to expose the students to the recitation and memorization of the sacred text of the Quran in its original Arabic form. The students would also be taught the art of reading and writing to enable his mental and intellectual capabilities be well developed. In addition, some basic principles of Islam, acts of worship and ethical values are also taught theoretically and practically at this stage.

There are other numerous model Qur'anic schools at primary levels scattered all over Katsina state established by other individual philanthropists and nongovernmental organizations. Reference can be made here with *Madrasatu Riyadul Qur'an* in Katsina, the Sardaunan Daura Amadu Arabic and Islamic studies Nursery and primary school in Daura (formally Muhammad Bashar primary school) and Imam Science Nursery and Primary Islamiyyah in Funtua, al Basirah International Schools in Malumfashi and many others. Other similar schools have been established by various Muslim's organizations like *Fityanul Islam*, *Jama'atu Izalatil Bid'ah wa Iqamatus Sunnah*, *Anwarul Islam Movement*<sup>32</sup> and *Ansarud Din Society of Nigeria*, etc.<sup>33</sup>

### **The Pattern, Philosophy and Objectives of the Modern Qur'anic Schools**

These types of schools have comprehensive curriculum and well prepared syllabi, structured classroom buildings and qualified teachers. Admission into these schools is normally advertised at the beginning of the session. A child can begin with nursery school education at the age of three or four.

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<sup>31</sup> Interview with the Director and Assistant Director Islamic Education Bureau, Alhaji Suleiman Isa Mai Adua and Alhaji Bello Ahmed Kofar Bai respectively on 12<sup>th</sup> January 2001, 13<sup>th</sup> February 2001, 5<sup>th</sup> March 2001, 23<sup>rd</sup> March 2001 and 18<sup>th</sup> April 2001 at the premises of the Islamic Education Bureau, Katsina.

<sup>32</sup> Anwarul Islam Movement is the first Islamic organization to establish a Muslim Primary School in Lagos in 1922 at Elegbata. See Maigida A. Y. Promoting Modern Education in Nigeria at the Turn of 21st Century: The Pragmatic Roles of Muslim Individuals and Islamic Organizations. Department of Educational Foundations, Faculty of Education, University of Port Harcourt – Nigeria

<sup>33</sup> This society has more than 500 primary schools in Nigeria with over 80% of these concentrated in the south-western Nigeria and others are scattered across parts of northern Nigeria See Maigida A. Y. Promoting Modern Education in Nigeria at the Turn of 21st Century: The Pragmatic Roles of Muslim Individuals and Islamic Organizations. Department of Educational Foundations, Faculty of Education, University of Port Harcourt, Nigeria.

The administrative set up of these schools consists of a governing body mostly drawn from the various philanthropists and eminent educationists of the area and a management committee which consists of the Head teacher and teachers of each school. Various committees are also established to enhance the smooth running of the schools. In addition, the sources of funding these schools largely depend on the various fees charged from each student at the beginning of every term. Voluntary donations from individuals and organisations also supplement the sustenance of these schools.

The length of academic training in these schools is six years just as in the conventional schools run by the government. While some schools operate from Saturdays to Wednesdays, others fully adopt the western system of education by conducting their lessons from Mondays to Fridays. Normally lessons start by 8:00a.m with eight periods per day and each period lasts for about 35 minutes. The students of these schools usually wear Islamic attire, are classified according to their age limit and have systematic process of graduation.

Similarly, the students are taught all the secular subjects offered in the conventional schools except that the scope, content and breadth of coverage of Islamic instructions and Arabic language are much more emphasized compared to what obtains in other secular schools. Similarly, in the conventional and traditional Qur'anic schools reading and recitation of the Quran are mainly emphasized. Children are exposed to a full range of Islamic subjects in the model Islamiyyah schools unlike in the Qur'anic schools. The Quran is taught in a much broader and deeper sense with its memorization, interpretation and sciences of its recitation (*Tajwid*). Textual Hadith studies and its commentaries are also incorporated in the syllabus.

Other subjects studied in these schools include, knowledge of the Unity of Allah (*Tauhid*), Islamic Law (*Fiqh*), consisting of purification of the body, the five pillars of Islam, moral injunctions (*Tahzib*), Islamic history (*Tarikh*) including the life and times of Prophet Muhammad (*Sirah*) and those of his companions. Emphasis is also given to the study of Arabic language and grammar (*al Nahw wa al Lughah*). In the aspect of co-curricular activities, some schools encourage students to organise clubs and societies such as Muslim Students Society, First Aid Group, Junior Engineers Technicians and Scientists, (Jets Club), etc.

The standard text books used by the model Islamiyyah schools include *al Quran al Karim, Kitab al Tajwid* by Muhammad Sa'id Kamal and *Hidayat al Mustafidah fi Ahkam al Tajwid* of Abu Rimah al Sayyid Muhammad al Mahmud, for learning how to read the Quran with correct pronunciation. Others are Hadith books such as the fortieth collections of al Nawawi, *al Haqq al Mubin fi Ahadithi al Rasul al Amin* books one to five of Abu Mustafa Muhammad al Kabir bin 'Abdullahi al Kanawi. Selected Hadith from other relevant Hadith books are also used.

In the field of learning how to perform some aspects of worship (*al Ibadat*), moral injunctions (*Tahzib*) and daily transactions (*Mu'amalat*), *Fiqh* books of Imam Malik's school of Law are normally used. They include *Kitab Qawa'id al Salat* published by Ahmad al Tijjani al sharif Kano, *Kitab al Ishmawi* of Sheikh Salih Abdul Sami' al Azhari, *Kitab Mukhtasar al Akhdari* by Sheikh 'Abdul Rahman al Akhdari and *Muqaddimat al Iziyyah*.

Furthermore, *Kitab Muqarrar al Tauhid wa al Fiqh*, books one to four published by Ministry of Education, Saudi Arabia has been adopted by most of the Islamiyyah schools for teaching the children not only *Fiqh* but also *al Tauhid*. Similarly, *Khulasat Nur al Yaqin fi Sirat Sayyid al Mursalin*, books one and two by Umar 'Abdul Jabbar and *Sirat al Nabiyy* ﷺ authored by 'Abdul Jabbar are the most famous materials used to teach the pupils biography of the Prophet and other selections of the history of the Prophet's Companions.

On learning to read and write in the Arabic language, emphasis is made on the following range of books; *Maba'di' Qawa'id al Lughah* and *Durus al Lughah al Arabiyyah li Ghair al Natiqina biha* books one and two by Qaf Abdul Rahim, *Qa'idat al Baghdadi*, *al Qira'ah al Arabiyyah lil Madaris al Ibtida'iyyah* book one and two by

Shauqi al Najjar *et al*, *al Arabiyyat al Jadidah fi Nigeria* book one to three by Muhammad Badi' Sharif *et al* and *Kitab al Durus al Nahwiyyah* books one to three by Muhammad Bika Salih *et al*. In addition, the Model Islamiyyah schools use the same set of textbooks as adopted in the National Primary schools' Curriculum modules.

The main objectives of the Model Qur'anic Schools' broad-based curriculum are the same as those mentioned in the proceedings of the First World Conference on Muslim Education;<sup>34</sup> not to fill up the pupils' mind with facts but to prepare them for a life of purity and sincerity, instil the principles of Islam in their hearts and minds and also build their character based on Islamic ideals and ethics.<sup>35</sup>

### **The Secondary Level of Qur'anic Education**

At the secondary school stage, due to the need to sustain the training on Qur'anic and Islamic education many Colleges of Arabic and Islamic Studies (CAIS) have been established some with special section named *Tahfiz* section dedicated for the memorization and learning the Qur'an. The Qur'anic education is remarkably improving in Katsina. It has undergone what might rightly be referred to as a revolution within the past three decades or so. It was in anticipation of this rapid growth that initially made the late Emir Alhaji Usman Nagogo in collaboration with the Native Authority to establish Arabic Teachers' College in the year 1963. This later served as a model for establishing a formidable and integrated Islamic science secondary school as well as other private Schools and Colleges of Arabic and Islamic studies which are now found in Katsina and Daura Emirates.<sup>36</sup>

Unlike before when the teachers were locally trained and uncertificated, the majority of them are now receiving sufficient training from various institutions of higher learning. Consequently, the demand for Islamic education at the secondary stage continued to be on the increase among the males and females including youths and the elderly.

The pioneer school in this respect is Sir Usman Nagogo College of Arabic and Islamic Studies (SUNCAIS).<sup>37</sup> The school started teaching a class of forty students but later after about two months, the school was transferred to Kano to later become the famous School for Arabic Studies (SAS).<sup>38</sup> Some of the College of Arabic and Islamic Studies that gives much emphasis to the teaching of Qur'anic and Islamic education established by other bodies are located at Daura, Funtua, Malumfashi, Dutsin-Ma, Bakori, Danja, Faskari, Bindawa, Kafur areas and the rest.<sup>39</sup>

These Colleges operates Junior and Senior Islamic studies sections (JIS and SIS) for obtaining junior and senior Islamic studies certificates within the duration of three years each. In some schools they also opened Junior and Senior *Tahfiz* sections the first of which was established in by Sir Usman Nagogo College of Arabic and Islamic Studies (SUNCAIS) in 1992 to encourage and train the Muslim youths and adults on Qur'anic education by running a six year programme on Qur'anic Studies such as *Tajwid* lessons, exegesis (*Tafsir*), recitation (*Tartil*), art of memorisation (*Tahfiz*) and other branches of

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<sup>34</sup> The Conference initiated by King Abdul Azeez University Jeddah and held at Makkah, concentrated on the Muslim education crisis and was attended by more than three hundred eminent Muslim scholars, academicians and intellectuals from all the nooks and corners of the Muslim world. It was held in April 1977.

<sup>35</sup> See al Atas N .M. (1979), *Aims and Objectives of Islamic Education (Edition)*. Jeddah, King 'Abdul Aziz University. pp.35 and 104.

<sup>36</sup> See appendix I for the list of over thirty number of various Colleges of Arabic and Islamic studies mainly established by philanthropists, community and Islamic organizations as at 2007.

<sup>37</sup> The school has so far serve as a training ground for producing reputable Islamic scholars, Imams, academicians, technocrats, lawyers, judges and other personalities who serve the country in various capacities at the local, state and national levels.

<sup>38</sup> See *'The Fiftieth Anniversary of School for Arabic Studies 1370-1404 AH (1934-1984CE)'*. p.4-6. Kano, Uniprinters Limited.

<sup>39</sup> See the list of Schools and Colleges of Arabic and Islamic Studies established throughout Katsina as at 2006/2007.

Qur'anic sciences. The students in this section also study other subjects relevant to their course.

### **The Curriculum, Text Books, Aims and Objectives of the College<sup>40</sup>**

In the Junior and Senior Islamic studies sections (JIS and SIS), a separate curriculum prepared by the National Board for Arabic and Islamic Studies (NBAIS)<sup>41</sup>, Institute of Education Ahmadu Bello University Zaria is used. Within the range of three years, the Junior Islamic section pursues courses on Arabic, Islamic Studies and Islamic History. Subjects like English, Mathematics, Integrated Science, Social Studies, Physical and Health Education and Hausa are also taught to the students.

In the Senior Islamic studies section, the students offer both internal and external subjects. The external subjects consist of Arabic and Islamic studies under which the following areas are treated viz, al Quran, exegesis (*Tafsir*), Science of Qur'anic Recitation (*Tajwid*), Islamic Jurisprudence and its principles (*Fiqh wa Usul al Fiqh*), textual Hadith and the study of its literature (*Hadith wa Usul al Hadith*). Other areas include *Tauhid, Balaghah, Sarf, Arud wa al Qafiyah, Mantiq, Adab, Tarjamah, Mutala'ah wa al Nusus, Khatt, 'Insha', Imla', Tarikh al Islam and al Tarbiyyah*. Students in this section are also taught other secular subjects like English, Mathematics and Hausa. These subjects are also examined by the National Board for Arabic and Islamic studies (NBAIS), Institute of Education Ahmadu Bello University Zaria. On the other hand, the internal subjects like Islamic history, Social Studies and *Tajwid* are presently examined by the State Islamic Education Bureau.

The Junior *Tahfiz* section also study Arabic, Islamic Studies, *Tajwid, Tartil*, Islamic History, English, Mathematics, Social Studies, Integrated Science and Hausa. The Senior *Tahfiz* section on the other hand, is sufficiently trained on Quranic Studies, Education, Hausa and English. The aforementioned subjects constitute the external subjects which are examined by the Institute of Education ABU Zaria. The other internal subjects examined by Katsina Islamic Education Bureau, are Islamic History, Social Studies, Mathematics and Integrated Science.

The text books for *Tahfiz* in Junior and Senior Islamic Studies sections include *Tafsir al Jalalayn* of Jalal al Din al Muhalli and Jalal al Din al Suyuti, *Hashiyat al 'Adwi ala Sharh al Abil Hasan li Risalat Ibn Abi Zayd, Kitab Mukhtasar al Khalil* books one and two, *Sharh al Arba'una al Nawawi* by Sharaf al Din al Nawawi, *Sharh Umm al Barahin* by al Dasuqi, *al Mufasssal fi Tarikh al Adab al Arabi* of Ahamad al Iskandari *et al, al Qira'ah al Rashidah* books one and two, *al Nahw al Wadih al Thanawi* by Aliy al Jarim and Mustafa Amin, *al Balaghah al Wadihah fi 'Ilm al Bayan, Mizan al Zahabi fi sina'at al Shi'ir al Arabi* of Sayyid Ahmad al Hashimi and *Kitab al Tarbiyyah wa Duruq al Tadris* books one and two by Muhammad al Nur al Din Hassan. They also use the recommended text books as stipulated in the National Policy on Education (NPE) to cover the secular subjects in both the junior and senior sections.

In some other similar schools like *Madrasat Ul al Albab al Thanawiyah li al 'Ulum (Ulul Albab Science Secondary School*, the Qur'anic Studies (**QS**) is designed to train the students to cover one sixth (ten Hizbs) of the Quran in each academic session. This will lead the student to cover the whole Quran before completing the senior secondary school. The component of this subject includes Recitation (*al Tartil*), Memorization (*Tahfiz*), the technical knowledge of Qur'anic recitation (*Tajwid*) and Quranic Exegesis (*Tafsir*).

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<sup>40</sup> All other remaining Schools for Arabic and Islamic Studies in Katsina also have the same curriculum.

<sup>41</sup> The National Board for Arabic and Islamic Studies (NBAIS) Ahmadu Bello University, Zaria is the only supervisory and examining body that has been in charge of all Arabic and Islamic junior and senior secondary schools throughout Nigeria. It was established by the law no. 10 of the Sardauna of Nigeria in 1960. Sir Ahmadu Bello, then Sardauna of Sokoto initiated it.

## **The Higher Level of Qur'anic Education**

In view of the numerous established Qur'anic schools, indigenous *'Ilmi* schools, modern Islamiyyah schools and Colleges of Arabic and Islamic studies scattered all over the two emirates, the people of Katsina and Daura emirates made concerted efforts to establish Islamic institutions of higher learning for the students who pass out from these schools. Two prominent higher Institutions were established purposely to provide and enhance the teachings of the glorious Qur'an in particular and in general, to enhance the development of Islamic education through integration methods in the whole of Katsina State. All the institutions were established by Non Governmental Islamic Organizations.

The first is 'Uthman Fodio College a branch of Othman Fodio Institute Kaduna. The other one is the Katsina University established by Muslim Community and Katsina Islamic Foundation. In these and other higher Institutions, Qur'anic education is similarly being taught under various Departments of Arabic and Islamic Studies. Thus, the establishment of these Institutions in Katsina by the Muslim Community is another remarkable achievement to the development and revitalization of Qur'anic education in the area.

It is also very pertinent to note the Qur'anic recitation competition being organized at various levels of national, state, zonal and local governments which help greatly in encouraging the youth both male and female to learn the art of recitation and memorization of the glorious Qur'an.

## **Conclusion**

An attempt has been made in this paper to examine and document the available records on the Qur'anic learning and scholarship in Katsina. It has been observed that the last four decades (1960-2000) serve as a period of dynamic endeavour in the pursuit of Qur'anic education. Both Katsina and Daura Emirates have witnessed tremendous growth in the development of Qur'anic learning. Individuals, Muslim Societies and Organisations in Katsina strive relentlessly to maintain the age-long Qur'anic education system (*Karantun Allo*) and the indigenous *'Ilmi* schools (*Makarantun 'Ilmi*) particularly those bequeathed by the seventeenth and eighteenth century Islamic scholars.

It is observed in this thesis that Katsina is still noted as a home of many Qur'anic memorisers and learned Islamic scholars. It is therefore important that the government fully recognise the value of Quran and traditional *'Ilmi* education system as well as the status of the learned Mallams *vis-à-vis* the important role they played in imparting knowledge and inculcating the 'right type of values and attitudes in the society'. Adequate plans should be made of integrating the Qur'anic schools with modern education system possibly through introducing the *Tsangaya* Quranic education system. The welfare of the Qur'anic school teachers should be catered for and improved. Their opinions should be sought and respected. In addition, the government should provide more avenues for the graduates of the *'Ilmi* schools to obtain Senior Islamic School Certificacates (SISC) to further their studies up to University level.

On the condition of their *Almajirai*, the government should try to evolve the means of catering for their needs and supporting their intellectual, emotional, spiritual and physiological nourishment under the integration system. The society should equally be mobilised and sensitised for collaborative efforts. They should be enlightened about the importance of Islamic brotherhood and the need for extending all kinds of hospitality and assistance to mankind particularly those who left their homes and embarked on the search for knowledge.



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## Appendix I:

### List of Schools and Colleges of Arabic and Islamic Studies established throughout Katsina as at 2006/2007.

1. Sir Usman Nagogo College of Arabic and Islamic Studies Katsina.
2. Government Girls’ Arabic Secondary School Dutsin-Ma.
3. Daura College of Arabic and Islamic Studies, Daura.
4. Government Girls’ Arabic Secondary School Kabomo.
5. Community Model Arabic College Malumfashi.
6. Hayatul Islam College of Arabic and Islamic Studies Funtua.
7. *al Basirah* International Schools, Malumfashi
8. College of Arabic and Islamic Studies Bakori.
9. College of Arabic and Islamic Studies Tsiga.
10. Madrasatu *Riyadul Quran* Junior Arabic Secondary School, Katsina.
11. College of Arabic and Islamic Studies Funtua.
12. College of Arabic and Islamic Studies Danja.
13. Umma College of Arabic and Islamic Studies Faskari.
14. Muhammadu Dodo Islamic Centre, Katsina.
15. Sardauna College of Arabic and Islamic Studies Dabai.
16. Ahmad Mai Jalalaini College of Arabic and Islamic Studies Malumfashi.
17. Institute of Qur’anic Education Funtua.
18. Institute of Islamic Studies, Funtua.
19. Abubakar Sadiq College of Arabic and Islamic Studies Sabuwa.

20. College of Arabic and Islamic Studies Maska.
21. College of Arabic and Islamic Studies Kafur.
22. Arabic and Islamic Secondary School Funtua.
23. Malumfashi College of Arabic and Islamic Studies, Malumfashi.
24. Hizbur Rahim College of Higher Islamic Studies Funtua.
25. Binta 'Abdullahi Mai Magi Memorial Community *Tahfiz* Secondary School Ingawa.
26. Bakori School for Higher Islamic Studies, Bakori.
27. Dutsin-Ma College of Arabic and Islamic Studies, Dutsin-Ma.
28. Sheikh Ja'afar Islamic Institute, Katsina.
29. Sheikh Ahmad Mahmud Gumi College of Arabic and Islamic Studies, Dan Dume.
30. Tama Jur *Tahfiz* Community College Bindawa.
31. Al Huda Academy, Katsina.
32. Sheikh Ibrahim El Tayyeb Institute for Inservice Training of Arabic Teachers, Katsina.
33. Sheikh Ibrahim El Tayyeb Institute for Inservice Training of Arabic Teachers, Malumfashi.
34. Sheikh Ibrahim El Tayyeb Institute for Inservice Training of Arabic Teachers, Daura.
35. Sheikh Ibrahim El Tayyeb Institute for Inservice Training of Arabic Teachers, Funtua.