



Centre for Qur'anic Studies
Bayero University, Kano – Nigeria

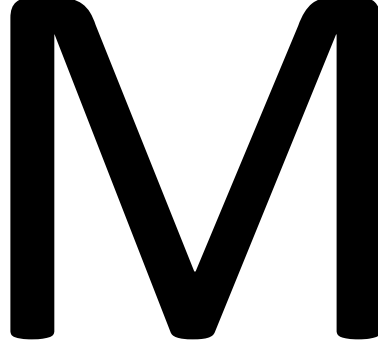


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والصلاة والسلام على أشرف المرسلين سيدنا محمد وعلى آله وصحبه وسلم

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Editorial

In the Name of Allah the Beneficent, the Merciful.

This maiden edition of Al-Mahir Journal of Qur'anic Studies is making its debut at a most critical period in the history of Qur'anic scholarship in Nigeria. Scholarship in Qur'anic Studies had been firmly established in the West African sub-region for over a couple of centuries. Kanem-Borno Empire and Sokoto caliphate particularly, had a well-entrenched tradition of Qur'anic scholarship which produced numerous erudite scholars of Qur'anic Studies.

It is observed that today, there is an unfortunate decline in this tradition. Al-Mahir Journal aims at reviving this tradition and asserting its relevance to the needs and aspirations of contemporary Muslim society through the publication of well-informed studies, researches, book reviews and related academic outputs. The Journal would focus on promoting the intellectual works of early West African and Nigerian Scholars, and studies related to the contemporary challenges of Qur'anic education and innovative approaches to tackling them.

Al-Mahir Journal has taken off with a clear vision and that is to be in the league of the leading Academic Journals on Qur'anic Studies in the world within a decade of its existence. It is the policy of this Journal that it shall maintain high academic standard. Articles submitted for publication shall therefore, be subjected to blind-review and appropriate editing. As a specialized Journal, Al-Mahir may only publish academic articles related to Qur'anic studies within the general objectives of the Centre for Qur'anic Studies. The editorial Advisory Committee consists of highly accomplished scholars whose knowledge, wisdom and experience guide the editorial Board in maintaining excellence.

This edition consists of twenty five (25) articles, with eleven (11) in English and fourteen (14) in Arabic. Although the articles are not categorized under themes, it would be noted that in the English section articles reflected on the historical perspectives of Qur'anic education. Dr. Kalli Ghazali discussed Qur'anic education in Pre-colonial Borno, Dr. Salihu Lawan Malumfashi reflected on Qur'anic education in post-colonial Katsina, while Dr. Usman Sani Abbas surveyed Qur'anic education in post-colonial Northern Nigeria. Musa Salihu Muhammad canvassed for the preservation and conservation of a rare Qur'anic manuscript while Rahina Mu'azu drew attention to the unique West African Qur'anic Manuscripts.

Another set of five articles are inclined towards contemporary issues and challenges Dr. Alhassan Yaqub analyzed contemporary discourse on scientific Tafsir, while Dr. Usman Jimoh dwelled on Qur'anic exposition of Human rights and called for tolerance in Muslim Christian relation. Dr. Muhammad Babangida Muhammad discussed the Qur'anic basis and principles on social work and community service, while Dr. Bashir Aliyu Umar made a conceptual analysis of social responsibility in the light of studies of the Quran. Dr. Muhammad Arsalan's article analyzed the relationship between the Sunnah and the Quran.

The Arabic section contains a wide variety of themes. Dr. Isa Alabe and Dr. Abdurrashid identified the patterns of descriptions of the Quran in al-Burdah, while Dr. Taufiq Abubakar Hussaini analyzed Sayyid Qutb's literary style in Tafsir. A comparative study of Qur'anic Schools south India and Northern Nigeria was made by Dr. Sa'id al Hudawi. Idris Isa identifies the features and characteristics of the Kanem Borno Qur'anic manuscript. Ahmad Umar Bashir and Bashir Umar discussed the role of modes of recitation of the Qur'an (Qiraat) in promoting the Arabic language, while Dr. Nura Sani analyzed the peculiar pattern of knowledge developed by Nigerian reciters (Huffaz) related to identifying Qur'anic words in various verses which are similar. Khairiyah Zakariyya Umar discussed common words and terms in Arabic language and the Quran. The distinct style of the Quran in its usage of words that appear vague was discussed by Dunama Muhammad Ibrahim and Dr. Ali Musa Jibrin. Dr. Ibrahim Muhammad Hassan and Ustaz Hassan discussed the role of Sheikh Ibrahim Saleh al-Hussaini in promoting Qur'anic studies in Nigeria. A phonetical study of the Quran was made by Adam Muhammad Jibrin, while Umar Abbas Abdulkadir discusses the impact of Qira'at in understanding the meaning of the Quran.

The article by Dr. Adam Muhammad Abubakar explored the ways of reforming the traditional curriculum of Qur'anic education in Nigeria. Dr. Umar Hamza Ibrahim appraised the status of Tsangaya Schools established by the Government, while Mal Nasidi Abubakar dwelled on the significance attached to Qur'anic studies by Muslim scholars. The last paper by Amir Ismail Dawud discussed the relationship between Qur'anic studies and Hadith Studies.

The Director, Staff and Students of the Centre of Qur'anic Studies are most grateful to the immediate past Vice-Chancellor, Prof. Abubakar Adamu Rasheed, mni, MFR, for his foresight in the conception, creation and establishment of the Qur'anic Centre, also grateful to the sitting Vice-Chancellor Professor Muhammad Yahuza Bello for his indefatigable and unflinching support for the programmes and activities of the Centre of Qur'anic Studies.

Table of Contents

	Page
NOTE TO CONTRIBUTORS	iii
Editorial Board	v
Editorial.....	vi
Table of Contents.....	vii
1. QUR'ANIC EDUCATION IN POST-COLONIAL SOUTHERN NIGERIA, By: Dr. A. A. Alaro	1
2. THE IMPLICATION OF USING QUR'ANIC TERMS IN BIBLE TRANSLATION WITH SPECIAL REFERENCE TO THE WORD "ALLAH" IN HAUSA BIBLE, By: Dr. Dikko Bature Darma	11
3. THE THEMATIC COMMENTARY OF THE QUR'AN AND ITS' RELEVANCE TO CONTEMPORARY MUSLIM SOCIETY, By: Shuaibu Musa Hardo	21
4. LIFE AND CONTRIBUTIONS OF ALARAMMA MALAM ISHIYAKA TO THE DEVELOPMENT OF TSANGAYA SYSTEM OF EDUCATION IN DAMBAM METROPOLIS OF BAUCHI STATE, By: Mukhtar Bala Yaya	31
5. THE HISTORY OF GOVERNMENTAL INTERVENTIONS IN THE DEVELOPMENT OF QUR'ANIC EDUCATION IN NIGERIA. C.670 -2014), By: Prof. Abubakar Mustapha , mni, OFR, FISN	40
6. PROGNOSTICATION IN THE GLORIOUS QUR'AN: THE PINNACLE OF THE DIVINITY AND UNIVERSAL GUIDANCE OF THE NOBLE QUR'AN By: Usman Jimoh Muhammad, PhD & Prof. Abdullahi Muhammad Sifawa	54
7. QUR'ANIC STAND AGAINST HUNGER: TRENDS AND DEVELOPMENTAL ISSUES, By: Dr. Muhammad Tanko Aliyu	69
8. SOME PRE-REQUISITES FOR CONDUCTING TAFSIR, By: Dr. Usman Sani Abbas	79
9. QUR'ANIC EDUCATION IN POSTCOLONIAL NIGERIA: THE SOUTHERN NIGERIAN EXPERIENCE, By: Is-haq Oloyede, Rafiu Adebayo & Afis Oladosu	89

QUR'ĀNIC EDUCATION IN POST-COLONIAL SOUTHERN NIGERIA**Dr. A. A. Alaro**

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Abstract

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

Keywords: *Qur'ānic* education, religious instructions, Islamic knowledge, Islamic society, Southern Nigeria, Ilorin Emirate.

Introduction

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

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

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

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

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

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

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

History of Post-Colonial *Qur'anic* Education in Southern Nigeria

In spite of the corrosive effects of the Western civilization on our cultural legacies, the tradition of *Qur'anic* education in Southern Nigeria still remained hesitant and non-withering. The South-Western Nigeria is predominantly occupied by the Yoruba speaking people and it cuts across Ekiti, Lagos, Ogun, Ondo, Osun, Oyo States and most parts of Kwara State. In the 18th century, there were about fourteen major kingdoms in the South Western Part of Nigeria. They included Oyo Kingdom, Ife kingdom, Ekiti, Igbomina, Ijana, Ijebu, Ijesha, Egba, Egbado, Ketu, Ondo, Owu and Sabe kingdom⁸.

As observed by Adebayo, the history of *Qur'anic* education in Southern Nigeria is as old as the history of Islam in the land⁹. He further asserts that *Qur'anic* education began spontaneously when reverts began questioning about their new faith and its devotion. It

became quite impossible to carry out some religious rituals without reading in Arabic. Expediently, therefore, the clerics were charged to start teaching Islam to the new converts by teaching them *Qur'ān* and Arabic. This, culminated in the establishment of *Qur'ānic* schools in Southern Nigeria.

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

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

Like other regions of West Africa, the *Qur'ānic* School was a small facility, usually attached to a mosque where children learned the *Qur'ān* and the basic duties of every Muslim. These schools were mostly community-based or societal initiative programme situated at the Mosques for the continuous purpose of *Qur'ānic* learning, while in some cases the residences of the *Mu'allim* as well as under tree shades were used as schools¹³. *Qur'ānic* education had been well established before the colonial era in major cities of the Southern States of Nigeria like Ibadan, Abeokuta, Ijebu-Ode as well as Lagos, which housed scholars from far and wide with established traditional study circles and *Madāris*. Most of the time the teachers (mallams) were usually from Ilorin¹⁴. The information gathered revealed that the dialectal difference of scholars who settled in Ilorin later reflected in the formation of the *Qur'ānic* schools. Each of the scholars employed his mother tongue to teach the *Qur'ān* in their respective traditional *Qur'ānic* schools¹⁵. Notable among such languages are *Fulfulde, Hausa, Nupe* and *Yoruba*.

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

Furthermore, it needs to be stressed that ever since the emergence and consolidation of Islam in Ilorin, the *Qur'ānic* schools and its education have since been on the increase. The

contribution of scholars to the development of *Qur'anic* education has made Ilorin to be regarded as a citadel of knowledge and the religious heartbeat of Southern Nigeria. Most evidently, the efforts of Sheikh Kamāliddīn Al-Adabiy and Sheikh Ādam Al-Ilory towards the Islamic-cum- Qur'anic scholarship cannot be overemphasized. The duo were scholars of international repute and recipients of international awards in the field of Islamic scholarship, and produced students who were renowned and profound in Quranic scholarship, as well as da'wah and academic erudition, locally and internationally¹⁷. Sheikh Kamāliddīn instituted *Ma'ahad al-Ulūm al-'Arabiyyah* otherwise known as Adabiyyah School which took her full growth at independence as a result of his exploits and perseverance through the ages as well as *Markaz Al-Ta'lim al-Araby* of Sheikh Ādam Abdullah Al-Ilory which was officially founded in the year 1952 and grew to its neck-start level at precisely 1960¹⁸. These efforts however chain a connection of *Qur'anic* educational sequence which later created a continuous Islamic academia that Southern Nigeria is ever proud of. Some of the beaming intellects of these institutes include Prof Is-hāq Oloyede, Prof. R.D. Abu-Bakre, Late Prof Musa Ajetunmobi, Late Dr H. I. Olagunju, Prof. AGAS Oladosu and Prof. B. O. Yusuf. These are few amongst many who of their disciples who shine the light of the *Qur'anic* education in Southern Nigeria, and beyond¹⁹.

Simultaneously, Ma'ad Al-Arabi Al-Naijiri (i.e., Arabic Institute of Nigeria) founded by Sheikh Murtadhā Abdul Salām took off in Ita-Bale area of Ibadan 1960. Like its counterparts in Ilorin, the Centre was devoted to promoting *Qur'anic* education and the impartation of Islamic knowledge²⁰. Its products include, Sheikh Abdur-Rashid Hadiyatullah, Professors Abdul Qādir Zubair, Muhibuddin Opeloye, Misbahuddin Rahimson, Isa Ade Bello, Ishāq Lakin Akintola and Abdul Rafiu Omotosho. All of whom are academics of international repute in various Qur'anic education related disciplines.²¹ Towards the twilight of his life, Sheikh Abdussalam further established another institution – the Institute of Arabic & Islamic Studies based in Olodo, a suburb of the ancient city of Ibadan. The school is affiliated to the Nigerian Premier university, University of Ibadan since 1992. It awards Diploma Certificate in Arabic and Islamic Studies to further promote the *Qur'anic* education in southern Nigeria²². Further still, Sheikh Mūsa Abubakar Akalambi, established Shamsudīn society and Shamsudīn Arabic and Islamic school Ilorin, initially as a traditional *Qur'anic* tutorial class in 1941 and was post-colonially converted to a primary school in 1962²³.

Likewise, Muhyiddin College of Arabic and Islamic studies founded by Sheikh Abdullah Jibril Sahban started as a *Qur'anic* study centre before growing to a college and further to a higher Islamic education institute, that can today boast of many scholars of *Qur'anic* and Islamic dexterity internationally. Sheikh Shaban's approach was unique, innovative and indeed worthy of emulation. In all his educational establishments, he successfully combined both Qur'anic and Western education side by side, where a student graduates with necessary pre-requisite to proceed straight to any higher institution of learning of his choice, without having the cause of spending extra years for extra-mural classes in GCE exam-oriented coaching centres. Yet, graduates of those institutions are equally competent in the Qur'anic education and all related subjects. This actually provided double opportunity for the products thereof, who usually proceed further in their

educational carrier within and outside Nigeria, with relative ease. One of the authors was actually a beneficiary of such an innovative approach as he was simultaneously admitted to read Law in a Federal university and Shariah in another foreign university immediately after graduating from the school²⁴.

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

In the same vein, the efforts of some Southern states committees on Qur'anic memorization deserve mentioning with an accolade. Although with very insignificant support from their respective state governments, as opposed to the situation in the North, these committees have consistently produced participants in the annual National Qur'anic competition. These unassuming participants have brought honour and respect not only to their nonchalant states, but even to the country as a whole. Al-Hafiz Masud Akorede, of blessed memory, was the National champion in the year 2000 competition, and the Nigerian representative at the international competition for that year, held in Makkah, Saudi-Arabia. Interestingly, former trainees in the centres coordinated by some of these state committees, particular in Kwara state, have recently metamorphosed into a 'League of Qur'anic Memorizers' with a single mandate of further advancing the course of Qur'anic education in the zone. The league now coordinates and trains reciters and memorizers of the Noble Qur'an, taking advantage of modern methods and techniques in so doing²⁵.

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

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

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

to practise the deeds of the prophet. This made Alfa Yusuf travel from Ilorin to some other states like Lagos, Ibadan, and Abeokuta to propagate Islam²⁸. The *Makondoro's* aim of *Qur'anic* education is to maintain a link with God, and to maintain natural goodness by building a worthy servitude to Allah with sense of righteousness, high degree of intellectualism, faith as well as skills. With these, the *Makondoro's Qur'anic* education dominated the Southern-Nigeria for most part of the early post-colonial era as the orthodox bearer of the prophetic tradition.²⁹

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

Challenges Facing the *Qur'anic* Schools in Southern Nigeria

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

In addressing the challenges of *Qur'anic* education in the modern era, careful thought must be drifted towards the concept 'Westernization'. Despite what labels Muslims may put on it, most modern education is West-directed. Many modern Muslims have largely bought into the Western normative worldview. This worldview is based on a utilitarian and economist perspective, which is wealth inclined with total neglect of worship. *Qur'anic* education faces a challenge of precedence over others, in which distinctions can be made between seeking knowledge and seeking the life of this world, and in which there is a normative emphasis on creating piety, ethics, humility, and responsibility, all of which must be among the earmarks of a knowledgeable person. An education that neglects the loft goal of worship is in the end defective³¹. Furthermore, the attitude of some parents towards the *Qur'anic* education is destructive. They do not see the need to acquire *Qur'anic* knowledge as a religious duty, neither would they be encouraged nor encourage their wards to attend *Qur'anic* schools.

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

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

Reforms of *Qur'anic* Education in Southern Nigeria

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

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

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

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

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

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

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

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

Human experiences have shown that wealth, high qualifications and fame minus morality amount to nothing. The whole world witnessed the pathetic case of a man described not long ago as being one of the most powerful and most influential persons in the world. He

was sitting on the highly coveted 'throne' of the International Monetary Fund (IMF) as its Chief Executive Officer. The opinion polls back in his home country had consistently suggested he was going to be the next President of one of the five most powerful nations in the world. Talk of money, fame, power and influence Dominique Strauss-Kahn had garnered more than what is sufficient for an average man of his generation. However, what was missing in this former French Minister of Finance, a former MP and a former University Professor is perhaps the moral/religious upbringing that he needed most to balance his outstanding material rearing. Alas, at the peak of his political and economic career Strauss-Kahn was caught sexually assaulting a 32-year-old hotel maid⁴². As a direct consequence of the untoward incident, Strauss-Kahn was forced to resign his appointment as MD of IMF, while his party, the French Socialist Party equally dropped him for an alternative candidate, who is today the French President, François Hollande⁴³.

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

Conclusion

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

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

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THE IMPLICATION OF USING QUR'ANIC TERMS IN BIBLE TRANSLATION WITH SPECIAL REFERENCE TO THE WORD "ALLAH" IN HAUSA BIBLE

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Abstract

This paper focuses on the implication of using of Qur'anic terminologies in Bible translation with particular reference to the use of the term "Allah" in Hausa Bible. The text of the most recent translated Hausa Bible contains many Qur'anic terms and concepts such as; Allāh, 'Arsh, Sujūd, Jahannam, etc., and phrases like Alhamdulillah and Salām Alaykum. All this is naturally presented from specific Biblical narratives, which constitute a religious context different from the Qur'ān in many respects. For this reason, this study suspects the use of Qur'anic terms in Hausa Bible- together with other Islamic forms mentioned in it - as part of the contemporary method or approach of Christian evangelism among Muslims, which have the objective to affect Muslims' religious thought and "Weltanschauung". In this case, analyzing the interpretations of these terminologies to elucidate whether they have been correctly used, or incorrectly misused, is paramount. The Biblical concepts according to Islam have been corrupted such that their meanings do not match the words of Allāh in the Qur'ān. The research has been able to find out that the Hausa Bible translators have never favourably considered theological interpretations in which, for instance, the attributes of the Divine "Allāh" are misrepresented. Therefore, this research explains these misinterpretations by pointing out the contextual differences in the Qur'anic and Biblical concepts of God.

Introduction

This paper emphasizes the need and importance of analysis of the contextual use of Qur'anic term "Allah" in the translation of Bible into the Hausa Language. It is a fact that all translation is approximate and imprecise. In other words, no translation can convey the whole meaning of the original text. Someone mentions that it is "impossible to make direct and unequivocal replacements from one language to another in any but the most elementary circumstances - and those certainly do not obtain in religious texts".¹ For no two languages in the world have exact equivalents for their lexicons, even if they belong to the same family of languages.² These are points that come to mind when one considers how some Islamic religious terms have different meanings when they are used in Biblical context. For instance, in Islam the word 'Allāh' denotes absolute monotheism.³ In Christianity, 'Allāh' is translated as one of the three Gods of Holy Trinity. Whereas, the

Christians' literature described Jesus as the begotten 'Son of God,'⁴ Muslims spoke of him as a 'Prophet' and 'Messenger' of Allāh. Therefore, these differences in the religious outlook of Islam and Christianity make it not feasible or impossible to express the religious terms and concepts of the former compatibly in the latter and vice versa.

Issues Regarding the Use of Qur'anic Terms in Bible Translation

Many Qur'anic words have more than one meaning that a translator has to choose from; thus, the translation is by nature restricted and incomplete in such cases. Examples abound in analysis of Qur'anic terms where one will find words like, *din*, *'arsh*, *ummah* and so on very rich with meanings which have only been partially conveyed in Hausa Bible translation.

One may argue that none of the Qur'anic key-terms that have played a decisive role in the formation of Islamic worldview among Muslims, including the very name of God-'Allāh,' was in any way a new coinage among the Arabs. In other words, terminologies that appear in the Hausa Bible such as *Allāh*,⁵ *'arsh*, *kursī*, *hady*, *jahannam*, *qurbān malak*, *nabī* and others almost had been in used in pre-Islamic times by both Christians and non-Christian Arabs. However, according to Izutsu, when Islamic revelation began to use these words, it brought them together, combined them all into an entirely new, hitherto unknown conceptual network that eventually revolutionized the whole Arab conception of the world and human existence.⁵ That means, by implication, Islam did not adopt these terms from the cultural concepts of the pre-Islamic worldview.

Another reason that requires analysis of contextual translations is the fact that, in this period Christians are applying the methods of 'contextualization' in Muslim evangelism based on their understanding that Muslims become more open to Christianity when it is presented in their cultural form:⁶ In this regard, Jim Liffel, stresses this view in *Contextualization: Building Bridges to the Muslim Community* that there is the need of a contextualized strategy in cross-cultural communication to Muslims, especially by using relevant terms of the Qur'ān and Islamic concepts in order to effectively communicate the gospel.⁷ In *Producing and Using Meaningful Translations of the Taurat, Zabur and Injil*, John Travis maintains a similar view that "for a translation of the Bible to be meaningful to a particular faith community, it needs to take seriously both its language and unique religious heritage."⁸ The foregoing reasons alone can justify the need for analysis of the contextual translation of Bible in Hausa language. Even if our analysis may not have any impact on the existing translations, it may help to reveal certain facts about them. The research can also be useful to other Muslim-majority languages in Nigeria and around the world that have similar challenge.

The basic argument is that, the use of Islamic terminologies in the translation of Bible into any language, no matter how faithful it may be, will not match the original context of the terms as applied to Islam. This is because these words are relative to the Islamic world view which is different from that of Christianity. In addition, using Islamic terms in the Bible can limit the possible ways in which Muslims can see and interpret their religious experiences. In the words of Izutsu, words when taken out of their traditionally fixed

combinations and put into an entirely different and new context, tend to be profoundly affected by that very transposition. This is known as the impact of context on word-meaning.⁹

Ordinarily, it is possible to allow a contextual use of Qur'anic terms in Hausa translation of the Bible because so many Islamic terms are primarily used by the speakers of the language. However, one can still argue that in Hausa language there are available native words and expressions that can be used as synonyms. For example, *Ubangiji* is another word for God in Hausa. It is said that language and thought are reflexive, any terminology from one tradition of thought, when translated, must necessarily reflect the original tradition of thought; otherwise the true meanings of the translated terms will be corrupted.¹⁰ That is why, concerning Islamic terminologies that cannot be used in the Bible, some Muslim countries like Malaysia decreed that some terms cannot under any circumstance be used.¹¹

This at once brings us to another problem that is, translation in relation to author's intention that results in the lack of uniformity among so many contemporary translated versions of the Bible. Bowker concedes that "translation itself carries with it cultural assumptions which have to be discerned"¹² as it always meant to pursue a specific motive. In order to know how successful these motives are, it is important for us to understand the semantic properties of the contextualized terminologies. This can be arrived at through analysis. What is even more fundamental is how to find out whether the Hausa Bible translation (*Littafi Mai-Tsarki*) is faithful. If it is, how does one arrive at this judgment if he does not use some apparatuses such as analysis which can substantiate his claim?

The Definition and the Meaning of God: A Comparison

To be able to properly evaluate the previous arguments, let us critically analyze the concept of God from the Scriptural viewpoints of both the religions of Islam and Christianity.

Concept of *Allāh* in the Qur'ān

The Islamic concept of God is featured in many verses of the Glorious Qur'ān that speak of His attributes by which He can be identified. At this point, mentioned of *Sural al-Ikhlās* as the touch-stone of Islamic theology will be made.¹³ It reads:

Say: He is Allah the One; Allah the Eternal, Absolute;
He begetteth not, nor is He begotten;
And there is none like unto Him.

The first verse describes the nature of Allāh that He is One and Only God, the Only One to Him worship is due. All other things are His creatures and in no way comparable to Him.¹⁴ This point is further stressed in another verse of the Qur'ān that, if there were more than One God, it would result to confusion among gods. It reads:

If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! But glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him.¹⁵

...nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him.¹⁶

The second verse "Allāh *Aṣṣamad*" is explained as the Eternal: He is immortal at the same time without beginning or end, and Absolute, Who is not limited by time or place or circumstances, the Reality. Another definition of "*Aṣṣamad*"¹⁷ means 'absolute existence' that can be attributed only to Allāh, Who is not dependent on any person or thing but all persons and things are dependent on Him.

And He it is that feeds but is not fed¹⁸

But He- the Living, the Self-subsisting, Eternal¹⁹

The third verse negates associating human qualities of having son or father to Allāh.²⁰ Therefore, He is not like any other person or thing that can be imagined: His qualities and nature are unique.²¹ This means Allāh cannot be conceived after any human pattern. Al-Qur'ān: mentions that, "neither slumber nor sleep overtakes Him",²² therefore, "there is nothing like Him".²³

The Qur'ān gives not less than ninety-nine beautiful attributes to Almighty God and each attribute is unique and possessed by Him alone and is sufficient to identify Him.²⁴ Hence, the belief in One God with above attributes is the most fundamental part of Islamic faith.

The Concept of *El, Elah or Elohim and Yahweh* in the Old Testament

The term *El* is a common generic Semitic appellative for the deity of worship. The word *El* (with compounds) appears over two hundred times in the Old Testament.²⁵ The names *Elah* and *Elohim* also refer to the name of high God in the Bible. In other words, *El, Elah, Elohim*, meaning "God" or "Mighty One" are the generic terms in the Old Testament that mostly designate something that other nations view as a God, and in some few instances they are used of angels or mighty human beings.²⁶

The term *Yahweh* (mostly represented by Hebrew term for Lord 'Adonai') is considered to be the proper name of the supreme being of the Jews.²⁷ The origin of the word, according to *A Concise Dictionary of Theology*, is uncertain: However, the word is translated in English versions of Bible as "the Lord".²⁸ An example of the name *Yahweh* can be found in the creation and patriarchal story of the Old Testament (Gen2:4; 4:26; 12:8; 26:25, etc.). In phrases *Yahweh* is rendered "God" "Lord," these occurrences can be recognized by a phrase like "O Lord God" or "the Lord God". This is because the Old Testament is usually careful to distinguish Israel God from the generic words for God used by other nations. Thus, the concept of God in the Old Testament is developed by attached words or phrase that sets *Yahweh* apart from every competing deity.²⁹

Therefore, translations of the Bible into Arabic and other languages used by the majority Muslim communities in the Middle East, Africa and Asia have generally not used Allāh to translate the Hebrew Tetragrammaton *YHWH*. In Arabic translations, it is transliterated as *yahwah* or contextualized as *rabb* (Lord), corresponding to the Jewish custom of using *Adonai* in place of saying the divine name.³⁰ It should be noted that the Biblical translation of *YHWH* into the Hausa language has also followed the practice of the Arabic language in using the word for Lord.

The Concept of Trinity (*Theos*) in the New Testament

The New Testament word for God refers to the Greek term *Theos*. The Greeks believed in many gods and goddesses who are shaped in the image of human beings, with both base and honorable passions. Hence, the biblical concept of God, as defined in the Old Testament, was foreign to Christianity (which conceived the idea of God through Greek thought).³¹ Therefore, the idea of God as a father features in the New Testament to indicate the relationship that Christians have with God through Jesus, also as a hint of his triune nature. The doctrine of Trinity presents the Son and Holy Spirit as persons in their own right, yet link in an undivided unity with the Father.³²

The Christian dogma of Trinity theologically developed a new concept of God different from the Judaism, which is very difficult to comprehend (explained in a philosophical manner). The three persons of the Trinity are God the Father, the Son, and the Holy Spirit. God, the Father, is the first person of Trinity, which according to Christian theology; neither means there is any hierarchical order in Trinity nor indicates the inexistence of other persons in a certain period.³³ Unlike the term "Father" in Old Testament which refers to the God who cares and love the nation of Israel; in the New Testament Father means the One from whom the only Son comes – yet, it does not carry the meaning of a biological father.

The Son is Jesus Christ. In Mark 1:11 God called him a "beloved Son": This and other passages of New Testament, in Acts and in the letters of Paul conclude that Jesus is the second person of God in Trinity.³⁴ Therefore, the Christians view the miracles performed by Jesus like curing the sick and giving life to the dead as a role of the divine. J. Scott Horrell in an introduction to his article, '*Cautions Regarding "Son of God" in Muslim-Idiom Translations of the Bible: Seeking Sensible Balance*', distinguished between the two names that are usually used interchangeably:³⁵ Jesus in the Bible and Isa in the Qur'an. He wrote:

All classical Christian faith embraces the invitation articulated by the Evangelist, "these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:31). The confession that Jesus is the "Son of God" continues explicit in earliest post-biblical history. *Shepherd of Hermas*, for example, repeatedly emphasizes the name "the Son of God" and declares "no one will enter the kingdom of God unless he receives the name of his Son." A primitive version of the Apostles' Creed dating as early as 150 AD declares, "I believe in God the Father Almighty, Creator of heaven and earth, and in

Jesus Christ His only Son our Lord..." The cornerstone of all Christian orthodoxy, the Nicene Creed (325), affirms, "We believe... in one Lord Jesus Christ, the Son of God." Repeatedly and unanimously in all mainstream Christendom, the designation of Jesus as the "Son of God" is said to be essential to true doctrine and genuine faith. For most in Christian history, outside this confession—that is, outside the fundamental *meaning* of this confession—there is no salvation.³⁶

The Holy Spirit is the third person in Trinity. According to the Christian theology, the Holy Spirit interacted in the life of Jesus from his birth to his resurrection.³⁷ The Role of the Holy Spirit is to enable a person to perform an extraordinary task that could otherwise be impossible, like such wonders in the life of Jesus. The dogma of Trinity expresses the three persons mentioned above as distinct yet not divided; different yet not separated.

Allāh In Hausa Bible: An Analysis

The term Allāh is definitely at a core of theological discourse among Muslims. While the word "Allāh" is generally translated as God, no attempt to analyze, debate and verify about the usage of the term in the Hausa Bible has been made. It is important to highlight that the term Allāh might not be a generic name for God in Hausa language because prior to the coming of Islam Hausaland the word was not found in the intellectual and the religious history of Hausa people. In the world-view of Hausa people, the word Allāh does not carry any meaning apart from the one that was brought by and associated with the Islamic concept of God. But the word *Ubangiji* (commonly translated as Lord in Hausa Bible) could be the general term for God. This is clear from the literal translation of *kalimatush-shahada* in Hausa the language as shown below:

Table 1.1 Factor underlying the perception of the word "Allāh" in the Hausa language

Hausa	<i>Babu</i>	<i>ubangiji</i>	<i>sai</i>	<i>Allah</i>
Arabic	<i>Lā</i>	<i>ilāh</i>	<i>illā</i>	<i>Allah</i>
English	<i>No</i>	<i>god</i>	<i>but</i>	<i>Allah</i>

Hausa	<i>Babu</i>	<i>abin-bauta</i>	<i>sai</i>	<i>Allah</i>
Arabic	<i>Lā</i>	<i>ma'būd</i>	<i>illā</i>	<i>Allah</i>
English	<i>No</i>	<i>deity</i>	<i>except</i>	<i>Allah</i>

Hence, it is not proper to say:

Hausa	<i>Babu</i>	<i>Allah</i>	<i>sai</i>	<i>Allah</i>
Arabic	<i>Lā</i>	<i>Allah</i>	<i>illā</i>	<i>Allah</i>
English	<i>No</i>	<i>Allah</i>	<i>but</i>	<i>Allah</i>

With this principle in mind, it is not correct to translate both *YHWH* and *EL* or *Elohim* in the manner they have been translated in Hausa Bible. In other words, Allāh is rendered as a generic name for God, whilst *ubangiji* as a specific name of God. This implies that God, which originates from Greek *Elohim* is rendered into Hausa as Allāh, and Lord which originates from Hebrew *YHWH* is rendered into Hausa as *Ubangiji*.³⁸

Another complication is that, whichever Hausa equivalent we may choose to translate 'Allāh' (either *Uban-giji* or *Abin-bauta*), clearly consists of two parts that show no exact correspondence with Islamic word Allāh as one has an element implying filial possession (*uban*=father of), while the other element is a mere adjective (*abin-bauta*= deity of worship).

Therefore, in this regard, *ubangiji* is not a specific name but a generic name, while Allāh is the specific name. Hence, to render a generic name for God into Allāh is incompatible, incorrect and inconsistent. That is why, under the assumption that Allāh is a generic term, the plural 'gods' has been rendered in many places in the Hausa Bible as *alloli* (instead of *uwayengiji*), giving the name Allāh a plural form.

The problem that will arise should important religious terms, in this case, the name by which one calls God be incorrectly and inappropriately translated from one language into another will have two implications; as follows:

Firstly, there is a risk of misrepresenting the concept of God in Christianity to the Christians, since the Christian conception of God is symbolized by the doctrine of Trinity, which is the opposite of the concept of Allāh in Islam.

Secondly, it constitutes an infringement upon the rights of the Muslims over the name by which they refer to the God they worship which is distinct from the concept of God in other religions.

The followings are examples of the ways in which the term Allāh has been rendered in some passages, in the synoptic Gospels, among many that could be cited from the New Testament translation into the Hausa language:

Table 1.2 Breakdown of the use of the word "Allāh" in Hausa translation of the Gospels

Ref.	King James Version	Hausa Texts	Literal Translations
Matt 4:3	If thou be the Son of God	<i>In kai Dan Allah ne</i>	If you are the Son of Allah
Matt 8:29	And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God?	<i>Sai suke kwala ihu suka ce, "Ina ruwanka damu, kai Dan Allah?"</i>	And, behold, they cried out saying, "What have we to do with you, the Son of Allah?"
Matt 14:33	Of a truth thou art the Son of God.	<i>"Hakika kai Dan Allah ne."</i>	Truly you are the Son of Allah
Matt 27:43	For he said, I am the Son of God.	<i>Don yace wai shi Dan Allah ne.</i>	Because he said, I am the Son of Allah
Matt 27:54	Truly this was the Son of God.	<i>Hakika wannan Dan Allah ne!</i>	Truly he was the Son of Allah!
Mark 1:1	The beginning of the gospel of Jesus Christ, the Son of God;	<i>Farkon bisharar Yesu Almasihu, Dan Allah, kenan;</i>	The beginning of the gospel of Jesus Christ, who is the Son of Allah;
Mark 3:11	Thou art the Son of God.	<i>Kai Dan Allah ne.</i>	You are the Son of Allah.
Mark 15:39	Truly this man was the Son of God.	<i>Hakika mutumin nan Dan Allah ne!</i>	Obviously this man was the Son of Allah!

Luke 1:35	shall be called the Son of God	<i>Za'a kira shi Dan Allah</i>	He shall be called the Son of Allah
Luke 3:38	Adam, which was the son of God.	<i>Adamu kuma na Allah.</i>	Adam, who belong to Allah, or Adam is Allah's Note: the word 'son' in this text is a small letter's'. Therefore, in Hausa 'na', which does not signify a biological or filial relationship of father and son, is used instead of 'Da'.

Conclusion

On the basis of the above submissions, it can be argued that the contextual use of Qur'anic term "Allah" in translating the Bible into the Hausa language can be erroneous; especially if the motive of the translators is to use of this name, word or term for evangelical work. Badron is against the idea of using religious terms from one religion to another. He said:

As far as fundamental religious matters are concerned, to use language incorrectly introduces confusion to the minds of its users. Words wrongly used will inevitably impinge upon semantic change in theological concepts and the way one views reality and truth. Hence, the pressing need to exercise constant vigilance in detecting erroneous linguistic usage.³⁹

Notes:

¹ John Bowker, "Religious Studies and the Languages of Religions", *Religious Studies*, Vol. 17, No. 4 (Dec. 1981): 425. Cambridge University Press, via JSTOR, <<http://www.jstor.org/stable/20005776>>.

² M. I. Saleh, *A Dictionary of Islamic Words and Expressions*, (Riyadh: al-Jumu'ah Magazine), iii.

³ Qur'an, 112:1-4, see also Qur'an, 6:100-101, 9:30, 18:4-5.

⁴ Matthew, 16:16, 27:43.

⁵ Toshihiko Izutsu, *God and Man in the Qur'an*, (Tokyo: Toppan Printing Co., 1964), 13.

⁶ The modern approach of contextualization was introduced in the 1970s and there are many literatures on it by mostly Christians. In the past similar words used such as "adaptation," "accommodation," and "indigenization," however, "Contextualization" includes all that they implied and a bit more. See for instance, Phil Parshall, *Muslim Evangelism: Contemporary Approaches to Contextualization*, (Waynesboro-USA: Gabriel Publishing, 2013), 246.

⁷ Jim Leffel, "Contextualization: Building Bridges to the Muslim Community," Xenos Christian Fellowship, <www.xenos.org/...ds/OnlineJournal/issue1/contextu.htm> (accessed 20 August, 2013), 10.

⁸ John Travis, "Producing and Using Meaningful Translations of the Taurat, Zabur and Injil," *International Journal of Frontier Mission*, summer 2006, 23.2, 73.

⁹ Izutsu, 13.

¹⁰ Syed Ali Tawfik al-Attas, "A Corruption of Religious Thought" in *Controversy over the Term Allah in Malaysia*, edited by Wan Azhar Wan Ahmad (Kuala Lumpur: Attin Press Sdn Bhd, 2013), 12.

¹¹ Ibid.

¹² Bowker, 427.

¹³ It was revealed, according to the opinion of Ikramah cited by Ibn Kathir, in response to the pluralistic worship of gods by the Jews who worship Uzair; the Christians who worship Isā; the pagans who worship the sun and the moon; and the polytheist who worship idols, Ibn Kathir, *Tafsir al-Qur'an al-Azim*, (Riyadh: Dār aṬayyibah lil Nashr wa al-Tawzi', 1999).

¹⁴ Al-Ṭabarī, Abu Jāfar Muḥammad Ibn Jarīr, *Jāmi' al-bayān fī tā'wīl al-Qur'ān*, (np: Mu'assasah al-Risālah, 2000), 688.

¹⁵ Qur'an 21:22.

¹⁶ Qur'an 23:91.

¹⁷ "يعنى الذى يصمد الخلاق إليه في حوائجهم ومسائلهم" Ibn Kathir, *Tafsir al-Qur'an al-Azim*, 528.

¹⁸ Qur'an 6:14.

¹⁹ Qur'an 2:255.

²⁰ In one *Hadith al-Qudsī* reported in *Sahīh Bukharī*, Allāh Himself describes ascribing a son to Him as an insult.

²¹ Abdullah Yusuf Ali, *The Holy Qur'an: English Translation of the Meanings and Commentary*, see footnotes on the above verses.

²² Qur'an 2:225.

²³ Qur'an 42:11.

²⁴ Naik, 9-10.

²⁵ Terrence E. Fretheim, "El", in Willem A. VanGemeren (ed), *New International Dictionary of Old Testament Theology and Exegeses* (Cumbria: Patemoster Press, 1997), 1,400.

²⁶ Lawrence O. Richards, *Expository Dictionary of Bible Words* (Grand Rapids, Michigan: Harper Collins Publishers, 1991), 312-313.

²⁷ Ibid.

²⁸ Gerald O'Collins and Edward G. Farrugia, *A Concise Dictionary of Theology* (New Jersey, USA: Paulist Press, Rev., and Expanded ed. 2000), 291.

²⁹ Lawrence O. Richards, 313.

Armstrong has a very different explanation about *Yahweh* and *Elohim* as they are expressed in the Old Testament: According to her, originally "Yahweh had been a member of the Divine Assembly of 'holy ones', over which El, the high god of Canaan, had presided with his consort Asherah. Each nation of the region had its own patronal deity, and Yahweh was the 'holy one of Israel'. By the eighth century, Yahweh had ousted El in the Divine Assembly, and rule alone over a host of 'holy ones,' who were warriors in his heavenly army. None of the other gods could measure up to Yahweh in his fidelity to his people. Here he had no peers, no rivals." K. Armstrong, *The Bible: A Biography* (New York: Grove Press, 2007), 16.

³⁰ Thomas, 172.

³¹ Lawrence O. Richards, 314.

³² Ibid.

³³ To further illustrate this point, let us refer to Soudah, she writes: "According to them [the Christians], the Trinity or the Holy Trinity is the union of Father, Son and Holy Spirit in one God. They say they do not confess three Gods, but one God in three persons, 'the consubstantial Trinity.' The divine persons do not share the one divinity among themselves, but each of them is God, whole and entire." Soudah Abd Rahman, *The Categories of Infidelity in the Qur'an*, *Journal of Islam in Asia*, Vol. 10, no.2 (Dec 2013): 134.

³⁴ See Romans 8:31

³⁵ For instance, at the entry of the Hausa Bible, *Littafi Mai Tsarki* (2010), it is boldly written: 'Yesu da Isa duk daya ne, Almasihu da Kirista ma'anar su guda' i.e., 'Jesus and Isa are synonymous, Almasih and Christ have the same referent'.

³⁶ J. Scott Horrell, "Cautions Regarding "Son of God" in Muslim-Idiom Translations of the Bible: Seeking Sensible Balance", *St Francis Magazine*, August 2010, No 4. Vol. 6, 64.

³⁷ Alister E. McGrath, *Christian Theology: An Introduction*, 3rd. ed. (Oxford; Blackwell Publishers Ltd., 2001), 313.

³⁸ See, for example, Plasm 29:1 "Give unto the Lord, O ye mighty, give unto the Lord glory and strength" translated as "Ku yabi Ubangiji, ku alloli, ku yabi daukarsa da ikonsa".

³⁹ Mohd Sani Badron, "Heresy Arises from Words Wrongly Used", in *Controversy over the Term Allah in Malaysia*, edited by Wan Azhar Wan Ahmad (Kuala Lumpur: Atin Press Sdn Bhd, 2013), 16.

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THE THEMATIC COMMENTARY OF THE QUR'AN AND ITS' RELEVANCE TO CONTEMPORARY MUSLIM SOCIETY

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Abstract

Unlike thematic methods of commentary; the analytic method of commentary provides a vast collection of Qur'anic meanings. One becomes aware of a large number of ideas and teachings of the Qur'an which are disconnected. It is not possible to identify the relationship that exists between them or to discover their pattern of arrangement. The analytical method does not aim at giving the Qur'anic view regarding the different ranges of human activity. Therefore, this paper intends to explain the methodology of thematic commentary of the Qur'an and its relevance to contemporary Muslim society. Muslims find themselves confronted with numerous ideas related to various spheres of life, and it is necessary to determine the Islamic viewpoint regarding them. Islamic texts should be studied intensively and made to speak, in order to discover the Islamic standpoint, affirmative or negative, in regard to them. The thematic method selects of a group of verses related to a single theme which also impose human experience on the Qur'an. This method, attempts to study the whole Qur'an by taking up a single theme from various doctrinal, social, cosmological and ethical themes dealt with in the Qur'an. The research uses Qur'anic verses, Hadith of the Prophet and other books of Tafsir in analyzing this method.

Keywords: Analytic, Thematic, Commentary, Qur'an, Tafsir, Exegete

Introduction

There are two fundamental methods of commentary which were developed with the growth of Islamic thought; *al-'ittijāh al-tajzi'i fi al-Tafsir* (the Analytic Approach to Exegesis) and *al-'ittijāh al-mawḍū'i fi al-Tafsir* (the Thematic or Synthetic Approach to Exegesis).

The analytic approach deals with verse by verse interpretation of the *Qur'anic* text in a piecemeal manner. In this manner, the exegete takes into consideration of the context in which the verse occurs. Using instruments that believe to be effective such as Arabic grammar, literal meanings, traditions or even other verses that have some word or meaning in common with the verse under study. This method began during the era of the Companions of the Prophet and the following generation (*Tabi'un*) at the level of explanation of some difficult words and verses of the *Qur'an*.¹

The analytic method of commentary provides a vast collection of *Qur'anic* meanings when taken into consideration separately. One becomes aware of a large number of ideas and teachings of the *Qur'an* which are disconnected. It is not possible to identify the relationship that exists between them or to discover their pattern of arrangement. The analytical method does not aim at giving the *Qur'anic* view regarding the different ranges of human activity. Therefore, what is left is the huge variety of facts in between, which are unable to determine any connection. The exegete is by nature commenting on the meaning of isolated words giving a synonym, clarifying unfamiliar terms. He applies new interpretations to the circumstances of the revelation (*asbab al-nuzul*). Such activities have the potential of compelling the exegete to go beyond lexical meaning of the *Qur'an*.²

The Thematic Method Approach

The term 'thematic,' is relating to a theme, used to describe the method in which an exegete selects a group of verses related to a single theme. It is also call 'synthetic' because it does not seek to impose human experience on the *Qur'an*. It seeks to synthesize these verses and their meaning into a single composite view and to unite human experience with the *Qur'an*.³ In this method, the Mufassir does not interpret the *Qur'an* verse by verse; rather attempts to study the whole *Qur'an* by taking up a single theme from various doctrinal, social, cosmological and ethical themes dealt with in the *Qur'an*.

Tafsir Maudu'i can be defined as the *Qur'anic* science which interprets different issues and themes in the views of the *Qur'anic* objectives through the study of one *Surah*, or through multiple verses.⁴ Thematic Exegesis is the method that recognizes, interpret and make clear a subject mentioned in the *Qur'an*.⁵ The verses which bear commonality and share a purpose or have a phraseology which helps determine the topic. This method is to classify various verses which speak on the same topic and analyses them in an attempt to expound the viewpoint of the *Qur'an*.⁶

Generally, thematic exegesis seeks to provide answers to questions in different fields such as doctrinal, social, political, historical, jurisprudential and even conceptual.⁷ This method, seeks to find or to discover the *Qur'anic* viewpoint concerning a particular issue from amongst the various issues related to life and the universe. For example; it can be used to study the *Qur'anic* approach regarding Prophet hood, economic theory in the *Qur'an*. Topics such as *Asbab al- Nuzul*, *Nasikh and Mansukh*, the metaphors used in the *Qur'an*, are not thematic exegesis.⁸

The Differences Between the Two Methods

1. The analytic method impedes the growth of *Qur'anic* thought, while the thematic method when applied to *fiqh* has led to a creative expansion in the field of law.
2. The role of the exegete in the analytic method is generally passive. It starts by taking into consideration a particular *Qur'anic* verse without formulating any premises or plans before hand. The exegete's preoccupation is to listen carefully with a clear mind. Therefore the exegete's role is passive while the role of the exegete adopts in thematic

method is active because it does not start its interpretation from the text of the *Qur'an*, but from the realities of life. It concentrates on the particular subject out of the great number of problems affecting humanity. It starts a dialogue with the *Qur'an*; the exegete questions and the *Qur'an* answers. Consequently, the perpetual effort of thematic commentary is to set the human intellectual heritage and experience, as well as the contemporary problematic thoughts. In this task the exegesis does not begin and end with the *Qur'an*; rather, it begins with reality and ends with the *Qur'an* as a true source.⁹

3. *Qur'an* is a perennial, inexhaustible source. The inexhaustible bounty of the *Qur'an* is discoverable only through the thematic method because the potential of lexical exegesis is limited while the thematic method is developmental.
4. The thematic method goes a step beyond the analytic method. The analytic method tries to explain details while the thematic method seeks to know the relationship between the different verses whose individual details have been discovered by the analytic method. The thematic method is capable of continuous productivity and of replenishing new material provided by human experience.

Looking at the differences between the analytic and thematic methods, one can conclude that the thematic method is very significant for the Muslims in the modern time. However, the significance quality of the thematic method over the analytic method does not mean that the former should replace the latter. According to Tabataba'i, (1972) what is meant is that; one should add the former to the latter, because thematic commentary is nothing but a step beyond the analytic commentary. In other words, one should unite the two methods because they are mutually supportive.¹⁰

Element of Thematic Interpretation

The question arises on which theme in the *Qur'an* should one focus attention for research? Which points are worth considering in the thematic interpretation? Different interpreters have different approaches. Some focus on the phrases and terminologies in the Book itself, by selecting root words, for instance patience (*Sabr*) or man (*Insan*). Others take the apparent meaning of the words to build upon a theme, which might be related to human beings and social issues.

Yet, there are some who think that thematic interpretation covers concepts as which elaboration would provide answers to the ambiguities man is facing. For example, it is interesting to find out the different meaning and application of the word *kufur* as mentioned in the *Qur'an*. There are various other similar *Qur'anic* words such as *nifaq*, *fisq*, *taghut* which have more than one meaning. This necessitates a thematic interpretation to classify the terms and unveil the hidden realities of their contents.¹¹

Thematic interpretation extends its sphere to cover all concepts and meanings of the *Qur'an*, or simply means the external and outward interpretation of topics related to human life. Those who regard thematic interpretation confined to the first and second

categories claim that research on the roots of the words falls within the domain of etymology.

However, as long as no question is raised and no dispute arises, it would be impossible to have a specific viewpoint. The task here is not merely to discover the meaning of a single word or classify verses. But to render an analysis on the viewpoint of the *Qur'an* in repeatedly using such words and phrases.

Thus; any attempt to discover and unveil the core meaning of a word or theme in the *Qur'an* needs to be seen in the light of the *Qur'an* itself. For instance, when defining *muhkam* and *mutashabih* in the Noble *Qur'an*. The interpreter should take into consideration the apparent meaning as well as evidences pointing to the subject concerned. He needs to clarify what is *muhkam* or what is *mutashabih* and what solid proof does the *Qur'an* provides in this regard? Is the *Qur'an* all *muhkam* or is it all *mutashabih*? Is it partially *muhkam* and partially *mutashabih*? Naturally, such kind of interpretation requires a thematic approach. Thematic interpretations concentrate on a disputed subject rather than trying to find a specific word and phrase in the Book. The theme under scrutiny which the interpreter is trying to find an answer might be in or outside the *Qur'an*. Thematic interpretation may also be confined to a special subject. In view of these facts, 'theme' interpretation could be broadly based on the following three categories:

1. The concept of *naskh*, *bada'*, *tashabuh*, *shirk*, *kufr*, *nifaq* and scores of similar words whose meaning are vital for an understanding of the *Qur'an*, since they serve as a basis for proper recognition of other *Qur'anic* terms such as Allah, *Rahman*, *Rahim*, *Kitab*, *Tibyan*, *'Arsh*, *Kursi* and *Qalam*. In these cases an etymological approach is not enough. But what is required is an overall analysis of the Book rather than sticking to the context of a single verse.¹²
2. Topics which are not mere conceptual debates are beyond the framework of routine issues in man's life and have been questioned, gripping the human mind for ages. In this regard to themes such as *'alamal-ghayb*, *mala'ikah*, *jinn* and other dozens of similar phrases with ideological bearings, deal with the way man and universe comes into existence.
3. Abstract topics such as freedom, government, power, rights, violation, production, distribution, consumption, education and other similar issues within which man wants to know the attitude and guidelines of religion. Here, the interpreter derives the guidelines and viewpoints of the Book on these subjects.

The Objectives of Thematic Interpretation

The reality is an attempt to identify the viewpoints of the *Qur'an* on various issues. This may include the views on problems facing communities and their beliefs or the intricacies associated with language. For instance, what is meant by the word 'Allah'? Is 'Allah' a new concept mentioned by the Glorious *Qur'an*, or was the word use during the pre-Islamic period. The Mufassir here, attempts to shed light on the lexical and semantic interpretation of God and man as mentioned in the *Qur'an*.

Japanese Islamic scholar Tushihiko Izutsu has conducted research on relations between Allah and man from the *Qur'anic* viewpoints. He has named his research *Qur'anic* Semantics because the objective was to concord the semantic method with grammatical analysis of the words of the *Qur'an*.¹³ Undoubtedly, such a research goes beyond mere morphology, but exploration and discovery. Therefore, the objective of thematic exegesis is to identify the viewpoints of the *Qur'an* on various issues including the ideological bases such as *tauhid* (monotheism), *'adl* (justice), *nubuwwah* (prophethood), *imamah* (imamate), *ma'ad* (resurrection) and the like.

Thematic exegesis helps unravel issues related to man's life, since certain issues are time-bound and undergo changes in pace with the evolutionary process of social development. Man wants to know what solution the *Qur'an* presents in this regard. For instance, which kind of government is approved by *Islam* and how such a government can be run? Man wants to know which kind of society the *Qur'an* considers as upright and religious in line with the goals of the divine messengers. Which principles and values should govern the society? How to deal with proponents and opponents, as well as the hostile and those waging war? What principles and laws pertaining to economy and other spheres of life?

The Importance of Thematic Exegesis

Apparently, revelation addresses the specific situation and covers just one dimension of the issue under discussion. Exegesis will not cater to the complex issues of the modern man, unless the verses are classified as per their themes. *Qur'anic* verses are like a string of pearls, each with its own dazzling glow, sometimes matching another string. Sometimes, it is indicating a slightly or totally different radiance that carries its own meaning and purport. Thus; thematic exegete meticulously sort and match the different verses and discover the answers to the changing needs of man and society.

However, this thematic method is not possible, unless the Mufassir group the verses base on the pattern of a subject of traditional arrangement. One cannot go directly to any theme unless the meaning of *Qur'anic* words and phrases are clear enough to be matched and classified together.

Sadr, (1980) underlines the importance of thematic interpretation that, the exegete attempts to discover the *Qur'an's* view on a subject and draw inspiration from the *Qur'an* and discover the views of the Book on the ideas that comes under discussion.¹⁴ In view of this, it could be said that thematic exegesis is inextricably linked with man's experience and progress. One can conclude that thematic exegesis is a kind of dialogue with the *Qur'an* and asking questions from it. It is not merely a desperate attempt to find any weak response, but a dynamic way of discovering the amazing realities of life as God has enclosed in His final revelation to mankind.

Methods of Thematic Exegesis

Thematic Mufasssirun used different methods to extract the viewpoints of the *Qur'an*. Similarly, exegetes follow the order of traditional arrangement. Thematic exegetes have followed the same pattern of modern research in respect to intellectual and social developments and their distinctive leaning to determine a subject. Themes are taken out of the context and beyond the intellectual and social needs, while a times they are strictly confined to the realm of jurisprudence. The questions that arise are: Do jurists irrespective of their religious and philosophical attitudes act similarly as far as their inferential method is concerned? Are the styles adopted by *Usulis* and *Akhbaris* identical? Is there a similarity between the methods of past and contemporary jurists?

Jurisprudential works reveals the stylistic differences. The method some use is mainly documentary. Others follow an analytical and descriptive style of thematic interpretation. Yet there are some who have devised a comparative approach by evaluating man's experiences according to the guidelines of the *Qur'an*. Still others have resorted to what they call a scientific method of thematic interpretation by using scientific theories and comparing them with the verses of the *Qur'an* to justify their intentions. To sum up, thematic exegesis it can be broadly classified into the following three categories:

1. Exegesis based on religious and social beliefs, attitudes and disciplines.
2. Exegesis based on outward and inward approaches of methodological differences.
3. Exegesis based on order of arrangement and in accordance with the theme of the verses under discussion.¹⁵

In view of this classification, thematic interpretation can take human attitudes into account on the basis of *hadith*, in order to understand the purport of the *Qur'an*. He can also, follow historical and experimental methods to understand the issue under discussion. In fact, he adopted a special method that is different from others. Thematic interpretation is unique and modern in the sense that it focuses on the organic unity of each.¹⁶ No exegesis by itself is sufficient for a full understanding of the *Qur'an*. But this commentary is an indispensable companion in the quest for a better comprehension and a closer affinity with the sacred text.

How to Make Thematic Exegesis

The commentator begins with a particular theme and then surveys the *Qur'an* for a deeper understanding of this theme in a purely Islamic context. The premises, therefore, are formulated prior to the actual study. A commentator chose the topic of human relations and determines the scope of the subject by exploring its various dimensions. Next, he will compile all the verses pertinent to the subject in study. He makes sure they cover the various dimensions; then classify this list of verses based on sub-topics. From there, he will study the list from different exegesis books and infer lessons and guidance from commentary to apply in real life.

He organises his study on the basis of the problems confronting them in everyday life. While citing such traditions as relate to a problem he shed light upon it, leading to the

determination of the Islamic viewpoint. It is called thematic or problematic method in jurisprudence.

However, it does not mean that legal studies have exhausted the potential of the thematic method. Even today, jurisprudence studies need to draw on the potential of this method to expand their scope horizontally as well as vertically, because the thematic method starts from reality and leading up to the *Shari'ah*. Since human activity is continually in the process of change and expansion, new areas of activity are coming into being. It is necessary that the applications of this method continue to develop and harmonise all the new aspects of human activity with the *Shari'ah*.

For instance, in the early days, some thousand years ago, such transactions of *tijarah*, *mudarabah*, *muzara'ah* and *musaqat* were representatives of the commerce of those days. But today the range of economic transactions has widened and they have become much more complicated. Therefore, it is essential for the Jurist (*faqih*) of today; as it was for the earlier '*ulama*' that were always keen to relate every new aspect of life to the *Shari'ah* and obtain the rules, that constantly relates real life to the *Shari'ah*. Hence, it is essential that this method continue to expand horizontally, as did in the beginning.¹⁷

Thematic method operates in jurisprudence in a vertical direction is essential in order to reach the fundamental viewpoints which manifest the outlook of *Islam* with detailed legislation and the legal superstructure. This is because every set of laws pertain any particular field of human activity is linked, on one hand, the basic concepts and the principal development related to them on the other. For instance, the economic laws of the *Shari'ah* are based on the *Islamic* outlook on economics, laws of marriage, divorce and those between man and woman.

The fact is that, today a basic need to determine these concepts is needed and it is not possible to neglect them. The Prophet (saw) did not present these concepts, but applying them in general *Qur'anic* climate in the Islamic society. Every Muslim living in that atmosphere understood these concepts, even if concisely and subconsciously. Because the educative, spiritual, intellectual and social atmosphere created by the Prophet (saw) was capable of giving a clear vision and a genuine ability to appraise different situations and incidents.

Classification of Thematic Commentary of the Qur'an

Classical Approach

This entails taking a topic from the sciences of *Qur'an* like abrogation, collecting all the verses that are related to it, bring them together in one book and discuss various aspects of abrogation. Other types of classical themes were the *Makki* vs. *Madani* verses, the verses establishing legislation (*Ayat al-ahkam*) and theology in the *Qur'an*.¹⁸

Contemporary Approach

This approach was little over a century old and actually started by the Orientalists. This approach differs from the classical approach in a number of ways.

1. Examination of a single term

2. Examination of a single chapter
3. Examination of a single theme

The examination of a single theme is by far the most popular contemporary approach.

A Single Word

Wherever the term occurs, its context is examined and a meaning is derived. Let's take an example to clarify this point. The word *Ta'am* has four meanings.

- i. What people eat in general?
- ii. Sacrificial animals
- iii. Dead sea animals
- iv. Drink

A Single chapter

Philips, (2007) cites the statement of Imam al-Shatibiy in providing the guidelines for this type of thematic commentary observing the sequence of the verse in a chapter. It does not provide a full benefit until this observation is sought throughout the entire chapter.¹⁹ This is because confining oneself to only a part of the chapter will not provide the whole benefit found in that chapter. Likewise, confining oneself to a part of verse in order to deduce a ruling is not helpful enough until the whole verse has been taken into consideration. The entire chapter must be looked at before conclusions were made.

It is very important to read the whole chapters a single unit before making conclusions. This can be seen clearly in *Surah al-Nisa'i*. The chapter starts with the subject of inheritance and then after speaking about various subjects it ends again with the subject of inheritance. This shows that all the concepts are tied together from the beginning to the end of the chapter. The commentator must adhere to a set of guidelines when carrying out a thematic commentary of a single chapter which is as follows;

1. Study the details of the chapter in terms of the occasion for revelation, *Makki* or *Madani* and other relevant details from the beginning to the end.
2. Explore the possible theme the whole chapter might be revealed for.
3. Find out how often the theme has been repeated and revisited in that *Surah*.
4. Identify the different methods used to explain many aspects of that theme.
5. Break down a long chapter into different themes and subjects.
6. Explore the relationship between the different units of the chapter and create a coherent relationship from the entire list of subjects, to serve the ultimate theme selected in the first place.
7. Establish a reasonable relationship between the chapter under study and other chapters.²⁰

Examining a single theme

This type of contemporary thematic commentary is the most popular and most commonly employed. A list of guidelines for the commentator wishing to conduct a theme based commentary is provided below:

1. Select a particular subject or issue for the study.

2. Determine the scope of this subject through different dimensions.
3. Compile all the verses pertinent to the subject under study covering all its aspects.
4. Create an adequate classification and list of secondary topics.
5. Study the list from different books of commentary.
6. Employ the power of inference in order draws out lessons and guidance from this list to apply into real life.

Conclusion

In conclusion, it may be asked why it is necessary to know these concepts. The Prophet (saw) did not teach these concepts in a general and defined form; he gave the *Qur'an* to *Muslims* in its present order. What is needed is to comprehend the *Islamic* concept of prophet hood, the Islamic view of the laws that mould the course of history, the Islamic outlook on economics, and the Islamic cosmology? The fact is that, today there is basic need to determine these concepts and it is not possible to neglect it. There is the need for studying the concepts of the *Qur'an* and *Islam*. This need has becomes more pressing with the emergence of new views and ideas as a result of the interaction between the *Islamic* world and the West, with their vast, and variegated cultural experience in different fields. As a result of this interaction, a *Muslim* finds himself confronted with numerous ideas related to various spheres of life, and it is necessary to determine the *Islamic* viewpoint regarding them. It is necessary that the *Islamic* texts be studied intensively and made to speak, in order to discover the *Islamic* standpoint, affirmative or negative, in regard to them. These viewpoints of *Islam*, when determined, would enable one to solve the problems in diverse fields of human existence that human intellectual experience has sought to address.

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LIFE AND CONTRIBUTIONS OF ALARAMMA MALAM ISHIYAKA TO THE DEVELOPMENT OF TSANGAYA SYSTEM OF EDUCATION IN DAMBAM METROPOLIS OF BAUCHI STATE

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Abstract

Glorious Qur'an is the Book of Allah, the wise and worthy of all praise, who promised to safeguard it from any violations in its purity. The Qur'an was revealed in Arabic language and the vast majority of Muslims in Hausa land and other parts of the world do not speak Arabic language, but with this trying to have the Qur'an into their memory, because the message of Islam remains inaccessible to people without the knowing of the Qur'an, also the first step to have the knowledge of the Qur'an is to memorize it. Qur'anic memorization and its science are one of the most important fields of study for Muslim, this is so considering the fact that, Muslims way of life is totally based and guided by the Qur'an. Therefore, it is known that, Muslim all over the world especially Africa and middle east have their systematic ways of memorizing the Glorious Qur'an according to what they seems it at possible. Muslim in West Africa, for instance northern part of Nigeria adopted the oldest way of learning the Qur'an through Tsangaya system of education. Hence, it was regard as one of the ways, majority of Muslim memorizing the Qur'an at tsangaya and a graduate of tsangaya became vast in hifz which was encourage by Islam. This paper is intended to give the account of Alaramma Malam Ishiyaka Amadu, the founder of tsangayar Kwata in Dambam, one of the West African scholars who gave the tremendous contributions in the field of tsangaya and its development in Dambam metropolis, Dambam local Government Area Bauchi state. Similarly, the paper will look into brief biography of the scholar, biography of Dambam where he live and how the tsangaya was been established. Considering the Qur'an as words of Almighty Allah, the paper also, will explain the grate position of Qur'an in Islam and how Islam encourage the Muslim Ummah to memorize the Qur'an.

The Message of QUR'AN:

Qur'an means the literal word of Almighty Allah which He revealed to His Prophet Muhammad (SAW) through the Angel *Jibriel*.¹ It was also memorized by Prophet Muhammad (SAW) who then dictated to his companions. They in turn, memorized it, wrote it down and reviewed it with the Prophet Muhammad (SAW). Moreover, the Prophet Muhammad (SAW) reviewed the Quran with Angel *Jibriel* once each year and twice in the last year of his life, from the time the Qur'an was revealed until this day. This has always been a memorized all of the Qur'an letter by letter. Some of them have even

crops and other vegetables were grown. The fishing at Jangefe was made a sub-let by the chief to his smaller Hamlet in the neighborhood. This advantage of plentiful water together with a great stretch of bush land increasingly drew cattle Fulani's to the area and even that increased the economic importance of *Dambam* and guaranteed a big source of revenue from cattle tax. ⁶

In terms of industries, *Dambam* possessed a considerable number of cloth making, dyeing, and weaving, smiting and smelting industries. Cloth were manufactured locally both for local demand and trade in the market with neighboring states for income. Dyeing was organized locally in most of the towns and villages, an evidence of which can still be noticed in terms of old dye-fits "*Karofi*", especially within *Dambam* and *Yakasai*.⁷

As the history of *Dambam* will not be completed without mentioning of *Shira*. The town was situated on a center of iron-ore belt that stretched and covered various parts of western *Borno* that extended well to some hundred miles up to *Potiskum*. Therefore with the decline of *Sahira* and its capture by the *Fulani* Jihadists, most of the iron-ore belt on its eater region came under *Dambam's* influence as it was also part of the north-east nineteen century of iron smelting and tools production.

Trade

In the nineteen century and even earlier, various different routes were used by both long distance trader from north, *Kano* to *Borno* and travellers of discoveries like Qudney and Clapperton. The most important route much patronized by both traders and traveller was the one that passes through *Kano*, *Nguru*, *Hadejia*, *Bedde* areas via *Dambam*, before finally reaching *Borno*. Beside traders from the east and west caravans, people from *Damaturu*, *Potiskum*, *Kano* using camels, donkeys and head loaders were also said to have traded with *Dambam*.⁸

Background of the Scholar

Alaramma Malam Ishiyaka was born in *Garo*, a town within *Kabo* local Government Area of *Kano* state around 1918. His father *Malam Ahmadu* was also a scholar, so he was the opportune to memorize the Qur'an while he was young due to influence of his father as a scholar (*Alaramma*), he memorized the Qur'an through the traditional way of reading that is *Tsangaya* system of reading. He started from his own town, between his father and cloth scholars in *Garo*, as *Almajiri*, *Kolo*, later emerged as *Alaramma*.⁹

Struggle in Seeking Knowledge

It is the traditions of the Hausa people; most of the Childs begin their career at home. Likewise, *Alaramma Malam Ishiyaka* began his study under his father during his childhood, he join the *tsangaya* circle of his father till he reach the age of fifteen years. As the traditions of the old scholars is to visit different places for the purpose of knowledge, also beer in mine that, the *Almajirantaka* system and eating that particular food of begging (*tuwon bara*) has a special characteristics and favor to the life of *Almajiri* before he memorize the Qur'an. Therefore, *Malam Ishiyaku* visited many places before he memorized the Qur'an and at the end to settle at *Dambam*.¹⁰

Some of his Teachers

Alaramma Malam Ishiyaku visited different place and study under different Qur'anic scholars (*Alarammomi*) which is hardly to be captured all because no ant document been written on the ground and the scholar was not alive, also most of his colloquies were also died. Hence through the interview with the widow and sons of the scholar, his first educational visit was *Gombe* around 1930, were he study under *Alaramma Malam Ibrahim* for many years, the scholar decided to move forward especially east (*Borno*) as a center of learning Qur'an, he went to *Damaturu* first he study under *Malam Muhammadu* and *Gwani Sabitu* respectively where he prepared to *Borno* around 1937, within *Borno* he also visited *Ngamdu* and *Mandanari*.¹¹

In his intention to became authority in *Hifz* (memorization) he decided to travel outside the country where he visited *Damagaram* and study under *Malam Mamuda Badamagare* as he called him around 1943, the scholar come back to the country around 1947, he also visited *Potiskum* were he study at *Tsangayar Gashin-Baki* for about three years. Therefore, the scholar made his first visit to *Dambam* around 1950 where he study under *Malam Ali Dan-Takai* at *tsangayar Gawo*. He made a second visit to *Potiskum* where he made his first marriage, but later the scholar came back to *Dambam* with his disciples and remains their till his death.¹²

Some of his Disciples

According to my observations through an interview, *Alaramma* gave tremendous contributions in teaching and memorizing the holy Qur'an in different places especially where he visited, even though is difficult to search due to fact no any written source available. Among the disciples of the scholar was:

1. *Alaramma Malam Sani Darazo*, he is currently a live he study for several years under this scholar, presently established his own *Tsangaya* at *Darazo* teaching the Qur'an and its memorization
2. *Alaramma Hayatu Garo*, he is a brother of the scholar, he memorized the Holy Qur'an under his care, he move with him in some of his educational journey, he is presently established his own *tsangaya* at the home town of the scholar (*Garo*) at *Sabuwar Unguwa*, teaching the Qur'an.
3. *Alaramma Malam Musa Dan-Jama'are* is another disciple of the scholar who memorized the Qur'an under his care and became vast in memorization. Still under this particular a number of people have memorized the Holy Qur'an; also he established his own *tsangaya* at *Jama'are* with large number of the disciples.
4. *Alaramma Yahaya Kayeri* also is another disciple of the scholar who has a recognize *tsangaya* too at *Kayeri*, he several time wrote a copies of the Holy Qur'an. He was said to have meet with *Malam Ishiyaka* and have no single *Juz* (portion) of the Qur'an, but after some time he memorize the Qur'an trough his guide.
5. *Alaramma Malam Haruna Bala*, he is currently at *Dambam*, with his *Tsangaya* at *Unguwar Bayi*, he is chairman *Alarammomi* (scholars of Qur'an) of *Dambam* local

Government created by last administration. He is conducting *Darasu* (reviewing the written text of Qur'an on slate) almost every day at his house.¹³

Establishment of *Tsangayar Kwata*

Alaramma arrived second time at *Dambam* around 1953 after he left *Potiskum*, he came to *Dambam* with about nine disciples most of them memorized the holy Qur'an. As tradition of the scholars at that time, when he arrived immediately reported to district head of *Dambam*, where the then district head *Sarki Mamman* greatly appreciated his effort and welcome the scholar, also he allocated him a wide portion of land at his *Gandu* (farm land of the district head) which is situated cloth to town. The scholar builds up his house together with his *Tsangaya* which was assisted by neighboring disciples. The educational circle of the scholar was named as *Tsangayar Kwata* (abattoir) that is it was located cloth to abattoir before it was shifted due to expansion of the *tsangaya*.

Furthermore, *tsangayar Kwata* attracted the disciples from far and near at that time. It was said to have received a trip of disciples almost every day, especially during dry season. After the then district head of *Dambam* observed the rapid growing of this *tsangaya*, another piece of land re-allocated to scholar to enable him smoothing his teaching activities, also farm land was allocated to scholar which was been assisted by his disciples.¹⁴

***Tsangaya Kwata* as Role Model**

Traditionally going in most of the *tsangaya* system, the *tsangayar Kwata* designated in circle with a very big fire-wood, at its center the small fire-wood was provide which are using in a night, since the establishment of this *tsangaya* this is its electrical sources, it was during administration of late *Alhaji Hassan Sale Giwa* the then Chairman of *Misau* Local Government Area provided electrical power to this *tsangaya* which are been used in the night, this assisted in reducing use of fire-wood, also preventing desertification in the area.

For the need arises, the *tsangaya* was been divided in to sub-division, because is not possible one circle to accommodate to whole disciples at that time. Five memorizers among the seniors disciples of the scholar was selected to form their *tsangaya* circle cloth to him, also a large number of disciple allocated to them in order to care on their studies. Such as:

1. *Alaramma Malam Bayi*, he shifted toward west cloth to main *tsangaya*, a number of disciples was allocated for him.
2. *Alaramma Malam Haruna Bala*, also his *tsangaya* was located north-east to the main *tsangaya*, some disciples was allocated to him, presently this *tsangaya* is going, *Darasu* was conducting almost every day twice, with the influence of *tsangayar Kwata* at this area, *Alaramma Haruna Bala* emerged as chairman council of *Alarammomi* of *Dambam* local government.
3. *Alaramma Malam Kabiru*, this is another sub-division of *tsangayar Kwata*, it was allocated south of this *tsangaya* with a recognized number of disciples.¹⁵

Beside the sub-divisions of this *tsangaya* made by the scholar when he was a live, it was said that, some senior disciple of the scholar decided to established their own *tsangaya* even before the death of the scholar, because they have stay long at the place, some of them got married and have a shelter and farm land, among those are:

1. *Alaramma Malam Dan-Indabo*, his own *tsangaya* was established at *Ungwar Bayi*, with a number of disciples, this *tsangaya* graduated a number of memorizers within and outside the *Dambam*, still this *tsangaya* is been exist.
2. *Alaramma Malam Sagiru*, this is another senior disciple of this scholar, he established his own *tsangaya* before the death of the scholar, and he graduated a number of memorizers within far and near, presently this *tsangaya* running the *Darasu* almost each and every day, morning and evening.
3. *Alaramma Malam Dan-Kiyara*, also this is among the senior disciple of this scholar, a number of disciples was attached to the scholar, *Darasu* and every *tsangaya* activities is going every day.
4. *Alaramma Malam Nuhu*, this particular *tsangaya* was established after the death of the scholar in 2008, this *tsangaya* even it is a new established, but has a large number of disciples, among them who had memorized the holy Qur'an. ¹⁶

Sources of the *Tsangayar Kwata*

Usually the *tsangaya* system in northern Nigeria are self-depended, they have never relied on individual, organization or government to be assisted. Thus, *tsangayar Kwata* is been running by this scholar by his humble self, though this *tsangaya* experienced a number of intervention from the individuals. It was around 1985 a one business man in a town build up two mud rooms to disciples' cloth to main house of the scholar. Similarly, three years later another business man re-constructed the Mosque of the *tsangaya* to a modern building. Similarly, most of the neighbors of the *tsangaya* sacrificed some part of their houses, like *shago* (outside room), also in 2005 the then chairman of *Dambam* local government build two rooms his contributions to disciples.¹⁷

The small disciples of this *tsangaya* depended on *Tuwon-Bara* (food through begging), they are going throughout the town, even cloth villages to the town. But those who reach the age of twenty five and above use wait the small disciple to bring for them.

Alaramma Malam Ishiyaka* and his Activities at *Tsangaya

As a founder and pioneer of *tsangayar Kwata*, he sacrificed all his life to see the memorization of the Qur'an and development of this *tsangaya*, the scholar has no any work besides attending the disciples. It was said that, the scholar attending *Darasu* at early hours of the day before breakfast, then around 10:00 am, the second batch of *Darasu* will take place which was circulated by large number of the disciples. Furthermore, the nature of *Darasu* was been categorized in to three. First category is been attended by small disciples around age of eighteen years and above, this category was leaded by senior among the disciple of the scholar. Second category was been attended by disciples at age of twenty five and above, this also leaded by senior member of the disciple who fully memorized the holy Qur'an. The last category was the one who leaded by the scholar,

this category comprises those who already memorized the Qur'an, and repeating their study in second, third and beyond that.¹⁸

During the *Darasu* you will see a number of slates arranged at the center, while the disciples circle the slates, the scholar also on his mate reciting a particular slate while the disciples' looks on and effecting the corrections. When you visit the *tsangaya* at the night, you will have something like bee's shouting the moment you approach it. Similarly, from about one hundred meters from main *tsangaya*, the disciples chew-up in line one after the another reciting the Qur'an, this style is been adopted to prevent sleeping from their eyes.¹⁹

The unique character of the scholar is that, he exempted himself from using modern medicine; also, his disciples were not taking to hospital or even medicine store with his intention. He even left a strong legacy of not taking him to any hospital in case where he was ill, also the idea was applied to whole members of his *tsangaya*. Not only this, almost he restricted himself using modern goods, even the electricity provided by the then Chairman was not his interest, it was installed by the instruction of district head and local government to prevent and reduces desertification. The legacy of the scholar was been fulfilled, when he was in his last ill, a number of people tried to take him to hospital, but the family members agreed to fulfill the legacy of the scholar, at the end he died in his house. But this particular idea was been kick-out after the death of the scholar.²⁰

Conclusion

It is true that, holy Qur'an is the most eloquence book ever revealed by Almighty Allah on earth which promised to be protected by Him through the decades. Muslim scholars devoted them self in teaching, learning and memorizing the text of the holy Qur'an. Thus led to establishing the *tsangaya*, which is an old tradition styles in memorizing the holy Qur'an were a millions of memorizers were been produce on this system. In this regard this paper made mentioned the life and contributions of such people in relation to Qur'an and establishing the *tsangaya* within *Dambam* community, also historical background of the town where been discussed and the emergence of *tsangayar kwata* and its sub-division.

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⁸ Ibid.
⁹ An interview with his friend Malam Isubu a 75 years old at his residence on 19th June, 2015
¹⁰ Ibid, on 19th June, 2015
¹¹ An interview with widow of the scholar Hajiya Fatima a 63 year old, at the resident of the late scholar, on 20th June 2015.
¹² Ibid, Hajiya Fatima, on 20th June, 2015.
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THE HISTORY OF GOVERNMENTAL INTERVENTIONS IN THE DEVELOPMENT OF QUR'ANIC EDUCATION IN NIGERIA. C.670 -2014)

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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 evaluates 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 *Uqbah Bin Nafi'* to the Maghrib in 666 A.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 Kowar region of Kanem-Borno into the School. In about 718 A.D. also Umar b. Abdul-Aziz (717 – 720) appointed Isma'il b. 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 Ibadiberbers 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 750 A.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

Mai Dunoma Dabalemi (1221 -1259 AD) also 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:

*"This Madrasah 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-Hikmah* 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 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.

Qur'anic 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 atleast write their local languages in Arabic alphabets (Ajami). All caliphal transactions were also 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 collusions 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, SarkinBidda, Lamido of Adamawa AhmaduBobbo 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 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. 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 Qur'anic 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.

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, 1936¹⁰

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

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 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 BahtuRuda 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 principles 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. Macroftetc 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, (MarkazThaqafatulArabiyya.) 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 Deenal-Adabiof Ilorin's educational effort. While in the North emulating the curriculum of School Arabic studies, Kano and Arabic Teachers Colleges and the efforts of ShaykhMahmuod 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) IbnFartuwaScience 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 manufactur 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	DISTINCTIONS	CREDITS	PASS	FAIL	TOTAL	
1.	AgricScience	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

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

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, etc 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 IIBF 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.

Notes:

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

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 Trimingham, 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 Trimingham, HIWA, P.115

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

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

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.

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

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**PROGNOSTICATION IN THE GLORIOUS QUR'AN:
THE PINNACLE OF THE DIVINITY AND UNIVERSAL GUIDANCE OF THE NOBLE QUR'AN**

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Abstract

Historical antecedent of Islam affirms that right from the earliest generations, Prophets and Messengers were sent to inform man about the existence of Allah and the need to worship Him. Among them were those giving divine books and others instructed to uphold the precedent laid down by former Messengers. This trend was brought to an end with the seal of all the prophets, Muhammad (SAW) and the revelation of the mother of all other books Al-Quran Al-Karim. To concretise the belief of man in the divinity and universality of the Glorious Qur'an, the book encompasses quite a number of signs and scores of miracles. Prognostication being a miracle of the Glorious Qur'an is clearly discussed in the paper. The paper consists of an introduction and the history of prophets and revelations. The paper further illustrates some prognostication in the Glorious Qur'an and relates how significant they are to the affirmation of the divinity of the Noble Qur'an and validation of its position as the unique universal source of guidance. The paper recommends that the Qur'an being a compendium of knowledge should be studied more by people especially the Muslim scientists so as to unravel many more empirical facts embedded in it. By so doing, more degree of reference would be given to the Glorious Qur'an by not only the Muslims but also the non-Muslims who could be guided towards the right path. In addition, Muslims should live to appreciate the teachings of the Glorious Qur'an so that non-Muslims could be stimulated towards knowing more about the wonders of this Noble book.

Keywords: *Prognostication, Qur'an, Divinity, Universal, Guidance.*

Introduction

The concept of prognostication is synonymous to many words such as projection, forecast, foreseeing, foretelling, prophecy and many more meanings. In a nutshell, prognostication entails the art of unravelling an issue which is factual though not known to people at the time of its proclamation. When the issue becomes real, it is further tagged

as prophecy. The Glorious Qur'an is the sacred words of Allah revealed through the Arch angel Jibril (A.S.) unto the seal of the Prophets, Muhammad (SAW) in order to guide the entire mankind from the yoke of darkness to the light of Islam. The Qur'an substantiates on this as it says:

A. L. R. A Book which We have revealed unto thee, in order that thou Mightiest lead mankind out of the depths of darkness into light – By the leave of their Lord - to the Way of [Him] the Exalted in power, worthy of all praise.¹

The term pinnacle is synonymous to the word peak, acme, zenith, apex and many more meanings refers to the highest or topmost point or level of something. The fact that the Qur'an originates from God brought about its divinity while its universal guidance emanates from its position as a source of guidance to all mankind.

The expression "Prognostication in the Glorious Qur'an: The Pinnacle of the Divinity and Universal Guidance of the Noble Qur'an" centres on the fact that there are some issues foretold in the Qur'an which were unknown not only to the early Muslims alone but also to the generations centuries after the completion of the revelation. The discovery of the datum by later generations clearly affirms the divinity of the Glorious Qur'an. In addition, the fulfilment of the prognostic issues further convinces the later generations about the authenticity and universal guidance of the Noble Book of Allah. The next subheading elaborates further on the history of prophets and revelations.

History of Prophets and Revelations

After the creation of Adam (A.S.), the angels were instructed to prostrate before this creature of Allah (Adam) of which all complied except the devil who was in their midst at the time of the instruction. Adam and his wife Hawwa, were made to dwell in paradise and granted the permission to eat from all fruits except a particular one. They were cautioned against being misled by Satan –devil-who had earlier shown clear enmity against them. The Glorious Qur'an elucidates further as it says:

When We said to the angels, "Prostrate yourselves to Adam", they prostrated themselves, but not Iblis: he refused. Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery. "There is therein [enough provision] for thee not to go hungry nor to go naked, "Nor to suffer from thirst, nor from the sun's heat.". But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?" In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey his Lord, and allow himself to be seduced.²

Having disobeyed the instruction of Allah (S.W.T.), the earth was made a dwelling place for them. However, they were promised the divine guidance that would enable them live a meaningful life. The Glorious Qur'an expatiates further as it says:

*Get ye down, both of you,- all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery.*³

This was the tradition of Allah with man on earth as he fulfilled the promise by sending messengers to every nation. The Glorious Qur'an says:

*To every people [was sent] a messenger: when their messenger comes [before them], the matter will be judged between them with justice, and they will not be wronged.*⁴

*For We assuredly sent amongst every people a messenger, [with the command], "Serve Allah, and eschew evil..."*⁵

The exact number of the Prophets is not mentioned in the Glorious Qur'an, though reports contained in some prophetic traditions suggest a total of 124,000 Prophets and 313 messengers. Prophet Adam, was mentioned in the chapter of Al-Imran⁶ while the names of eighteen other messengers of Allah are contained in the Chapter of An'am.⁷ The names of Prophet Hud, Salih, and Shuaib, are all mentioned in the chapter of Hud, respectively.⁸ In addition, Prophet Idris and Dhulkifl are both mentioned in the chapter of An-biyah⁹ while an avowal of the seal of all. Muhammad, (SAW) is mentioned in chapter of Al-Fath.¹⁰

Although, the Glorious Qur'an unequivocally called on the Muslims to believe in the Qur'an and all other books revealed before it, the precise number of these books is not mentioned.¹¹ Basically only five are mentioned in the Qur'an, the Qur'an being one of them. The remaining four include, the scripture of Ibrahim¹², Taurat the scripture of Musa (A.S.),¹³ Zabur the scripture of Dawud (A.S.)¹⁴ and Injil the scripture of Isa (A.S.).¹⁵ All the prophets preached the belief in oneness of Allah. In the next segment of the paper, few illustrations are made with regards to the signs of prophethood.

The Signs of Prophethood

To foster people's belief in the prophet hood of the messengers, the latter were accompanied with divine proofs of their prophet hood which took different form. For example, Prophet Salih (AS) was aided with a she camel, Dawud (AS) was endowed with wisdom and knowledge, mountains and birds celebrate praise of Allah with him while iron was made pliant to him. Consequently with iron, he made coats of mail for people.¹⁶ Just like his father, Sulayman (A.S.), he was bestowed wisdom and knowledge. In addition, wind was made subservient to him,¹⁷ bestowed the understanding of language of birds, while Jinns, men and birds were marshalled his hosts.¹⁸

In his own case, Prophet Musa (A.S.) was honoured with the miraculous staff,¹⁹ the radiant hand,²⁰ the parting of the sea²¹ and many other miracles. Prophet Isa (A.S.) was endowed with the ability to speak to people in cradle,²² made life birds from clay, healed the blind and leper and as well brought the dead back to life.²³

With the passage of time, the seal of all the Prophets, Muhammad (S.A.W.) was sent, in this case, not to a particular nation, but rather to the entire mankind. The subsequent chapter

sheds more light on the proof of prophethood given to the seal of the Prophets, Muhammad (S.A.W.) and relates how it attest to its position as the sole universal source of guidance ordained by Allah (S.W.T.) for mankind.

Prognostication in the Glorious Qur'an: The Pinnacle of the Divinity and Universal Guidance of the Noble Qur'an.

Fourteen hundred years ago marked the beginning of the revelation of the Glorious Qur'an. Prior to the revelation, the Arabs had forgotten the religion of their forefathers, Islam and embraced various forms of worship that contradicted the Islamic monotheism. Embracing the new faith and submitting to the prophethood of Muhammad (S.A.W.) was therefore, a herculean task. For a proof, they requested for evidence of his prophet hood. The Glorious Qur'an sheds more light on this.

Ye they say: "Why are not Signs sent down to him from his Lord?" Say: "The signs are indeed with Allah: and I am indeed a clear Warner."²⁴

Although during the life time of the Prophet (S.A.W.), the Arabs witnessed in him quite a number of proofs (divine wonders) and miracles which are signs affirming his prophethood but one significant issue that needs to be put at the back of the mind is that, as the seal of all prophets, his message is universal and as such not meant for the Arabs nation alone. The Qur'an expatiates further: We have not sent thee but as a universal [Messenger] to men, giving them glad tidings, and warning them [against sin], but most men understand not.²⁵ Muhammad is not the father of any of your men, but [he is] the Messenger of Allah, and the seal of the Prophets: and Allah has full knowledge of all things.²⁶

Like every other Prophets, Prophet Muhammad was given the peak of all proofs of his prophethood, Al-Qur'an, the book that is meant to serve mankind till the end of generation. The Prophet (S.A.W.) says:

Narrated Abu Hurairah The Prophet said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had Belief, but what I have been given, is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection."²⁷

As it is meant to serve all generations, the Qur'an is made secured from all forms of alterations and fabrications. Allah (S.W.T.) says: *We have, without doubt, sent down the message; and We will assuredly guard it [from corruption].²⁸*

Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support."²⁹

The following prophetic tradition similarly attests to the incorruptible nature of the Qur'an as it is meant to serve not only the generation of the early Arabs but the world in its entirety.

Narrated 'Ikrima: Ibn 'Abbas said, "How can you ask the people of the Scriptures about their Books while you have Allah's Book (the Qur'an) which is the most recent of the Books revealed by Allah, and you read it in its pure undistorted form?"³⁰

The following are the derivable submission from the above discourse. Al-Qur'an is the pinnacle of all signs granted the Prophet (S. A.W.) as it is a living witness for all generations. In addition, its unique, absolute and incorruptible nature coupled with its inalienable and unchallengeable features since the past fourteen Centuries undoubtedly validates its divine nature and its position as the sole book of guidance for all generations from their creator-the Almighty Allah.

Viewing the Noble Qur'an from another dimension, the Book contains a number of factual ideas, principles and propositions which though are unknown to the earliest generations were unraveled hundreds of years later. These prognostic issues are not mentioned merely for their own sake; rather they are meant to concretise the faith of the believers in God and as well make it glaring to the unbelievers that the Qur'an is the book of Allah meant to guide mankind. The Qur'an says:

*Soon will We show them our Signs in the [furthest]
Regions [of the earth], and in their own souls, until it becomes
Manifest to them that this is the Truth.
Is it not enough that thy Lord doth witness all things?*³¹

Among the sign of the divinity of the Glorious Qur'an and that of its position as the universal source of guidance is the numerous discoveries in the realm of astronomy and all other natural sciences one can think of. Prior to the advent of the BIG bang theory (before 20th century) scientists globally uphold that the universe has a constant nature and it has existed since infinite time. With the epoch of the 20th century, the Russian physicist Alexander Friedmann and the Belgian cosmologist George Lemaitre came out with theoretical calculation affirming that the universe is in constant motion and that it is continuously expanding. In 1929, this affirmation was substantiated by scientific investigations, and researches carried out by Edwin Hubble of America. In his submission, he attested to the fact that the universe had a beginning, and was constantly expanding. With the aid of telescope, he noticed that the sky, the stars and galaxies were constantly moving away from each other.³² One amazing fact here is that the Qur'an revealed over 1300 years ago (1929 being the year of discovery - 610 C being the year of completion of revelation and death of the Prophet S.A.W.) says:

*Do not the Unbelievers see that the heavens and the earth were joined
together [as one unit of creation], before we clove them asunder? We made
from water every living thing. Will they not then believe?*³³

The factual statement on the Big Bang theory elucidated in the above verse specifically poses a challenge to the unbelievers. In addition, the theory was equally discovered by the unbelievers. Therefore, the divine sign mentioned over 1300 years ago in the Glorious Qur'an must have been foretold by nobody except the Creator of everything who knows everything so as to enable the unbelievers realise the truth.

Another sign of divinity of the Glorious Qur'an and its universal source of guidance explicitly mentioned in the Qur'an is the healing effect of honey. Honey is a sweet and viscous fluid produced by honeybees from the nectar of flowers. In the following verses Allah (S.W.T.) says:

*And thy Lord taught the Bee to build its cells in hills, on trees, and in [men's] habitations; Then to eat of all the produce [of the earth], and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought.*³⁴

In 1974, a scientific research carried out at Tamagawa University in Japan on the content analysis of honey reveals that honey has similar amino acid similar to the one found in cow and goat meats. In addition, the amino acid of honey is said to be of higher nutritional value than the one in the other two sources. Honey is equally used in treatment of wounds from burns, traumatic injury, ulcer, cancer and many others.³⁵

Scientific discoveries reveal that honey contains a number of minerals such as calcium, potassium, sodium, magnesium, chlorine, sulphur phosphate and iron. In addition, it has vitamins like vitamins B1, B2, C, B6, B5 and B3 all of which are needed for the well being of man. In 1993, a World conference of Apiculture held from 20 to 26 September in China availed great individual scientists the chance to make revelations on the healing effects of honey. For example, an American scientist in particular confirmed that honey, royal jelly, pollen and propolis (bee resin) cure many diseases. In his own submission, a Romanian doctor said having tested the use of honey on 2094 cataract patients, a total number of 2002 patients recovered completely from the illness.³⁶ In 1996, a research carried out at the Lagos University Teaching Hospital in Nigeria also confirms the relevance of honey in curing wounds.³⁷

Furthermore, some Polish doctors also made it known to the participants at the conference that bee resin cures diseases such as skin problems, haemorrhoids, gynaecological diseases and many other disorders.³⁸ During the World War II, Russian soldiers used honey to cover their wounds as its density prevents fungus and bacteria from growing in it. This assists the wound to retain moisture and leave very little scar tissue.³⁸

The healing effect of honey has been prognosticated centuries ago by Allah in the Glorious Qur'an and the recent realisation of this fact is meant to remind man of the divinity of the Qur'an and the need for the world to embrace the truth as they uncover it. This is an assertion made in the Glorious Qur'an as follows:

*Soon will We show them our Signs in the [furthest] regions [of the earth], and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?*³⁹

Other interesting sign of the divinity of the Qur'an is that which identifies the existence of pain receptor in the skin more than 1400 years ago. In the Glorious Qur'an, Allah (S.W.T.) says:

Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.⁴⁰

In the past, scientists believe that the sense of feeling and pain is embedded in the brain only. Prof. Tagatat Tejasen, Chairman of the Department of Anatomy at Chiang Mai University in Thailand, conducted series of researches in a bid to unravel the cause of pain that accompany pinpricking of a burn injuries. Consequently, he realised that there is a pain receptor in the skin which transmits the pain to the brain for further action. Prof. Tejasen was highly astonished when he realised the scientific accuracy of the Qur'anic verse. At the 8th Saudi Medical Conference held in Riyadh on the Scientific Signs of Qur'aan and Sunnah, he publicly admitted the divinity of the Qur'an and proclaimed faith in the Islamic monotheism.⁴¹

In 1981, when Francisco Mitra became the president of France, he requested from the Egyptian government to host the mummy of Pharaoh with the intent of running laboratory and archaeological examinations on the mummy. At the end of the ceremony, the mummy was carried to a specially-designed section at the Archaeology Centre of France. A team of the most distinguished French archaeological and anatomical scientists of France led by Professor Maurice Bucaille subjected the Mummy to test.⁴²

The result of the investigation states that the remaining salt found in the mummy was an explicit evidence that it was drawn in the sea, and the body was rescued shortly after the incident and immediately embalmed for record purpose. Bucaile was astonished as to how the body could be so well preserved till the time of their investigation and even more than any other mummy despite being taken out of the sea. While trying to allude reason behind this miracle, he was made to know that the Glorious Qur'an 1400 years ago foretold the drowning and preservation of the body of Pharaoh Ramses II (Firaun) Mummy after his death so as to be a Sign to mankind.

In addition, Professor Maurice Bucaille was surprised that though the Bible made mention of the drowning of the Pharaoh but did not say anything about its preservation. He then went through the Old Testament where it says: "And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. (Exodus 14:28) But overthrew Pharaoh and his host in the Red sea: for his mercy endures forever. (Psalm 136:15) For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the Children of Israel went on dry land in the midst of the sea. (Exodus 15:19)" In a bid to ascertain the fact, he consulted some Muslim scientists and the following verses were made known to him:

We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit [to Allah in Islam]." [It was said to him]: "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief [and violence]! "This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs.⁴³

With the aid of this sign, Professor Maurice Bucaille was convinced about the divinity of the Qur'an and its position as the source of guidance for mankind. In view of the above, he proclaimed faith in the Islamic monotheism. This stimulated his ten years investigation about the scientific discoveries in the Qur'an. At the end of his research he admitted to the Qur'anic verse which says: No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.⁴⁴ In addition, he wrote a book that created ripples in Europe, especially as at it affects the realm of science. The book is "The Bible, the Quran and Science: The Holy Scriptures Examined in the light of Modern Knowledge.⁴⁵

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Note: The above picture is the dead body of Ramses II, the Egyptian King in the era of _
HYPERLINK "<http://www.ezsoftech.com/stories/prophets.asp>" _Prophet Musa (pbuh)_. It is approximately 3000 (as at 1981) years old and was found in the Red Sea at a place called Jabalain,. Presently it is displayed in the Royal Mummies Chamber of the Egyptian Museum in Cairo. (See Note 42 for source)

The divinity and universal guidance of the Glorious Qur'an has been attested to by many great scientists in the world of which Professor Emeritus Keith L. Moore is one.⁴⁶ The Seventh Medical Conference held in Dammam, Saudi Arabia in 1981, availed Professor Moore the chance to express his objective analysis about the Quran as he says:

It has been a great pleasure for me to help clarify statements in the Quran about human development. It is clear to me that these statements must have come to Muhammad from God, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God or Allah.⁴⁷

Some years back, a group of seven renowned scientists in the field of anatomy in the world came up with a very interesting book revealing their findings on some verses of the Glorious Qur'an on Embryology. The book is entitled "Human Development as Described in the Qur'an and Sunnah Correlation with Modern Embryology."⁴⁸ An article in the book affirms that in the 16th century, the writing of great scientist on midwifery emphasised that menstrual blood gives rise to embryo. This was among the Aristotelian misconception that transcends down centuries after centuries. This was the belief among all the physicians even after the discovery of the microscope before it was rejected by some Muslim scientist. The Muslim scientists came up with the following Qur'anic verse as an answer to the dilemma.⁴⁹ Was he not a drop of sperm emitted [in lowly form].⁵⁰

In a similar vein, Malpighi, the father of modern embryology came up with a study on unfertilised hen's eggs in 1675 stipulating that the eggs contained in a miniature chick. During this era, some scientists held contrary view as they believed that the human being was fully formed in the sperm while others affirmed that pre-formation happen in the ovum. This debate was brought to an end with the discovery of Spallanzani in 1775 which uphold the crucial role of both ovum and sperm in the formation of new individual.⁵¹

This issue which was a dilemma among the great scientists of the world until 1775 elicit great astonishment as it has been unravelled about twelve centuries back where Allah says:

*O mankind! We created you from a single [pair] of a male and a female, and made you into nations and tribes, that ye may know each other [not that ye may despise [each other]]. Verily the most honoured of you in the sight of Allah is [he who is] the most righteous of you. And Allah has full knowledge and is well acquainted [with all things].*⁵²

Another sign depicting the divinity of the Glorious Qur'an is the description of the embryological stages and the terms adopted for each of the stages in the Qur'an all of which were mysteries to the scientists' centuries even though the Glorious Qur'an has mentioned them when no one ever thought of them. The first attempt by scientists to identify the sequential developmental order of the human embryo was towards the tail end of the nineteenth century. In 1914, Mall categorised the stages of human embryo into two hundred and sixty six (266). Twenty eight years later, Streeter came up with twenty three (23) stages a classification adopted globally among embryologist till 1973. In 1973, O'Reilly came up with a new dimension thereby rendering former exposition irrelevant. One amazing fact is that the true reflection of the embryological stages prognosticates in the 7th century is factual, accurate though man came to know about it just in hundred years ago.⁵³

For example, the *Nutfah* or *ma'un-dafiq* the Qur'an affirms is the gushing fluid, or a drop emitted,⁵⁴ *Sulalah* (fertilisation stage)⁵⁵ and *Nutfah in amshaj* ovum fertilised with a drop of sperm⁵⁶. In addition, the Qur'an upholds that *Nutfah amshaj* results into *khalq* (creation) followed by genetic programming⁵⁷ while sex determination of the creation,

harth (implantation)⁵⁸ and description of the uterus (*al-qarar-al-makin*)⁵⁹ are all mentioned in the Glorious Qur'an. The following two different resolutions of two groups of world renowned scholars of embryology on the embryological interpretations in the Glorious Qur'an and prophetic tradition further testifies to the divine origin of the Qur'an and its manifestation as the book meant to lead man out of darkness to light.

Thus, the Qur'an and *Sunnah* used well over a thousand years ago, a terminology that describes the fetal stages. These terms are consistent with present-day rules of terminology. Each stage is described in a manner according to its appearance and developmental events at that particular stage. With the continuation of the modern research in this area, the Qur'anic terms can replace, and are perhaps more appropriate than those presently used. Clearly they have the additional advantage of being unambiguous and indicating recognizable beginning and ending points.⁶⁰

The above mentioned developmental phases are very short lived. When the Qur'an was revealed, it was impossible to observe the embryo without special instruments which were not available at that time...The Qur'anic descriptions are clear indications that this knowledge came to Muhammad (peace and blessings be upon him) from God.⁶¹

The above testimony further validates the fact that the Glorious Qur'an is beyond human fabrication as it is the word of God containing a number of prognostic facts. These extrapolative issues are unravelled bit by bit for human being to see so that they could be guided.

Among the enormous blessing of Allah to human being is that He brought him out of the womb without being endowed with knowledge, but gradually bestowed on him an inestimable level of knowledge which enabled him to realise God so as to worship Him.

*It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks [to Allah].*⁶²

The field of Archaeology is one among the many field of knowledge acquired little by little by man. Archaeological study is the study of ancient cultures through the remains of fossil. It is also the scientific study of ancient cultures through the examination of their material remains such as buildings, graves, tools, and other artefacts usually dug up from the ground. Today, traces of most of the communities mentioned in the Qur'an have been excavated by great Archaeologists most of whom were non-Muslims. Such archaeological evidences clearly affirm the Qur'anic narrations.

The incident of flood of Prophet Nuh is clearly narrated in the Glorious Qur'an. The apathy of the people of prophet Nuh to the message of God led to their destruction.

Relate to them the story of Noah. Behold! he said to his people: "O my people, if it be hard on your [mind] that I should stay [with you] and commemorate the signs of Allah,- yet I put my trust in Allah. Get ye then an agreement

about your plan and among your partners, so your plan be on to you dark and dubious. Then pass your sentence on me, and give me no respite. "But if ye turn back, [consider]: no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's will [in Islam]. They rejected Him, but We delivered him, and those with him, in the Ark, and We made them inherit [the earth], while We overwhelmed in the flood those who rejected Our Signs. Then see what the end of those who were warned was [but heeded not].⁶³

The first excavation of the civilisation of the people of Nuh was carried out by R.H. Hall from the British Museum. After him was Leonard Woolley, who led a team of Archaeologists under the auspices of the British Museum and the University of Pennsylvania. This excavations conducted by Woolley, lasted from 1922 to 1934. Many excavations made testified to the fact that there was a civilisation interrupted by an enormous flood, and that then new civilisations came up. The excavations in four main cities were found traces of what must have been a particular large flood. The cities Ur, Erech, Kish and Shuruppak were the important cities of Mesopotamia:. Their discovery led to the discovery of the Sumerian city of Ur. The excavation of the city of Shuruppak in South Mesopotamia, which is today named as Tall Fa'rah, also attests to the apparent traces of the Flood. Erich Schmidt from the University of Pennsylvania also led a team of Archaeologists that conducted their research between 1920-1930 within the area.⁶⁴

In the Glorious Qur'an the people of 'Ad, who are mentioned after the people of Nuh. Prophet Hud was sent to the Ad, but they accused him of imprudence, untruthfulness, and attempting to change the system of their ancestors which they had established. Indeed, they did not believe in Allah alone as they ascribed partners to Him. On account of their disbelief, they were destroyed. Allah (S.W.T.) says:

And the 'Ad, they were destroyed by a furious Wind, exceedingly violent;He made it rage against them seven nights and eight days in succession: so that thou couldst see the [whole] people lying prostrate in its [path], as they had been roots of hollow palm-trees tumbled down! Then seest thou any of them left surviving?⁶⁵

The 'Ad [people] rejected the messengers. Behold, their brother Hud said to them: "Will ye not fear [Allah] I am to you a messenger worthy of all trust: "So fear Allah and obey me. No reward do I ask of you for it: my reward is only from the Lord of the Worlds. Do ye build a landmark on every high place to amuse yourselves? "And do ye get for yourselves fine buildings in the hope of living therein [for ever]? And when ye exert your strong hand, do ye do it like men of absolute power? Now fear Allah, and obey me. Yea, fear Him Who has bestowed on you freely all that ye know. "Freely has He bestowed on you cattle and sons, And Gardens and Springs. Truly I fear for you the Penalty of a Great Day. They said: It is the same to us whether thou admonish us or be not among [our] admonishers! "This is no other than a

*customary device of the ancients, and we are not the ones to receive Pains and Penalties! So they rejected him, and We destroyed them. Verily in this is a Sign: but most of them do not believe.*⁶⁶

*Seest thou not how thy Lord dealt with the 'Ad [people], Of the [city of] Iram, with lofty pillars, The like of which were not produced in [all] the land?*⁶⁷

When the Qur'an narrated the history of this generation of people in the 7th century, it was like a legend to the Arabs and still considered a myth by generation after generation. Although no traces of the people nor their city could be found, Muslims still strongly believe in the authenticity of this fable. In early period of the year 1990, there was a press-release in a notable newspaper of the world of the world declaring "Fabled Lost Arabian city found", "Arabian city of Legend found", "The Atlantis of the Sands, Ubar". Nicholas Clapp, an amateur archaeologist, who found this legendary city mentioned in the Qur'an.⁶⁸ Series of excavations discovered later confirmed the Qur'anic explanation on this people.⁶⁹

The incident of Lut's people, is recounted in the Qur'an. They were destroyed on account of their engrossment in the act of sodomy. A German archaeologist Werner Keller attests to the existence of the people of Sodom and Gomorrah, plunged one day into the Abyss. His report affirms that they were destroyed as a result of a great earthquake accompanied by explosions, lightning, issue of natural gas and general conflagration. Werner Keller observed that the cities of Sodom and Gomorrah were situated in the Siddim Valley. This was the region the furthest and lowest end of the Lake of Lut.⁷⁰

The Messengers] said O Lut! We are Messengers from thy Lord! By no means shall they reach thee! now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife [will remain behind]: To her will happen what happens to the people. Morning is their time appointed: Is not the morning nigh? When Our Decree issued, We turned [the cities] upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer Marked as from thy Lord: Nor are they ever far from those who do wrong!⁷¹

1. The Mediterranean
 2. Tell Aviv
 3. Jerusalem
 4. People of Lut (as)
 5. Dead Sea A satellite photograph of the region where the people of Lut lived.
- See Note 72 for source

The structural characteristic of the Lake of Lut indicates how the Qur'an described it. The Qur'anic exposition "We turned [the cities] upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer" probably meant to be the volcanic explosion that took place on the banks of the Lake of Lut, and because of which the rocks and stones that erupted were in a baked form. The statement of turning (the cities) upside

down implies that the region was totally destroyed by a violent earthquake. Accordingly, the Lake of Lut, where the destruction took place, bears obvious evidence of such a disaster"⁷²

Conclusion:

With the few illustration on the prognostics issues highlighted in the Qur'an such as the security of the original text of the Qur'an from all forms of adulteration, the ability to withstand its call to man to bring forth the like of the Qur'an, and the scientific narration of the Qur'an on the origin and nature of the universe which was only discovered in 1929, it is apt to conclude that the Quran is not only divine but a universal means of guidance for man. It clarifies doubt and illuminates all forms of darkness thereby settling scores among men. The Quranic discourse on the use of honey, sense of feeling and pains and some historical antecedents about some past prophets and their people which were later confirmed to be authentic further testifies to the miraculous nature of the Qur'an and its signs of guidance for man. This is a datum known to all (Muslims and non-Muslims). The following submission of an American Christian missionary and Orientalist, Prof. Rev. Harry Gaylord Dorman Jr. (1906-1991) leaves great lessons for minds to acknowledge the divinity of the Glorious Qur'an and its position as universal means of guidance.

It is the literal revelation of God, dictated to Muhammad by Gabriel, perfect in every letter. It is an ever-present miracle witnessing to itself and to Muhammad, the Prophet of God. Its miraculous quality resides partly in its style so perfect and lofty that neither men nor jinn could produce a single chapter to compare with its briefest chapter, and partly in its content of teaching, prophecies about the future, and amazingly accurate information such as the illiterate Muhammad could never have gathered of his own accord.⁷³

Recommendations.

Muslim scholars should endeavour to learn more about the signs of the divine nature of the Qur'an and as well made it known to people to appreciate.

Great philanthropist of Islam should encourage notable scientists of the world in the realm of scientific observation of the Qur'anic verses that are yet to be known to people.

Muslims should appreciate the special blessings of guidance accorded them by Allah by doing more to the course of Islam.

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7. (Q: 6:83-86).
8. Q: (11:50), Q: (11:61), and Q: (11:84)
9. Q: (21:85)
10. Q: 48:29).
11. Q: (4:136)

12. Q: (87:19)
13. Q: 87:19) and Q: (5:44)
14. Q: (4:163)
15. Q: (5:112)
16. Q: (21:79-80), Q: (34:10-11)
17. Q: (21:78-81)
18. Q: (27:16-19)
19. Q : 28:31)
20. Q: (28:32)
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QUR'ANIC STAND AGAINST HUNGER: TRENDS AND DEVELOPMENTAL ISSUES**Dr. Muhammad Tanko Aliyu**

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Abstract

Food is necessary for every living creature to sustain and enjoy his life. This is why food security becomes a matter of concern in human society and the eradication of hunger a collective war of the comity of nations. The Qur'an stands against hunger in order to ensure sustainable development of human beings as individuals and communities through various exhortations, legislations and institutions. This paper, thematically studies the Qur'an texts on the eradication of hunger as a means of food security for sustainable development to enable man fulfil the purpose of his creation and discharge his responsibility as Allah's vicegerent on earth appropriately. The paper suggests ways to diffuse the Qur'an provisions on the matter into the currents of the modern world and Nigerian nation in particular. It concludes that the Qur'anic measures for granting and guaranteeing food security are the best ways of action against hunger and that the struggle to entrench and sustain the measures is a collective responsibility of individuals, families, communities and governments of all nations irrespective of their religious affiliations.

Keywords: *Hunger, Sustainable Development, Collective responsibility, Food Security, Qur'an*

Introduction

Man is created in the best of moulds (Qur'an 95:4) which implies a perfect state of spiritual, mental and physical health. It is his duty to preserve this pattern on which Allah has made him (Qur'an 30:30). One of the ways to maintain this pattern is the satisfaction of his hunger and thirst through eating and drinking of moderate, clean and lawful foods and drink. This is why any discourse on development must first address the issue of food security. Once that is guaranteed, the physical development of any society is readily achievable and sustainable.

To achieve food security, is to reduce hunger to the barest minimum. Many approaches were adopted by states, nations and the international community to achieve this goal. But the Islamic approach which is comprehensive and all inclusive is seen as the most relevant, especially in the modern world where, according to the United Nations' World Food Programme (WFP), one in nine people do not get enough food to be healthy and lead an active life (WFP, 2016).

This paper aims at describing the Qur'anic stand against war and to analyse the practicable steps to implement them in the modern world and explain how such implementation can guarantee sustainable development in human life. The paper adopts a thematic method in studying the Qur'anic texts in context. It uses the relevant library materials on the subject with special emphasis on *tafsir*, hadith commentaries and *fiqh* literatures.

Conceptual Definition of Terms

For the purpose of clarity some key concepts of the paper are defined below. These are hunger, food security and sustainable development.

Hunger

Literally, hunger is the physiological need for food (Word Web), and the state of having not enough food to eat (hornby, 2000). When it persists, it results into starvation; a state of extreme hunger resulting from lack of essential nutrients over a prolonged period. It is technically defined as: "An uncomfortable or painful sensation caused by insufficient food energy consumption". It is, scientifically, referred to as food deprivation Food in Agricultural Organization (FAO, 2008, p.3).

Hunger as an instinct is natural with all human beings and as such a normal state that is easily addressed through taking of moderate healthy food to satisfaction. But hunger, as a lack of essential nutrients over a prolonged period, is a calamity to humanity and the highest risk to health worldwide. Its risk is greater than that of AIDS, malaria and tuberculosis combined. There are 795 million undernourished people in the world today. That means one in nine people do not get enough food to be healthy and lead an active life (WFP, 2016).

The good news is that hunger is entirely solvable. There is enough food in the world to feed everyone and no scientific breakthroughs are needed. Today's knowledge, tools and policies, combined with political will, can solve the problem (WFP, 2016).

There are many causes of hunger in human societies but six are more pronounced as most important causes. These are: poverty, lack of investment in agriculture, climate change and weather, war and displacement, unstable market and food wastage. On food wastage, It should be known that:

One third of all food produced (1.3 billion tons) is never consumed. This food wastage represents a missed opportunity to improve global food security in a world where one in 8 is hungry. Producing this food also uses up precious natural resources that we need to feed the planet. Each year, food that is produced but not eaten guzzles up a volume of water equivalent to the annual flow of Russia's Volga River. Producing this food also adds 3.3 billion tonnes of greenhouse gases to the atmosphere, with consequences for the climate and, ultimately, for food production (WAP, 2016).

Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah. So Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought.

Hunger is, therefore, a penalty with which Allah punished a prosperous and secure city when it turned ungrateful to His bounties. It is the punishment that was meted against the people of Makkah when they rebellious to the truth Qur'an *42: 11-12 (Al-Qurtubi, 2006). Food deprivation or insecurity is the fate of inglorious servants. Food security on the other hand is divine succor for which man should appreciate through sincere worship and servitude to Allah. The Qur'an says: "Let them adore the Lord of this House, the Ka'bah. Who provides them with food against hunger and with security against fear (of danger)" (Qur'an *106:3-4). Hunger is a misfortune that the believers are averse to it as they are to its causal-effective companion; poverty. (Qur'an *9:28). Distress is an appellation for hunger in Qur'an *12:88 (Ibn 'Atiyyah, 2001).

In another context, the people of the doom serve perpetual hunger as one of their severe punishment in the Hell. No food shall satisfy their hunger and no drink shall quench their thirst. The Qur'an describes them as follows:

Some faces, that Day, will be humiliated, labouring (hard),
Weary, the while they enter the Blazing Fire.
The while they are given, to drink, of a boiling hot spring.
No food will there be for them but a bitter *Dhari'*, which
Will neither nourish nor satisfy hunger (Qur'an 88: 2-7).

Conversely, food security and zero-hunger is a spectacular feature of paradise and a bounty bestowed on its companions. Addressing Prophet Adam (peace be upon him) on his provisions in Paradise, Allah says:

چڈڈژژژکککگگگگککچ

There is therein (enough provision) for thee not to go hungry, nor to go naked.
Nor to suffer from thirst, nor from the sun's heat (Qur'an 20: 118-9).

The Qur'anic Stand Against Hunger

The Qur'anic stand against hunger is predicated on its concept of human development, that all resources in heaven and earth are created with the objective to serve human beings. As such humans are committed in the light of this dedication of resources, to exert their utmost effort in order to free the Islamic society as individuals and as a society from the pressure of need and to ensure that the individual in that society, irrespective of his beliefs or ideology, is guaranteed such satisfaction through his work or through the institutions in the society even his output and income is not enough to satisfy his needs (El-Karanshaw, 1996).

To achieve the above developmental objective, the Qur'an instructed humanity to embark on a universal war against hunger through systematic attacks on its root causes. For the fact that hunger is an important cause as well as an effect of poverty (FAO, IFAD & WPF, 2002, p.4), the Qur'an adopts similar models in solving the two catastrophes. The Islamic models of eradicating poverty as presented by many researchers, notably Ahmad (1991) and Al-Qar'dawi (1995) are therefore considered relevant to this section. However, this paper infers three models the Qur'an deploys for its offensive and defensive war against hunger. These are:

Moral Exhortations on Production, Distribution and Preservation of Food

The Qur'an exhorts individuals and communities to labour hard to produce food for their subsistence, consume it moderately, preserve it for the hard times and share it with the needy in the society. It also warns against depriving the needy from food and drink.

Concerning **Production of Food**, the Qur'an encourages productive efforts to the point of making it a moral obligation (Ahmad, 1991) and the outcome of productive effort is described as a bounty from Allah (Qur'an 62:10). Man is constantly remembered that Allah is the Provider of food (Qur'an 6: 14, 36: 47, 106: 4, 26:79, 80:24) and He does not discriminate against any of His creatures in this regard. He has created all that is in the heaven and earth for the exploit of man (2: 29, 45: 13) and has put sufficient resources for man to harness as food on earth (Qur'an 41: 10). It is therefore incumbent on man to avail himself of the vast opportunities of productive enterprise afforded by the limitless bounties of Allah (Qur'an 3: 93, 5: 5, 96, 80: 24-33, 15: 19-20, Ahmad, 1991). Al-Qurtubi (2006), commenting on Qur'an 9: 28, elaborated six legitimate means of earning livelihood to eradicate hunger and poverty. These are *Jihad* (exclusively for the Prophet), hand craft, Business, farming, teaching and loan. The Qur'anic exhortation to *'amal* or the good works is constant and ubiquitous (Al-Faruqi, 1983). This is why man ought to produce if he is to live by the Qur'an. The Qur'anic exhortation to rise, to change one's material conditions, to work hard and to seek the abundant life, to usufruct nature and enjoy the goodly thinks of creation is addressed to all humanity (Al-Faruqi, 1983). This is because man's economic behaviour makes or unmakes the felicity of life on earth. According to Al-Faruqi, "No religion, and no ideology has ever exhorted man to work as much or as strongly as Islam did" (p. 210).

On the ethical principles of Production in Islam Al-Faruqi writes:

Islam requires that production of goods and services be absolutely free of cheating and misrepresentation. Responsibility for carrying out [this] requirement devolved upon the *Ḥisbah* institution. In order to better fulfil his duty, the *muḥtasib* was granted by the *shari'ah* the power of the police as well as the court of law. His was the prerogative, any duty, not to sit back and wait until a complaint was placed before him, but to go out into the field and there pry into the open the complaints, violations and incidences of harm. Today, the duties of the *muḥtasib* are assumed by a variety of government organs. But even today, the aggressiveness of the *muḥtasib*, his initiative to expose them and the summary

ways with which he could put an end to it are still missed, because modernity lacks the enthusiasm for the good which faith in Allah generates (Al-Faruqi, Ismail Raji, *Tawhid: its Relevance for Thought and Life*, IIFSO, 1st Edition, 1403A.H. – 1983A. D., Pp. 214-215)

On **Moderate Consumption of food**, the Qur'an instructed thus: "O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters" (7: 31). The wasters are condemned as companions of Satan. "And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful" (Qur'an 17: 26-27).

Concerning **Food Distribution or Feeding the Needy**, the Qur'an has declared voluntary feeding of the needy as a special act of virtue (Qur'an 90: 11-18) and a spectacular character of the pious and the righteous (Qur'an 76: 6-9). It also castigated miserliness and stinginess as anti-social apathy and a portrait of the infidels (Qur'an 4: 37). Suratul-Ma'un is contains the most stringent warning against starvation and deprivation of the needy from food. It reads thus:

Seest thou one who denies the Judgment (to come)? Then such is the (man) who repulses the orphan (with harshness), And encourages not the feeding of the indigent. So woe to the worshippers Who are neglectful of their Prayers, (6283) Those who (want but) to be seen (of men), But refuse (to supply) (even) neighbourly needs (Qur'an 107: 1-6)

The Surah condemns those who claim Islam and stop in the way of assistance to the needy, asserting that to push the orphan, not to insist on the feeding of the poor, is to deny religion itself, the whole of religion – doctrine, creed, ethics, law, spirit – everything (Al-Faruqi, 1983). This clearly implies that "religiousity, the whole of it, is equivalent to satisfaction by the Muslim of the material need of other man" (Al-Faruqi, 1983 p.203). This fact is also repeated in Qur'an 69: 33-34, 74: 40-47 and 89: 16-20.

On **Preservation of Food**, the solution given by Prophet Yusuf (A. S.) to the food crisis in Egypt during his time sums up the Qur'anic exhortation. It goes thus: "(Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear, except a little, of which ye shall eat" (Qur'an 12: 47). This is an advice to pump more funds to agricultural production while monitoring closely the resultant mass production obtained and storing it with all available storage facility and modern equipments (Shittu, 2012).

Normative Legislations on Feeding for Sustainable Development

The Qur'an has prescribed feeding as a religious, social and economic responsibility of every adult Muslim on in different circumstances, in the family circle and beyond. It also

prohibited hoarding of food items during periods of food scarcity and prescribed feeding as an act of penitence and expiation, all to ensure food security, thereby combating hunger.

In the family circle, the Qur'an made it obligatory on the husband to provide for himself, his wife (or wives), and his children adequate clothing shelter and food according to his means. It instructs thus:

The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way, If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do (2:233).

There are other verses that establish maintenance of the family (wives and children) as right of the family like Qur'an 2: 240, 4: 34 & 36, 65: 6-7, etc. The parents who cannot on the account of need or old age cannot maintained themselves should also be taking care of by their male children. Thus, the prescription of kindness to parents in Qur'an 2: 83, 4: 36, 6: 151, 17: 23-24, 29: 8, 46: 15 and being grateful to them in Qur'an 31: 14-15 involve proper care and supply of healthy and nutritious food to them.

The relatives are also to be maintained as well as the needy in the Muslim community. Right to food is guaranteed to them by several verse of the Qur'an. Allah says:

Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbors who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hand spossess: For Allah loveth not the arrogant, the vain glorious;- (Nor) those who are niggardly or enjoining gardliness on others, or hide the bounties which Allah hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steeps them in contempt (Qur'an 4: 36-37)

According to Ibn Juzai (n.d.), maintenance is obligatory for four categories of people. These are wives, biological children, parents and slaves. He, however, attributed to Abu Hanifah that all relatives are also entitled. According to ibn Qudamah,

Summing up the Islamic social solidarity package at individual level, Asad (2014) inferring from the hadith attributed to the Prophet as saying: "He is not a Faithful who eats his fill while his neighbour remains hungry by his side (Ibn Abi Shaibah 6:124 No.30359, Al-Baihaqi in Kubra 10:5 No. 19668) declared that "poverty in the midst of plenty is a negation of the very principle of brotherhood by which Islam stands and falls" (p. 100).The same is true of hunger, the mutual corollary of poverty.

Institutions of *Zakat* and Voluntary Sector

The third model of Qur'anic action against hunger is to fight it through the religious and socio-economic institutions of *zakat* and the voluntary sector. Islamic economy is said to be a three-sector economy comprising the "private sector motivated by profit, the private sector free of any profit motive (the voluntary sector) and the public sector where profit motive is substituted by social welfare" (Farid, 1983, p. 34 Cited in Islahi, 1996).

Zakat falls under the third sector. It is a well sharing tax. Unlike *Sadaqah* (charity), which is voluntary, and can be given directly to the recipient, at any time and in any amount, *Zakat* is an annual levy which must be given to the state or the *Ummah's* duly constituted authority (AlFaruqi, 1983). The recipients of *Zakat* are stipulated in Qur'an 9: 60 thus:

Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah. and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.

The poor and the needy are mentioned at the forefront because to show the sagacity of the Qur'an fight against hunger and fancy for food security which is the first pillar of sustainable development.

On the responsibility of an Islamic state Asad (2014) maintains that the Islamic State must see to it that equity prevails within the community, and that every citizen-man, woman and child- shall have enough to eat and to wear, shall be succoured in case of illness, and have a decent home in which to live. In pursuance of this aim, the constitution of the country must contain a provision to the effect that every citizen has a right to (a) productive and remunerative work while of working age and in good health, (b) training- at the expense of the state, if necessary- for such productive works, (c) free and efficient health services in case of illness, and (d) a provision by the state of adequate nourishment, clothing and shelter in cases of disability resulting from illness, widowhood, unemployment due to circumstances beyond individual control, old age, or under-age.

The Voluntary Sector represents *fi'l alkhair* (doing good or rendering public goods). Public goods are "the socially desirable goods that provide benefits which are not marketable to individual purchasers" (Islahi, 1996, p.368) that everybody can enjoy without diminishing the enjoyment of others, and from which it is impossible to exclude people from participating (Weiss, 1981, p. 296 cited in Islahi 1996, p.368).

The main components of the voluntary sector in Islamic economy as inferred from the Qur'anic command in Suratul hajj, 22: 77 and prophetic explanations are, according to Islahi (1996) the *Sadaqat al Nafilah* (voluntary and recommended charity), *hibah*, *hadiyya* or *atiyyah* (gift and grant), *al wasiyyah* (a will in the legacy), *al ariyah* or *al qard* (lending), *al nadhr* (the vow or dedication), *al waqf* (endowment) and cooperative associations. All

these are directed at eradicating hunger and poverty in the Islamic community to foster sustainable development.

Implementation of Qur'anic Stand Against Hunger in the Modern World

The international community has adopted the reduction of poverty and hunger eradication as overarching goals for development (FAO, IFAD & WFP, 2002), and it has been working through multi-faceted national and international, government and non-governmental organizations and agencies to achieve it. But the organizations and agencies themselves admit the inefficiency of the adopted models in the crusade and advanced several reasons to the inefficiency. This paper posits that the separation of the efforts from the religious duties of individuals and normative functions of the communities are the real causes for the inefficiency. It, therefore, proposes that the Qur'anic models be adopted and the states view it as a duty to carry and supervise others to carry with vigor and utmost responsibility. War against hunger should be upheld as a religious and social responsibility of every citizen. Credible Islamic Scholars should be involved in the strategy and execution of the strike against hunger. The government should keenly supervise the execution and bring delinquents and corrupt elements to book and prosecute them to safeguard against greed and avarice.

Conclusion

The foregoing discusses the three-model model action of the Qur'anic stand against hunger. It can only be implemented to full success when the individuals and states uphold religious values and commit themselves to actualize them. Any measure that does not consider the above is liable to failure and the continuous spread of hunger in the modern world.

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SOME PRE-REQUISITES FOR CONDUCTING TAFSIR

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Abstract

Tafsir is a very important and sensitive aspect of Muslims' life. This so because it is the transmitter of the commands of Allah to the mankind. The glorious Qur'an as the divine word of Allah the Most High, must be well interpreted so that it's teachings and commandments could be well understood. It is unfortunate that many Muslims tend to engage in analyzing the meanings of Quran while they are empty of the basic requisites to a sound and accepted exegesis, This is why Muslim scholars set aside some pre-requisites for a Mufassir to conduct tafsir. This paper, therefore, attempts to discuss, examine and analyse such pre-requisites with a view to correcting the earraneous nature of tafsir

The Meanings of Tafsīr

Literally, *tafsīr* means *al-idāh* and *al-tabyīn* that is elucidation and explanation¹ as Allah says:

And no example do they bring to (oppose) you,
but we reveal to you the truth and the better
explanation (thereof).²

Technically, *tafsīr* could be defined as the science through which the Qur'ān can be understood. In other words, *tafsīr* means the science by the help of which Qur'ānic injunctions and causes of revelation can be understood. According to Badr al-Dīn Muhammad ibn'Abdullah al-Zarkashī (745-794 AH), *tafsīr* is a branch of knowledge through which the book of Allah which was sent to Prophet Muhammad could be well comprehended through the deduction of its religious injunctions and legislations. According to some scholars, *tafsīr* is defined as a science which studies the Qur'ān on the basis of its instructions as ordained by Allah according to the capability of the human being.³ According to al-Qādī (2002), *tafsīr* is the science by which the Qur'ān is understood, its meanings explained and its rulings derived.⁴

Some Pre-Requisites for Conducting Tafsīr:

Tafsīr is a very serious matter because it is intimately concerned with the faith of every Muslim. Explaining the Qur'ān on the basis of one's own personal opinion and reasoning cannot be regarded as *tafsīr*. Those who indulge in such kind of interpretations should remember the warning of the Prophet (SAW):

Whoever speaks about the Qur'ān with his opinion or without knowledge should prepare his seat in the hell fire.⁵

Based on the above *Hadith*, therefore, some *mufasssirūn* have laid down some prerequisites for conducting *tafsīr*. These are:

Arabic Language (Al-Lughah Al-Arabiyyah)

Since the Qur'ān was revealed in Arabic, proper and authentic knowledge of this language is, therefore, one of the necessary requirements. It is very important to consider the application of words in Arabic lexicography, that is the literal (*al-haqīqah*) and the metaphorical (*al-majāz*) utilization of words. For instance, *al-salāt* once had the meaning of supplication or *al-du'āh*. But the Qur'ān employed it for Islāmic prayers and this second meaning dominated the first as if *salāt* did not mean supplication in the first place; and the word *al-zakāt* originally meant "purification" before it acquired another meaning namely "compulsory charity"⁶.

Arabic Syntax and Morphology (Al-Nahw Wa Al-Sarf):

Mastering Arabic syntax and Morphology is also one of the requirements for conducting *tafsīr*. The meaning of a verse easily changes with the changing of a single vowel.⁷

It was narrated by Imām al-Qurtubī that a Bedouin came to Madīnah during the reign of 'Umar ibn al-Khaṭṭāb and showed interest in learning the Qur'ān. Somebody read *sūrah al-Barā'ah* (al-Taūbah) to him. When the man came to verse 3 *Annallāha barī'un minal mushrikīna warasūluhu* he read it wrongly to the bedouin as *warasūlihi* (ورسولیه)⁸. Having heard about the episode Caliph 'Umar drew the attention of the Bedouin to the correct version as *warasūluhu* (ورسولیه). From there 'Umar gave an instruction that henceforth no one should read the Qur'ān to other people except to a person knowledgeable in Arabic, and ordered Abū al-Aswad al-Du'alī (d. 688 A.H) to write the Arabic syntax (*al-Nahw*)⁹.

The Science of Rhetoric ('Ulūm Al-Balāghah):

The science of rhetoric is a very vital requirement for the comprehension of the Qur'ān. It has three branches, *'ilm al-bayān*, *'ilm al-ma'ān* (semantics) and *'ilm al-badī*. (rhyme) *'ilm al-bayān* is a discipline that makes it easy for one to express one and the same concept in different and divergent ways. While *'ilm al-ma'ān* is a discipline that is mainly concerned with the fitness and suitability of a speech to and for the purpose for which it is delivered, and *'ilm al-badī* is a branch of knowledge that deals with the verbal beauty of an Arabic speech such as the use of *al-saja'i*¹⁰

Recitation Dialects (Al-Qirā'āt)

Literally, *al-qirā'āt* is the plural of *al-qirā'ah* which is the *masdar* (the root) from which *qara'a* (he read) is derived. But technically, it refers to a school among the schools of reading and reciting the Qur'ān¹¹. The Prophet (SAW) read, recited and taught his *sahābah* different versions of the *qirā'āt*. The *sahābah* read from among the *qirā'āt* the one which they felt was more comfortable with them.¹²

There is a lot of wisdom behind the availability of different types of *qirā'āt*.

- i. In order for all the different Arabian tribes to get a simple and precise way of reading the Qur'ān.
- ii. So that they could clearly notice the everlasting miraculous nature of the Qur'ān, and also to believe that they were unable to bring even a single verse similar to that of the Qur'ān.

Some of the *sahābah* who excelled in the *qirā'āt* include 'Uthmān ibn 'Affān, 'Alī ibn Abī Tālib, Ubayy ibn Ka'b (d.20 A.H), Zaīd ibn Thābit (d.45 A.H/665), 'Abdullah ibn Mas'ūd (d.32 A.H/653), Abū al-Dardā' and AbūMūsā al-Ash'arī (d.68 A.H/687). From these *sahābah*, many other *sahābah* and *tabi'ūn* received their *qirā'āt*. From then onwards, Muslims started ascribing these *qirā'āt* to the companion who mastered it, such as the *qirā'ah* of Ubayy and that of Zaīd.¹³

This trend continued up to the time of the *tābi'ūn* and seven *qirā'āt* were ascribed to them. These *tābi'ūn* were Abū 'Amr ibn al-'Alā', Zabbāna ibn 'Ammār al-Māzūnī al-Basrī (d. 154 A.H), 'Abdullah ibn Kathīr (d. 120 A.H), Nāfi' al-Madnī (d. 169 A.H), 'Abdullah ibn 'Āmir al-Yahsibī (d. 118 A.H), Abū Bakr 'Āsim ibn Abī al-Najwad al-Asdī al-Kūfī (d. 128 A.H), Abū 'Amārah Hamzah ibn Habīb al-Zaiyāt al-Kūfī (d. 156 A.H) and Abū al-Hassan 'Alī ibn Hamzah al-Kasā'ī al-Kūfī (d. 189 A.H)¹⁴

It should be noted that the number of the *qirā'āt* is over seven. It was al-Imām Abū Bakr ibn Mujāhid Ahmad ibn Mūsāibn al-'Abbās al-Taīmī who restricted the number to seven. The later scholars of the sciences of *qirā'āt* increased the number to ten by adding another three *qirā'āt*, namely those of Yazīdibn al-Qa'qā 'Abū Ja'far (d. 130 A.H), Abū Muhammad, Ya'qūb ibn Ishāq (d. 205 A.H) and Abū Muhammad Khalf ibn Hishām (d. 229 A.H).¹⁵

With the passage of time, some scholars added another four *qirā'āt*, thus, bringing the number to fourteen. The additional four are those of al-Hassan ibn Abi al-Hassan Yasār al-Basrī (d. 110 A.H), ibn Muhaīsin Muhammad ibn 'Abdurrahmān al-Sahamī al-Makkī, Yahya ibn al-Mubārak al-Basrī (d. 202 A.H) and Muhammad ibn Ahmad ibn Ibrāhīm al-Baghdādī al-Shanbūzī (d. 388 A.H).¹⁶

Abrogating and Abrogated Verses (Al-Nāsikhwa Al-Mansūkh):

It is necessary for a *mufasssir* to become well acquainted with the abrogating and the abrogated verses of the Qur'ān as well as of the Prophetic traditions.¹⁷ It was reported from 'Alī ibn AbīTālib that one day he passed by a Judge and said to him:

Do you know the abrogating and the abrogated? The Judge said: "No", then 'Alī said to him: "you have gone astray and have made others gone astray too".¹⁸

Literally, the word *naskh* has a wider connotation. It could mean to do away with something or to remove something. It could be said, for instance, *nasakhat al-shams al-zillah* meaning that the sun has wiped out the shadow.¹⁹ On this, Allah says:

...But Allah abolishes that which *satan* throws in. Then Allah establishes His revelations. And Allah is All knower, All wise.²⁰

Naskh could also mean to transfer something from one place to another. Technically, *naskh* means abrogating a verse with a similar or a better one ²¹ as Allah says:

We never abrogate a verse or cause it to be forgotten unless we replace it with a better one or similar to it...²²

Imām al-Shāfi'ī (150-203 A.H) was the first to have written on this. Later on, ibn Hazm maintained that mastering this aspect of the Qur'ān is, in fact, one of the conditions for a valid *ijtihād*.²³ Islām has applied the principle of graduation in bringing about the changes intended to enhance human life. That was why some temporary commandments were enacted, although these were not described as temporary. For instance, about the prohibition of intoxicants, the verses pertaining to this were revealed gradually and on several occasions. This graduation was followed by the Qur'ān not only in the matter of alcohol, but also on other social issues such as interest (*al-ribāh*), and the waiting period (*al-'iddah*) of the widow of a dead husband.²⁴

The Causes of the Revelation (*Asbāb Al-Nuzūl*)

As far as *tafsīr* is concerned, knowing the circumstances behind the revelation of a verse or a chapter is almost necessary. This enables one to interpret the Qur'ān very well and to deduce its legal injunctions. Scholars have expressed their views on this aspect to the extent that many books were published. Imām al-Bukhārī (194-256 A.H), for instance, has published a book on this aspect. Al-Wāhidī (b.468 A.H) also published a book *Asbāb al-Nuzūl*, and al-Hāfiz ibn Hajr al-'Asqalānī (733-852 A.H), produced his own version of *Asbāb al-Nuzūl*, while Imam al-Suyūṭī (1445-1505) produced *Lubāb al-Nuqūl Fī Asbāb al-Nuzūl*.²⁵

In understanding the *asbāb al-nuzūl*, for example, Allah says:

And to Allah belongs the East and the West, so wherever you turn yourselves or your faces – you are in the presence of Allah...²⁶

Some Muslims understood only the direct meaning of this verse to the extent that they came to the conclusion that it is permissible to face either the east or the west while praying. They interpreted the verse wrongly because they ignored its cause of revelation. The verse was revealed in relation to an episode which occurred when some *sahābah* were traveling and they failed to recognize the *qiblah* because of the darkness of the night. After all their effort to locate the *qiblah* failed, they reported the episode to the Prophet (SAW) as a result of which the verse was revealed. This verse teaches that when a Muslim travels and wants to observe a prayer but could not locate the *qiblah*, he is allowed to make an effort to find it. If all his efforts fail, he is allowed to face any direction to pray.²⁷

Basic Principle (Usūl al-Dīn).

It is necessary for a *mufassir* to know the essence (*dhāt*) of Allah, His qualities (*sifāt*), and His work (*af'āl*). The Qur'ān makes it very clear that monotheism is the bedrock upon which lay the whole edifice and superstructure of the same faith all the prophets conveyed from Allah. Allah says:

And we did not send any Apostle before you but we inspired him (saying):
 "there is none who has the right to be worshipped but I (Allah), so worship Me (alone) and none else."²⁸

After every Apostle and his immediate successors, later generations would distort his teachings to the extent that the need for sending another Apostle would arise. *Usūl al-Dīn*, therefore, treats issues relating to belief (*īmān*) which consists of belief in Allah, in His angels, in His revealed Books, in His apostles, in the Day of resurrection and in Allah's pre-ordination of everything.²⁹

Jurisprudence and its Usūl (Fiqh And Usūl Al-Fiqh)

The Qur'ān and *Sunnah* are the primary sources of Islamic legislation. The statement of the Prophet signifies the same:

I am sent with this Qur'ān and along with it something similar to it (*sunnah*).³⁰

However, there are also two secondary sources namely *ijmā'* and *qiyās*. Through these two, scholars are held responsible for inferring and deducing laws from the texts of the two primary sources. The scholars are in dire need of them as the only gate way to obtain new laws for the fresh problems that might occur with the process of time. This is what brought about the emergence of the discipline of *usūl al-fiqh*.³¹ In *sūrah* al-Jumu'ah verses 9-10, Allah says:

O you who believe! when the call is proclaimed for the prayer on the day of friday come to the remembrance of Allah (*Jumu'ah* religious talk and prayer) and leave off business (and every other thing) that is better for you if you did but know.

Then when the (*Jumu'ah*) prayer is finished, you may disperse through the land and seek of the bounty of Allah (by working etc.) and remember Allah much that you may be successful.

As far as the content of these verses is concerned, two instructions could be noticed, that is Allah requires all believers to give up all their commitments and proceed towards the *salāt*. Then comes another instruction that is to disperse after the *salāt* is ended. It is noteworthy that this second instruction is not obligatory as the first. Differences like this have all been worked out by means of *usūl al-fiqh*.³²

The Established (Muhkam) and the Allegorical (Mutashābih)

Literally, the word *muhkam* means *al-man'u* that is stopping. That is why the *hākim* (the ruler) is called with this name because he stops the cheater from cheating, etc. On the other hand, *mutashābih* means similarity. According to Hussāin ibn Muhammad ibn Habīb

al-Nisābūrī there are three camps on the issue of *muhkam* and *mutashābih*. Some scholars maintained that all Qur'ānic verses are *muhkamāt* while on the contrary other viewed all Qur'ānic verses as *mutashābihāt*. The third camp asserted that some Qur'ānic verses are *muhkamāt* while others are *mutashābihāt*.³³ The latter view is the acceptable one, for Allah says:

He is the one who has revealed to you the Book. Some of its verses are decisive – they are the foundation of the Book - while others are allegorical. Those whose hearts are infected with disbelief follow the allegorical part to mislead others and to give it their own interpretation, seeking for its hidden meanings, but no one knows its hidden meanings except Allah. Those who are well grounded in knowledge say: “We believe in it, it is all from our *Rabb*. “None will take heed except the people of understanding.”³⁴

According to some scholars, *muhkam* means the verse whose interpretation is known either by the clear meaning of the verse or through the application of *ta'wīl*, while *mutashābih* refers to those verses whose exact meaning is only known by Allah. Some other scholars viewed *muhkam* as those verses whose meaning is very clear, while *mutashābih* refers to the contrary. The third group viewed *muhkam* as those verses whose meaning could be understood on their own while *mutashābih* stands for those verses whose meaning could not easily be understood on their own unless through the application of *ta'wīl*.³⁵

Hadith and It's Sciences (Hadith and 'Ulūm Al-Hadith)

The importance of *hadīth* and its science as one of the most vital pre-requisites for *tafsir* could not be over emphasized. The sayings and doings of the Prophet (SAW) complemented the Qur'ān. The attention of the *sahabāh* was drawn towards writing down the *hadīth*. During the Prophet's lifetime a large part of *hadīth* became preserved by them. Then, the compilation and arrangement of the *hadīth* narratives was the task of their immediate successors, the *tābi'ūns*. Thousands of scholars and students struggled hard and traveled far and wide for this sake, e.g. to Iran, Khurāsān and many other parts of the world. Their retentive memory, dedication, knowledge, the science of narration and the enduring interest of the 'ummah in the subject, all prove that like the preservation of the Qur'ān, the preservation of the *hadīth* was willed by Allah.³⁶

The Prophet (SAW) interpreted many verses of the Qur'ān without which many uncertainties could have thrown some Muslims into misunderstanding their meanings. In the Qur'ān, Allah talks severally about the obligation of *salāt*, *al-zakāt*, *sawm* and *hajj*. But no where in the Qur'ān was a mention of the prescribed time for the *salāt*, its description and many other related issues. All these and many other issues were clearly explained by the Prophet (SAW). Based on this, the Prophet was reported to have said:

Pray as you see me praying.³⁷

He also said:

Get (learn) the rites of your pilgrimage from me.³⁸

The understanding of the Qur'ān is impossible without some knowledge of the relevant *hadīth* of the Prophet as well as the sciences of *hadīth* (*'ulūm al-hadīth*). For, who is better qualified to interpret the Qur'ān than the man to whom the Book was revealed?. The Qur'ān, therefore, provides the general outline of the life ordained by Islām and the *hadīth* provided all the necessary details. When 'Ā'ishah, the Prophet's wife, was asked to describe the mode of the Prophet's life and conduct, she replied:

His character is the Qur'ān³⁹

This clearly shows that the Prophet's daily life was the true picture of the Qur'ānic teachings. He was an embodiment of all the virtues which have been mentioned in the Qur'ān. The record of his life which sheds light on his conduct as a child, as an adult, as a father, as a neighbour, as a merchant, as a preacher, as a friend, as an army Commander In Chief, as a Judge, as an administrator and above all as a devoted servant of Allah is truly an exemplification of the Qur'ān.

History (Al-Tārīkh)

In the Qur'ān, Allah makes frequent references to history in order to decide a disputed matter, for instance He says:

Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and guidance for all people.

In it are manifest signs (for example) the station of Abraham:⁴⁰

These verses were revealed when the direction of the *qiblah* was changed from Jerusalem towards Makkah. Some Jews claimed that the temple of Jerusalem was the most blessed for a number of reasons, some among which were the frequent visits to it by a number of prophets, and that it was the most ancient temple on earth. To them, it should be held in higher esteem than the Ka'bah at Makkah. However, the Qur'ān proved them wrong. They seem not to be aware of the ancient place of worship named in the Qur'ān with its ancient name Bakkah. By mentioning *Maqām Ibrāhīm*, the Qur'ān has also provided them with another evidence. This is because Prophet Abraham (Ibrāhīm) existed before prophets David (Dāwūd) and Solomon (Sulāimān) who first built the temple of Jerusalem.⁴¹

In fact, there are many verses in the Qur'ān that deal with some historical facts. Mention is made severally by Allah of different peoples and nations. For instance, *sūrah* Hūd verse 100, *sūrah* Tā Ha verse 99 and *sūrah* Yūsuf verse 3. Many historical facts were mentioned in the Qur'ān, such as the creation of earth and heavens, Prophet Adam and his episode with *Iblis*, the earlier prophets and messengers of Allah who appeared before Prophet Muhammad (SAW). During the time of the Prophet, Allah cites cases involving hypocrites, such as in *sūrah* al-Baqarah verse 204⁴²

It is not only the past historical facts that are in the Qur'ān. The Qur'ān deals with the concept of history at a general level regardless of past, present or future because it is a revelation from Allah to whom the considerations of place, time and circumstances do not apply. The Qur'ān cites many historical events which were foretold to occur in future and

they occurred precisely. Among such historical events were the conquest of Roman empire by the Muslims as in *sūrah* al-Rūm verses 1 to 4. Allah also promised the Prophet (SAW) and his *sahābah* entering Makkah as in *sūrah* al-Fath verse 27. There are many verses whose interpretations could not adequately be given without tracing the historical circumstances that led to their revelation. It is, therefore, clear that without being equipped with history a *mufassir* can not interpret the Qur'ān very well.⁴³

Personal Qualities:

For a scholar to be allowed to interpret the Qur'ān, he must first and foremost be a Muslim. He should also be faithful. Without possessing these two personal qualities, it is invalid for him to conduct *tafsir* no matter how learned he may seem to be.

Spiritual Quality:

The Qur'ān was revealed to guide mankind spiritually. It, therefore, clearly stresses the importance of spiritual discipline. This spiritual discipline is in fact the bedrock upon which Islām is established. It is this discipline which all the prophets and messengers of Allah were sent to establish on earth at different times. The Qur'ān as the word of Allah, therefore, requires the scholar who is spiritually sound to interpret it so that its spiritual meaning and message could be conveyed to the audience. The essence of *tafsir* is to impart to the audience that spirit. Hence, a scholar who is spiritually weak could never convey the spiritual message of the Qur'ān.⁴⁴ See the interpretation of *sūrah* al-Baqarah: 282 "... so be afraid of Allah; and Allah is teaching you. And Allah is knower of all things".

The *mufassir* who is spiritually disciplined surely enjoys a unique kind of talent and gift of expression. This is a divine gift of intellect which Allah gives to His faithful servants. This type of intellect is known as *'ilm al-maūhibah* which is referred to in the Qur'ān as *'ilm al-ladunnī*, that is intuitive knowledge. Pertaining to this, Allah says:

Then they found one of Our slaves unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Our presence.⁴⁵

Imām al-Shāfi'ī sheds more light on this, thus:

- I complained to Wakī' over my poor memory
- He instructed me to abstain from committing sinful acts.
- And informed me that knowledge is light.
- And the light of Allah is not given to the committer of sinful acts.⁴⁶

Conclusion

This paper, spells out that not all Muslim scholars are qualified to conduct *tafsir* of the Qur'an. This is so because of the sensitivity of *tafsir* as the transmitter of the meaning of the Qur'an. The paper highlights some pre-requisites for conducting *tafsir*. These are: Arabic language, Arabic syntax and morphology, the science of rhetoric, recitation dialects, the abrogating and abrogated verses of the Qur'an.

Other pre-requisites are: the causes of the revelation, *Usul al-Din*, jurisprudence and its *usul*, the established and the allegorical verses of the Qur'an, hadith and its science. There are also: history, personal qualities and spiritual qualities.

NOTES

- ¹ al-Dhahabī, M.H. *al-Tafsīr Wa al-Mufasssīrūn*, vol.1, Cairo: Dār al Kutub al-Hadīthah, (1976), p.13
- ² The Qur'ān, *sūrah al-Furqān* :33.
- ³ al-Zarkashī, M.A. *al-Burhān Fī 'Ulūm al-Qur'ān*, vol.1, Cairo: 'Isā al-Bābī al-Halabī, (1957), p. 13
- ⁴ al-Qādī Y. "Defining *Tafsīr* and *Ta'wīl*" <http://www.muslimuzbekistan.com>
- ⁵ al-Tirmidhī reported it, see al-Tirmidhī, *Sunan al-Tirmidhī* "Bāb Ma Jā' Fī alladhī Yufassir al-Qur'ān Bi ra'yihī", Baīrūt: Dār al-Kutub al-'Ilmiyyah, (2003), hadīth number 2950 and 2951, p. 685
- ⁶ al-Dhahabī, vol.1, op-cit, p.266
- ⁷ Amīn, B. *al-Ta'wīl al-Fannī Fī-al-Qur'ān*, Baīrūt: Dār al-Shurūq, (1979), p.101
- ⁸ Ibid, p. 159
- ⁹ Ibid, p. 159
- ¹⁰ Ibid, p. 101
- ¹¹ al-Zurqānī, MA, *Manahil al-Irfan*, vol. 1, Cairo: (1942) pp. 405-410
- ¹² Amīn, op-cit, p. 91-93
- ¹³ Ibid, p. 92
- ¹⁴ Ibid, pp. 93-94
- ¹⁵ Ibid, p. 94
- ¹⁶ Ibid, p. 94
- ¹⁷ al-Zarkashi, vol. 2, op-cit, pp. 27-28
- ¹⁸ Ibid, vol. 2, p. 28
- ¹⁹ Ibid, p. 28
- ²⁰ The Qur'ān *sūrah al-Hajj*: 52
- ²¹ al-Zarkashī, op-cit, p.28
- ²² The Qur'ān *sūrah al-Baqarah* :106
- ²³ Amīn, op. cit, pp. 59-60
- ²⁴ Ibid, pp. 61-64
- ²⁵ Amīn, op. cit, p.53
- ²⁶ The Qur'ān *sūrah al-Baqarah* :115
- ²⁷ al-Sābūnī, MA, *al- Tībyan Fi Ulum al-Qur'an*, Makkah: (1980) pp. 17-20
- ²⁸ The Qur'ān *sūrah al-Anbiyā*: 25
- ²⁹ amīn, op. cit, pp.102
- ³⁰ al-Sijjīstānī, S. *Sunan Abī Dāwūd* "Bāb Fī luzūm al-Sunnah", Baīrūt: Dār al-Kutub al-'ilmiyyah, hadīth number 4604, p.726
- ³¹ Bauchi, H.T. "Qur'ānic Commentary Between Tradition and Opinion" unpublished Ph.D thesis submitted to Department of Arabic and Islāmic Studies, University of Glasgow, Scotland, (1995), pp.165-167
- ³² Ibid, p.163
- ³³ al-Zarkashī, op-cit, vol.2, pp.68-70 and al-Zurqānī op-cit, vol.2, pp.166-168
- ³⁴ The Qur'ān, *sūrah al'Imrān* : 7
- ³⁵ al-Zarkashī, op-cit, vol.2, pp.68-70 and Al-Zurqānī, op-cit, vol.2, pp.166-168
- ³⁶ "The Place of Hadīth in Islām" Proceedings of the Seminar on Hadīth to celebrate the 1200th Anniversary of the Great Muhaddīth, Imām al-Bukhārī" held at Illinois Institute of Technology, Chicago, July 11-13, 1975 Published by the International Graphics Printing Service, Maryland, U.S, p.16
- ³⁷ al-Bukharī reported it, see al-Bānī M.N., *Irwā' al-Ghalīl Fī Tākhrij Ahādīth Manār al-Sabīl*, vol.1, Baīrūt: al-Maktabah al-Islāmī, hadīth number 262, (1985) p.291
- ³⁸ al-Sijjīstānī, op-cit, "Bāb Fī Ramyi al-Jimār" hadīth number 1970, p. 318
- ³⁹ Muslim reported it in "kitāb musāfirun", see Wensing A.J. and Mensing J.P. *al-Mu'jam al-Mufahrasu Li alfāz al-Hadīth al-Nabawī*, vol.2, Leider E.J Brill, (1943), p.75.
- ⁴⁰ The Qur'ān, *sūrah āl-'Imrān*, : 96-97
- ⁴¹ A Postgraduate Paper "The History books of ibn Ishāq, ibn Hishām, al-Wāqidī and ibn Sa'd in the Light of Muslim Historiography" presented by Usman Sani Abbas in March, 2002 during the Ph.D coursework presentation, Department of Islāmic Studies, Bayero University, Kano and Bauchi, op-cit, pp.150-156
- ⁴² Ibid, a Postgraduate Paper
- ⁴³ Ibid, a Postgraduate Paper
- ⁴⁴ al-Zurqānī, op-cit, vol.1 pp. 516-517 an al-Dhahabī, op-cit, p. 268
- ⁴⁵ The Qur'ān, *sūrah al-Kahf*: 65
- ⁴⁶ al-Zurqānī, op-cit, vol.1, p.519

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QUR'ANIC EDUCATION IN POSTCOLONIAL NIGERIA: THE SOUTHERN NIGERIAN EXPERIENCE

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Abstract

This paper attempts a brief appraisal of Qur'anic education (QE) in the postcolonial period in Nigeria. Specifically, it focuses on Southwestern parts of Nigeria where there exist a rich Arabic-Islamic intellectual tradition. The paper begins with an introduction in which it explores the idea of post colonialism. This serves as a platform upon which it does a review of the aims, objectives and the history of QE during the colonial period. It proceeds from there to do a recap of the developmental trajectories that are discernible in the field during that era which immediately follows British colonial suzerainty otherwise known as the post-independence period. The paper then does a schematic classification of major stakeholders in QE in the area into three, namely the Tradition Ulama (TU), the 'Dualized Ulama' (DU) and the Modern Scholars of the Quran (MSQ). It thereafter, highlights some of the challenges confronting QE in Nigeria as a whole and proposes some pathways through which they could be overcome.

Introduction

We must begin with two disclaimers both of which we are extremely pertinent to this exercise. The first relates to history, while the second impinges on geography. In other words, this paper derives its historical validity from the "postcolonial", not the post-independential. The reason for this, as shall be explored more closely below, relates to the argument in cultural studies that all references to the post-independence period, no matter the clime, is nothing but a euphemism for the transition, by nations in Asia and Africa, from one phase of colonialism to another. Thus the employment of the category of post colonialism, not post-independence, then becomes more suitable and indeed a categorical imperative.

Now, the disclaimer which relates to geography borders on the necessity to delimit the 'borders' of our inquiry. This is equally for two reasons. The first relates to the fact that the Southern parts of Nigeria is extremely wide and vast and as such it would amount to intellectual dishonesty for a paper such as this to posture as if it can encompass, in detail, the history of Islam or QE in the whole region¹. Thus, reference to Southern Nigeria here would be to Southwestern parts of the country. The latter, occupied in the main by the Yoruba, has traditionally been known, across histories and epochs, to be the bastion of Islam and Quranic education (hereafter QE) in the region². Thus, any study which purports to do an appraisal of QE in the Southern parts of Nigeria must take the Southwest as its point of departure. It is the latter, therefore, that shall be the locus of our inquiry; it is to its cultural contours and landscapes that this paper shall focus its attention.

Having dispensed with the above issues which appear to be foundational to this paper, it then becomes imperative for us to begin to map, like a cartographer, the pathways of this paper. Let us begin with the unknown before the known; it might be useful for us to begin with the postcolonial before the Quranical.

Of the Postcolonial and the Aporetic

In charting a beginning, the following questions are highly pertinent: why, at the turn of the 21st century, are we still obsessed with that moment in history when colonialism became post colonialism? Why, over half a century after the attainment of flag independence, reference still needs to be made to that moment when Nigeria ceased to be a colonial outpost but a postcolonial, nay, neocolonial space?

The first response to the above questions might be that life in the post colony, no matter its geography or space, is sucked inexorably back into the vortex of the colonial past which constantly serves as its referent (S. Mezzadra and F. Rahola 2006;1). In other words, the postcolonial period hacks back to the subversive space of difference of the colonial period partly because the deep racial or ethnic inequality, patent social imbalances and incessant exploitation of the poor by the rich, and the dehumanization of the weak by the powerful are all patrimonies of the former. Concern with post colonialism, therefore, functions in deepening our awareness of the deep *aporias* and folds which once operated between the lines of the official colonial discourses but has succeeded in appropriating the political space in the post colony. The word post colonialism reminds us that though the experience of colonialism belongs to the past, it nonetheless refuses to stay in the past; that though colonialism may have come to an end, its patrimonies cannot be put to an end; that while domination and exploitation of the colonized were constant features of colonialism, the postcolonial period has witnessed the emergence of new dominant powers and newer identities of the dominated and newer characterizations of the exploited.

When contemplated more closely, the 'post' in the postcolonial³ functions to awaken us to that uncanny reality that though colonial geography which is mapped and bound by borders may have been destroyed, it has ironically been replaced by a borderless space in the former colonial outposts which is circumscribed by identity conflicts and the emergence of new authorities. Such becomes discernible in contemporary Africa which now constantly play host to a combination of internal strife and uncommon crises. Nothing accentuates the postcolonial in the former colonies than the presence of 'ghosts' and ghettos in its cities and the ascendance of violence as strategy for transaction in identity politics.

Following from the above, it could then be suggested that the idea of the postcolonial is nothing but a referent for that uncanny situation in which humans "exist in a state of double consciousness- of the past and the present; of the decentring of the centre and the emergence of new centres of hegemony; of domination and resistance; of the past in the present and the present in the past" (ibid4). Whereas during the colonial period two

classes of people existed in the colony- the ruling and the ruled classes, the postcolony feature two new classes: “the working classes” and the “dangerous classes” (ibid 5). Whereas colonialism erected the pillars of racial inequality, the postcolonial period has replaced that with ethnic and social inequality. The postcolonial is that flux in human reality in which, in line with Frantz Fanon in *The Wretched of the Earth*, (1961) humans discovers new regions of inequality (ibid).

If indeed the postcolonial period has become like a palimpsest, then the task of charting the course of QE during those moments in history and in an extremely rigid geographical terrain like Southern Nigeria becomes doubly difficult if not outright impossible. A simple insight into this might be the seeming difficulty, on the part of non-Muslim researchers in the field, to shed the colonial patrimony which privileges pejorative reference to the Qur'an as Koran. QE in the postcolonial period in Nigeria is thus set on a rigid attachment to the colonial period. But what exactly do we mean by QE? What have been its historical trajectories in Southern parts of Nigeria since the attainment of independence by the country? What are the challenges confronting it today?

QE: On the Philosophy of A Divinely Inspired Idea

QE, otherwise known in Arabic as *al-Tarbiyyah al-Qur'aniyyah*, is that which sources its vision and operation from the Quran, the last testament revealed by the Almighty to guide humanity. To define QE as such is to begin to pay attention to the UNESCO's definition of education. According to O. O. Akinkugbe, the UNESCO's charter refers to education as the means, the methods and the processes by which accumulated values, skills, experience and knowledge of a given human society or community are transmitted, both formally and informally, by human societies or its representatives, from one generation to the other (O. O. Akinkugbe: 1994;7). It is equally that process which works towards “...awakening the enormous potential that lies within each of us, enabling all of us to develop to our fullest potential and better contribute to the societies in which we live” (ibid).

But the goal of QE culture goes beyond the UNESCO remit. It aims towards the production of a balanced and righteous community of humanity on earth- a community that will deploy its acquired experience, skills and knowledge to the realization of the better life on earth and assist its members attain eternal success. This is in line with the Qur'anic vision in which the Almighty says: “I have created the Jinn and man so that they may worship me” (Q51: 56). In other words, as far as QE is concerned, the utilitarian purpose of education is only a means towards a higher purpose: the establishment of a sustainable harmony between humans - KhalifatuLLAH -Vicegerent of Allah (Qur'an 2: 32) - and other entities in the cosmos. Here the communiqué issued at the end of the First World Conference on Muslim Education which was held in Makkah in 1973 speaks to this. It says, in part, as follows:

Education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, rational feelings and bodily senses. Education in all its aspects: spiritual, intellectual,

imaginative, physical, scientific and linguistic, both individually and collectively, and motivate all aspects towards goodness and the attainment of perfection (D. Mustafa: 2003; 24)

Islam strives to achieve the above through its division of knowledge into two: revealed and acquired. While revealed knowledge refers to that granted unto humans by Allah through His prophets, acquired knowledge is that which is obtained by humans through the study of the natural phenomena and human societies. The Islamic epistemology is, therefore, hinged on the assumption that the "better life" either in the terrestrial or celestial is attainable subject to the acquisition of both strands of knowledge. Knowledge, in Islamic hermeneutics, foregrounds the search for the Truth (*al-Haqq*) and defines what becomes proper action (*al-Amal al-Salih*). It is upon its plank that a balance can be evolved, by humans, between the spiritual and the terrestrial; it is the benchmark for determining ethics and morality (*al-Akhlaq*) in contradistinction to debauchery and immorality and, without it, wisdom (*Hikmah*) runs the risk of becoming folly.

Thus, QE is hinged on the notion of the inseparability between the profane and the sacred and on the idea that knowledge which is divorced from faith in the Supreme Being is not only partial knowledge but also acute ignorance. This becomes pertinent when consideration is given to trends "outside" Islam where faith in the eschatological and the preternatural is not a condition for the ascension to and recognition of an individual as scholarly. As far as Islam is concerned, the man who has no knowledge of revelation but is well apprised of the Other knowledge is like the blind man who touches only the trunk of the elephant in the dark and goes on to pontificate and celebrate his erudition.

In other words, QE is not a rarefied body of knowledge which disapproves of the so-called secular sciences. Rather it encompasses all Sciences, either secular or religious. The Qur'an says. "Nothing have we omitted from the Book" (Q6:38). From this, we can deduce that QE, when properly thought of, comprises other sciences such as Medicine, Engineering, Mathematics, Psychology, Sociology etc., because they are also Quranic sciences. They all derive their points of reference, existence and destiny from the Almighty, the creator of the heavens and the earth.

Thus, it can safely be proposed that QE is a functional one. This functionality derives, in part from some of its features all of which make it unique and holistic. It is our proposition that the characteristic features of QE include practicality, universality, historicity and comprehensiveness. To say QE is practical, is to underscore its relevance to the contrarities of human status and circumstance across ages and climes; to cloak education in Islam with the robe of universality is to retrieve the Prophetic axiom-look for knowledge even if it be in China; to foreground knowledge acquisition in line with the Qur'anic injunctions in the historical is to establish the strong link that binds the whole of Muslim education in the contemporary times, notwithstanding its negative trajectories, with its medieval and classical roots.

Now, when reference is made to the feature of comprehensiveness in Qur'anic philosophy of education, it is to the multidisciplinary and interdisciplinarity of its disciplines. In other words, when Allah, in the very first revelation of the Qur'an enjoins His prophet and by extension, humanity, to read –“Read in the name of your Lord who creates” (Q 96: 1-5), there appears to be a decisive lack of referent to the thing to be read. But exegetes would argue that the referent is actually embedded in the Qur'an: that by commanding the Prophet to read, he is actually being enjoined to read the whole of creation, to read and derive meaning from the universe in its cadence and symphony, in its order and disorder. Thus to believe in the injunction that humans should read, is to call attention to all fields of learning from the soft to the hard, from the “wet” to the “dry”, from the humanities to the sciences. Thus “the Qur'an becomes transparent only to those who have studied the sciences, which are extracted from it”(N. Al-Attas: 1980; 62). For example, the verse of the Qur'an which reads “. . . who, when I am sick, gives me health” (Q36: 80) would be appreciated and understood better by those with the knowledge of medicine.

Let us proceed, thereafter, to look at some of its trajectories in the Southern (Western) parts of Nigeria. We shall begin with the Pre/Colonial Period

QE in Pre/Colonial Nigeria

To talk about the advent of QE to what later became Southwestern parts of Nigeria is to pay attention to the coming of Islam to the area. According to such renowned scholars as Gbadamosi(1978), Abubakre (2012), Nasiru (1977) and Fafunwa (1974), Islam came into that area which is populated in the main by the Yoruba during the 17th century. However, Al-Ilori is of the view that the religion had been introduced to Yorubaland as far back as the period of Alhaji Mansa Musa (d.1337) of Mali Empire stressing the nomenclature given to Islam as “*imale*” as a derivative word from Mali. Johnson and Parinder have gone on to aver, apparently taking a cue from the *jihad* of Shaykh Uthman ibn Fudi, that Islam actually came into Yorubaland in the 18th century. The dissonance in the date notwithstanding, what is indubitable, however, is that wherever Islam spread to, the teaching of the Qur'an quickly followed. This is partly because the observance of religious rituals in the religion particularly *salat* is dependent on the acquisition of at least a rudimentary knowledge of the Qur'an. Thus, it became customary for Muslims to establish Qur'anic schools otherwise known as *Ile-Kewu* and for their brethren in faith to enroll their children and ward in such schools. Muslims usually do this based on the axiom that “*ati kekere nimole tii komo re lesin*” – “It is from the cradle that Muslim parents inculcate religious rites in their children”.

One other incentive for QE during this early period were some sayings and statements credited to the Prophet in which he lays emphasis on the virtues of teaching and learning the Quran, the divine scripture. One of such *ahadith* reads thus: “the best among you is he who learnt the Qur'an and taught it to others.” This *hadith* stresses the importance not only of learning the Qur'an but also that of teaching it to others. It, therefore, becomes clear that those who had the knowledge of the Qur'an among Muslims would always aspire to teach it to others.

Further, it is held by most Muslims that the Qur'an is a source of healing. This is based on, among others, the following verse of the Qur'an: "And We send down in the Qur'an that which is healing balm and mercy for believers, though it increases for the evil doers naught save ruin." (Q17: 82) Thus the acquisition of QE meant the possession of a weapon against earthly principalities and authorities. Put differently, not a few Muslims in the early periods of Islam in Yorubaland strove to acquire Quranic learning on the belief that it has inimitable metaphysical powers particularly at a time when witchcraft and sorcery were the order of the day.

Consequently, the pre/colonial period witnessed the establishment of Qur'anic schools in Yorubaland majority of which were attached to mosques under the supervision, in most cases, of the Imam. There were other private Quranic classes that were established all around the Southwest particularly in areas where Muslims constitute the majority. Attendance in such schools was tuition free. In other words, at its advent in Yorubaland, there was open access to QE. To charge tuition fees for teaching the Qur'an was deemed an infraction against the divine blessing which ordinarily would come the way of those who are involved in the exercise.

Currents in QE in the pre- and early colonial period in the Southwestern parts of Nigeria later witnessed an increased tempo and fervor when cities in the region began to host itinerant scholars from the north who ventured into the area to teach the Qur'an and further Arab-Islamic learning. According to Fafunwa (1974), some of these scholars came to Yorubaland through Ilorin. In Abubakre's account (2004), mention may be made of, among others, 'Uthman ibn Abu Bakr who came to Ibadan in the first quarter of the 19th century from Katsina; Shaykh Abu Bakr of Sokoto origin who settled in Ilorin and taught many Yoruba indigenous scholars of Arabic; and Muhammadu 'al-Barnawi from Bida. Others identified by Nasiru (1977) are Abu Bakr Bubi from Sokoto, Shaykh Ibrahim (alias Sare-Imo) from Bornu and Shaykh Muhammad al-Takiti al-Nafawi from Nupeland. Abubakre (2012) has equally identified Shaykh Salih b. Junta, popularly known in Yoruba as Afa Alimi- a Fulani from Sokoto who first settled in Oyo-Ile and later travelled far and wide preaching Islam and teaching the rudiments of Islam in different Yoruba towns - as one of such itinerant scholars.

In addition to their contribution to the dispersal of QE in the region, the itinerant scholars further contributed significantly to Arab-Islamic culture in the Southern parts of Nigeria through what may be termed 'the domestication' of Arabic. The domestication of Arabic script referenced here has to do with the documentation of indigenous Yoruba language through the use of Arabic Alphabets. This is later known as the *Ajami* scripts.

It axiomatic that as a result of these cultural interactions between the Yoruba and other Islamic scholars from outside the region, the Southwest soon began to play host to the emergence of its own local scholars. These include among many others Haruna Matanmi from Osogbo, Muhammad s-Sanusi ibn Haruna from Offa, and Ahmad Rufai ibn Muhammad Bello from Ibadan. Historians of Islam in Yorubaland are of the view that

these scholars were all former students of Shaykh Abubakr ibn al-Qasim (d.1882). Popularly known as Alaga, Shaykh al-Qasim was said to have laid the foundation of Arab-Islamic culture in Yorubaland after having obtained his learning from scholars from northern parts of the country. But this glorious era of QE in Yorubaland began to experience negative interruptions beginning from 1882.

In other words, sequel to the establishment of its colonial suzerainty over cities all around the Lagos colony, the British colonists soon promulgated the first Education Ordinance in colonial history. The ordinance is unmistakable in its goals as it declared all other methods of education including QE a nugatory. It further categorized all existing schools in the colony into two: Government and "Assisted" schools. Government schools were the ones established by the colonists themselves; 'assisted' schools belonged to the colonists' various Christian missionary outfits most of which were already enjoying government aids and supports. The categorization actually served no other purpose but give official fillip to the promotion of Christian education.

In other words, one of the fundamental philosophies of the colonial enterprise is that all natives and indigenes of the colony are sub-human excepting those who, either by choice or coercion enjoy racial redemption via their acceptance of the Christian faith. Cultural critics would argue that this is one of the reasons that led to the colonial experience- that Europe would never have ventured into Asia and Africa in order to turn Asians and Africans into second class citizens on their own soil had European believed that the peoples of Asia and Africa were humans like themselves. Thus, with the ordinance the British authority now had a legal warrant to say that the educational system that would merit its patronage would be such that would be hinged on the Bible. It must be such that would celebrate, in line with Ayandele's explanation, "Bible Knowledge, Christian ethics, Christian moral instruction, Christian literatures, some Arithmetic, languages and craft, all geared in the direction of producing Christians who could read the Bible (Ayandele 1966:144).

Thus, schools purposely established to promote QE in Southern parts of Nigeria were pushed to the margins of existence. They were derided by the colonial masters and their patrons among the natives as institutions for people with no future. Invariably, the Southwest witnessed the emergence of the following negative axiom: '*Ole n te laafaa*' – lazy students under the tutelage of the Malams.

Despite the unfavourable condition and circumstance pictured above, Muslims still strove to keep the fervor for the acquisition of QE aglow. They devised a number of strategies to achieve that purpose. These may be described as constructive collaboration and outright rejection.

The constructive collaboration strategy apparently emerged based on the assumption by some Muslims during this period that they would benefit a lot should they join the British powers in its educational programmes. Thus, in the year 1896 what was then considered

to be one of the best Qur'anic schools at Akanni Street, Lagos at the time was converted to the first Government Muslim School. The event marked the beginning of active involvement of Muslims in the acquisition of the so-called "Western education". Soon thereafter, other Muslim schools co-financed by the Muslims and the government started emerging in places like Epe and Badagry in 1898 and 1899 respectively. In opting for this strategy, Muslims at the time knew that that were taking a risk; that collaboration with the British powers was nothing but a metaphor for an invitation to a dinner with the devil.

Indeed, this soon became axiomatic in the way the so-called government approved schools were run. For example, the 'conventional' schools did little to promote QE. This is because in the said schools, QE occupied a second position in the scale of preference of the schools particularly with respect to curriculum (Adebayo 2003). Thus, the collaboration strategy became a menace, not an ace; it turned out to be a solution that was worse than the problem.

The outright rejection strategy therefore became the preferred option. It was consequently seized upon by a large majority of Muslims living in the Southwestern parts of Nigeria. Majority of the Muslim population in the region began by refusing to register their children and wards in the Christian schools established either by the British authority itself or its agents. The Muslims were convinced that a Muslim child who received the British education would ultimately be converted from Islam to Christianity. This response from Yoruba Muslims to the British authority's educational programmes caught the colonial masters unawares. A Christian missionary, James Johnson, while on a tour of important Yoruba mission stations and schools in 1878, was said to have commented thus: "the Muhammedans (sic) show no desire for the education that may be had at our schools" (Gbadamosi, 1978). Instead of taking their children to British schools, Muslims increased their patronage of the *Ile-Kewus*. For example, Muslims in Iseyin, despite the concerted and the extensive missionary activities of the British agents stuck to their Islamic identities. While the government schools in the area registered only six Muslim children, records show that the number of Muslim children in Ile-Kewu at the time skyrocketed to one thousand, two hundred and forty-six (1,246). There was little the British authority, then led by Governor Sir G. Carter, could do to counter the Muslims' strong attachment to QE. It should be noted that during the period in question, there were more than fifty five Qur'anic schools in the town (Gbadamosi, 1978).

The outright rejection strategy later gained more strength with the establishment of traditional Arabic schools in the Southwestern parts of Nigeria such as the *Markaz* in Agege (established first in Abeokuta but later relocated to Agege) by Shaykh Adam al-Ilori and *Mahd al-Arabi* by Shaykh Mudaththir Abdul Salam among others. Thus, while colonial government increased its patronage of the conventional schools under its supervision, these Arabic schools subsisted on the goodwill of the Muslim populace. There QE, as a holistic process of learning and one which has rich intellectual repertoire, occupied the core of the curriculum. This trend continued up till the postcolonial period when the country attained flag independence from the British colonists.

QE In The Post colony

One way by which an account of QE in Southwestern parts of Nigeria during the postcolonial period - that is the era after the official British colonialization came to an end- could be given might be that of developing a cultural schema which is populated by characters whose task it is to impart QE to the mass of Muslim segments of the Nigerian population in those areas. Should this become consensual then these characters, teachers or Quranic Caravans (QC) can be divided, in the main, into three. These include the Traditional *Ulama* (TU), the Dualized *Ulama* (DU) and the Modern Scholars of the Qur'an (MSQ). In line with their nomenclature, the TU are teachers of Arabic who are either locally trained in such Arabic schools as were established during the colonial period or those who got scholarships for studies in the Arab world and came back to the southern parts of the country after graduation and established their own schools. Usually, well-versed and grounded in Arabic and Islamic scholarship, this group of educators usually strives to preserve the core values of Qur'an and Islamic learning. Members of this class are renowned for their ascetism, strong commitment to proselytization, unwavering attachment to tradition and disavowal of modernity. This strong attachment to tradition and the core values of Islam often leads to their characterization as backward, primeval and anachronistic.

Under their supervision QE continued on the colonial trajectory. With reference to space, education of Muslim children usually takes place in the mosques, in residences of the Malams and under tree shades. Educational infrastructures that are available to them are picaresque of their ascetic *weltanschauung*. It often feature, among others, mats and ram or cow hides. The TU usually rely on texts which dates back to the medieval period while teaching the Qur'an. Here, the foundation for Qur'anic education is *al-Qa'idah al-Baghdadiyyah* - an Arabic text for beginners which contains Arabic alphabets in various forms as well as the last juz'u of the Qur'an. Once a student gains a mastery of this level of Qur'anic learning, he proceeds to begin to learn the reading of the Quran.

Now, since texts usually lead to texts, students under the tutelage of the TU are, after having perfected the reading of the Quran, usually introduced to other texts all of which are meant to increase their mastery of Arabic language on the one hand and their grounding in Qur'anic scholarship on the other. Thus they are introduced to legio-jurisprudential and linguistic texts such as *al-Akhdari*, *al-Ashmawi*, *Muqadimatul 'Iziyyah*, *Risalah* and *Mukhtasarul-Khalil*. Generally speaking, Quranic learning under the TU supervision features rote learning. Feasts are occasionally organized for students each time they completed different phases of their education. Such feasts are meant to encourage the students not to waver in their learning. The feasts equally served as a form of 'enticement' for others who have not joined the educational caravan to do so without delay.

It should be noted that TU usually operate on the margins of the society. They are usually not recognized by government. They are treated with scorn and derision by the mass of Western-trained Muslim populace. They often depend on the goodwill of parents of

children in their care in order to keep their schools going. Often times, they organize elaborate *Walimat al-Quran* at the end of the year. It is on such occasions they attract pecuniary appreciations from the society. Again, on such occasions, it is customary for parents of graduates in their schools to present the TU with gifts of various kinds including rams and goats.

One of the core challenges facing the TU in respect to QE relates to, as it was during the colonial period, their lack of recognition by the various governments in southern parts of the country. Thus graduates of these schools often become unemployed immediately they step out of their *alma mater*. They often opt for the easier pathway which is that of establishing their own Quranic schools. Thus QE, in the postcolonial period, functions largely only in yielding knowledge not in, as it was during the colonial period, the provision of material comforts for its practitioners (Doi, 1972) but in the strengthening the Muslims' religio-spiritual and social capacities.

The second main player in the field of Qur'anic education in the Southern parts of Nigeria during the postcolonial period is the "Dualized" *Ulama*. Dualism, as a marker for their vocation, is in recognition of the fact that they are usually and originally products of schools established by the TU. Upon graduation, they proceeded to acquire more education particularly from Western oriented colleges established either by the Government or private Muslim organizations such as the Ansar-Din, Ahmadiyyah and Anwar al-Islam colleges. Some of those who attended these schools and colleges later attended universities which offered Arabic and Islamic studies as courses of study (I. O Oloyede). Upon the completion of their studies, they sometimes establish Arabic school where they teach the Qur'an by using modern systems and techniques. They combine the pedagogical method in Arabic-Islamic tradition with that of Western epistemology.

Perhaps in recognition of the positive impacts the DU have had on an increasingly Westernized society of the Yorubas today, TU appears to begin to tow the same path. Thus, it is customary nowadays to see TU introduce 'Western' subjects into their curricula. This is true of *Mahd al-Azhari* in Ilorin which introduced English language as a teaching subject. The Arabic Institute of Nigeria, Elekuro, Ibadan which was established by Shaykh Murtadha Abdus-Salam has also introduced Islamic Studies and English language into the school curriculum and even started to organize afternoon lessons for interested students to pursue 'Western' education up to GCE level. Other schools established along the same line are Al-Adabiyyah school for Arabic and Islamic Studies at Owo, and Alhaji Badru deen's Amin Arabic Training Centre at Iwo which was established in 1968.

The third players in the QE spectrum in the Southern parts of Nigeria are those we have tentatively referred to as 'Modern' Scholars of the Qur'an (MSQ). These are Qur'anic practitioners whose learning of the Qur'an has been a product of neither of the above trajectories. Here, reference is being made to those who have acquired their own learning neither from the TU nor the SU but from essentially 'Western' sources. These may include

graduates, Muslim and Christians, of Institutions of higher learning within and outside the Muslim world who have come back to Nigeria to take teaching appointments with government schools. It may include individuals who have availed themselves of the opportunity of the social media and information and communication technology to achieve different levels of competencies in QE. No matter their entry-points into the field, members of this group have increased access to QE in the southern parts of the country. Aside from other arguments, the flip side to their participation in QE spectrum is that questions remain on the extent to which their contributions can be said to be of great value or threat to QE in the area. A critical reading of the landscape compels the conclusion that there emergence in the field has only increased the challenges facing QE among the Yorubas. Those challenges are discussed below.

QE in Southern parts of Nigeria in the Postcolonial Period: The Challenges

Perhaps, the very first challenge confronting QE in the Southwest is the lack of a coordinated forum for teachers of the Quran for exchange of ideas on the improvement of their vocation and adequate facilities to meet the challenges of modern times. Aside from that, QE is still largely being taught on the periphery of conventional, read 'western' education. This is because in the postcolonial period, hard knowledge (sciences) not soft knowledge (humanities) has become the privileged and preferred field of learning.

Closely linked to the above is that nowadays access to QE is completely difficult if not outright impossible for Muslim children who attend western oriented schools. Thus, most of the Qur'anic schools therefore operate in the evening between 4:00 and 6:00 pm. Today, the acquisition of QE has largely become a pastime, not a strict religious duty as it used to be in the pre/colonial era.

Furthermore, QE continues to be operated largely on charity. Thus, proprietors of Quranic schools continue to suffer lack of the necessary funding to make a success out of their vocation and to properly package QE to a society on a constant journey to the 'North', to the West. Proprietors of such institutions often depend on the goodwill of members of Muslim community to survive and sustain the school. In other words, the assumption is still there today that QE could still subsist on charity while reality continues to dictate otherwise.

Since QE is still largely unrecognized by those in control of the economic and political superstructure in the southern parts of Nigeria, there is no gainsaying the fact that graduates of QE classes lack gainful employment. This has always provided a basis for critics of the religion of Islam to say that products of QE, for lack of gainful employment or for reason of unemployability, constitute significant group among those formenting trouble in the Northern parts of the country.

Yet another challenge confronting QE among the Yoruba today is the negative attitude of some Muslim parents to the Qur'an. Apparently driven away by the typhoon of modernity, a great number of Muslim parents, particularly the elite, have lost touch with their

religious heritage. Consequently, learning of the Quran now occupies a peripheral position in their scales of value. Children of such Muslims now relate to the Quran the same way Christians relate to the Bible- a book which is useful only Fridays. One of the immediate aftermaths of this is the erosion of Islamic heritage from families whose forebears were the torchbearers of Islam in the region. There are certain homesteads in Lagos today which used to produce Imams for the city but from which no single person could be pointed to again as a bearer of the 'divine word' anymore!

The failure of some Qur'anic schools to adopt modern pedagogical method in teaching the Qur'an is another challenge confronting QE in the region. Hardly could one find an Institution dedicated solely to QE with modern teaching equipments. Many of the students in Qur'anic schools could have performed better if the opportunity of interacting with modern information and communication technology relevant to the teaching and learning the Qur'an were provided for them in the school.

By Way of Conclusion

In closing, there is the need for a constructive appraisal of QE in the Southwest by all the stakeholders in the region. In other words, it has become urgent and important for Muslims in the region to chart new course for QE in view of contemporary realities. Such an appraisal should ponder such matters as funding, curriculum, the role of government, Muslim parents, relevant texts, employment of graduates of QE, teaching methodologies among other issues. It is our considered opinion that since the Southern parts of Nigeria is unlike the north where QE is seen to be part and parcel of the northern culture, the stakeholders' forum we are canvassing for should explore new horizons for proper collection of Zakat, the *waqf* (endowment), grants, and other matters that may be incidental to the evolution of a new QE regime that would be smart and responsive to the dynamics of the needs of Muslims and indeed non-Muslims in the 21st century. Such an appraisal appears to have become a categorical imperative.

Notes

1. Of recent researches have been carried out by scholars into the history of Islam in other parts of Southern Nigeria particularly the East and the South-South. For this see, for example:
2. There is paucity of studies on Islam in the Southwestern parts of Nigeria. For instance see: Abubakre R.D. (2004). *The Interplay of Arabic and Yoruba Cultures in South-Western Nigeria*. Iwo: Daru 'l-Ilm Publishers); ----Abubakre, R.D. (2012) "Ilorin and the Rest of the World: Shaykh Adam Abdullah Al-Ilory as an Ambassador Plenipotentiary" in Abubakre, R.D. (ed) *Shaykh Adam Abdullahi Al-Ilory in the Tableau of Immortality*, vol II. Riyadh: The Nigerian Center for Arabic Research and University of Ilorin; Doi, A.R.I. (1972) *Islam in Nigeria*; Fafunwa, A.B. (1974). *History of Education in Nigeria*. London: George Allen and Unwin; Gambo Ado (2005). "Qur'anic Schools and Muslim Educational Reform" in Umar, B.A, Shehu S & Malumfashi, M.U. (eds), *Muslim Educational Reform Activities in Nigeria*. Kano: Benchmark Publishers Ltd; Gbadamosi, T.G.O. (1978), *The Growth of Islam Among the Yoruba 1841-1908*. London: Longman Group Ltd; Johnson, S. (1959). *The History of the Yoruba*. Lagos: CMS Bookshop; Nasiru, W.O. A. (1977), *Islamic Learning Among the Yoruba (1896-1963)*. An unpublished Doctoral Thesis, Department of Arabic and Islamic Studies, University of Ibadan; Ogunbiyi, A. (1988). "Arabic -Yoruba Translation of the Qur'an in the Yoruba Speaking Areas of Nigeria" *Journal of Arabic and Religious Studies (JARS)*, 5. 92-109; Oloyede, I.O. "Trends, Development and Challenges of Arabic and Islamic Studies in Nigerian Universities: The Contributions of Shaykh Adam Abdullahi Al-Ilory" in Abubakre, R.D. (ed) *Shaykh Adam Abdullahi Al-*

Ilory in the Tableau of Immortality, vol II. Riyadh: The Nigerian Center for Arabic Research and University of Ilorin; Opeyoye, M.O. & Jimoh, S.L. (2004). "The Yoruba Muslims of Nigeria and the Glorious Qur'an." *NATAIS Journal of the Nigeria Association of Teachers of Arabic and Islamic Studies*, 7, 65-83.

3. The idea of postcolonialism has generated panoply of works and researches particularly those with bias for what is eclectically referred to as cultural studies. For more on this see: *The Post-Colonial Question* (1996), I. Chambers and L. Curti, Eds. Routledge; *A Critique of Postcolonial Reason: Towards a History of the Vanishing Present*, by Gayatri Chakravorty Spivak (1999).

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