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The Role of Kano Emirate in the Development of Qur'anic Education in Kano State

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ABSTRACT

The history of Qur'anic Education in Kano or else where always begins with the history of the advent of Islam in that area. For, the Qur'an as the word of Allah is the divine manual with which Islamic injunctions are studied and understood in order to guide man in his daily life situation. Ever since the introduction of Islam into Kano in thirteenth century or earlier than that up to this period, traditional rulers played and are still playing significant role towards the development of Qur'anic Education in the area. In the modern times, for example, Many Emirs are noted for their remarkable contributions to the development of Qur'anic Education in Kano and beyond. It is against this background that this paper examines the role of Kano Emirate in the development of Qur'anic Education in Kano State. Observation and interviews are the methods adopted by the paper. In addition to the enormous contribution of the Kano Emirate Council, to the development of Qur'anic Education is the paper points to the collaborative efforts of the governments, scholars and individuals in promoting Qur'anic Education in Kano. The paper recommends collaborative efforts for the overall development of Qur'anic Education in Kano State and beyond.

Key Words: Role, Kano Emirate, Development and Qur'anic Education.

INTRODUCTION

Al- Zarqani defines Qur'an as the miraculous word of Allah which was revealed to prophet Muhammad (SAW) through the intermediary of angel Jibril, and which is recited and memorized for the guidance of humanity in prayer and at all the times (Al-Zarqani 12-13). Al- Zarqani also defines Qur'anic Education 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 to get the pleasure of Allah in this world and in the hereafter (Al-Zarqani 13).

Kano Emirate accords high priority to general issues relating to Islam, more especially Qur'anic Education. As devoted Muslims, Emirs of Kano, passed through different processes of the traditional Qur'anic schools at different times. Thus, they were very acquainted with its trends and challenges.

STRUCTURAL DEVELOPMENT OF TRADITIONAL (TSANGAYU) AND "MODERN" QUR'ANIC SCHOOLS IN KANO

An octogenarian scholar, Goni Ibrahim Abubakar Maitakara Zage noted the efforts of the Kano Emirate to minimize challenges encountered by some *Tsangayu* by renovating some *Tsangayu* and further erecting new ones (Zage interview). He gave the example of Sarki Abdullahi Bayero (d.1953) who erected *Tsangayu* secretly on the request of some senior traditional Islamic scholars (*Alarammomi*) in many parts of the emirate, such as in Dawakin Kudu, Kura and Kano. His sons, Sarki Muhammad Sanusi (d. 1990) and Sarki Ado Bayero (1930 - 2014) also followed suit.

In the same vein, with the evolution of "modern" Qur'anic *Tahfiz* Schools in Kano, Kano Emirate Council also offered tremendous assistance similar to the one it had offered to the traditional *Tsangayu* (Zage interview). In this regard, Alhaji Ado Bayero played a very important role. This is because there is hardly any area in the Emirate of Kano where the late Emir Ado did not contribute towards erecting Qur'anic *Tahfiz* Schools (Zage interview).



Qur'anic *Tahfiz* Schools in Kano facilitated by the late Emir Alhaji Ado Bayero include:

- i. Ado Bayero fi Ta'alimil Qur'an Waddirasatil Islamiyyah, Kofar Kwaru, Kano
- ii. Kafalatu Ibrahim fi Ta'alimil Qur'an Waddurusil Islam, Kurawa, Kano whose Proprietor is Malam Hadi Ibrahim, the Imam of Hotoro Jumu'at Mosque.
- iii. Nurul Huda fi Ta'alimil Qur'an Waddirasatil Islamiyyah, Hotoron Arewa.
- iv. Sayyida Khadija fi Ta'alimil Qur'an Waddirasatil Islamiyyah, Lamido Crescent.
- v. Tarbiyyatul Awwal fi Ta'alimil Qur'an Waddirasatil Islamiyyah, Dorayi Karama.

Erecting and Renovating of the Residences of Qur'anic Scholars in Kano

According to Goni Aliyu Harun Muhammad, due to their understanding of the importance of residence to Qur'anic Scholars and humanity in general, the Kano Emirate Council built residences and donated them to some Qur'anic Scholars. The Emirate also renovated residences of some of the scholars where necessary. Muhammad cited the specific examples of Emirs like Muhammad Abbas, Abdullahi Bayero, Muhammad Sanusi I, Muhammad Inuwa, Ado Bayero and Muhammad Sanusi II who have offered various kinds of assistance regarding accommodation of Qur'anic teachers. Their belief, according to Muhammad, is that without shelter where Qur'anic teachers could reside, they would always roam about (Muhammad interview).

Traditional and Contemporary Qur'anic Graduation Ceremony (*Bikin Saukar al-Qur'an*)

Qur'anic Graduation Ceremony which in Hausa is referred to as *Bikin Saukar al-Qur'an* plays a very important role in motivating the Qur'anic Scholars, the graduating students, other students, parents and members of the communities. It encourages them to accord priority attention to Qur'anic Education. Thus, according to Muhammad, the Emir of Kano Alhaji Ado Bayero (1963-2014) was always pleased to hear occasions of the traditional *Bikin Sauka*, mostly from his District or Ward Heads. He used to attend the ceremonies and send gifts to both the scholars and graduating students in form of cash and sometimes in form of cloth and foodstuff or a combination of both (Muhammad interview). Earnestly

Similarly, the name of the Late Emir Alhaji Ado Bayero was almost synonymous with the contemporary Qur'anic Graduation Ceremony. This is because he was identified not only in Northern Nigeria, but Nigeria in general as a role model in the exemplary manner he supported the Qur'anic graduation ceremonies. This is because wherever and whenever he was invited, he tried to personally attend. Not only that, he attended on time and donated generously. Indeed, according to some research Informants, during the lifetime of Alhaji Ado Bayero, he personally attended Qur'anic graduation ceremonies in all the forty four Local Government Areas of Kano State, and always donated hugely (Usman 91-92).

At this point, one may recall the incidence of which Emir Ado Bayero was attacked while coming back from an occasion on Qur'anic graduation ceremony of Ma'ahad Imam Kabiru Badamasi Dan Taura at Masallacin Murtala in Kumbotso Local Government Area. It was in 2012, that after the completion of the Qur'anic graduation ceremony on his way back to his palace at Hausawa Sabon Titi junction, that some people attacked the Emir as a result of which his driver Alhaji Barde and two courtiers in his entourage lost their lives.

FUNDING FURTHER QUR'ANIC EDUCATION

The Late Emir of Kano, Alhaji Ado Bayero was the Nigerian Ambassador to Senegal before ascending the throne of Emir of Kano in 1963. As such, he properly utilized his national and international connections where he sponsored some students, not only from Kano but nationwide, to study and further their education on Qur'an and other disciplines of education in countries such as Saudi Arabia, Egypt, Sudan, Morocco, Libya etc (Yunus interview).



MUSLIM SCHOLARS AND ORAL QUR'ANIC EXEGESIS (*TAFSIR*) IN KANO

The issue of *tafsir* is a very sensitive one. This is because it is the interpretation of the Qur'an, which Muslims believe is the literal word of Allah and the Divine manual which Muslims should abide by in their dealings in all facets of life. Therefore, it is expected that if *tafsir* is properly conducted by very qualified scholars (*Ulama*) it would play a very positive role in moulding the character and behavior of Muslims, which by extension establishes decency, good values and morally upright society. However, if *tafsir* is left unchecked, such may affect the expected messages that are supposed to be derived might not be properly projected. Thus, the *Ulama* might concentrate on something else instead of the real *tafsir*.

It is in view of the above that the Kano Emirate in collaboration with the Kano Native Authority formed a committee of *Ulama* in the 1950's to interview Muslim Scholars wishing to conduct *tafsir* in Kano during and after the Ramadan period (Bilal 148).

SUGGESTIONS TO KANO STATE GOVERNMENT ON QUR'ANIC EDUCATION

The Kano Emirate Council plays an important role in offering suggestions to the government of Kano State.. This began with the Kano Native Authority that is prior to the creation of Kano State in April, 1967. The Kano Emirate Council had been working hand in hand with Kano State Government not on Qur'an but on education in general among other aspects. Let one illustration be cited here. As far back as 1983, there were two sections in the School for Arabic Studies (SAS, Kano), i.e., the Higher Islamic Section (HIS) and the Grade II Sections. However, realizing the importance and necessity to have a separate Qur'anic Education Section, the Kano Emirate consulted the Kano State Governor, Air Commodore Hamza Abdullahi on this dire need. Hence, the establishment of the third section in SAS, i.e., Qur'anic Education Section in 1984 (Yunus interview). The first set of Qur'anic Education Section graduated in 1990 with the certificate of SAS. It is interesting to note that in 1990, that Qur'anic Education Section under SAS attained its autonomy and became Abdullahi Bayero College of Qur'anic Studies. This College is situated opposite to the SAS while going to Alhaji Uba Ringim's Foundation (Yunus interview).

FACILITATING THE YEARLY QUR'ANIC COMPETITION (*MUSABAQAH*)

The idea of Qur'anic Competition known as *Musabaqah* came into being in Nigeria in 1986. The first *Musabaqah* took place at Usmanu Danfodiyo University, Sokoto from 8th to 14th September, 1986. The *Musabaqah* was divided into local, state and national. However, after the first *Musabaqah*, it became an annual event, and rotational among the states of the federation of Nigeria up to now (Alkali and El-sherif 161).

Ever since the commencement of the *Musabaqah* in 1986 to date, Kano Emirate Council has been facilitating the successful conduct of the *Musabaqah*, and some good people of Kano State have always been in the forefront in this noble cause. For example, during the first national *Musabaqah* at Sokoto, the remarkable donations came from Alhaji Aminu Dantata, who donated ₦ 40,000.00 (Fourty Thousand Naira) and the late Khalifa Isyaku Rabi'u ₦ 25,000.00 (Twenty Five Thousand Naira) respectively (Alkali and El-sherif 162).

FREE DISTRIBUTION OF COPIES OF THE QUR'AN AND OTHER ISLAMIC BOOKS

This is among the areas where Kano Emirate Council, played a very significant role in the development of Qur'anic Education since 15th century, during the reign of Sarki Muhammad Rumfa (1463-99). During his period, he invited a famous North African Muslim Scholar Shaykh Abdulkarim al-Maghili al-Tilmisaniy to Kano. He came with some Islamic manuscripts including those of the Qur'an. It was also while in Kano that he wrote his famous book *Taj al-Din Fi Ma*



Yajibu Alal Muluk (The Crown of Religion on what is Obligatory on the Rulers) as a guide to Sarki Muhammad Rumfa on Islamic polity (Musa 7-8).

During the reign of Rumfa, Islam was well established in Kano with *Shari'ah* and the Qur'an as the guiding principles, and Arabic was the official language. Rumfa and his two contemporaries Sarki Muhammad Rabo of Zazzau and Muhammad Korau of Katsina played a very pivotal role towards the dissemination of Islam in Hausa land and beyond. They also produced a lot of copies of the Qur'an and made them available within and outside their kingdoms (Musa 8).

CONCLUSION

The paper discusses and examines the role of the Kano Emirate Council in the development of Qur'anic Education in Kano State. The paper highlighted: i) the concerted efforts of the Kano Emirate Council in the development of Qur'anic Education in Kano and beyond either single handedly or through collaboration with some members of the business community, the elite, the *Ulama* and various governments of Kano State. The contribution were in numerous ways and means however, the paper focusses only on those contributions relating to the *Tsangaya* and modern Qur'anic *Tahfiz* schools, and the residences for some Qur'anic Scholars and funding further Qur'anic Education in some parts of Muslim world. ii) attempts made by the Kano Emirate Council in assessing and examining Muslim scholars who are willing to conduct *tafsir*. iii) suggestions proffered by the Emirate Council to various Kano State Governments on Qur'anic Education. iv) the facilities which the Emirate Council offer for the yearly Qur'anic Competition (*Musabaqah*) and the free distribution of copies of the Qur'an and other Islamic books.

RECOMMENDATIONS

The paper offers the following recommendations:

- i. The collaborative effort of Muslim rulers similar to that of 15th century between Muhammad Rumfa (Kano), Muhammad Rabo (Zazzau) and Muhammad Korau (Katsina) should be maintained to provide a very effective gateway for the development of Qur'anic Education and Islam in Hausa land and beyond.
- ii. Comprehensive documentation should be made of on the contributions of the Kano Emirate Council to the development of Qur'anic Education in Kano State. This may either be in form of academic research at PhD level or to publish a standard book in this aspect.
- iii. Research should be carried out on areas of collaboration between the Kano Emirate Council and Kano State Governments on Qur'anic Education.
- iv. Kano Emirate, other Northern Emirates, State Governments, Research Centres and organizations and individuals should collaborate with Centre for Qur'anic Studies of Bayero University, Kano to conduct numerous researches on Qur'anic Education.
- v. Universities in Nigeria should copy the efforts of Bayero University, Kano and Yobe State University, Damaturu to establish Centres for Qur'anic Studies in their universities.



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