



# Journal of the NIGERIAN QUR'ANIC SOCIETY

## Preliminaries

His Eminence, Alhaji Sa'ad Abubakar, the Sultan of Sokoto	Chairman's Address	3
HRH Alhaji (Dr.) Muhammad Sambo Haruna, Emir of Wase	Vote of Thanks	5
Professor Emeritus M.S. Zahradeen, the Grand Imam, Kano	Keynote Address	6
Shaykh Sani Yahaya Jingir	Guest Address	8
Shaykh Muhammad Harisu ibn Salihu	Guest Address	10
Convener's Address		11
Editors' Introduction		12

## Articles

M.K. YUNUS, محمد كبير بن يونس بن محمد حميم	أو المال وإدارة في القرآن الكريم الاقتصاد في القرآن الكريم	Lead paper	13
IBRAHIM MUHAMMAD & USMAN SANI ABBAS, Qur'anic Education in Northern Nigeria: The Journey so Far		Lead Paper	37
ZUBAIRU MADAKI الدكتور زبير ماداكي	التصنيف والتأليف في علوم القرآن عند الشيخ عبد الله بن فودي: دراسة استقرائية تحليلية		46
SHEIKH SALEH OKENWA, Towards Learned Exegesis ( <i>Tafsir</i> ) of the Qur'an: An Overview of Important Issues			53
USMAN SANI ABBAS, The Role of Kano Emirate Council in the Development of Qur'anic Education in Kano State			64
MUHAMMAD TANKO ALIYU, Qur'anic Principles of Governance: A Thematic Exposition of Qur'an 4:58-59			68
MUNIR ILYAS, Towards Learned Recitation of the Glorious Qur'an: An Exposition of Methodologies, Divine Injunctions and Merits			76
YAQUB ALHASSAN, Modern Science and the Qur'an: Reconciling Divergent Discourses			84
NDAGI ALHAJI GBATE and BADIRUDDEEN A, Study Of Qur'anic Studies in Nupeland			91
AHMAD BELLO MUSTAPHA, Contributions of Islamic Scholars to Qur'anic Studies in Jos			97
MUHAMMAD AUWAL SULAIMAN HAMZA A. HUSSAINI & IBRAHIM YUSUF, A Preliminary Study of the Impact of The Recitation of the Qur'an on the Hearts			102
JAAFAR SAAD and MUHAMMAD HADI SALEH, A Comparative Study of Al-Bulqini's and Al-Zarkashi's Works on the Sciences of the Qur'an			106
ABDUSSALAM IBRAHIM ABUBAKAR, A Critique of the Twelver Imam Shi'ites Depiction of the 'Uthmanic Qur'an'			113
COMMUNIQUE			121

## EDITORS

Ibrahim Haruna Hassan al-Wasewi  
Muhammad Nasir Abdulhameed  
University of Jos



**Qur'anic Education in Northern Nigeria: The Journey So Far**  
**Ibrahim Muhammad (PhD)<sup>90</sup> and Usman Sani Abbas (PhD)<sup>91</sup>**  
**Centre for Qur'anic Studies, Bayero University, Kano, Nigeria**

**ABSTRACT**

Qur'anic Education has been established for many centuries in Kanem Borno Empire and Sokoto Caliphates, which form the present day Northern Nigeria. This system of education impacted greatly on the thoughts and general way of life of the peoples of the region. The paper defines Qur'anic Education and highlights its significance. It then overviews the advent of Islam and Qur'anic Education in Nigeria. The paper traces the evolution of Qur'anic schools in Northern Nigeria and discusses the most significant challenge of the integration of Qur'anic schools into Western Education. The paper also discusses the development of Qur'anic exegesis (*tafsir*) and briefly analyses some books of Qur'anic exegesis (*tafsir*) and translations (*tarjamah*) and academic researches in Qur'anic discipline of studies in Nigeria. The paper recommends reinvigorating and re-orientation of the Qur'anic Discipline to become more relevant to the realities of contemporary times.

**DEFINITION OF QUR'ANIC EDUCATION**

Qur'an is the imitable word of Allah which was revealed to Prophet Muhammad (SAW) through the intermediary of angel Jibril. This word of Allah is recited and memorized for guidance of mankind in prayer and all the times. Qur'anic Education could therefore be defined as a systematic process of studying, examining and extracting the divine messages of the Qur'an with the aim of its proper application in order to guide mankind and get the pleasure of Allah in this world life and indeed, in the Hereafter (al-Zarqani 12-13).

From this definition, it is clear that Qur'anic Education encompasses all aspects of life. This is so because the Qur'an as the divine word of Allah which deals with all facets of life. Hence, as it is to be expected, its teachings are very comprehensive.

**SIGNIFICANCE OF QUR'ANIC EDUCATION**

A Muslim who observes the five daily formal prayers (*salat*) will recite several short Chapters or sections of long Chapters from the Qur'an each day. Passages are recited at birth to the newborn and at death to the dying. All the great events of life and the events of passage in the Muslims world are marked by recitation of the Qur'an. (Video - This is the truth).

Parts of the Qur'an are incorporated into the activities of marriages and funeral. A new venture of any kind whether in public or private life, is inaugurated by the recitation of the Qur'an. In many Muslim countries, every public meeting starts with the recitation of the Qur'an. For many Muslims, is a special mark of devotion to recite the Qur'an regularly during the day and the whole of it at least once during the year and especially in the fasting month of Ramadan.

Oral recitation of the Qur'an is believed by Muslims to be the believer's most direct contact with the word of Allah as such, the act of good recitation of the Qur'an known as *tajwid*, is highly valued among Muslims. Not only that the recitation of the Qur'an is among the core of Islamic devotion, the sound of voices reciting the Glorious Qur'an inspires much of Muslims religious and social life. Participation in recitation, whether as reciter or listener, is itself an act of worship, for both acts are basic to a Muslim's life. (Video- This is the Truth).

Indeed, there is not a single act of worship but the Qur'an mentions how it is to be carried out, and there is not a single discipline of knowledge but the Qur'an states it and how it should be

<sup>90</sup>. A Professor of Islamic Studies and Pioneer Director, Centre for Qur'anic Studies, BUK 2014 to 2018.

<sup>91</sup>. An Associate Professor of Islamic Studies, and Deputy Director, Research, Documentation and Publication of the Centre for Qur'anic Studies, Bayero University Kano from 2014 to date.



Studied and applied to guide human life and proper worship of Allah. The Qur'an guides to excellent life on earth as Allah's Vicegerent and guides to gaining Allah's pleasure and reward of the Paradise in the Hereafter. In this regard, Allah says: 'For We have revealed to you the Book as an exposition of everything, and as guidance and grace and happy tidings for those who submit. (al-Nahl 89). Thus Qur'anic Education enables humans to conduct life in such a way that enables success in this world and favourable reward in the Hereafter. Abdalati sums this up when he says to Muslims generally, the Qur'an should be read, memorized, understood, and be applied to regulate their transactions for all times. (Abdallati 193-194).

### A HISTORY OF ISLAM AND QUR'ANIC EDUCATION IN NIGERIA

Islām was practised in Egypt and other parts of North Africa since seventh century CE less than a century after the call of Muhammad (SAW) to the assignment of Messenger of Allah to mankind and Jinns. It was from these areas that the Islamization of the peoples of Africa south of the Sahara started. As early as the seventh century, Muslims from North Africa used the famous and even by then well established trade routes as a means of the propagation of Islām.

Historians are of the view that Islām reached Africa South of the Sahara through the trans-Saharan trade routes. Fage, for example, argues that the trans-Saharan trade route provided immediate means for the penetration of Islām into Kanem-Borno, while 'Abdullāh Smith states that the trans-Saharan trade routes provided a gateway through which Islām penetrated into Kanem-Borno throughout the period of the Sayfawa dynasty. This route was also transmitter of culture and ideas, and has been described as the ancient, shortest and easiest of all routes. However, Lavers believed that Islām made its first appearance in Kanem-Borno in the eleventh century, but Mustaphā has a contrary view, indicating that Islām came to Borno much earlier than eleventh century. (Mustapha 16).

Balogun held the view that there was Islāmic influence in Kanem-Borno prior to the reign of *Mai* Hume Jilmi ibn 'Abduljalīl ibn Arki, and that there were Muslim rulers (*Mais*) prior to his reign. Balogun stated further that there was not only the influence of Islām in Kanem-Borno prior to the eleventh century but also there were Muslims in greater numbers living there. In fact, it could only be said that the reign of *Mai* Hume Jilmi witnessed the establishment of an Islāmic *ummah* headed by the most learned of them. During his reign and afterwards, the spread of Islām was undertaken by the fiat of the royal might with a high degree of concern. (Mustapha 32-33).

According to Palmer, the first country in the Sūdān which Islām entered was the land of Borno. It came through a scholar Muhammad ibn Mani who lived in Borno for five years in the time of king Bulu, six years in the time of king Arki, four years in the time of king Kadai Hawami, fourteen years in the time of king Hume Jilmi (Palmer 14). Palmer stated further that:

King Bulu read with Muhammad ibn Mani from *Tabārak alladhī bi yadihil mulk* down to *min aljinnati wal nās*. Bulu gave his teacher fifty camels. King Arki read from *yāsīn* to *walnās* and gave him sixty camels. King Kade ibn Arju read from *K.H. 'A.S* toward *alnās* and gave him seventy camels. 'Abduljalīl read from "A.L.M.S" (*Sūrah* al-A'rāf) onwards and gave him eighty camels. *Mai* Hume read secretly from *Sūrah* al-Baqarah to "*wal nās*". Then he read the *Risālah* twice and gave his teacher Mani one hundred camels, one hundred pieces of gold, one hundred pieces of silver and one hundred slaves, all because of the reading and instruction he derived from him. (Palmer 16).

It is noteworthy that the various gifts given to the scholar Muhammad ibn Mani by *Mai* Hume Jilmi for teaching him the Qur'ān and *Fiqh* are clear evidence to prove *Mai* Hume's concern for Qur'anic Education and *Fiqh* as well as for his great motivation to the Islāmic scholars.



MUHAMMAD and ABBAS Qur'anic Education in Northern Nigeria

It is also very interesting to note that *Mai* Dunama Humani the son and successor of *Mai* Hume Jilmi built a mosque (*Madrasah*) in Cairo for the education of the people of Kanem Borno. To demonstrate his willingness and desire, he settled his "slaves" to be taught there in Egypt. *Mai* Dunama Dibbalemi (1221-2159) built hostel in Cairo. Up to now, this hotel is in existence, and it is referred to as *Riwāq al-Barnāwī* (Borno Students' Hotel). (Trimingham 107-108).

As Islam appeared in Nigeria, Qur'anic Studies started. This is because, as the divine word of Allah, the Qur'an is the manual with which Islam as a comprehensive way of life should be well practiced. One cannot understand Islam without the Qur'an, nor should Islam appear in any area without the Qur'an. In essence, this, means that Islam and the Qur'an are inseparable.

### EVOLUTION OF QUR'ANIC SCHOOLS IN NORTHERN NIGERIA

The history of Qur'anic schools in Northern Nigeria or elsewhere is the same as the history of Islam. This is because Islam goes to any place or territory along with the Qur'an and Qur'anic Education. As stated earlier, Islam appeared into Kanem Borno in the eleventh century earlier. History indicated that *Mai* Hume Jilmi (1085-1097) established Qur'anic school in his palace.

In the fifteenth century, the Kanuri tradition had it that *Mai* 'Alī Ghāji Dunama (1460-1500) the first *Khalīfah* of the Sayfawa dynasty who founded the city of Ngazargamo in 1467 and laid its intellectual foundation had written, in his own handwriting, the Qur'an with its *tarjumō* and *mahūm* versions. During that time, there was direct contact between Sayfawa dynasty and Makkah, Morocco and some other parts of North Africa. (Dahiru 140).

The *tafsīr* of Borno of *Mai* 'Alī Ghāji is a classic example of the *Salaf* with emphasis and reliance upon the explanation or interpretation of a verse by another verse, accompanied by the detailed explanation given by the *Sunnah* of the Prophet (SAW) and full of extensive quotations from the works of earlier *mufasssīrūn* like *Jāmi' al-Bāyan Fī Tafsīr al-Qur'ān* of ibn Jarīr al-Tabarī (d.310 AH/922), *Bahr al-'Ulūm* of Abū al-Laīth al-Samarqandī (d.373 AH), *Kashf Wa al-Bayān 'an Tafsīr al-Qur'ān* of Ahmad ibn Ibrāhīm al-Tha'labī al-Nisābūrī (d.383 AH/993), *Tafsīr al-Qur'ān al-'Azīm* of Isma'īl ibn Amr ibn Kathīr al-Dimashqī (d.774 AH/1372) and *Jāmi' Ahkām al-Qur'ān* of Abū Abdullāh Muhammad al-Qurtubī (d.671 AH/1294) (Mustapha 178-179).

The *tafsīr* in Arabic is accompanied by explanatory notes in vernacular (*Kanembu*) between the lines of the Arabic script expressing either the meanings of the text or only the meanings of some difficult words. The use of the Arabic language and *Kanembu* simultaneously has, to a great extent, reduced the fear that the *tarjamah* as a means of *tafsīr* could not adequately give all the shades of meaning attached to some Arabic words and phrases. The reduction of this fear was, according to Mustafā (140), the greatest contribution of the Sayfawa 'ulamā' to *tafsīr*.

In the seventeenth century, there was evidence of the translation of the completed Qur'an in Kanembu written by a scholar Muhammad ibn Ahmad ibn Masfarma. A copy of this Qur'an was said to have been discovered by A.D.H Bivar in 1959 at Gwandu in the present Kebbi State, and two similar copies were found by him in Maiduguri. These copies are now available with some prominent Borno scholars and the family of Shaykh Abū Bakr al-Miskīn. (Dahiru 141).

Apart from the *Kanembu* translation of the Qur'an, many other *tafsīr* books were translated to the people especially during the month of *Ramadān*. Few among such books include the famous *tafsīr al-Jalālāin*, *al-Durr al-Manthūr Fī Tafsīr Bi al-Ma'thūr* of Imām al-Suyūṭī *Ma'ālim al-Tanzīl* of Imām al-Baghawī, *Madārik al-Tanzīl Wa Haqā'iq al-Ta'wīl* of Imām al-Nasafī and *Anwār al-Tanzīl Wa Asrār al-Ta'wīl* of Imām al-Baīdāwī. (Mustapha 179).



The contribution of *Goni Bukar Gana* in the field of *tafsīr* in Kanem-Borno in the 1900's was very tremendous. He was said to be an authority in the recitation of the Qur'ān. He had travelled very widely in West Africa in search of knowledge and had visited Timbuktu in the present Mali Republic and other cities of the Western Sudan. No sooner had he returned to Borno, he realised that the Caliphate was in need of more *mufassirūn*. Hence, he devoted his time to the teaching of *tafsīr*. He travelled from one village to another conducting *tafsīr*. (Dahiru 141).

Similarly in Hausaland, history noted some good scholars of *tafsīr* prior to the *jihād* of Shaykh 'Uthmān ibn Fūdī (1754-1817). One of them was Malam Hāshim from Zamfara who taught Shaykh 'Uthmān the *tafsīr* of the Qur'ān. Shaykh 'Uthmān also studied *tafsīr* under his cousin Ahmad ibn Muhammad ibn al-Amin. The Shaykh's brother 'Abdullah ibn Fūdī (1766-1839), studied *tafsīr* under his brother 'Uthmān. Likewise, Muhammad Bello (d. 1837), the son of Shaykh 'Uthmān studied under his father such works as *tafsīr al-Jalālāin* and the *tafsīr* works of al-Bāidāwī, al-Khāzin, al-Baghawī, al-Nasafī and many other similar books. (Abdulhamid 25).

*Tafsīr* had a prominent place in the teaching of Shaykh 'Uthmān. He addressed the common people in the night and met the students in the afternoon. In public lectures or preaching or in writing, he supported his explanation with relevant extracts from the Qur'ān which he translated into the language of the people, Fulfulde and Hausa. His contemporary scholars admitted his superiority in knowledge and attended his lessons on *tafsīr*. Shaykh 'Uthmān did not write any book about *tafsīr*, and instead devoted himself to teaching and preaching. His aim was to train some people to work with him. (Abdulhamid 25).

Shaykh 'Abdullāh demonstrated mastery of the Qur'ān with his massive first work of Qur'anic exegesis *Diyā' al-Ta'wīl Fī Ma'ān al-Tanzīl* and other valuable works on Qur'an. He raised consciousness in Hausalan of the disvalue of religious innovation (*bid'ah*) by students and scholars in the study of the Qur'ān. He wrote six books, three on *tafsīr* and the remaining three on the sciences of the Qur'ān: *Al-Miftāh Li al-Tafsīr* (written in 1794) *Sulālat al-Miftāh* (written in 1795) and *al-Farā'id al-Jalīlah* (written in 1796). His *tafsīr* books are *Na'il al-Su'l Min Tafsīr al-Rasūl* (written in 1796), *Diyā' al-Ta'wīl Fī Ma'ān al-Tanzīl* (written in 1816) and *Kifāyah Du'afā' al-Sūdān Fī Bayān Tafsīr al-Qur'ān* (written in 1822). (Abdulhamid 25).

In *Diyā' al-Ta'wīl*, Shaykh 'Abdullah consulted a number of significant works on *tafsīr* including: *Tafsīr al-Jalālāin*, *Anwār al-Tanzīl Wa Asrār al-Ta'wīl* of al-Bāidāwī, *Lubāb al-Ta'wīl Fī Ma'ān al-Tanzīl* of al-Khāzin, *Ghāyah al-Amānī* of al-Kurānī, *Ahkām al-Qur'ān* of ibn 'Arabī, *al-Jawāhir al-Ihsān Fī Tafsīr al-Qur'ān* of al-Tha'labī and *al-Jāmi' al-Muharrar al-Wajīz Fī Tafsīr al-Kitāb al-'Azīz* of ibn 'Atiyyah. 'Abdullah also consulted *Mafātih al-Ghaib* of al-Rāzī, *Madārik al-Tanzīl Wa Haqā'iq al-Ta'wīl* of al-Nasafī, *Ma'ālim al-Tanzīl Wa Haqā'iq al-Ta'wīl* of al-Nasafī, *Ma'ālim al-Tanzīl* of al-Baghawī and many other *tafsīr* books. (Abdulhamid 26).

In *Diyā' al-Ta'wīl*, Shaykh 'Abdullah provided *tafsīr* for the people in solving their immediate problems. He treated almost all those important issues which he considered very useful to his community. For example, while interpreting *Sūrah al-Baqarah* 185: 'So whoever of you is present (at his home) should fast the month and whoever is ill or on a journey, the same number (should be made up) from other days. Allah intends for you ease and He does not want to make things difficult for you'

At this point, Shaykh 'Abdullah opined that if the farm produce of a farmer became ripe for harvest in the month of *Ramadān*, and it was certain that it would perish if it was not quickly harvested, it was not only lawful but obligatory on such a farmer to break his fast, harvest it and then compensate the missing days of *Ramadān* later. Failing this, Shaykh 'Abdullah warned, the farmer would be guilty of wilful destruction of natural resources, which is a grave sin in Islām. He reasoned further that sight should not be lost of the fact that the farm produce was not wholly



owned by the farmer. The poor had a lawful share in it. Therefore, if part of the farm produce or all of it perished that would inadvertently affect the share realisable for *zakāt* which was not the farmer's right but that of the poor. However, it may be difficult if not an impossibility in such a situation, to offer the poor any compensation, while in the case of fast, compensation of the equal number of days to be missed under excuse or necessity is possible. (Ibn Fudi Vol. I:70).

In fact, Shaykh 'Abdullah wrote *Diyā' al-Ta'wīl* on the persistent demand of students who were desperately looking for a book of *tafsīr* that could help them in understanding the Qur'ān. They indicated their wish to have a book that was based on the exposition of the most acceptable views, pronouncement of the *I'rāb* where it was required, and an indication of the well known *qirā'āt* with particular emphasis on the *qirā'ah* of Warsh. He also elucidated in *Diyā' al-Ta'wīl* some legal rulings with special reference to the Mālikī school of law. He illustrated some points on rhetoric (*Balāghah*). However, when Shaykh 'Abdullah wrote *Diyā' al-Ta'wīl*, many students considered it too advanced for them. As such, he abridged it and wrote *Kifāyah Du'afā' al-Sūdān* in 1822 as a separate book of *tafsīr* for the less advanced students. (Ibn Fudi Vol. I:71).

In *Diyā' al-Ta'wīl*, Shaykh 'Abdullah sometimes interpreted some verses of the Qur'ān with the Qur'ān. For instance, he interpreted *Sūrah Qasas* :88 with *Sūrah al-Rahmān* :26-27. He also applied *ta'wīl* in his *tafsīr*. For example, he interpreted the word *wajhuhu* as in *Sūrah Qasas* :88 to mean *dhātuhu*. Shaykh 'Abdullah also applied his personal *ijtihād* (*ra'y*) while interpreting some verses such as *Sūrah al-Baqarah*:185 as submitted earlier. (Ibn Fudi Vol. III: 198).

Furthermore, in *Diyā' al-Ta'wīl*, Shaykh 'Abdullah used the term *ta'wīl* different from *tafsīr*. For instance, in volume I of *Diyā'*, he submitted that, the fact that Allah says in *Sūrah Yūsuf*:2 "Verily! We have sent it down as an Arabic Qur'ān in order that you may understand", this, according to Shaykh 'Abdullah suggests the need for *ta'wīl* (*ijtihād*) when the need arises; and he restricted *ta'wīl* to the *Mutashābihāt* verse of the Qur'ān. (Ibn Fudi Vol. IV:163).

### INTEGRATION OF QUR'ANIC EDUCATION AND WESTERN EDUCATION

The Qur'anic and Western Education are representative of the two most widely spread civilizations the world has so far produced. The two systems also, are clear manifestations of two different and in many ways quite opposing cultures. Therefore, right from the beginning of British occupation of the Northern Nigeria, Western Education was not welcomed and was given lukewarm treatment by the people. (Ibrahim 30-31).

The first formal Western school established in Northern Nigeria was in Kano in 1909 by the first Director of Education in Northern Nigeria, Mr. Hanns Vischer popularly referred to as Dan Hausa. Vischer laid down the policies for education that were followed by successive British administrations. Western Education, is, therefore, a product of British Colonial policy formulated and administered by former Christian missionaries in which the teaching of Western values and skills were given prominent positions. From Western education, Zahradeen quoted Paden as saying, Western values were impacted to Muslim children whose parents had been the custodians of Danfodiyo Islamic heritage and all that it entailed. In the Vischer driven Education system or the Western Education system, no concerted efforts were made to teach the students those norms and values enshrined in the Qur'an apart from elementary teaching of some rudiments of Islamic rituals. No further efforts were also made to ignite into the system, and consequently, the students the spiritual awareness of Islam as a Universal culture. (Zahradeen 6-7). Therein lies the difficulty of integrating the two systems of education. It explains why Muslims had been reluctant to send their children to the Western schools out of fear that they might be converted into Christianity. This is also why the teachers of the Qur'anic and *Ilm* schools do not readily accept their schools' integration with the Western oriented schools. For many years, government and educational



administrators found it easier to let each system alone without forcing any integration among them. However, there are few cases where integration has been sought. Such as in the case of the Kano Law School which was renamed School for Arabic Studies. (Zahradeen 7-8).

After the British came to Nigeria, churches turned their attention to educational work. They established schools with method of teaching based on English models. Those who received such British training could easily get jobs under the government, while the graduates of the Qur'anic Education (Qur'an and *Ilm* schools) had no future. Some Muslim intellectuals began to propose reforms in the existing system of Qur'anic Education. (Fafunwa 64-65).

When the Emir of Kano, Alhaji Abdullahi Bayero (d.1953), returned from pilgrimage to Makkah in 1934, he came along with new ideas on what he had seen in Arabia. Thus, he established a school at Kano, to be maintained jointly by all Native Authorities, for the training of *Alkalis* (Islamic Judges). The School was named Northern Provinces Law School. In this way, the *Shari'ah* system, which in earlier times had been prevalent in the North, once again became acceptable. In 1947, the Law School was changed into the School for Arabic Studies (SAS) and came under government control. The Main task of this school was to train teachers in Arabic and Islamic subjects to acquire Western subjects like English and Arithmetic (Fafunwa 65).

In 1954, the government introduced a scheme for training junior primary school teachers at the School for Arabic Studies, Kano. Between 1954 and 1961, more than two-thirds of primary school teachers in the region had received this training, enabling them to improve their standard of education by integrating their Qur'anic education with Western education (Fafunwa 65).

In 1960, SAS Kano organized post-secondary courses in Arabic and Islamic Studies which provided a channel to integrate some of the students from Qur'an and *Ilm* schools and Muslim higher institutions towards university and post-secondary Western Education. The Ministry of Education of the Northern Region and the Abdullahi Bayero College, (now Bayero University) Kano worked out a plan whereby the traditional system of imparting Arabic and Qur'anic education adopted the Western model. The SAS Sokoto followed suit. (Fafunwa 65-66).

#### **QUR'ANIC EDUCATION IN SOME NORTHERN NIGERIAN UNIVERSITIES**

In 1963, Islamic Studies as a modern curriculum for the study of Islam was introduced by Abdullahi Bayero College in Kano (then Ahmadu Bello University, Zaria before becoming autonomous with the name Bayero University, Kano in 1975). This was followed by other Northern Universities such as Usmanu Danfodiyo University Sokoto, Ahmadu Bello University, Zaria, University of Maiduguri, and University of Ilorin. (Adegoke 203:5).

Today Qur'anic Education is taught and very scholarly researches carried out in different aspects of Qur'anic Education in many Nigerian universities. For example in Bayero University, Kano there are PhD Dissertations on such topics as: "Abdullah Ibn Fudi as an Exegetist" by Abdul Ali Abdulhamid in 1980; "Qur'anic Studies" in Borno: Developments in the Nineteenth and Twentieth Century" by Umaru Dahiru in 1995 and "Trends of *Tafsir* among Selected *Ulama* in Northern Nigeria" by Usman Sani Abbas in 2005. Muhammad Kabir Yunus published *Dirasat fi Usul al-Tafsir* in 2002.

Again in 2014, Bayero University, Kano, led in giving attention to Qur'anic Studies with the establishment of the Centre for Qur'anic Studies. The Centre was funded by the late Khadimul Qur'an, Khalifah (Dr.) Isyaku Rabi'u. The Yobe State University, Damaturu followed and some Universities are also preparing to follow suit.

It is interesting to note that Bayero University, Kano, University of Maiduguri and Usmanu Danfodiyo University, Sokoto have, in recent times introduced some contemporary



Islamic/Qur'anic courses, such as Islam and Non-Muslims World, Islamic Economics, Economics of Production and Consumption in Islam, Islamic Economic Analysis, Economics of Zakat, Islamic Banking and Finance, Islamic Business Ethics, Sociology of Islamic Society and Islamic Social Thought. Other similar courses include: Islamic Political Thought, Islamic Political Institutions, the Concept of State and Society in Islam, Education in Islam, Islamic Education, and Introduction to Islamic Psychology. (Adegoke 203:8 in NATAIS).

It is worthy of note that the Centre for Islamic Studies, Usmanu Danfodiyo University, Sokoto have been organizing the yearly Qur'anic Recitation Competition (*Musabaqah*) since September, 1986. In its effort to promote Qur'anic and Islamiyyah Education, the Kano State Government established Qur'anic and Islamiyyah Schools Management Board in 2015.

### DEVELOPMENT OF QUR'ANIC EDUCATION IN NORTHERN NIGERIA

From the outset (onset), ever since the appearance of Islam into Kanem Borno in eleventh century or much earlier than that, and into Hausaland around thirteenth century or earlier than that, upto this period, natural and traditional rulers played and are still palying significant role towards the development of Qur'anic Education in Northern Nigeria and beyond.

In Kanem Borno, for instance, *Mais* such as *Mai Hume Jilmi*, *Mai Dunama Humani*, *Mai Dunawa Dibbalemi* and *Mai Ali Ghaji* contributed tremendously towards the development of Qur'anic Education in their domain. In Hausaland, *Sarki Muhammad Rumfa* (of Kano), *Sarki Muhammad Korau* (of Katsina), and *Sarki Muhammad Rabo* (of Zazzau) and quite many others also contributed greatly as far as the development of Qur'anic Education is concerned.

Coming to the modern times, Emirs of Katsina Muhammad Dikko, Usman Nagogo, Muhammad Kabir Usman, Emirs of Zazzau Muhammad Aminu, Ja'afar and Shehu Idris, Emirs of Kano Muhammad Abbas (1903-1919), Abdullahi Bayero (1926-1953), Muhammad Sanusi (1953-1963), Muhammad Inuwa (1963-1963), Ado Bayero (1963-2014) and the present Emir Muhammad Sanusi II (2014) have been known for their remarkable contributions towards the development of Qur'anic Education.

It is very important to note that there are Central Mosques very close to the palaces of these Emirs where many lessons including those on Qur'anic Education are frequently offered. Moreover, in all the palaces of these Emirs, *tafsir* lessons are delivered during the month of Ramadan. In fact, the impact of such *tafsir* lessons to the spiritual, social, economic and political advancement of their people are very enormous and thrilling.

From Colonial Nigeria to date, Northern Nigeria witnessed a great number of excellent Qur'anic reciters. Few among them include: Wazirin Bidida Shehu Abdullahi, Goni Adamu Dan Kyallori of Maiduguri, Mahiru Sharif Bala, Goni Salihu Danzarga, Goni Nadudu Koki, Goni Daudu Gwale, Malam Abbas Maiturare Sudawa, Shaikh Rabiu Dan Tinki, Shaikh Isyaku Rabiu, Goni Abubakar Maitakara Zage, Goni Ibrahim Abubakar Maitakara, Goni Shehu Barnoma, and Goni Aminu Zaina. Others are: Goni Ali Dankoki, Goni Tijjani Rabiu, Goni Abubakar Danfallomi and Goni Sa'idu Goto Dogon nama. There are also Goni Sani Mai Darasu Harunawa of Gaya, Goni Dan Kwandari and Goni Hamza Tahir Hotoro. (Zage interview).

The credit of changing the attitude of fear of innovation by students and scholars towards the study of the Qur'an in Hausaland goes to Shaykh Abdullahi (Usman, 1979:183). Initially, some scholars with all their qualifications, do not like to conduct *tafsir*. However, in the modern times, some *mufasssirun* thought that since the essence of the Qur'an is to disseminate its divine message, there is the dire need to carryout such onerous task. Hence, the emergence of numerous *mufasssirun* and *mutarjimun* in all parts of Northern Nigeria. (Lemu interview).

Some decades ago, some *tafsir* circles do not relate their *tafsir* lessons with the problems of their immediate environments. Some *mufasssirun* interpreted the Qur'an giving less emphasis to





the contemporary situation. However, in the modern times, most *mufassirun* relate their interpretations to the daily life situations, such as social, economic, political and educational aspects of Muslims. It is important to note that in the present time, some *tafsir* circles provide provisions for questions and answers sessions. In this way, some vital issues affecting Muslims life are asked and answers provided accordingly. (Lemu interview).

It is interesting to note that *tafsir* in Northern Nigeria today is conducted not only in Hausa, but in so many languages. These include: Kanuri, Fulfulde, Yoruba, Nupe, Igbo. One of the recent developments on *tafsir* in Northern Nigeria is proper media coverage of the interpretations in both audio and video cassettes and CDs. In this way, the divine messages of the Qur'an are disseminated to all and sundry. (Bello interview).

Another significant aspect witnessed very recently on the development of *tafsir* in Northern Nigeria is the emergence of *tafsir* circles mainly for female audience which offer *tafsir* lessons during and after the month of Ramadan. Few of such female *tafsir* specialists include: the late Malama Hasana Sufi, the late Malama Mariya Mai *tafsir* Sani Mainagge, Malama Halima Shitu Dorayi and Dr. Zahra'u Umar of Kano State Hisbah Board. (Bello interview). Another recent aspect of *tafsir* is that some decades ago, the use of computer and other Information and Communication Technology (ICT) facilities among Northern Nigeria *mufassirun* is rare today many *mufassirun* are making frequent use of laptops and other ICT facilities to facilitate their *tafsir*. This new innovation is what some observers referred to as digital *tafsir*. (Bello interview).

Another contemporary happening in Northern Nigeria is the evolution of numerous private Qur'anic schools at primary, secondary and college levels. In almost all such schools, Western education is also accorded paramount importance. This is so in order to make the product of the schools move with the realities of modern times. (Bello interview).

#### TRENDS OF ORAL *TAFSĪR* AND *TAFSĪR* LITERATURE IN NORTHERN NIGERIA

The first *tafsir* (*tarjamah*) book of the Qur'ān *Tafsir Juz 'Ammā* in Hausa was published in the 1950's by Shaykh Ahmad Lemu (Niger State) and Malam Nāsir Mustafā (Kano State). This book was published by Abū al-Sa'ūd and 'Uthmān al-Tayyib, Kano. In 1974, Shaykh Abū Bakr Mahmūd Gumi published *Juz 'Ammā, Juz Tabārak* in Hausa, and later in 1979, published a complete *Al-Kur'ān Mai Girma Da Kuma Tarjamar Ma'anoninsa Zuwa Ga Harshen Hausa*. In the same year also, he published his Arabic *tafsir* book *Radd al-Adhḥān Ilā Ma'ān al-Qur'ān* which was published by the Dār al-'Arabiyyah, Beirut. This volume is largely based on *Tafsir al-Jalālāin* and *Safwah al-Tafāsir* of Muhammad 'Alī al-Sābūnī. (Lemu interview).

In fact, the Hausa and Arabic *tafsir* books of Shaykh Abū Bakr Mahmūd Gumī were seriously condemned by some *tarīqah* scholars for two reasons. The first is that the Hausa *tafsir* book was written occasionally applying the Sokoto-Hausa dialect which is not widely used compared to the Kano-Hausa dialect, and that both *tafsir* books were published to portray some anti *Sūfī* teachings. (Fieldnotes, interview with Bello Sa'id 1<sup>st</sup> July, 2004, and also with Lawal Abubakar 12<sup>th</sup> January, 2003 respectively). In 1983, *Alkāli* Muhammad Kabīr Alwālī produced his unpublished *tafsir* (*tarjamah*) book in Hausa *Inuwa Mai Sanyi: Fassarar al-Qur'ani Mai Girma Zuwa Ga Harshen Hausa*. (Fieldnotes, interview with Daihur Kabir, Kano 7<sup>th</sup> July, 2004) Likewise, in 1996, Shaykh Adam 'Abdullah Ilorin wrote a complete *tafsir* of the Qur'ān: *Al-Qur'an Ala Ponle Pelu Itura Are. In Ede Yoruba* meaning *Tarjamah Ma'ān al-Qur'ān al-Karīm Ilā Lughah Yoruba*. This book was published by Dār al-'Arabiyyah Bairut. Shaykh Abdussalām Bolājī also translated Qur'ān into Yoruba in 1973. The work was sponsored by the World Islāmic League Saudi Arabia. (Malli and Agaka interview).



However, in response to some of the interpretations of Shaykh Abū Bakr Gumi, in 1988, Shaykh Nāsir Kabara published his *tafsīr* book in Hausa *Ihsān al-Mannān Fī Ibrāz Khabāya al-Qur'ān Ilā Kulli Hawārī Min Fuqarā' Hadhā al-Zamān*. It is a four-volume book with chapterisation on some chapters and verses. The book was published by *Jam'iyah al-Da'wah al-Islāmiyah al-Ālamiyyah*, Tripoli, Libya. (Fieldnotes, interview with Khalifah Qaribullah 28<sup>th</sup> August, 2002). In 1993, Bashīr Ahmad Muhy al-Dīn published his *tafsīr* book together with Malam Tijānī Yūsuf Sūdāwā. The book *al-Kur'ān Mai Girma (Fassara Da Bayanai) Zuwa Ga Harshen Hausa* was published by the Continental Book Centre, India. (Fieldnotes, interview with Tijjani Yusuf Sudawa, 20<sup>th</sup> May, 2002) In 1995, Malams Nāsir Mustafā, Tijānī Yūsuf Sūdāwā and Bello Sa'īd published *Tataccen Fassarar Ma'anonin al-Kur'ān* which was published by Mai Nasara Printing Press, Kano. (Sudawa interview).

A complete copy of the Qur'an was translated into Nupe language in 2002 by Shaikh Sa'ad Muhammad Enagi. Titled *Al-Qur'an Na Wancin Na Be Fasara Ma'ana'uzhi Lozhimi Nupe Be Hadisi Yan Suran Dondoe*, by 2009, the second edition was published in hardcover. Shaikh Umar Abdullahi Dada Paiko of Minna, Niger State wrote *Juz Ammah Tarjamah* of the Qur'an in Nupe Language titled: *Quraanti Niyiwu (Gbari Gbenyi)* (unpublished). (Batari interview).

Moreover, in 2008, Imam Malik Islamic Centre Maiduguri, Borno State produced *Juz Ammah Tarjamah* of the Qur'an in Kanuri titled: *Luwuran Kambo Juzu Amma Tarimo Kanuribe*. In 2010, some prominent Muslim Scholars in Adamawa State: Grand Kadi, Ahmad Bobboi, Shaikh Sahabu Umar, Ustaz Ahmad and Madibbo Ahmad Dan Buran completed a Fulfulde translation of the Qur'an: *Tarjamah Ma'aniji Al-Qur'an Be Dengal Fulfulde*. (Batari interview).

### CONCLUSION

The paper examined and discussed: i) the spread of Islam in Nigeria and the role of Kanem Borno and Sokoto Caliphates towards the development of Qur'anic Education in Northern Nigeria. ii) The unique and remarkable contribution of the Sayfawa 'ulamā' and *Mais* to the studies of *tafsīr* - they were the first non-Arabs to have introduced the translation of the Qur'ān as a method of *tafsīr* suitable to non-Arab speakers who did not understand the language of the Qur'ān. iv) the *tafsīr* of Borno of *Mai 'Alī Ghāji* which is a classic example of the *Salaf* methodology of *tafsir*. v) the contribution of Shaykh 'Abdullah ibn Fūdī in the field of *tafsīr*. vi) the position of the Qur'an among Muslims. vii) the evolution of Qur'anic schools in Northern Nigeria and the integration of Qur'anic Education into Western Education. viii) Qur'anic Education in some universities in Northern Nigeria, the development of *tafsir* in Northern Nigeria, modern Qur'anic recitation (*Musabaqah*) and its inception in Nigeria, the emergence of new trends of *tafsir* in Northern Nigeria, and the emergence of some *tafsir (tarjamah)* books in Northern Nigeria.

The paper recommends that: i) more attention should be accorded to Qur'anic Education in the schools, colleges and universities in order to reorient Muslims to be more conscious, more upright and face the challenges and realities of the contemporary times in line with the teachings of the Qur'an. ii) more Centres for Qur'anic Studies should be established, Muslim scholars iii) wealthy individuals should invest some amount of their wealth to promote Qur'anic Education.



### WORKS CITED

- Al Zarqani, M.A *Manahil al- Irfan*. Cairo: Dar al Ma'arif, 1942.
- Abbas, U.S, "Trends of *Tafsir* Among Selected *Ulama* in Northern Nigeria", Ph.D. Diss., Bayero University, Kano, 2005.
- Abdalati, H., *Islam in Focus*, (London: Richard Clay Diwan Press, 1975).
- Abdulhamid, A A., "Abdullahi Ibn Fudi as an Exegetist", Ph.D. Diss. BUK, 1980
- Dahiru, U., "Qur'anic Studies in Borno: Developments in the Nineteenth and Twentieth Centuries". Ph.D Diss., BUK, 1995
- Fafunwa, BA, *History of Education in Nigeria*, London: Billing and Sons Limited, 1974.
- Ibn Fudi, A., *Diya al-Ta'wil Fi Ma'an al-Tanzil*, Cairo: Matba'ah al-Istiqamah, 1961.
- Ibn Kathir, I., *Tafsir al-Qur'an al-Azim*, Vol.2, d.
- Ibrahim, OF, *Prince of the Times: Ado Bayero And the Transformation of Emiral Authority in Kano*. Canada: Africa World Press, Inc, 2001.
- Mustapha, A., "The Contribution of Sayfawa *Ulama* to the Study of Islam C.1086-1846", Ph.D thesis Department of Islamic Studies, Bayero University, Kano, 1987.
- Palmer, HR., *Sudanese Memoirs Translation of a Number of Arabic Manuscripts Relating to the Central and Western Sudan*, Negro University Press, 1928.
- Trimingham, JS, *A History of Islam in West Africa*, London: Oxford University Press, 1962.
- Zahradeen, M.S. "The Integration of Islamic Education With Western Education" Education Submit, Ministry of Education, Kano State, 10<sup>th</sup> -12<sup>th</sup> April, 2001

### Conference Papers and Journals

- Arabic/Islamic Studies And the Challenge of Quality Control in the Nigerian Educational System- The Journal of Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS), Jan., 2013
- Al-Mahram - Journal of Trans-Sahara Studies University of Maiduguri, Vol.1, No. 2 and Vol. II, No. 1 June/December, 2005.
- Al-Mahram - Journal of Trans-Sahara Studies University of Maiduguri, Vol.2, No. 2/3 and Vol. II, No. 1 June/December, 2006.
- Al-Mahram - International Journal of Trans-Sahara Studies University of Maiduguri, Vol.5, No. 2, 2014

### Video/Cassettes

- A Video Cassette Programme- "This is the Truth" Produced by Qatar Television in Collaboration With the Department of Qur'anic Scientific Revelation and Prophetic Saying, July, 2002

### Research Informants

- Agaka, Shu'aib Abdulhamid. Interview conducted on 12<sup>th</sup> January, 2003 at Ilorin.
- Batari, Bello. Interview conducted on 27<sup>th</sup> September, 2014 in Kano.
- Bello, Hussain Isa (a Hisbah Officer in Gwale Local Government Area, Kano State). Interviewed 1<sup>st</sup> January, 2003 and on 31<sup>st</sup> July, 2014.
- Lemu, Ahmad (a *Mufassir*). National President of the Islamic Education Trust, Minna, Niger State. Interview conducted at his Ilmi Complex, Minna on the 9<sup>th</sup> January, 2003.
- Malli, Imam. Interview conducted on 12<sup>th</sup> January, 2003 at Ilorin.
- Sa'id, Professor Bello. Interview conducted on 1<sup>st</sup> July, 2004 at Bayero University, Kano.
- Salih, Bashir (Imam Fulani). Interview conducted 12<sup>th</sup> January, 2003 at Ilorin.
- Sudawa, Tijjani Yusuf, Former Director at Kano State Shari'ah Commission. Interview. 20<sup>th</sup> May, 2002. Kano.
- Usman, Bashir Tijjani. the eldest son of the late Shaykh Malam Tijjani Usman Zangon Barebari. interviewed at his Zango Barebari Quarters in Kano on 2<sup>nd</sup> November, 2002.
- Zage, Goni Ibrahim Maitakara. Interview at residence, Gadon Kaya on 30<sup>th</sup> Sept, 2014.

**WORKS CITED**

- Al Zarqani, M.A *Manahil al- Irfan*. Cairo: Dar al Ma'arif, 1942.
- Abbas, U.S, "Trends of *Tafsir* Among Selected *Ulama* in Northern Nigeria", Ph.D. Diss., Bayero University, Kano, 2005.
- Abdalati, H., *Islam in Focus*, (London: Richard Clay Diwan Press, 1975).
- Abdulhamid, A A., "Abdullahi Ibn Fudi as an Exegetist", Ph.D. Diss. BUK, 1980
- Dahiru, U., "Qur'anic Studies in Borno: Developments in the Nineteenth and Twentieth Centuries". Ph.D Diss., BUK, 1995
- Fafunwa, BA, *History of Education in Nigeria*, London: Billing and Sons Limited, 1974.
- Ibn Fudi, A., *Diya al-Ta'wil Fi Ma'an al-Tanzil*, Cairo: Matba'ah al-Istiqamah, 1961.
- Ibn Kathir, I., *Tafsir al-Qur'an al-Azim*, Vol.2, d.
- Ibrahim, OF, *Prince of the Times: Ado Bayero And the Transformation of Emiral Authority in Kano*. Canada: Africa World Press, Inc, 2001.
- Mustapha, A., "The Contribution of Sayfawa *Ulama* to the Study of Islam C.1086-1846", Ph.D thesis Department of Islamic Studies, Bayero University, Kano, 1987.
- Palmer, HR., *Sudanese Memoirs Translation of a Number of Arabic Manuscripts Relating to the Central and Western Sudan*, Negro University Press, 1928.
- Trimingham, JS, *A History of Islam in West Africa*, London: Oxford University Press, 1962.
- Zahradeen, M.S. "The Integration of Islamic Education With Western Education" Education Submit, Ministry of Education, Kano State, 10<sup>th</sup> -12<sup>th</sup> April, 2001

**Conference Papers and Journals**

- Arabic/Islamic Studies And the Challenge of Quality Control in the Nigerian Educational System- The Journal of Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS), Jan., 2013
- Al-Mahram - Journal of Trans-Sahara Studies University of Maiduguri, Vol.1, No. 2 and Vol. II, No. 1 June/December, 2005.
- Al-Mahram - Journal of Trans-Sahara Studies University of Maiduguri, Vol.2, No. 2/3 and Vol. II, No. 1 June/December, 2006.
- Al-Mahram - International Journal of Trans-Sahara Studies University of Maiduguri, Vol.5, No. 2, 2014

**Video/Cassettes**

- A Video Cassette Programme- "This is the Truth" Produced by Qatar Television in Collaboration With the Department of Qur'anic Scientific Revelation and Prophetic Saying, July, 2002

**Research Informants**

- Agaka, Shu'aib Abdulhamid. Interview conducted on 12<sup>th</sup> January, 2003 at Ilorin.
- Batari, Bello. Interview conducted on 27<sup>th</sup> September, 2014 in Kano.
- Bello, Hussain Isa (a Hisbah Officer in Gwale Local Government Area, Kano State). Interviewed 1<sup>st</sup> January, 2003 and on 31<sup>st</sup> July, 2014.
- Lemu, Ahmad (a *Mufasssir*). National President of the Islamic Education Trust, Minna, Niger State. Interview conducted at his Ilmi Complex, Minna on the 9<sup>th</sup> January, 2003.
- Malli, Imam. Interview conducted on 12<sup>th</sup> January, 2003 at Ilorin.
- Sa'id, Professor Bello. Interview conducted on 1<sup>st</sup> July, 2004 at Bayero University, Kano.
- Salih, Bashir (Imam Fulani). Interview conducted 12<sup>th</sup> January, 2003 at Ilorin.
- Sudawa, Tijjani Yusuf, Former Director at Kano State Shari'ah Commission. Interview. 20<sup>th</sup> May, 2002. Kano.
- Usman, Bashir Tijjani. the eldest son of the late Shaykh Malam Tijjani Usman Zangon Barebari. interviewed at his Zango Barebari Quarters in Kano on 2<sup>nd</sup> November, 2002.
- Zage, Goni Ibrahim Maitakara. Interview at residence, Gadon Kaya on 30<sup>th</sup> Sept, 2014.

