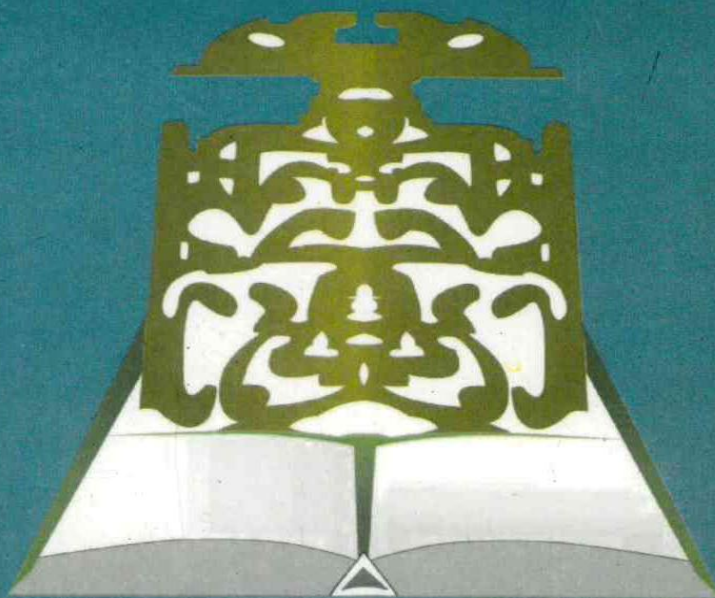


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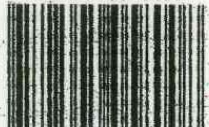


Al-Maher

Journal for Qur'anic Studies

ISSN: 2505-0583

ISSN 2505-0583



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Maiden Edition

January, 2016 = R-Awwal, 1437A.H.





والصلاة والسلام على أشرف المرسلين سيدنا محمد وعلى آله وصحبه وسلم

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ISSN: 0000-0000

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Almaher Journal for Quranic Studies

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Printed & Published by:
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P.M.B. 3011, Kano Nigeria. Tel: +2348036866616
E-mail: dircqs@buk.edu.ng

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A SURVEY OF QUR'ANIC EDUCATION IN POST COLONIAL NORTHERN NIGERIA

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In the Name of Allah the Beneficent the Merciful

Abstract

Qur'anic Education has been deeply entrenched for many centuries in the territories of Kanem Borno and Sokoto Caliphates, which form the present day Northern Nigeria. This system of education impacted greatly on the thoughts, values and way of life of the peoples of these territories. Colonialism brought along with it new issues and challenges in the process of acquiring and disseminating Qur'anic Education. Identifying these issues and challenges form the central goals of this paper. The paper highlights the advent of Islam and Qur'anic Education into Nigeria. The paper defines Qur'anic Education, its significance and the evolution of Qur'anic schools in Northern Nigeria. The most significant challenge of integration of Qur'anic schools into Western Education is discussed and analysed. The paper also discusses the development of tafsir, modern Qur'anic recitation (Musabaqah) and its inception in Nigeria. It then identifies and briefly analyses some books of tafsir (tarjamah) and academic researches. The paper gives a significant contribution to the understanding of contemporary developments within the Muslim Community in Northern Nigeria with specific reference to Qur'anic Education. Finally, it gives recommendations for the general development of Qur'anic Education with a view to making it more relevant to the needs and realities of modern times.

QUR'ANIC EDUCATION

Qur'an is the miraculous 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 the guidance of mankind in prayer and at 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 (*Mardat Allah*) in this world and, indeed, in the hereafter. (al-Zurqani, 1942: 12-13)

From this definition, it is clear that Qur'anic Education encompasses all aspects of life. In other words, the Qur'an, as the divine word of Allah, deals with all facets of life. Hence, one must also expect its teachings to be very comprehensive.

Islam encompasses all aspects of human endeavour such as the social, educational, economic and political. Allah (SWT) revealed the Qur'an in order to guide mankind. The Qur'an is an embodiment divine guidance which regulates and provides solutions to man's problems. For instance, politically, the Qur'an calls for justice (al-Ma'idah:8, al-Nahl:90, al-An'am:152): sympathy (Al-Imran:159): sincerity (al-Zumr:2,11,14, al-A'araf:29, al-Bayyinah:5) and other virtues (al-An'am: 162-163).

Economically, the Qur'an allows acquisition of wealth through the legal means. (al-Baqarah:275), The Qur'an also provides numerous teachings and guidelines on trade and

investments. However, strongly prohibits usury because of its side effects to the individual and the society (al-Baqarah:275). The Qur'an also commands the giving out of Zakat ((al-Baqarah:42, al-Nisa:77, al-A'araf:156, al-Taubah:60, 103), Sadaqat (al-Nisa: 114, (al-Baqarah:271, 276, al-Mujadalah:13, al-Layl:6) Infaq (al-Furqan:67, Saba'i: 39) and various forms of *Musa'adah* (assistance). (al-Ma'idah:2).

Socially, the Qur'an encourages good neighbourliness (al-Nisa:36), patience (al-Kahf:69,78, al-Ma'arij: 5,) hardwork, sympathy (al-Imran:159) kindness (al-Fath:29) and many more. The Qur'an also regulates a Muslim's relationship with his immediate family members, and his relatives; with his neighbours, guests and humanity at large. (al-An'am:162-163).

SIGNIFICANCE OF QUR'ANIC EDUCATION

The Qur'an teaches the complete way of life. It holds a pride of place that is at the very centre of Muslim religious life and practice.

A Muslim who memorizes the complete Qur'an is known as a *Hafiz*, one who keeps the Qur'an in his or her heart. Parts of the Qur'an are recited on many different occasions. A Muslim who observes the five daily prayers will recite several short 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 rites of passage in the Muslims world are marked by recitation of the Qur'an. (Extracted From Video Cassette Programme. This is the truth, July, 2002).

Parts of the glorious Qur'an are incorporated into the rites 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 Muslims countries, every public meeting starts with the recitation of the Qur'anic verses. It is a special mark of devotion to recite the whole of the Qur'an at least once during the 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. The act of recitation known as *tajwid*, is consequently highly valued among Muslims. One hears day and night, on the streets, in mosques, in homes, in taxis, and in shops, the sound of the Qur'an being recited in the Islamic community. Recitation of the Qur'an is the core of religious devotion. The sound of voices reciting the glorious book 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. (This is the Truth, July, 2002).

Indeed, there is not a single worship but the Qur'an mentions how it is carried out, and there is not a single of education but the Qur'an states it and how it should be studied, examined, analyzed and applied to guide man's worship of Allah properly, and to attain excellent life on earth as Allah's Vicegerent (*Khalifat Allah*) and get His (Allah's) pleasure and reward of the paradise in the hereafter.

In this regard, Allah says:

For We have revealed to you (Muhammad SAW) the Book as an exposition of everything, and as guidance and grace and happy tidings for those who submit. (al-Nahl:89)

The Prophet (SAW) was reported to have said:

"Indeed, after you (the *Sahabah*) a lot of calamities will occur like the darkness of the night". Then the *Sahabah* said: "what is the solution Oh Prophet of Allah"? The Prophet replied: "The book of Allah. In it, is the story of those before you and those after you, and legal verdicts between yourselves. It is what will clear things for you and not chaos. Anyone who neglects it because of pride and arrogance, Allah will destroy him. Whoever seeks guidance other than it, Allah will misguide him. It is the strong rope of Allah. It is the word of wisdom. It is the straight path- It is that which the heart does not stray, tongues don't blend with other than it. The *Ulama* don't get bored with it. It does not age due to continued memorization of it. Its wonders never end. Whoever utters it, speaks the truth. Whoever makes a legal verdict with it, has indeed emphasized justice. Whoever abides by it, will be rewarded and guided unto the right path. (al-Tirmidhi, Hadith No. 2096)

It is very important to note that Muslims believe that the Qur'an is the divine book of guidance and mercy for humanity. Its message is addressed to different peoples living in different parts of the world and the message is valid for all times to come. In fact, the greatest divine favour to man is that he has been taught the Qur'an. It is an instrument of instructions which has been issued to man in his capacity as Allah's Vicegerent on earth. The Qur'an enables man to conduct his life in such a way that he is able to obtain success in this world and be favourably rewarded in the hereafter. To Muslims generally, the Qur'an should be read, memorized, understood, and applied to regulate their transactions of all times. (Abdalati, 1985:193-194)

HOW ISLAM AND QUR'ANIC EDUCATION CAME TO NIGERIA

Islām was practised in Egypt and other parts of North Africa since the seventh century CE. 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 well established trade routes as a means for the propagation of Islām.

Most historians are of the view that Islām reached Africa South of the Sahara through the trans-Saharan trade routes. Fage, for example, states that the trans-Saharan trade route provided immediate means for the penetration of Islām into Kanem-Borno, while 'Abdullāh Smith asserts 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 the transmitter of culture and ideas, and has been described as the ancient, shortest and easiest of all routes. However, Lavers believes that Islām made its first appearance in Kanem-Borno in the eleventh century, but this was countered by Mustapha who indicates that Islām came to Borno much earlier than eleventh century. (Mustapha, 1987:16)

Balogun held the view that there was Islāmic influence in the Kanem-Borno prior to the reign of Mai Hume Jilmi ibn 'Abduljalīl ibn Arki, and that there were Muslim Mais like Mai Arki (the grandfather of Mai Hume Jilmi), and Mai 'Abduljalīl (Mai Hume's father), prior to his reign. Balogun states 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 propagation and spread of Islām was undertaken by the fiat of the royal might with a high degree of concern. (Mustapha, 1987:32-33).

According to Palmer, the first country in the Sūdān to have contact with Islām was the land of Borno. Islam was brought 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, and fourteen years in the time of king Hume (Palmer, 1928:14).

Palmer states further that:

King Bulu read with Muhammad ibn Mani from *Tabārah 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* to *walnās* 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, 1928:16)

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. 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, 1962:107-108)

Al-Maqrizi writing in 1364 submits that :

This *madrasah* was popular with the tukrūr and most years they sent money for its maintenance. (Mustapha, 1987:45)

As Islam spread to Nigeria, the position of the Qur'an became known. 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 practiced. One cannot understand Islam without the Qur'an, nor would Islam appear into any area without the Qur'an. In essence, this simply 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 itself. This is because Islam spreads to any place or territory along with the Qur'an and Qur'anic form of education. As stated earlier, Islam spread into Kanem Borno in the eleventh century. History indicates 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'ān with its *tarjumō* and *mahūm* versions. (Dahiru, 1995:140)

The *tafsīr* of Borno of Maj '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 Khathīr al-Dimashqī (d.774 AH/1372) and *Jāmi' Ahkām al-Qur'ān* of Abū Abdullāh Muhammad ibn Abū Bakr ibn Farh al-Qurtubī (d.671 AH/1294). (Mustapha: 1987:178-179)

The *tafsīr* in Arabic is accompanied by the notes of explanation written between the lines in vernacular in the Arabic script expressing either the meanings of the text or only the meanings of some difficult words in *Kanembu*. 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, the greatest contribution of the Sayfawa 'ulamā' to the studies of *tafsīr*. (Mustapha, 1987:140)

In the seventeenth century, there was evidence of the translation of the completed Qur'ān in *Kanembu* written by a scholar Muhammad ibn Ahmad ibn Masfarma. A copy of this Qur'ān 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, 1995:141)

Apart from the *Kanembu* translation of the Qur'ān, 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-Suyūtī *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, 1987:179)

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 the search for 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 *mufasssīrūn*. Hence, he devoted his time to the teaching of *tafsīr*. He travelled from one village to another conducting *tafsīr*. (Dahiru, 1995:141)

The exact time during which Islam came to Hausaland could not be ascertained. However, Kurawa suggests that the first Muslim ruler of Kano was perhaps Bagauda (999-1063 CE). Thus, making Kano Islam one of the oldest in the Central Sudan. He went on to state that there were many Muslim rulers in Kano before the reign of Ali Yaji Dantsamiya (1349-1385 CE). It could be assumed that Islam was revived and made the official religion of Kano Kingdom during the reign of Ali Yaji by the Wangarawa scholars from Mali. (Kurawa, 2000:215). Kano, was in fact, the first area where Islam was introduced in the whole of Hausaland. This suggests that from Kano Islam moved to other parts of Hausaland including Sokoto, Katsina and Zaria. (Palmer, 1928: 94 and 104)

There were some good scholars of *tafsīr* in Hausaland 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-Baīdāwī, al-Khāzin, al-Baghawī, al-Nasafī and many other similar books. (Abdulhamid, 1980:25)

Among the subjects which Shaykh 'Uthmān taught, *tafsīr* had a prominent place. He addressed the common people in the night and met the students in the afternoon. His public lectures focused on verses of the Qur'ān which he explained to his audience. When preaching, he supported his explanation with relevant extracts from the Qur'ān which he translated into the language of the people, Fulfulde and Hausa. His lectures to the students on the other hand were formal and scholarly. He taught them *taūhīd tafsīr*, *hadīth* and *fiqh*. His contemporary scholars admitted his superiority in knowledge and attended his lectures 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, 1980:25)

Shaykh 'Abdullāh devoted much of his time to studying the Qur'ān as a consequence of which he produced his *Diyā' al-Ta'wīl Fī Ma'ān al-Tanzīl* and other valuable works. In fact, the credit of changing the attitude of fear of innovation (*bid'ah*) by students and scholars towards the study of the Qur'ān in Hausaland goes to Shaykh 'Abdullāh. He produced 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) are his books on Qur'ānic sciences. His *tafsīr* books are *Nail 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, 1980:25)

In *Diyā' al-Ta'wīl*, Shaykh 'Abdullah consulted a number of significant works on *tafsīr*. Among these sources were *Tafsīr al-Jalālāin*, *Anwār al-Tanzīl Wa Asrār al-Ta'wīl* of al-Baīdāwī, *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. Beside these, Shaykh 'Abdullah consulted *Mafātih al-Ghaīb* 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, 1980:26)

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...

Here, Shaykh 'Abdullah opines 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, 1961, Vol. I:70)

In fact, Shaykh 'Abdullah produced *Diyā' al-Ta'wīl* based 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 produced *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, hence, the title, *Kifāyah Du'afā'* i.e. (something) sufficient for the weak. (Ibn Fudi, 1961, Vol. I: 71)

In *Diyā' al-Ta'wīl*, Shaykh 'Abdullah sparingly 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 *dhātu*. 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* verses of the Qur'ān. (Ibn Fudi, Vol. IV:163)

INTEGRATION OF QUR'ANIC EDUCATION INTO 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 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, 2001:30-31)

The first formal Western school established in Northern Nigeria was in Kano in 1909 by Mr. Hanns Vischer popularly referred to as Dan Hausa. Vischer became the first Director of Education in Northern Nigeria. It was he who laid down the policies for Education that were followed by successive British administrations. Western education, is, therefore, a product of British Colonial policy which was formulated by a former missionary in which the teaching and propagation of Western values and skills were given prominent position. From it, Zahradeen quoted Paden to have said, the spread of Western values to Muslims children whose parents had been the custodians of Danfodiyo Islamic heritage and all that it entailed. In the Vischer Education system or the Western Education system, no

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, 1961, Vol. I:70)

In fact, Shaykh 'Abdullah produced *Diyā' al-Ta'wīl* based 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 produced *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, hence, the title, *Kifāyah Du'afā'*, i.e, (something) sufficient for the weak. (Ibn Fudi, 1961, Vol. I: 71)

In *Diyā' al-Ta'wīl*, Shaykh 'Abdullah sparingly 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 *dhātu*. 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* verses of the Qur'ān. (Ibn Fudi, Vol. IV:163)

INTEGRATION OF QUR'ANIC EDUCATION INTO 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 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, 2001:30-31)

The first formal Western school established in Northern Nigeria was in Kano in 1909 by Mr. Hanns Vischer popularly referred to as Dan Hausa. Vischer became the first Director of Education in Northern Nigeria. It was he who laid down the policies for Education that were followed by successive British administrations. Western education, is, therefore, a product of British Colonial policy which was formulated by a former missionary in which the teaching and propagation of Western values and skills were given prominent position. From it, Zahradeen quoted Paden to have said, the spread of Western values to Muslims children whose parents had been the custodians of Danfodiyo Islamic heritage and all that it entailed. In the Vischer 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, 2001:6-7).

From the above, therefore, the difficulty of integrating the two systems of education can be seen. Muslims were reluctant to send their children to the Western schools out of fear that they might be converted into Christianity. This is why also the teachers of the Qur'anic and *Ilm* schools do not readily accept their schools' integration with the Western oriented schools. For many years, therefore, 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 as we shall see later. (Zahradeen, 2001: 7-8).

After the British came to Nigeria, churches turned their attention to educational work. They established schools and colleges, and the method of teaching was largely based in 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, 1974:64-65).

When the then Emir of Kano, Alhaji Abdullahi Bayero (d.1953), returned from pilgrimage to Makkah in 1934, he came along with him new ideas on what he had seen in the Middle East and Arabia. Thus, he established a school in 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, 1974:65)

In 1954, the government introduced a scheme through which "untrained" junior primary school teachers attended courses at the School for Arabic Studies, and between 1954 and 1961, more than two-thirds of all primary school teachers had received this training, thus, enabling them to improve their standard of education by integrating their Qur'anic Education into Western Education (Fafunwa, 1974:65)

In 1960, SAS organized a Post-Secondary Courses in Arabic and Islamic Studies as a preliminary to the establishment of Abdullahi Bayero College. In this way, a channel was provided to connect and integrate some of the students from Qur'an and *Ilm* schools and Muslim higher institutions towards university and Post-Secondary Western Education. The then Northern Region Ministry of Education and the then Abdullahi Bayero College, Kano (now Bayero University, Kano) worked out a plan whereby the traditional system of imparting Arabic and Qur'anic Education was channeled towards Western Education. The School for Arabic Studies at Sokoto followed suit. (Fafunwa, 1974: 65-66).

QUR'ANIC EDUCATION IN SOME NORTHERN NIGERIAN UNIVERSITIES

In 1963, Islamic Studies (which of course is part of Qur'anic Education) was introduced by Abdullahi Bayero College in Kano (then a College under Ahmadu Bello University, Zaria) before it later became an autonomous university by the name Bayero University, Kano in 1975. This was followed by other Northern Universities such as University of Sokoto (now

Usmanu Danfodiyo University), Ahmadu Bello University, Zaria, University of Maiduguri, and University of Ilorin. (Adegoke, 203:5 in NATAIS, 2013).

In some Nigerian universities, some scholars have conducted and others are currently conducting researches on different aspects of Qur'anic Education. Let me cite a typical instance with Bayero University, Kano. In 1980, Abdul Ali Abdulhamid presented and defended his Ph.D thesis "Abdullah Ibn Fudi as an Exegetist". In 1995, Umaru Dahiru, a Senior Lecturer with the Department of Arabic and Islamic Studies, University of Maiduguri, defended his Ph.D thesis "Qur'anic Studies in Borno: Developments in the Nineteenth and Twentieth Century", and in 2002, one of the erudite scholars of Qur'anic Education in Nigeria, Prof. Muhammad Kabir Yunus published his book on *Usul al-Tafsir* with the title *Dirasat fi Usul al-Tafsir*. This book is one of the recognized material on Qur'anic Education. In 2005, U.S Abbas, presented and defended his Ph.D thesis "Trends of *Tafsir* Among Selected *Ulama* in Northern Nigeria".

Prof. J.H Yola, an erudite scholar and a Philosopher have been teaching Qur'anic education in Bayero University for long. His book *The Gateway to Surah al-Azhab* is an excellent reference to the scholars, researchers and students of Qur'anic education. It is, indeed, frequently consulted in Nigerian universities due to his approach on the *tafsir* of this *Surah*. The book is the exposition of the main themes of Surah al-Azhab. This is done through reporting the *asbab al-Nuzul* (Causes of Revelation) of the verses, which is followed by their commentaries, where some legal issues are pointed out in order to give the readers, a relatively compressive overview of the main issues under discussion.

There are also other academics who have carried out various researches in the field of Qur'anic Education. Among them are Dr. Muhammad B.Muhammad, Dr. Aminullah Adamu El-Gambari, Dr. Rabiuh Yahya to mention a few. Not only that, a lot of Ph.D, MA and B.A researches were conducted on Qur'anic Education in Bayero University, Kano, and indeed in other universities. A lot of conference papers were also presented by many distinguished scholars and academicians on different aspects of Qur'anic Education.

In the recent past, with the evolution of state universities in Northern Nigeria, most of the Northern States, have established their states universities. These include: Umaru Musa Yar'adua University (UMYU), Katsina, Gombe State University, Yobe State University, Kogi State University, Anyigba, Sokoto State University, Kaduna State University, Kwara State University Malete, Bauchi State University, Gadau, Northwest University, Kano and Jigawa State University, Kafin Hausa. Moreover, there are some private universities in Northern Nigeria which offer courses on Qur'anic Education. These include: Katsina University (now al-Qalam University) and Al-Hikmah University, Ilorin. (Fieldnotes personal observation from the Presenter)

In all these universities, Qur'anic Education is taught and very scholarly researches are carried out. This is so because, the greatest divine favour to man is that he has been taught the Qur'an. It is a divine manual which has been issued to mankind for the general transactions, so that they could be able to obtain success in this world and be rewarded in the hereafter. Indeed, this is one of the wisdom behind the recent establishment of the Centre for Qur'anic Studies and International Institute for Islamic Banking and Finance (IIIBF) by the former Vice Chancellor of Bayero University, Kano, Professor Abubakar Adamu Rasheed. (Fieldnotes, personal observation from the Presenter).

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 2013).

DEVELOPMENT OF QUR'ANIC EDUCATION IN NORTHERN NIGERIA

From colonial Nigeria to date, Northern Nigeria witnessed a great number of excellent Qur'anic reciters. Few among them include: Goni Adamu Dan Kyallori of Maiduguri, Mahiru Sharif Bala, Goni Salihu Danzarga, Goni Nadudu Koki, Goni Daudu Gwale, Malam Abbas Maiturare Sudawa, Shaikh Rabi'u Dan Tinki, Shaikh Isyaku Rabi'u, Goni Abubakar Maitakara Zage, Goni Ibrahim Abubakar Maitakara, Goni Shehu Barnoma, and Goni Aminu Zaina. Others are: Goni Ali Dankoki, Goni Tijjani Rabi'u, Goni Abubakar Danfallomi and Goni Sa'idu Goto Dogon nama. There are also Goni Sani Mai Darasu Harunawa of Gaya, Shaikh Ibrahim Abubakar Ramadan, Goni Dan Kwandari, Goni Hamza Tahir Hotoro and Goni Dan Birni. (Fieldnotes, interview with Goni Ibrahim Maitakara, 30th September, 2014)

The Qur'anic schools of most of the mentioned Gonis had been in existence for over a century; and some of their disciples and children have in the modern times studied different aspects of Qur'anic Education in various parts of Muslim world, such as Saudi Arabia, Sudan, Egypt, Libya and Morocco. In fact, this, plays an important role in reorganizing the Qur'anic schools of those elderly Gonis to suit the modern times. It is this which facilitates the emergence of very young academics who are also Gonis. Some of them are now fully engaged in teaching and research in some universities and tertiary institutions in Northern Nigeria. Few among them are: Dr. Nuraddeen Musa, Dr. Auwal Shawish, Dr. Rabi'u Yahya, Dr. Aliyu Harun Muhammad, Dr. Sani Musa Ayagi, Dr. Abdulqadir Umar Abbas, Dr. Abdulmu'in Ali Gedi, Dr. Yahya Yahuza Danzarga, Dr. Warshu Tijjani Rabi'u, Dr. Shu'aib Mukhtar Shu'aib and Dr Tijjani Zubair Rabi'u. (Personal observation from the Presenter)

The credit of changing the attitude of fear of innovation (*bid'ah*) 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 *mufasssirin* 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 *mufasssirin* and *mutarjimun* in all parts of Northern Nigeria. (Fieldnotes, Shaykh Ahmad lemu, 9th January, 2003)

Some decades ago, *tafsir* was mainly conducted during the month of Ramadan. However, today, *tafsir* and tarjamah of the Qur'an are conducted almost all the times. In yester years, *tafsir* was mostly offered in *zauruka* of the scholars, while in the modern times, it is offered in mosques. Thus, mosques offer their multi functions. Not that alone, the audience of *tafsir* in yester years were mostly old and middle age people, but today's audience of *tafsir* comprises of all segments of people in the society. Moreover, in some

tafsir circles, special sections are reserved to female audience, and some *tafsir* lessons are conducted for female only. (Fieldnotes, Shaykh Ahmad Lemu, Minna, 9th January, 2003)

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 *mufasssirun* 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. (Fieldnotes, Shaykh Ahmad Lemu, 9th January, 2003)

It is interesting to assert 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. (Fieldnotes, interview Husain Isa Bello, 31st July, 2014)

Another significant aspect witnessed very recently on the development of *tafsir* in Northern Nigeria is that, there are now numerous *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 Aisha Munir Matawalle, Ladi Sulaiman, Aisha Aliyu Tijjani, Zainab Ja'afar Mahmoud, Malama Halima Shitu Dorayi, Malama Tasalla Nabulusi and Malama Maryam Aliyu Harun. There are also Malama Zahra'u Umar of Kano State Hisbah Board, Sharada, Zahra'u Hashim, Madina Umar Sani, Maryam Mustapha Muhammad and Malama Atika Uba Kamfa. (Fieldnotes, interview Husain Isa Bello, 31st July, 2014)

In addition to above, some decades ago, one hardly notices the use of computer and other Information and Communication Technology (ICT) facilities among Northern Nigeria *mufasssirun*. Dr Bashir Aliyu Umar, the Imam of Al-Furqan Mosque, Dr. Sani Rijiyar Lemo, Malam Ibrahim Khalil (Kano), Dr. Muhammad Alhaji Abubakar (Maiduguri), Ustaz Babagana Kyari (Damaturu), Dr. Muhammad Tukur (Adamawa), Dr. Ibrahim Jalo (Taraba), Shaikh Isa Ali Fantami (Bauchi), Shaikh Aminu Umar Findiga (Gombe), Dr. Zakariya Abdullahi, Dr. Bashir Tahir Bauchi, Dr. Ahmad Abubakar Gumi (Kaduna), Dr. Khalid Aliyu, Dr. Muhammad Nazif Yunus, Dr. Uba Ahmad (Jos), Dr. Shuaibu Rabi (Makurdi), and many others are making frequent use of computer (laptop) and other ICT facilities to facilitate their *tafsir*. This new innovation is what some observers referred to as digital *tafsir*. (Fieldnotes, interview Husain Isa Bello 31st July, 2014).

Moreover, within the period under discussion on Qur'an Education in Northern Nigeria, there 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 to cope with the realities of modern times. Among such schools are: al-Iman Schools, al-Bayan Schools (Jos) Ulul Al-Bab College (Katsina), Shaykh Abubakar Gumi College, Tudun Wada, Zaria, Abdullahi Bayero Islamiyyah, NNDC Sharada, Ado Bayero Islamiyyah, Dar al-Arqam Schools, Sahatu Schools, Ayagi, Abbasiyyah Islamiyyah, Gwale, Al-Abbas College Sharada (Fieldnotes, interview, Husain Isa Bello, 31st July, 2014)

MODERN QUR'ANIC RECITATION COMPETITION (*MUSABAQAH*) AND ITS INCEPTION IN NIGERIA

From 1960's up to 1980's, some of the students who studied Islamic Studies lacked solid background of Arabic language, and were not able to refer to the Qur'an as the source of *Shari'ah* except through its English translation. In view of this lackadaisical attitude of Muslim youths, the Centre for Islamic Studies, Usmanu Danfodiyo University, Sokoto took up the challenges and decided that something must be done to encourage recitation of the Qur'an among the youth. (Alkali and EL-Sherif in al-Mahram, 2014:161).

The first *Musabaqah*, therefore, took place at Usmanu Danfodiyo University, Sokoto from 8th to 14th September, 1986. Invitations were sent to all interested predominant Muslim State through their Ministries of Education. Eleven states and Federal Capital Territory responded and participated in the *Musabaqah*. These were: Abuja, Bauchi, Benue, Borno, Gongola, Kaduna, Kano, Kwara, Lagos, Niger and Sokoto States. The *Musabaqah* was categorically divided into three categories:

- Senior category, which comprises of reciting the whole Qur'an and with its *tafsir*.
- Intermediate category, in this level, the participants must have at least 40 *hizb* of the Qur'an.
- The junior level, the participants must master at least 20 *hizb* of the Qur'an. There is no distinction of age, gender and status in all the above mentioned categories. (Alkali and El-Sherif, 2014:161)

However, the competition was divided into local, state and national. Thus, the first event of the modern Qur'anic recitation competition was organized voluntarily not with the support of the government. In fact, it was facilitated by generous donations of Forty Thousand Naira (N40, 000.00) from Alhaji Dr. Aminu Alhassan Dantata, while Khadim al-Qur'an, Khalifah Ishaq Rabi'u donated the sum of Twenty Five Thousand Naira (N25, 000.00). Some companies and other organizations have also played their roles in supporting the Qur'anic recitation competition. It was with these donations that Centre for Islamic Studies, Usmanu Danfodiyo Sokoto organized the first *Musabaqah* and subsequently gave the prizes to the winners (*ibid*, p.162)

However, after the first Qur'anic recitation competition, it became an annual event, and rotational among the States of the federation. Any interested State should request at the end of the hosted Qur'anic recitation competition to host the next event. Therefore, in 1987, the National Qur'anic recitation competition was hosted in Maiduguri, Borno State capital, and the trend continued rotating among states of Nigeria up to now. (*ibid*, p.162)

TRENDS OF *TAFSĪR* AND THE EMERGENCE OF SOME *TAFSĪR* (*TARIJAMAH*) BOOKS IN NORTHERN NIGERIA

The first *tafsir* (*tarjamah*) book of the Qur'an *Tafsir Juz' Amma* 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 fact, the general preaching and *tafsir* of these two scholars at least reflect a kind of objectivity. In 1974, Shaykh Abū Bakr Mahmūd Gumi published *Juz' Amma, Juz Tabārah* 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-Adhān ilā Ma'ān al-Qur'ān* which was published by the Dār al-'Arabiyyah, Beirut. This is a one-volume book produced through consulting some recognised *tafsir* books including *Tafsir al-Jalālāin* and *Safwah al-Tafāsir* of Muhammad 'Alī al-Sābūnī. (Fieldnotes, interview with Lemu, Minna, 9th January, 2003)

In fact, the Hausa and Arabic *tafsīr* books of Shaykh Abū Bakr Mahmūd Gumī were seriously condemned by some *tariqah* scholars for two reasons. The first is that the Hausa *tafsīr* book was written occasionally applying the Sokoto-Hausa dialect which is not widely used compared to the Kano-Hausa dialect, and that both *tafsīr* books were published to portray some anti *Sūfī* teachings. (Fieldnotes, interview with Bello Sa'īd 1st July, 2004, and also with Lawal Abubakar 12th January, 2003 respectively). In 1983, Alkālī Muhammad Kabīr Alwali produced his unpublished *tafsīr (tarjamah)* book in Hausa *Inuwa Mai Sanyi: Fassarar al-Qur'ani Mai Girma Zuwa Ga Harshen Hausa*. (Fieldnotes, interview with Daihur Kabir, Kano 7th July, 2004) Likewise, in 1996, Shaykh Adam 'Abdullah Ilorin wrote a complete *tafsīr* 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-'Arabīyyah Beirut. Shaykh Abdussalām Bolājī also translated Qur'ān into Yoruba in 1973. The work was sponsored by the World Islāmīc League Saudi Arabia. (Fieldnotes, interview with Imam Malli, Ilorin and Dr. Shu'aib Agaka on 12th January, 2003 respectively).

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 28th 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, 20th 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. (Fieldnotes, interview with Sudawa).

A complete copy of the Qur'an was translated into Nupe language in 2002 by Shaikh Sa'ad Muhammad Enagi. It's title is: *Al-Qur'an Na Wancin Na Be Fasara Ma'ana'uzhi Lozhimi Nupe Be Hadisi Yan Suran Dondoe*. The first edition was in softcover. However, in 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). (Fieldnotes, interview with Bello Batari) Gombe on 27th September, 2014.

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 Islamic Scholars in Adamawa State, these are: Grand Kadi, Ahmad Bobboi, Shaikh Sahabu Umar, Ustaz Ahmad and Madibbo Ahmad Dan Buran wrote the complete Fulfulde translation of the glorious Qur'an: *Tarjamah Ma'aniji Al-Qur'an Be Dengal Fulfulde*. (Fieldnotes, interview with Batari on 27th September, 2014)

CONCLUSION:

The paper has so far discussed how Islam spread into Nigeria and the role of Kanem Borno and Sokoto Caliphates, towards the development of Qur'anic Education in Northern Nigeria. It highlighted the contribution of the Sayfawa 'ulamā' and *Mais* to the studies of *tafsīr*. The contribution of the Sayfawa 'ulamā' in this field was unique and very remarkable. They were the first non-Arabs to have introduced the *tarjamah* of the Qur'ān as a method of *tafsīr* suitable to non-Arab speakers who did not understand the language of the Qur'ān. The paper has also discussed that the *tafsīr* of Borno of *Mai 'Alī Ghāji* is a classic example of the *salaf* with emphasis and reliance upon the explanation 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*. The paper then discussed the contribution of Shaykh 'Abdullah ibn Fūdī in the field of *tafsīr*. He wrote three books on the science of *tafsīr* and another three on *tafsīr* with *Diyā' al-Tawīl* and *Kifāyah Du 'afā al-Sūdān* as the most known of all the six books.

The paper has pointed out the position of the Qur'an among Muslims. It then discussed the evolution of Qur'anic schools in Northern Nigeria and the integration of Qur'anic Education into Western Education. The paper then discussed and examined 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, and the emergence of some *tafsir* (*tarjamah*) books in Northern Nigeria.

The paper, therefore, recommended that there is the need to revisit, reassess and reevaluate the curriculum of education as it is taught in the Nigerian educational system. The curriculum should clearly state the value and relevance of Qur'anic Education in the social, economic, political and educational development of Muslims personality. This could re-orient Muslims to be morally upright and face the challenges and realities of the modern times in the context of the Glorious Qur'an.

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